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Self-acceptance in today's young people

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Abstract. Acceptance of the self, others and the environment is a force for personal change that has its origins in many eastern and western cultures. The benefits of accepting are described by many cultures through religious literatures (New Testament, Tao Te Ching, Buddhist Scriptures, Bhagavad Gita or "The Divine Song", Yoga Sutras of Patañjali), philosophical (Marcus Aurelius, Epictetus, Keirkegaard, Krishnamurti, Lao Tzu, Watts), as well as in other various literary forms such as romance (Austen), modernism (Nabok), realism (Tolstoy), poetry or theater (Shakespeare). Acceptance requires a person to tolerate experiences as given; otherwise, simply someone will only pursue pleasure, run away from pain and be prone to judge experiences. The Stoics (Marcus Aurelius, Epictetus, Seneca) appreciated the ability to tolerate or willingly resist experiences, because it increases the degree of self-control, of detachment without emotion and develops indifference to pleasure and pain. Since acceptance involves contact with reality as it is at a certain moment, it is necessary to be able to remain present and aware even when the available stimuli are less desirable. Consequently, tolerance can be considered a skill through which we can remain present and experience anything that happens completely.

Keywords. accepting oneself, irrational beliefs

Introduction

In the psychology literature, the notion of acceptance has been a preoccupation that has intrigued researchers over the past century. Theorists such as Ellis, Freud, Horney, James or Skinner have contributed by highlighting the beneficial effects of acceptance, and other humanist theorists, such as Rogers, have developed the idea that acceptance is a mechanism of the process of actualization and therapeutic change. Specifically, quasi-experimental research (Hall, 1918, apud Williams & Lynn, 2010; Young, 1924, Apud Williams & Lynn, 2010), Theories of Development (Rogers, 1944b, apud Williams & Lynn, 2010; Wilson, 1942, apud Williams & Lynn, 2010) and the instruments developed (Berger, 1952, apud Williams & Lynn, 2010; Fey, 1954, apud Williams & Lynn, 2010) contributed to the validation of the main construct studied in this work, namely self-acceptance, which focused on developing an awareness of both the positive and the negative aspects of the self, while maintaining an attitude of positive respect for the self.

Although there is no scientific consensus on the defining attributes of the "self", there is a common point that says that the self is holistic and fluid, and this includes one's characteristic traits, memories, thoughts, feelings, sensations and behaviors. Baumeister and

Bushman identify three components of the self: (a) self-knowledge (self-awareness, self-concept, self-esteem), (b) the social self (relationships with others, social roles, group membership), and (c) the self-function/executive function of the self (decision-making, self-management) (Baumeister and Bushman, 2020).

On the other hand, the term "acceptance" presents a multitude of other conceptualizations. The etymological root of this word derives from the Latin "*acceptāre*", the Old French "accepter" and the German "*akzept*". The Latin root presents the verb "*accipiō*" (to receive, to accept), which started from the prefix "*ad-*" (to) and the verb "*capiō*" (to take, to grasp, to grasp). These aspects help us understand that the action of accepting means to receive willingly, not to reject or remove (Onions, 1966, apud Williams & Lynn, 2010).

The APA psychology dictionary describes the acceptance of the self as a relatively objective sense or a recognition of one's abilities and achievements, along with the recognition and acceptance of one's limitations, stating that self-acceptance is often viewed as a major component of mental health. In contemporary literature, self-acceptance implies a realistic and subjective awareness of strengths and weaknesses (The American Psychological Association).

Self-acceptance can be achieved by stopping criticism and heightened by solving the flaws of the self, and then they are accepted that they exist in themselves; that is, to tolerate imperfections in some parts (Shepard, 1979, apud Bernard, 2013). According to Hayes and his collaborators, "*acceptance involves adopting a position of awareness without judgment and actively embracing the experience of thoughts, feelings and bodily sensations as they arise*" (Hayes et al., 2004, apud. Bernard, 2013, p.15).

