

Mediating Role of Self Esteem in Gullibility (Unsuspecting) and Emotional Self Disclosure (Anxiety and Fear) Among Institutionalized Orphans

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Abstract

The present study investigated the relationship of gullibility, self-esteem and emotional self-disclosure (ESD) among institutionalized orphans. This study aimed to examine the mediating role of self-esteem in gullibility (unsuspecting) and emotional self-disclosure (anxiety, fear). In addition, the mediating role of self-esteem was explored. A sample of 100 orphans (50 boys, 50 girls) were selected through a purposive sampling strategy, aged 12-18 years ($M=15.29$, $SD=1.68$) from four orphanages in Lahore. The research instruments used were The gullibility scale (Alessandra, 2016), the Rosenberg self-esteem scale (Rosenberg, 1965) and the Emotional self-disclosure scale (Snell et al., 2013). Results revealed a significant negative relationship between gullibility and self-esteem. Moreover, a significant positive relationship was found between gullibility and emotional self-disclosure. Results also revealed a significant negative relationship between self-esteem and emotional self-disclosure (depression, anxiety and fear). The mediation analysis showed that the relationship between gullibility (unsuspecting) and emotional self-disclosure (anxiety and fear) among institutionalized orphans was significantly mediated by self-esteem. Therefore, further studies are needed to investigate and understand their level of gullibility and to promote quality for this vulnerable group of adolescents closely. Such findings will facilitate an understanding of the psychological health problems faced by adolescent orphans residing in orphanages.

Keywords: Gullibility, Emotional Self-disclosure, Institutionalized Orphans, Adolescents.

Introduction

Parental loss during childhood, also called orphanhood, is considered traumatic and is considered a risk factor for poor mental health in children. (Gilliam et al., 2013). There are about 153 million adolescents who have lost a mother or father, according to the study, and 17.8 million have lost both parents (Brunello & Den, 2000). An orphanhood involves several psychological and emotional issues (Panigrahi et al., 2018). The lack of self-determination and the inability to make decisions put them at risk of anxiety (Shiferaw et al., 2018). Orphans are described as children who have lost one parent or both and are not yet 18 years old (Daniel, 2005). It is possible to classify institutionalized orphans as children who lost one of their parents and live in orphanages (Gross, 2017). Researchers have also been an important focus of study for children and teenagers. Caring for these young children poses a complex challenge, which includes evidence-based interventions, a continuum of care and placements for children with differing health, education and psychosocial needs. This is especially true of orphans

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living a different life and learning in poor ways compared to regular children. (Kutlesic et al., 2003). Previous studies by Ahmad et al. (2005) investigated the vulnerability of orphans to anxiety, depression, anger and substantially higher emotions. Orphans are a subpopulation of additional vulnerabilities in a particular collection. Growing emphasis on children's rights, global pediatric wellbeing, and pediatric science makes identifying and resolving orphaned children's specific vulnerabilities imperative. Currently, gullibility in adolescents is studied for the vulnerable population.

According to Greenspan (2008) gullibility is like a lack of social intelligence in which an individual is easily fooled into an unadvised action plan or manipulated into it. According to Rotter (1980), gullibility is where there is clear evidence that the individual is not to be trusted but is trusting another person. The study of gullibility was complicated and conducted under a series of diverse labels, making it difficult to track. Greenspan (2009) distinguishes credulity from incomplete understanding of the knowledge provided, while gullibility appears to be deceived or manipulated (Greenspan et al., 2001; Greenspan, 2009). He indicates that credulity is merely a perception but that gullibility requires commitment or concrete action. Research has attempted to establish the basic framework of the superstitious factor of belief. The justification for believing in superstitious and paranormal phenomena is that they are more fascinating. Despite the availability of evidence, many individuals believe such pseudo-scientific arguments that such claims are untrue (Emme, 1940; Garrett & Fisher, 1926; Grimmer & White, 1990; Preece & Baxter, 2000; Tobacyk & Milford, 1983). Some vulnerable individuals are more likely to ignore signs of trust, such as those with cognitive abilities, impairments, delays in development, or older people. Social vulnerability is characterized as an impaired ability to recognize or prevent potentially harmful interpersonal relationships (Pinsker et al., 2006). The relation between Gullibility and Social Desirability has been found to correlate positively with Social Desirability – that is, the higher the gullibility, the greater the social desirability. Other research on trust shows that high trust can lead to a higher number of social experiences that eventually lead to higher social intelligence, and it is this social intelligence (or the capability towards detect signs of deceit) that reduces the risk of being fooled by a person (Yamagishi, 2001; Carter et al., 2010).

