

The Relationship between Attachment to God, Attachment to Adults, Resilience, Self-compassion and Mindfulness in Undergraduate Students in Tehran University

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Article Info

Received: Dec 31, 2018

Received in revised form:

Feb 1, 2019

Accepted: Feb 24, 2019

Available Online: Mar 20, 2020

Keywords:

Attachment

Compassion

Mindfulness

Resilience



<https://doi.org/10.22037/jrrh.v6i1.22990>

Abstract

Background and Objective: The main purpose of this study was to investigate the relationship between attachment to God, attachment to adults, resilience, self-compassion and mindfulness in undergraduate students at Tehran University.

Methods: 200 students (100 males and 100 females) were selected by cluster sampling method and completed the attachment to God, attachment to adults, resilience, and self-compassion and mindfulness questionnaires. The research design was correlational. Pearson correlation and path analysis were used to analyze the data. In this study, all the ethical considerations have been observed and no conflict of interest was reported by the authors.

Results: The results showed that there was a positive and meaningful relationship between secure attachment to God and resilience, mindfulness and compassion but a negative relationship between avoidant attachment and resilience, mindfulness and compassion. Also, the results showed that attachment to adults had a positive and significant correlation with resiliency, but there was no significant relationship between anxiety attachment to adults and mindfulness and resilience. Also, based on the results, resilience and secure attachment to God could positively predict mindfulness.

Conclusion: Those with secure attachment to God value themselves and know that God loves and helps them and responds to their desires and prayers. On the contrary, people with avoidant attachment regard God as out of reach.

Please cite this article as: Nosrati F, Batavani AR, Ghobari-Bonab B, Masjedsaraee MR. The Relationship between Attachment to God, Attachment to Adults, Resilience, Self-compassion and Mindfulness in Undergraduate Students in Tehran University. Journal of Pizhūhish dar dīn va salāmat. 2020;6(1):5-18. <https://doi.org/10.22037/jrrh.v6i1.22990>

Summary

Background and Objective

Resilience is a complex and multi-dimensional construct that needs to be examined in a social and psycho-social framework (1). One of the most important definitions of mindfulness in Western literature is “the awareness that focuses on the goal at the moment without judgment” (2). In recent years, we have witnessed the emergence of a research orientation called self-compassion meaning a method of communicating with oneself with such properties as

intimacy, kindness and self-acceptance (3). Both mindfulness and self-compassion date back to Buddhism almost 2500 years ago (4). Mindfulness and self-compassion require a sense of security. An attachment relationship provides emotional support via creating a safe base and a secure refuge or source of peace (5).

Research shows that individuals with a secure attachment are more effective in helping others and getting help from others compared to those with an insecure attachment (6). Secure individuals express their request for help and support directly. They also show their desires and interests clearly and precisely.

Insecure attachment manifests itself in a variety of forms including ambivalent and avoidant and anxious styles (7).

There is limited but useful research evidence related to attachment to God and the relationship between attachment styles to God and psychological variables in religious psychology. The results of two studies showed that there was a significant relationship between attachment styles and religious variables such as religious belief, commitment, and close relationships, perception of God, and the experience of speaking in another language (8).

The results of another study showed that self-compassion could predict readiness to feel shameful and sinful and unpleasant emotions (9). They also found that awareness, self-regulation, and balance recovery also improved by increasing mindfulness (10). In addition, mindfulness reduces the impact of our experience on interpretation of occurrences in the present time (11). This confirms that mindfulness is correlated with the five major factors of personality paradigm, especially neuroticism, negative emotion, and conscientiousness (12). On the other hand, research results show that family function, self-differentiation and resilience have a significant role in stress, anxiety and depression (13). In addition, the relationship between resiliency and introversion and extroversion of adolescents suggests that resilience has a very important mediating role in preventing or causing many psychiatric disorders (14).

Although several studies have studied attachment in the field of positive psychology and abnormal psychology, such studies in Iran, which is culturally and religiously different from other countries, are necessary and this gap is deeply felt in this area. The relationship between self-compassion and mindfulness, which has been studied in positive psychology, has not been studied in Iranian Islamic culture. Therefore, the purpose of the present study was to investigate the relationship between attachment to God, attachment to adults, psychological resilience, and mindfulness in students.

The main purpose of this study was to investigate the relationship between attachment to God, attachment to adults, and resilience with self-compassion and mindfulness in undergraduate students in Tehran University.

Methods

Compliance with ethical guidelines: During the study, the researchers attempted to adhere to all ethical considerations of the subjects including the freedom to participate in the research. The participants were also ensured that their personal information would be kept confidential and that participants could be excluded from the study at any time.