Rogers described how the development of children's sense of self-acceptance is determined by the extent to which the love and approval received from parents are conditional or unconditional (Rogers, 1957, apud Bernard, 2013; Rogers, 1995, Apud Bernard, 2013). When children are raised where love is conditioned by how they conform to the expectations of their parents, they are more likely to judge themselves in terms of the value conditions on which self-assessment depends. That is, they are more likely to be self-assessors, basing their self-worth on the opinions of others or their achievements in different areas. In contrast, Ellis argued that the tendency towards self-assessment and negative impairment has less to do with the environment in which children grow up and more with the power of their biological instinct towards irrationality.

While self-esteem and self-acceptance are closely correlated (Ryff, 1989, apud Bernard, 2013), recent research and theorizing have suggested that it may be important to have a differentiation from self-acceptance as an aspect of psychological health. Self-esteem, then, refers to how much an individual likes his own self and is based on congruence with his personal standards or comparisons with others around him, being defined as the global sense of value and kindness of a person (Rosenberg, 1965, apud Bernard, 2013).

Irrational beliefs, which are accepted as exaggerated, strict, dogmatic, non-functional, incoherent with reality and are a basis for psychological problems that have the potential to harm the individual and his relationships with others (Dryden and Branch, 2008, apud Balkis & Doru, 2019).

Rational beliefs are healthy, logical, consistent with reality and lead to emotional and behavioral functional reactions (Dryden and Branch 2008, apud Balkis & Doru, 2019). Rational beliefs are conceptualized into 4 basic categories (Hyland et al. 2014):

1. preference (refers to flexible desires),
2. non-catastrophic (refers to the realistic assessment of negative events of life),

3. high tolerance to frustration (refers to the fact that negative and intolerable events can be bearable)

4. unconditional acceptance of the self (refers to a person who adopts a point of view that unconditionally accepts aspects of the self, others and the world, even when something does not happen as he would have liked).

According to the approach of rational-emotive and behavioral therapy (REBT), people are born with a tendency to think rationally and irrationally (Ellis, 1994, apud Balkis & Doru, 2020). While irrational beliefs, which generally express requirements and needs prevent the person from achieving their goals and goals, rational beliefs consist of desires and preferences rather than exigencies and needs, and have characteristics that help the individual achieve their goals (Corey, 2001, apud Balkis & Doru, 2020).

Ellis suggested that the distinction between functional and dysfunctional feelings is mainly qualitative. According to the binary model of suffering, functional negative feelings (for example, worry) and dysfunctional negative feelings (for example, anxiety) are qualitatively different. The functionality or dysfunctionality of feelings depends on their subjective experience (e.g. worry vs. anxiety), associated cognitions (e.g. rational vs. irrational) and consequences (e.g., adaptive vs. maladaptive behaviors and/or healthy vs. unhealthy physiological responses). Defined in this way, dysfunctional negative feelings correspond to clinical problems, while functional negative feelings reflect the normal reactions that people might have during stressful events.

People manifest a natural tendency to make global assessments about themselves, others, and the world. This tendency is probably a result of the cognitive system's innate ability to make rapid generalizations from specific events precisely to facilitate learning or ensure its own safety. More specifically, people tend to draw general, stable and more or less definitive conclusions based on behaviors or events with a weak frequency.

Self-downing refers to the action of making negative overall assessments about oneself (for example, not passing an exam can prove to a person that it is a failure). The person evaluates a specific trait, behavior or action according to a standard of desirability or value and then applies the evaluation of his entire being (MacInnes, 2004).

The rational counterpart of self-down is the unconditional acceptance of the self. In terms of unconditional acceptance of the self, a person understands that people cannot be assessed globally as disagreeable or stupid based on the things they do, and their weaknesses and predispositions to mistakes (including those of the self) are normal and must be accepted. REBT is exactly what they are trying to do, to teach people that they are valuable in themselves, even if their behaviors may not always be commendable. However, unconditional acceptance does not mean that individuals do not strive to change or improve their behavior when necessary (for example, replacing maladaptive behaviors).

Our response to negative feedback can be considered a strong indicator of the presence or absence of unconditional acceptance of the self, regardless of whether we behave competently or not or whether we are accepted and approved by others. People who do not accept themselves tend to be slightly sensitive to criticism because they value their own self as worthless (Ellis & Dryden, 1997), while those who accept themselves and who evaluate their behavior and not themselves, are more likely to be more receptive to negative feedback when their performance at a certain task is poor. Also, in their case they are more likely to use criticism as an opportunity to improve their performance (Ellis & Dryden, 1997).