The concern about gullibility in politics is also growing, and political credulity has long played a significant role in its influence (Razran, 1940). Rationality is not a dominant aspect of human experience (Kahneman, 2011). Therefore, Gullibility seems to be a fundamental human attribute and a significant psychological concept. Understanding the psychological processes of the growing topicality that encourages or inhibits gullibility is intrinsic concentration (Myers, 2019; Pennycook & Rand, 2019). In the Social Psychology of Gullibility, we explore what we know about the causes, roles, and effects of gullibility and the social psychological mechanisms that encourage or inhibit it (Forgas & Baumeister, 2019). Previous theories listed negative beliefs that make us particularly susceptible to being exploited by others. "I'm not likeable" is a pessimistic self-evaluation that works quite indirectly (Leon, 2009). Orphans and other vulnerable children and adolescents (OVCA) living in institutional homes are more susceptible to behavioural and emotional problems than others because they are deprived of a family's love and care. Orphans and other vulnerable children and adolescents (OVCA) living in institutional homes are more susceptible to behavioural and emotional problems than others because they are deprived of a family's love and attention. One of the pioneers in this area, Rosenberg (1965), claimed that self-esteem refers to an overall positive self-assessment of the individual. Sedikides and Gress (2003) suggested that self-esteem refers to the individual's interpretation or subjective appraisal of one's self-worth, self-respect and self-confidence and the degree to which the person has positive or negative opinions about himself. High self-esteem refers to a positive self-perception that leads to self-confidence, self-acceptance, optimism and a lack of concern about what others think.

In contrast, lower self-esteem indicates negative self-confidence, which tends to lead to a lack of trust, a tendency to appear like someone else, and constant worrying about what others might think of themselves (Rogers, 1959). According to McCarthy (2017), by exploring how self-esteem and acceptability predict disclosing emotional distress, a hazardous and close level of self-revelation. Individuals high in self-esteem and acceptability display greater emotional disclosure. They also found that this effect is mediated by trust, and people with high self-esteem and acceptability are most self-revealing; researchers are exceptionally comfortable in the care of their partners.

Emotional self-disclosure refers to how similar feelings can be exposed by people with different disclosure recipients (Snell et al., 1988). The growth of intimacy needs to convey our innermost thoughts and feelings, but it also risks negative appraisal and rejection (Reis & Shaver, 1988). According to social exchange theory, individuals are motivated to gain satisfaction by increasing the rewards and the costs of their relationships (Lawler, 2001). According to Diedrick et al. (1979), a high degree of parental affection is associated with high self-disclosure, not only to parents but also to friends and outsiders. According to the theory of emotional dysregulation, and suggesting that decreased emotional disclosure is correlated with particularly depressive symptoms (Kahn et al., 2009). Literature research indicates that mental and emotional issues among orphans and other troubled young people ranged from 18.3 per cent to 64.53 per cent, while ordinary social studies ranged from 8.7 per cent to 18.7 per cent (Cury & Golfeto, 2003). A study performed by Cartes et al. (2010) showed that an increasing amount of research indicates that highly positive people are not necessarily credulous. Rotter states that there was no substantial link between gullibility and the measure of trust or between gullibility and the measure of trust in sociometric. In the *Social Psychology of Gullibility*, explore what we understand about gullibility's causes, roles, and effects and the social psychological techniques that facilitate or prevent it. The research shows the importance of social and cognitive science to our understanding of how human decisions and choices can be manipulated and undermined.