The present study was a correlational study and the population included all undergraduate students at the University of Tehran in the first semester of the academic year 1995-96. For this purpose, 200 students from the faculty of psychology and education were selected by available sampling method. For data

collection, the scales of attachment to God, attachment to adult, resiliency; self-compassion and mindfulness were analyzed. Pearson correlation and path analysis were used to analyze the data.

Results

The results showed that there was a positive and significant relationship between secure attachment to God, resiliency, mindfulness and self-compassion, but there was a negative relationship between avoidant attachment and resiliency, mindfulness and self-compassion. In addition, the results showed that there was a positive and significant relationship between attachment to adults and resiliency, but there was not a meaningful relationship between anxious attachment to adults and mindfulness and resiliency. Moreover, based on the results, resiliency and secure attachment to God could positively predict mindfulness.

Conclusion

The results of this study were consistent with previous studies (e.g., Cantazaro & Wei (15)) and with the results of Shaver et al. (16). Mindfulness can strengthen cognitive coping processes such as positive reassessment and reinforcement of emotional adjustment skills such as resilience and distress, problem-solving training, and the training of ignoring techniques at the onset of stress-induced attacks and protect individuals against abnormal mood-induced stress and rumination. Therefore, individuals with high resiliency in stressful situations maintain their psychological health and help develop coping strategies and better defense mechanisms in maintaining mental health and safety, and vice versa. Based on the results, secure attachment to God had a positive and avoidance attachment to God had a negative relationship with the self-compassion. The results of the present study were consistent with the findings of Caldwell and Shaver (17).

Those with secure attachment to God were high in self-respect and know that God loves them, helps them, and responds to their wishes and prayers. On the contrary, the people with avoidant attachment regard God as out of reach and avoid approaching Him.

Acknowledgements

The authors thank all those who contributed to this study.

Ethical considerations

The Ethics Committee in Biomedical Research of Shahid Beheshti University of Medical Sciences has confirmed this research.

Funding

According to the authors, this research did not receive any specific grant from funding agencies in the public, commercial, or non-for-profit sectors.

Conflict of interest

The authors declared no conflict of interest.

Authors' contributions

Design Supervision, Treatment Planning, Drafting: First and Third Authors; Implementation of Intervention: Second Author; Data Collection and Analysis: Fourth Author.

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الدراسة في العلاقة بين التعلق بالله والتعلق بالكبار والمرونة، مع التعاطف الذاتي والوعي التام (اليقظة) لدى طلاب جامعة طهران عام ٢٠١٦

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الوصول: ٢٣ ربيع الثاني ١٤٤٠

وصول النص النهائي: ٢٥ جمادى الاولى ١٤٤٠

القبول: ١٨ جمادى الثاني ١٤٤٠

النشر الإلكتروني: ٢٥ رجب ١٤٤١

الكلمات الرئيسية:

التعلق

التعاطف

المرونة النفسية

اليقظة

الملخص

خلفية البحث وأهدافه: هناك إجماع كبير على العلاقة الوثيقة بين الصحة العقلية والمرونة. الغرض الرئيسي من البحث الحالي، الدراسة في العلاقة بين التعلق بالله والتعلق بالكبار والمرونة، مع التعاطف الذاتي واليقظة لدى طلاب جامعة طهران.

منهجية البحث: لقد اشتمل المجتمع الاحصائي لهذا البحث المترابط، على كافة طلاب مرحلة البكالوريوس في جامعة طهران؛ حيث تم اختيار ٢٠٠ طالباً من بين طلاب كلية علم النفس والعلوم التربوية بطريقة اخذ العينات المتاحة. ومن أجل جمع البيانات تم استخدام مقاييس التعلق بالله والتعلق بالكبار والمرونة والتعاطف الذاتي واليقظة وقد تم استخدام الاختبارات الإحصائية كمعامل ارتباط بيرسون وأسلوب تحليل المسار وذلك من أجل تحليل البيانات. تمت مراعاة جميع الموارد الأخلاقية في هذا البحث واطرافه الى هذا فإن مؤلفي البحث لم يشيروا الى اي تضارب في المصالح.

الكشوفات: اظهرت النتائج أن هناك علاقة ايجابية وذات دلالة احصائية بين التعلق الآمن بالله مع المرونة واليقظة والتعاطف الذاتي، الا انه كانت هناك علاقة سلبية بين التعلق المتجنب مع المرونة واليقظة والتعاطف الذاتي. كما أن هناك علاقة ايجابية ذات دلالة احصائية بين التعلق بالكبار مع المرونة بيد انه لم تكن هناك علاقة كبيرة بين التعلق المضطرب بالكبار مع اليقظة والمرونة. واستنادا الى النتائج ايضا استطاعت المرونة والتعلق الآمن بالله من التنبؤ باليقظة بشكل ايجابي.