Subjects who have unconditionally accepted themselves are therefore: (1) less likely to criticize people who have given them negative assessments; (2) more objective in terms of

assessing one's own performance at a given task; and (3) much less defensive in receiving negative feedback.

General Objective: Identify the relationship that is established between unconditional acceptance of the self and irrational beliefs.

Specific objectives:

- Identifying irrational beliefs that correlate with unconditional self-acceptance.
- Establishing the type of correlation between unconditional self-acceptance and low tolerance to frustration.
- Establishing the type of correlation between the unconditional acceptance of the self and the overall impairment/evaluation of the self.
- Establishing the type of correlation between unconditional acceptance of the self and the irrationality of beliefs.

Assumption 1: It is presumed that there is a negative correlation between unconditional acceptance of the self and irrational beliefs.

Assumption 2: It is presumed that there is a negative correlation between unconditional self-acceptance, low tolerance to frustration, and overall self-impairment/evaluation.

1.1. Lot of participants

The sample of this research was created using theinics of convenience and non-representation, based on volunteering, being extracted from the Romanian population. The only criterion for participation was the classification in the age range of 18-30 years, so participation was available only for people who comply with the imposed criterion.

The group of participants has a number of 90 people, and the ratio of female and male individuals is almost equal. Thus, 48.9% of the total participants are represented by females, and the remaining 51.1% are male persons, as shown by Figure 1. The age category, which was also imposed as a criterion for participation, is between 18 and 30 years, of which 72.2% are aged between 18 and 24 years (the stage of late adolescence and young adulthood), and 27.8% are aged between 25 and 30 years (the stage of youth and of the budding adult), as shown in Figure 2.

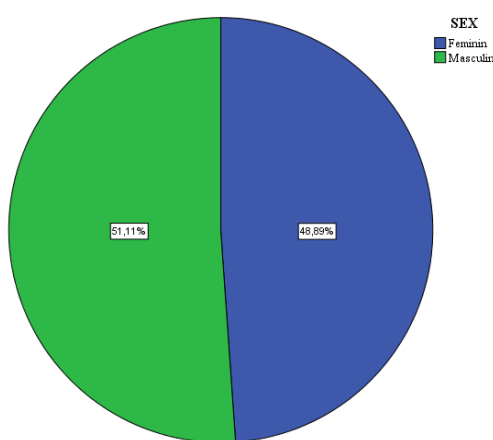


Figure 1. Percentage distribution of participants by gender variable

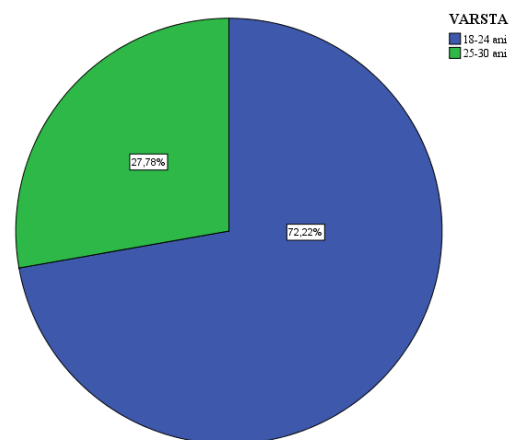


Figure 2. Percentage distribution of participants according to the variable "age"

Tools used

The tools used in this research were selected considering the constructs that want to be tested, in this way we applied questionnaires that measure unconditional acceptance of oneself, irrational beliefs and anxiety as a state. These instruments are validated, translated and adapted to the Romanian population, respecting the psychometric requirements.

The unconditional acceptance of oneself questionnaire (USAQ) The instrument measures the unconditional acceptance of oneself as a protective factor that can prevent the onset of certain forms of psychopathology when coming into contact with negative life situations (David et al., 2002).

Attitudes and Beliefs Scale (ABS-II)

Authors: This tool is created by R. DiGiuseppe, R. Leaf, Exner and M. W.Robin, and D. David being the one who translated and adapted the scale on the Romanian population.