Literature review shows that emotional coercion is a severe form of conditional gullibility, further reinforced in personal and social settings. It is a deception to shed new light on someone so positive that the victim starts to doubt their fitness (Abramson, 2014). The self-esteem model of Status-Signaling has recently been developed by Zeigler et al. (2011), denotes the probability that the level of self-esteem of a person will affect how they present themselves to others and, as a result, how the person is viewed by those who represent them. Under this model, the degree of self-esteem of a person can affect how dimensions linked to evolutionary effects are perceived (e.g., romantic desirability). The fundamental hypothesis of the status-signaling model is that individuals with high levels of self-esteem should be seen more favorably on a wide variety of tests than those with low self-esteem. Zeigler et al. (2013) found that the participants' perceived levels of self-esteem completely mediated the correlation between their self-reported levels of self-esteem and the perceived ratings of their interpersonal actions (e.g., social dominance) as the status-signaling model's primary support. Previous studies concluded that intense emotionality is associated with a propensity to gullibility and overestimating the honest self-esteem of others, which may lead positively and negatively to emotional self-disclosure. Impacts on institutionalization are not standardized and rely on some variables. For every institutionalized orphan, the level of deprivation is not the same (Victor, 1996). Many previous works have explored the relationship between self-esteem and reluctance to reveal negative details about oneself and externalize and internalize problems among orphans.

In Pakistan, orphaned and institutionalized children are at increased risk of developmental and cognitive disabilities and impaired mental wellbeing resulting from trauma in early childhood (John, 2012). Among adolescents living in orphanages in Karachi, Pakistan, high rates of behavioural disorders have been reported. In Pakistan, literature has shown that among 9-11-

year-old orphans, three separate schools (one public and two ordinary) reported a 9.3 per cent prevalence of behavioural problems. Similarly, in Karachi's public and civic mainstream schools, another study conducted on children 5-11 years old examined the behavioural issues of 34 per cent of children. Another study found that the incidence in children aged 11-16 was 9.8%. For behaviour issues (Hussein & Mehmood, 2007). In another study, Ahmed et al. (2005) found that There were fewer psychological problems for teenagers living in Pakistan's care families than for those living in orphanage homes, who showed less optimistic feelings and had less self-confidence.

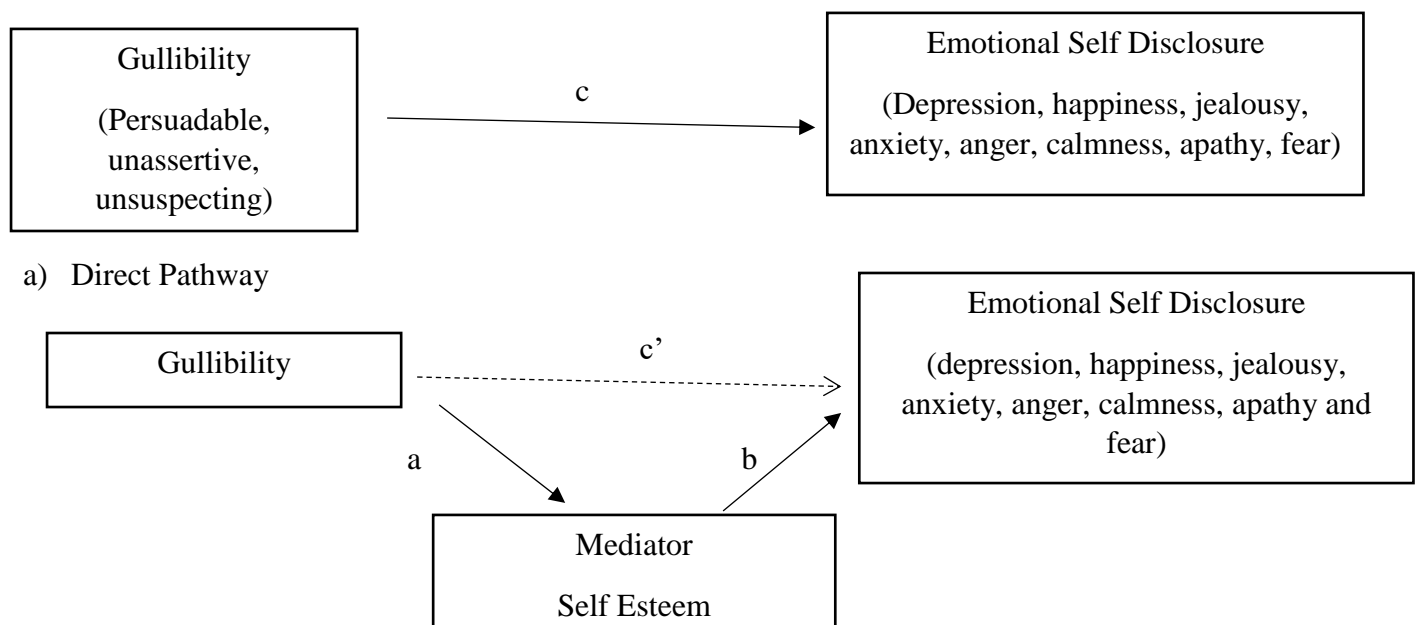
From the discussion mentioned above, it is evident that gullibility is the construct that makes the individual vulnerable. The review of the literature has shown that although orphans are under much stress, many factors are having a deteriorating effect on their mental wellbeing. Orphans and other vulnerable children are more exposed to emotional and Behavioral issues because they are exposed to violence, exploitation, neglect, lack of affection and parental care. (Musisi et al., 2007). It is essential to conduct the study because there is no previous study on institutionalized orphans with these variables together. Gullibility and emotional self-disclosure are critical contributors to mediating variables like self-esteem. The current research included these variables as they are in the person's control and can be altered if found to play a role in predicting emotional self-disclosure. The study's findings can be used to help counsellors or caregivers make adults conscious of their emotions and less likely to raise the risk of gullibility.