The ABS II scale can measure the irrationality or rationality of beliefs, the four processes of irrational thinking, as well as other underlying levels (Diguseppe et al., 1989). This questionnaire has a total of 72 items that are grouped on a matrix (4x3x2) consisting of three factors. The factor represented by irrational thought processes, which refers to cognitive processes, is organized on four levels: the imperative "must" (DEM), "impairment and global assessment" (SD/GE), "low frustration tolerance" (LFT) and "catastrophic thinking" (AWF). The second factor refers to the context of irrational beliefs ("content areas") referring to the beliefs of *achievement, approval and comfort*, and the last factor is the way in which beliefs are phrased, namely *rational or irrational*. The response variants are organized on a 5-step Likert scale, where A means "strongly against", C means "neutral" and E means "power of agreement".

Assumption 1: It is presumed that there is a correlation between unconditional acceptance of the self and irrational beliefs.

Consulting the specialized literature, we decided to identify the correlation that exists between the unconditional acceptance of oneself and the irrational beliefs, and then we present the significant results obtained from the statistical calculation procedures used. In the following we have established the type of correlation that is established between the unconditional acceptance of the self and the level of irrationality of beliefs.

The variables that have been measured within this hypothesis are unconditional acceptance of oneself (USAQ) and irrational beliefs (as measured by the total abs-ii instrument score).

Table 3.2. Normality test of the distribution of scores of variables of the first hypothesis

Tests of Normality						
	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statisti c	df	Itself.	Statisti c	df	Itself.
USA Q	,091	90	,062	,986	90	,452
ABS	,072	90	,200*	,970	90	,037
*. This is a lower bound of the true significance.						
a. Lilliefors Significance Correction						

Due to the normal distribution obtained, we further used a parametric method by which we tested the correlation hypothesis. Through the Pearson correlation coefficient we were able to identify the relationship between the unconditional acceptance of the self and the irrationality of beliefs. In the table below (Table 3.3.) is shown the Pearson correlation coefficient that has a value equal to -0.539 . This result indicates to us the existence of a statistically significant correlation and the confirmation of the proposed hypothesis. We can also see that there is a moderate and negative correlation between unconditional acceptance of the self and irrationality, a correlation illustrated by means of the point cloud observed in Figure 3.10.

Table 3.3. Correlation between the variables "USAQ" and "ABS"

Correlations			
		USAQ	ABS
USAQ	Pearson Correlation	1	-,539**
	Sig. (2-tailed)		,000
	N	90	90
ABS	Pearson Correlation	-,539**	1
	Sig. (2-tailed)	,000	
	N	90	90

** . Correlation is significant at the 0.01 level (2-tailed).

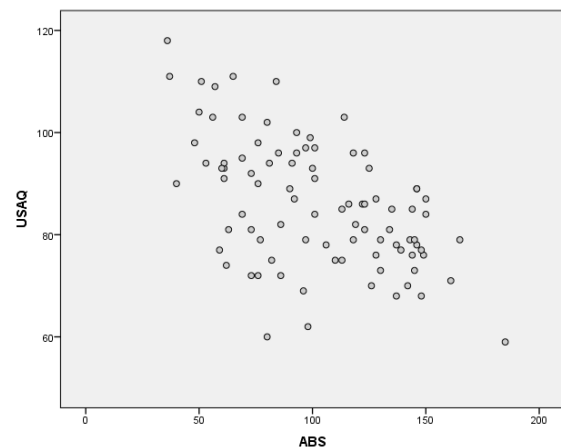


Figure 3.10. Point cloud of the correlation between the variables "USAQ" and "ABS"

The association obtained as a result of the statistical procedures performed has failed us that a person who unconditionally accepts himself regardless of whether he behaves correctly or not or if other people approve it, respects it or not, will have a low total level of irrationality, as shown by the results of other studies that wanted to prove the connection between the same constructs (Duru & Balkis, 2019; Davies, 2007; David et al., 2013).

According to David and his collaborators (2008), the two key elements of REBT theories, the unconditional acceptance of oneself and irrational beliefs, interact through a common evaluative component. Most of the existing research studies that include an analysis of the concept of self-assessment have been conducted through irrational beliefs (Ellis, 1977; David et al., 2013). Although there are studies (David et al., 2010) that have focused their analyses through the USAQ variable, they do not clearly support the relationship between self-acceptance and the evaluative components included in the structure of this construct. This may be due to the fact that not all the tools by which one's acceptance of oneself can be measured include a component of self-assessment, such as, for example, instruments that measure self-esteem.