Hypotheses

The hypotheses for the study are as follows:

1. Gullibility and self-esteem are significantly negatively related among institutionalized orphans.
2. Gullibility (persuadable and unassertive) is significantly positively related to emotional self-disclosure (anxiety and fear) among institutionalized orphans.
3. Gullibility (unsuspecting) is negatively related to emotional self-disclosure (anxiety and fear) among institutionalized orphans.
4. Self-esteem significantly mediates the relationship between gullibility (unsuspecting) and emotional self-disclosure (anxiety and fear) among institutionalized orphans.

Figure 1: Hypothetical Model of Mediation



Indirect pathway or Mediated Pathway

This is hypothetical model in which self-esteem is playing the mediating role between gullibility and emotional self-disclosure among institutionalized and non-institutionalized orphans.

Methodology

Research Design

To investigate the relationship among gullibility, self-esteem and emotional self-disclosure among institutionalized orphans, correlational research design was used.

Sample

A sample of 100 institutionalized orphans including girls ($n = 50$) and boys ($n = 50$) were selected for the study. The age ranges of the participants were 12-18 years ($M = 15.29$, $SD = 1.68$). The sample was selected from four orphanages of Lahore. Convenient sampling strategy was used to collect data. A convenient sample is a method of non-probability sampling in which the sample is taken from a group of easy to touch or meet individuals (Saunders et al., 2012). The inclusion criteria for selection of the participants include those orphans' adolescent boys and girls who were staying in institutional homes / orphanages of Lahore for the past 1 year; those adolescents who have lost their one parent; who didn't have any physical disability were selected. Children of separated or divorced parents were excluded.

Instruments

Gullibility Scale

In research, the gullibility scale used for assessing the level of gullibility in which individuals display a propensity to recognize false personality information as true. It was developed by Alessandra Teunisse in 2016. For current study, gullibility scale was translated in Urdu language by following MAPI guidelines (2008). It is a 35 items scale consisting three factors which are: 1) persuadable which means easily persuaded and convinced by someone, 2) unassertive which means not talking and behaving in a loud and confident way, 3) unsuspecting which means someone who is not at all aware of something that is happening or going to happen or not aware of the presence of danger (Teunisse, 2016). It's a 7-point Likert scale. The alpha values of Cronbach for persuadable, unassertive and unsuspecting were .69, .50 and .59. The items that were include e.g. I have been persuaded to make donations to charities when I couldn't really afford it, I guess I am more gullible than the average person, I'm pretty good at working out when someone is trying to fool me.

Self-Esteem Scale

Self Esteem Scale (SE) is a scale of 10 items that measures global self-worth by measuring positive and negative feelings about oneself. It was developed by Rosenberg in 1965. Urdu translated version of Self Esteem was used in research. It is a 4-point Likert scale format that strongly agrees to strongly disagree. The items that were included e.g. On the whole, I am satisfied with myself. At times I think I am no good at all. Coefficient alpha for scale ranged from .56

Emotional Self-Disclosure Scale

Emotional self-disclosure scale (ESDS) was used in research. It was developed by Snell and Miller et.al. (2013). In current research, the translated Urdu version of the emotional self-disclosure scale was used. The emotional self-disclosure scale has been translated into Urdu by adopting the MAPI guidelines for current research (2008). It is a 40 items scale, 5-point Likert scale consisting eight subscales, each of which comprises five (5) separate items. For each of

these subscales, the labels and items are: 1) depression is a persistent feeling of sorrow and hopelessness, losing interest in activities that they once loved., 2) happiness that is a state of being happy and satisfaction, 3) jealousy typically refers to the thoughts or feelings of insecurity, fear and worry about a relative lack of belongings or comfort., 4) anxiety refers to anticipation of a future concern and excessive fear or worry, 5) anger is a deep sense of discomfort or aggression., 6) calmness is a condition or quality that is free from agitation , 7) apathy is a lack of interest and enthusiasm 8) fear is an unpleasant emotion caused by threat of danger. The items that were included e.g Times when you felt depressed, Times when you felt happy etc. Overall alpha coefficient of the scale is .86.

Procedures

The current research was divided into two steps:

Step 1: Adaption of Gullibility scale and Emotional self-disclosure scale. In this step backward and forward translation were done. Firstly, forward translation was done by asking three professionals to translate the Gullibility scale and Emotional self-disclosure scale in Urdu. The scales were translated by 3 professionals who were having more than 3 years' experience in clinical psychology. After the translation, the statements selected were of appropriate and simple language. Once again, the translated version of the questionnaire was translated into its original language. This was carried out by three PHD degree holders who were experienced psychologists to see that the items translated had not changed its meaning.

Step 2: Main study. After the translation of the scales. These scales were used for pilot study. A pilot study of 6 adolescents were selected from orphanages to assess the clarity, intelligibility and appropriateness of the scales with a mean range ($M= 14.57$, $SD= 1.45$). The purpose of this research was to explore adolescents' perception and understanding. After the pilot study no difficulties were found and main study was carried out.

The research began by assembling a list of different orphanages. The orphanages were then randomly chosen for data collection. Permissions for data collection have been requested from the authorities following the identification of the orphanages. Later, the orphans were approached. Then the research protocol including the consent form, demographic sheet and all questionnaires was given to those who agreed to participate in the study. They were informed that the data they provide would be kept confidential and would only be used for research purposes and briefed about the purpose of the research and their consent was obtained. It was an individual administration, and 25-30 minutes was the average time taken to complete the protocol. Participants were allowed to ask any questions during the course of data collection if they did not understand any statements from the questionnaires. The participants were debriefed after data collection and the researcher answered all the questions.

Ethical Consideration

Authors were given authorization to use the scales. Institutional consent has been accepted. Informed consent was obtained from the participants and ensure to respect the confidentiality and anonymity that will prevent harm and ensure the study is unbiased and impartial in having to take care of both data collection and outcome presentation ethics. The identities, as well as the institutional residences, of the subjects were kept confidential. Study respondents were able to quit when they were required to participate. The privacy of the participants was considered important. Reporting of results were also accurately done.

Results

Table 1: Inter-correlation between Gullibility, Self- Esteem and Emotional Self- Disclosure among Institutionalized Orphans (N= 100)

V	1	2	3	4	5	6	7	8	9	10	11	12
PER	-	.52**	.17	.13	.38**	.14	.21*	.29**	.19	.16	.27**	.30**
UNA		-	.07	.01	.26**	.00	.11	.17	.09	.11	.16	.23*
UNS			-	.19	.26	-.14	.03	.22*	.05	-.06	.00	.28**
SES				-	-.37**	-.35	.09	.21*	-.00	-.38	.14	.38**
DEP					-	-.07	.33**	.54**	.28**	.00	.39**	.54**
HAP						-	.15	.06	.31**	.48	.25**	-.07
JEA							-	.22*	.32**	.08	.34**	.41**
ANX								-	.58**	-.09	.42**	.45**
ANG									-	.10	.44	.28**
CAL										-	.23*	-.13
APA											-	.28**
FEA												-

Note. “* $p < .05$, ** $p < .001$ ”, $df = 100$

PER=Persuadable, UNA=Unassertive, UNS=Unsuspecting, SE= Self Esteem, DEP=Depression, HAP=Happiness, JEA= Jealous, ANX=Anxiety, ANG=Anger, CAL=Calmness, APA=Apathy, FEA=Fear.