Thus, in order to provide an explanation of the result obtained, it is important to take into account the fact that self-esteem is a construct that correlates with self-acceptance (MacInnes, 2006) and that the main reason why these two constructs are often associated emerges from the common component they share, namely the self.

Understanding the process of self-evaluation that underlies these two concepts will help us demonstrate the interaction between unconditional acceptance of oneself and irrational beliefs because no matter how we try to conceptualize the self, it will have in its structure a evaluation component (David et al., 2013). Just as irrational beliefs involve absolutist assessments of life situations and oneself, so self-esteem involves evaluative components in its structure.

The literature on the concept of self-esteem (Rosenberg et al., 1995) describes that it can be divided into global self-esteem, which is often associated with psychological problems, and specific self-esteem, which refers to the practicality of the field being evaluated. For example, an irrational belief that is formulated globally, will have an evaluative component oriented towards the general ("*I am a man of nothing*"), and a specifically formulated belief will have the orientation towards the particular ("*I am a father of nothing*").

The difference between a global irrational conviction and a specific one refers to the evaluated attribute (general attribute – "*man*", "*person*"; particular attribute – "*father*", "*sister*", "*employee*", "*student*"), and their common element refers to the process of generalization that confers the dogmatic character of beliefs. Thus, due to the involvement that generalization has with self-esteem (global or specific) and with irrational beliefs, an individual will evaluate himself in a positive way in positive situations and in a negative way in negative situations.

This positive way of assessing the self is the main factor of vulnerability when an individual is faced with a negative life situation (Dawes, 1994, apud David et al., 2013; Chamberlain & The Hague, 2001a). By assessing himself positively, the individual will put a temporary label on the image he has of himself. We have mentioned the temporal aspect of labeling because the moment they experience a negative life situation again, the individual will again assess their self, and the primary/initial "positive" image will be eliminated and replaced with a negative one.

Taking into account the previously drafted, we can say that obtaining a significant correlation between the unconditional acceptance of the self and irrational beliefs may be due to the cognitive processes of generalization. As rebt theories suggest, accepting oneself is the solution to the overall or specific assessment involved in the concept of self-esteem. Thus, by removing self-esteem and implementing acceptance in its place, a decrease in the level of irrationality of cognitive processes will occur.

Another explanation of the result obtained can be described through the axis that delimits the rational from the irrational, namely by the contrast between self-acceptance and global assessment (Dryden et al., 2010; David et al., 2013). Thus, as we have also described in the theoretical framework of this work, rationality does not involve absolutist assessments of the self and will lead to adaptive behaviors at the moment when an individual is faced with troublesome life events, while the irrationality of beliefs will result in dysfunctional behaviors for the same life situations.

It is also important to remember that unconditional acceptance of the self is one of the cognitive processes integrated into the structure of rational beliefs, and the global depreciation in that of irrational beliefs. We can observe through these antithesis that the mode of interaction between the acceptance of the self and the irrational beliefs follows a logical course that we can describe as follows: the irrational (global assessment) will alter the functionality of an individual's behaviors and emotions through rigid beliefs, and the rational (unconditional acceptance of oneself) will support the optimal adaptation to adverse life situations through flexible beliefs.

Assumption 2: It is assumed that there is a negative correlation between unconditional self-acceptance, low tolerance to frustration, and overall self-impairment/assessment.

In order to be able to understand the relationship that unconditional acceptance of one's own person has with irrational beliefs, we considered it necessary to analyze how to interact with cognitive processes derived from them. So, we used the LFT (low frustration tolerance) and SD/GE (self-depreciation/overall assessment) subscales within the ABS-II scale to highlight the relationship of the variables present in the general hypothesis.

Thus, this hypothesis seeks to identify the relationship between unconditional self-acceptance (USAQ), low tolerance to frustration (LFT) and global self-correction (SD/GE).

The next step was to calculate the normality of the distribution of scores by means of the Kolmogorov-Smirnov test. The results obtained show us that the scores have a non-normal distribution due to the failure to exceed the materiality threshold of 0.050 within the LFT subcal.