The Pearson product moment correlation coefficient analysis was applied interrelating independent and dependent variables. Results are obtained as shown in the table. The correlation analysis showed that persuadable is correlated significantly positively with unassertive, depression, jealousy, anxiety, apathy and fear. Analysis also showed that persuadable correlated negatively with self-esteem. The gullibility factor (unsuspecting) is significantly negatively associated with self-esteem, fear and anxiety. Self-esteem is negatively significant correlated with depression, anxiety and fear among institutionalized orphans.

Mediating Role of Self-Esteem in Gullibility (unsuspecting) and Emotional Self-Disclosure (anxiety) among Institutionalized Orphans

Baron and Kenny (1986) suggested a four-step approach in which multiple linear regression analyses are carried out and at each level the significance of the coefficients is tested. In order to explore the mediating role of self-esteem, the relationship between gullibility (unsuspecting) and emotional self-disclosure (anxiety), linear regression was carried out by enter method in which self-esteem was entered first and then gullibility (unsuspecting) was entered as independent variables. Emotional self-disclosure (anxiety) was entered as dependent variable.

Table 2: Mediating effect of Self-esteem on Gullibility (unsuspecting) and Emotional self-disclosure (anxiety)

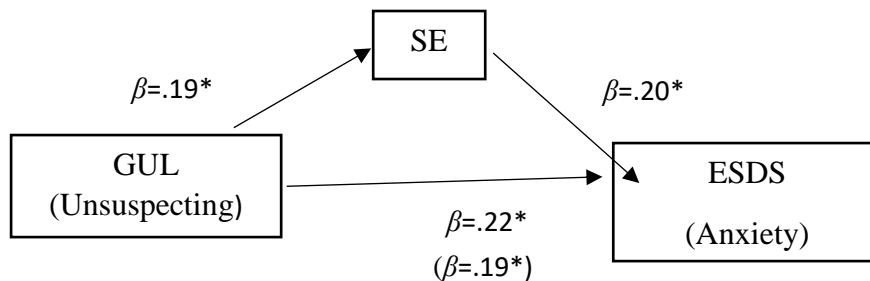
Variable	Block 1		Block 2	
	<i>B</i>	<i>SE</i>	β	<i>SE</i>
Block 1				
Self esteem	.20*	.09	.16	.09
Block 2				
Unsuspecting			.19*	.08
R	.20		.27	
R ²	.04		.07	
ΔR^2	.04		.03	
F	4.11*		4.04*	
ΔF	4.31*		3.65*	

Note. * $p < 0.05$. ** $p < 0.01$. *** $p < 0.001$

Table 2 indicated that the gullibility factor (unsuspecting) significantly predicts anxiety the factor of emotional disclosure scale and explains 4% variance in contributing in Block 1 and explains additional 4% variance in anxiety. However, when unsuspecting is entered in Block 2 then self-esteem loses its significance no longer predicts anxiety. Relationship is completely mediated by self-esteem and explains 7% variance in anxiety. However, it explains additional 3% variance in anxiety. The table shows that the model as a whole is significant in predicting anxiety by controlling self-esteem. Sobel $t = 1.53$ ($p < .12$) does not significantly complete the mediating role of self-esteem in the relationship between gullibility (unsuspecting) and emotional self-disclosure (anxiety). But the direction of prediction is positive meaning that an increase in gullibility (unsuspecting) leads to and low self-esteem which increase emotional self-disclosure (anxiety).

Mediation analysis was used to validate hypothesis 4. The Baron and Kenny (1986) criteria was employed. The graphic representation is given below:

Figure 1: Standardized regression coefficients for unsuspecting and anxiety controlled by self esteem



Indirect effect = $.19 \times .20 = .38$

Figure 1 shows standardized regression coefficient for unsuspecting and anxiety controlled by self esteem. The standardized regression coefficient for unsuspecting and anxiety, when self-esteem is held constant, is in parenthesis. The above figure shows that total effect of unsuspecting, that was .22, was significant and predicted anxiety when self-esteem was held constant. However, when self-esteem was added, then direct effect of unsuspecting on anxiety that was .20 became significant while indirect effect through self-esteem which was .38, got non-significant showing that unsuspecting predicted anxiety. The findings of the study thus support the hypothesis number 4.

Mediating Role of Self-Esteem in Gullibility (unsuspecting) and Emotional Self-Disclosure (fear) among Institutionalized Orphans

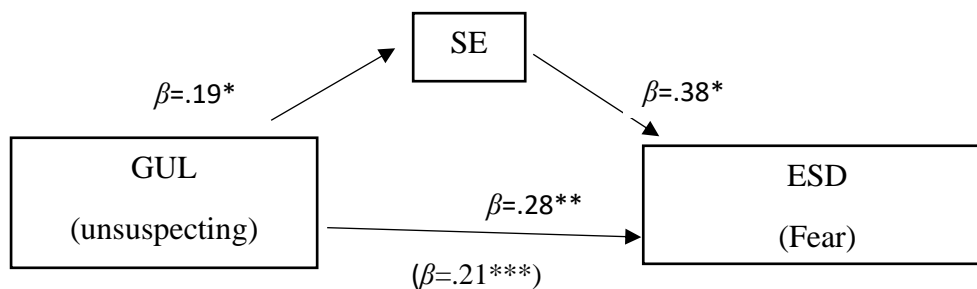
Table 2: Mediating effect of Self-esteem on Gullibility (unsuspecting) and Emotional self-disclosure (fear)

Variable	Block 1		Block 2	
	<i>B</i>	<i>SE</i>	β	<i>SE</i>
Block 1				
Self esteem	.38***	.09	.33	.09
Block 2				
Unsuspecting			.21***	.08
R	.38		.43	
R ²	.14		.19	
ΔR^2	.14		.04	
F	16.67***		11.37***	
ΔF	16.67***		5.34*	

Note. * $p < 0.05$. ** $p < 0.01$. *** $p < 0.001$

Table 3 indicated that the gullibility factor (unsuspecting) significantly predicts fear the factor of emotional disclosure scale and explains 14% variance in contributing in Block 1 and explains additional 14% variance in fear. However, when unsuspecting is entered in Block 2 then self-esteem loses its significance no longer predicts fear. Relationship is completely mediated by self-esteem and explains 19% variance in fear. However, it explains additional 4% variance in fear. The table indicates that the model as a whole is significant in predicting fear by controlling self-esteem. Sobel $t = 1.88$ ($p < .05$) significantly complete the mediating role of self-esteem in the relationship between gullibility (unsuspecting) and emotional self-disclosure (fear). But the direction of prediction is positive meaning that and increase in gullibility (unsuspecting) leads to and low self-esteem which increase emotional self-disclosure (fear).

Figure 2: Standardized regression coefficients for unsuspecting and fear that are mediated by self esteem



Indirect effect = $.19 \times .38 = .07$

Figure 2 shows the Standardized regression coefficient for unsuspecting and fear mediated by self-esteem. When self-esteem is held constant, the Standardized regression coefficient for unsuspecting and fears is in parenthesis. The above figure shows that the total effect of the unsuspecting, which was .21, was significant and predicted fear when self-esteem was held constant. However, when self-esteem was added, then direct effect of unsuspecting on anxiety that was .28 became significant. In contrast, the indirect effect through self-esteem, which was

.07, was non-significant, showing that the unsuspecting predicted fear. The findings of the study thus support the hypothesis number 4.

Discussion

The current study aimed to explore the role of gullibility, self-esteem, and emotional self-disclosure among institutionalized orphans. The mediating role of self-esteem was also examined in the relationship between gullibility (unsuspecting) and emotional self-disclosure (anxiety and fear).