Table 3.5. Normality test of the distribution of the scores of the variables H₂

Tests of Normality						
	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	df	Itself.	Statistic	df	Itself.
USAQ	,091	90	,062	,986	90	,452
LFT	,106	90	,015	,971	90	,041
SD. GE	,095	90	,042	,967	90	,023

a. Lilliefors Significance Correction

Taking into account that the obtained distribution is a non-normal one for two of the variables, we further applied a non-parametric method to test this correlation hypothesis. The Spearman correlation coefficient indicates a negative and moderate correlation for both coefficients obtained, given by the value values equal to -0.390 (between USAQ and LFT) and -0.577 (between USAQ and SD/GE), the results of this procedure being found in Table 3.6. and Table 3.7, respectively. Thus, we can see by means of figures 3.14. and 3.15. that this hypothesis has significant results and is statistically confirmed.

Correlations				
		USAQ		LFT
Spearman' s rho	USA Q	Correlation Coefficient	1,000	-,390**
		Sig. (2-tailed)	.	,000
		N	90	90
	LFT	Correlation Coefficient	-,390**	1,000
		Sig. (2-tailed)	,000	.
		N	90	90

** . Correlation is significant at the 0.01 level (2-tailed).

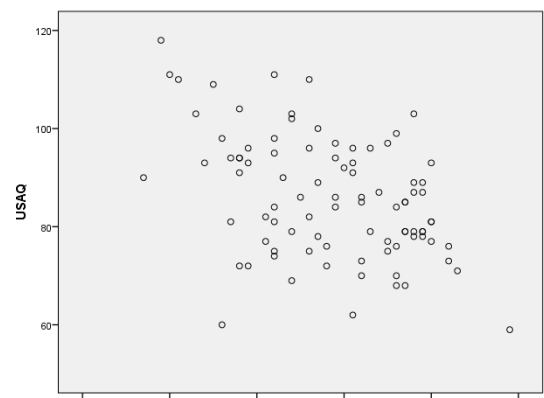


Figure 3.14. Point cloud of the correlation between the variables "USAQ" and "LFT"

Table 3.7. Correlation between the variables "USAQ" and "SD/GE"

Correlations			USAQ	SD. GE
Spearman' s rho	USA Q	Correlation Coefficient	1,000	-,577**
		Sig. (2-tailed)	.	,000
		N	90	90
	SD. GE	Correlation Coefficient	-,577**	1,000
		Sig. (2-tailed)	,000	.
		N	90	90
**. Correlation is significant at the 0.01 level (2-tailed).				

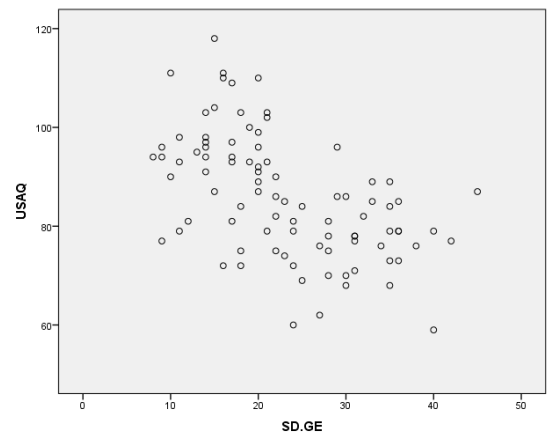


Figure 3.15. Point cloud of the correlation between the variables "USAQ" and "SD/GE"

The points cloud illustrated above, along with the results of statistical correlations, shows us that an individual who manages to unconditionally accept himself, will have the ability to tolerate or bear stressful events and avoid engaging in absolutist evaluation processes, in other words, will have a low level of frustration intolerance (LFT) and a low level of global depreciation (SD/GE).

The results obtained are aligned with the principles of cognitive-behavioral therapies (CCT) that describe how anxiety is produced through the ABC model (David et al., 2010; Duru & Balkis, 2019). Based on the consequences and outcomes (C) of a negative activating life event (A), we can understand why an irrational/rational belief (B) can influence the level of self-acceptance.