Results for hypothesis no. 1 showed that high gullibility decreased self-esteem, and high standard and order increased worry in university students rather than decreasing it, which contradicted previous research. In the current study, self-esteem is adversely associated with gullibility among institutionalized orphans. In "Childhood Origins of Gullibility," theory explains that the constellation of convictions of the child causes us to seek guidance and direction from others and, uncritically, acceptance at times. We are likely to underestimate or disregard our point of view when confronted with others, considering ourselves less competent than others but wrong. Therefore, if we have reservations about what the other individual is giving us, we might be unable to ask them many questions. Consequently, if we are reluctant to make the necessary inquiries to make a properly informed decision, we may feel compelled (or pressured) to make a decision contrary to our best judgment. We can be left with a vague lack of self-confidence in our ways of thinking, our points of view or our reputation, which makes us highly vulnerable to anyone who may try to exploit us. We may have the power to tell others how to act, but we have yet to come into our power. Unlike many of the previously stated negative opinions, residual childhood insecurities put us at increased risk of being duped or misled as adults. Moreover, again, the most awful tragedy of all this is that we are ripping off our inability to accept our strength. (Harter, 2009). In line with the present study, this hypothesis is that gullibility is associated negatively with self-esteem. Seltzer (2009) claimed in the previous study that lack of self-esteem, integrity, and trust is likely to be uncritically accepted and submitted to the likely false authority of the other.

Further, it was evident from the results of hypothesis 2 that gullibility (persuadable and unassertive) is positively related to emotional self-disclosure (depression, anxiety and fear) among institutionalized orphans. The previous study was based on DeBono and McDermott's (1994) framework for investigating characteristic anxiety and persuasion, investigating the influence of anxiety on the processing of information in persuasive research situations. The theoretical lens used for information processing analysis is the probability model for elaboration (Petty & Cacioppo, 1986). They suggest that creativity and talent are important components of a message's elaboration. Too little work, however, has studied ability variables such as anxiety over characteristics. We expected that high-trait anxiety would be persuaded (peripherally) by the attractiveness of the source.

In contrast, low-trait anxiety would be persuaded (centrally) by the power of the arguments posed (Michael, 2005). The previous research also supports the results that children, some of whom are dissatisfied with their living conditions, encounter emotional problems associated with a growing risk of adult mental illness (Fawzy & Fouad, 2010). The theory of social judgement is the original self-persuasion concept of Carolyn Sherif, indicating that when people are confronted with an idea or some persuasive suggestion, they naturally try immediately to process the information subconsciously and respond to it. We analyse the data and equate it with the attitude we already have, called the initial attitude or anchor (Sherif, 1963).

It was evident from the results of hypothesis no three that gullibility (unsuspecting) is negatively related to emotional self-disclosure (anxiety and fear) in institutionalized orphans.

From the findings of hypothesis no 4, it is evident that self-esteem mediated the relationship between unsuspecting, fear and anxiety. No previous research has explored this relationship. However, in other studies, as in one study, self-esteem mediated the relationship between mindfulness, anxiety and depression, and self-esteem was tested as a mediator. A strong correlation between mindfulness and self-esteem, anxiety and depression has been revealed by correlation studies (Bajaj & Robins, 2016). Other prior structural equation modelling findings indicated that the influence of the control locus on subjective well-being was fully or partially mediated by trait anxiety and self-esteem, which confirms the present finding that self-esteem mediated anxiety in institutionalized orphans (Hanpo, 2015). The current finding that the magnitude of the mediating effect is 47.17 per cent is confirmed by another previous finding, which is, on the one hand, that self-esteem has a significant influence on social anxiety, apprehension and optimism. (Nordstrom, 2014). There is a detrimental impact on young children from institutional treatment. There are a growing number of facilities that provide children with residential care. We need to recognize that providing basic facilities is no longer sufficient to ensure the child's life is good. Institutionalized treatment needs to shift frameworks, emphasizing promoting well-being and improving the quality of life. In order to ensure that the child is healthy, happy and confident about his future, a more optimistic psychological view should be taken.

Conclusion

The study aimed to examine the mediating role of self-esteem in gullibility (unsuspecting) and emotional self-disclosure (anxiety, fear) among institutionalized orphans. This study highlights factors that may contribute to the gullibility and self-esteem that lead to emotional self-disclosure among institutionalized orphans. Increasing gullibility (unsuspecting) leads to low self-esteem that increases emotional self-disclosure (anxiety and fear). These results reflect good ways of enhancing the quality of institutions for children who do not have the option of family care, as well as programs that can help meet the psychological needs of orphans who stay in the institutions.

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