Hyland and his collaborators (2013) suspect that any irrational belief has a rational alternative. Activating an irrational belief during stressful life situations will result in distorted automatic thoughts, dysfunctional reactions, and will predispose an individual to engage in a process of unconstructive criticism that involves rigid assessments of one's own self. Those irrational beliefs about the area of content "achievement" are often accompanied by a harsh criticism of oneself that conditions the value and self-image according to the successes or failures in life.

The evaluation of achievements supports in this way the cognitive process related to the depreciation of oneself. In other words, when a person worries about their failures, they will be prone to engage in rumination behaviors (Jibeen, 2016) and develop a maladaptive behavioral pattern. The result of such a process of evaluating his achievements will depend on the degree of satisfaction of the expectations made.

Thus, when the results (consequences) of an event are not the same as the expectations created by the rumination process, the psychic tension produced by the incongruity between the subjective internal reality (the expectations created) and the objective external reality (the event itself) will hardly be borne, that is, there will be a low tolerance to stressful events.

As Caserta and his collaborators pointed out (2010), rational beliefs have the potential to protect an individual from psychological distress and facilitate the development of resilience in stressful situations. If an individual rationally uses the information received from the outside, he will be able to look at life events from a more pragmatic and logical perspective. Accepting

himself unconditionally will be more anchored in reality and will be able to evaluate life situations without labeling himself according to his achievements or failures. The result of self-acceptance and implicitly of the troublesome life events will therefore allow the individual to tolerate more easily the difficult life situations and to avoid hasty and absolutist conclusions regarding his own person.

Another explanation of the results obtained can be illustrated by means of irrational tendencies to postpone the necessary tasks to be performed, a concept known as procrastination. Among the main causes of procrastination we can include low levels of conscientiousness and high levels of neuroticism, fear of failure, lack of motivation, along with the existence of irrational beliefs and a low blood value (Balkis & Duru, 2018).

Burka and Yuen (2008) describe the fact that people who procrastinate have an irrational way of reflecting the value of themselves according to their performance. When they are disappointed with how they coped with a task, they will not only consider that they have failed in that task, but also that they have failed as a person (Burka & Yuen, 2008). So we can say, with the help of assumptions made by other researchers, that procrastination is associated with the value we give to the self. Moreover, Ellis and Knaus (1977, apud Balkis & Duru, 2018) convey that procrastination is a way of protection against the fear of failure. This protective mechanism has been demonstrated in several research studies (Balkis & Duru, 2012; Park & Sperling, 2012) and it works in the following way: when an individual has doubts about how to handle it in a pregnancy, this uncertainty could put him in a position to experience the fear of failure and ultimately to be hurt (Ferri et al., 1995, apud Balkis & Duru, 2018).

REBT theories suggest that global depreciation is one of the main causes of procrastination (Dryden & Sabelus, 2012, apud Balkis & Duru, 2018) because people's beliefs shape the perspectives they have about a particular event and thus conflicts can arise from it. and their rationality supports functionality, we observe that global depreciation can have cognitive consequences (self-distrust), emotional (feelings of inadequacy and insufficiency) and behavioral (procrastination) significant when irrational beliefs are high, respectively when rational ones are low.

Therefore, rational beliefs facilitate the development of coping mechanisms, and the unconditional acceptance of oneself (as a rational construct and opposed to global depreciation) protects the individual from his tendency to absolutist evaluation of the self according to his performance. If an individual believes that there is a possibility that he will clamber within a certain task, but he unconditionally accepts himself, he will thus relate to such an event: "*I will be a valuable person even if I fail to perform well on the tasks that are important to me.*" On the other hand, when an individual makes absolutist assessments about himself (he has a high level of global depreciation), then he will look at the situation in this way: "*If I fail to be successful in the tasks important to me it means that I am a worthless person.*"

Conclusions

We have been able to identify that self-acceptance facilitates flexibility in thinking through the negative correlation obtained between it and the level of irrationality of general beliefs. More specifically, accepting oneself will allow an individual to objectively assess the stressful events they are experiencing, as well as their own performance within that event. This objective assessment is supported by the negative correlations between self-acceptance and global impairment, known as its opposite construct, as well as by the negative correlation obtained between self-acceptance and low tolerance to frustration. These results show us that accepting the negative aspects of life and involving the exclusion of absolutist judgment of the

self, will help an individual to endure negative tensions and emotions by replacing rigid beliefs with their rational alternatives.

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