الاستنتاج: اثبتت الدراسة أن هؤلاء الذين كان تعلقهم بالله بشكل آمل، كانوا يعرفون قيمة انفسهم وكانوا يعلمون ان الله يحبهم وانه سبحانه يساعدهم ويستجيب دعاءهم ويلي طلباتهم وعلى عكس ذلك فإن الاشخاص ذوي التعلق المجتنب لله، كانوا يحسون الله بعيد المنال وكانوا يجتنبونه.

يتم استناد المقالة على الترتيب التالي:

Nosrati F, Batavani AR, Ghobari-Bonab B, Masjedsaraee MR. The Relationship between Attachment to God, Attachment to Adults, Resilience, Self-compassion and Mindfulness in Undergraduate Students in Tehran University. Journal of Pizhūhish dar dīn va salāmat. 2020;6(1):5-18. <https://doi.org/10.22037/jrrh.v6i1.22990>

بررسی رابطه بین دلبستگی به خدا، دلبستگی به بزرگسالان و تاب‌آوری با خودشفقت‌ورزی و ذهن‌آگاهی در دانشجویان دانشگاه تهران در سال ۱۳۹۵

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اطلاعات مقاله

دریافت: ۱۰ دی ۱۳۹۷

دریافت متن نهایی: ۱۲ بهمن ۱۳۹۷

پذیرش: ۵ اسفند ۱۳۹۷

نشر الکترونیکی: ۱ فروردین ۱۳۹۹

واژگان کلیدی:

تاب‌آوری

دلبستگی

ذهن‌آگاهی

شفقت

چکیده

سابقه و هدف: درباره ارتباط تنگاتنگ بهداشت روانی و تاب‌آوری اتفاق نظر بالایی وجود دارد. هدف اصلی مطالعه حاضر بررسی رابطه بین دلبستگی به خدا، دلبستگی به بزرگسالان و تاب‌آوری با خودشفقت‌ورزی و ذهن‌آگاهی در دانشجویان مقطع کارشناسی دانشگاه تهران بود.

روش کار: طرح پژوهش حاضر از نوع همبستگی و جامعه آماری آن شامل کلیه دانشجویان مقطع کارشناسی دانشگاه تهران در نیم‌سال اول تحصیلی ۹۶-۹۵ بود که از میان آنان ۲۰۰ نفر از دانشجویان دانشکده روان‌شناسی و علوم تربیتی به روش نمونه‌گیری در دسترس انتخاب شدند. برای جمع‌آوری داده‌ها از مقیاس‌های دلبستگی به خدا، دلبستگی به بزرگسالان، تاب‌آوری، خودشفقت‌ورزی و ذهن‌آگاهی؛ و برای تحلیل داده‌ها از آزمون‌های آماری همبستگی پیرسون و تحلیل مسیر استفاده شد. در این پژوهش همه موارد اخلاقی رعایت شده است و مؤلفان مقاله هیچ‌گونه تضاد منافی گزارش نکرده‌اند.

یافته‌ها: نتایج نشان داد که بین دلبستگی ایمن به خدا با تاب‌آوری، ذهن‌آگاهی و خودشفقت‌ورزی رابطه مثبت و معنادار؛ ولی بین دلبستگی اجتنابی با تاب‌آوری، ذهن‌آگاهی و خودشفقت‌ورزی رابطه منفی وجود داشت؛ همچنین دلبستگی به بزرگسالان با تاب‌آوری رابطه مثبت و معنادار داشت؛ اما بین دلبستگی اضطرابی به بزرگسالان با ذهن‌آگاهی و تاب‌آوری رابطه معناداری به دست نیامد. همچنین بر پایه نتایج به دست آمده، تاب‌آوری و دلبستگی ایمن به خدا توانستند به‌طور مثبت ذهن‌آگاهی را پیش‌بینی کنند.

نتیجه‌گیری: افرادی که دلبستگی‌شان به خدا ایمن بود، برای خود ارزش قائل می‌شدند و می‌دانستند که خداوند آنان را دوست دارد و کمک‌کننده و جواب‌دهنده به خواسته‌ها و دعا‌های آنان است؛ برعکس افراد با دلبستگی اجتنابی، خدا را دور از دسترس می‌دانستند و از او دوری می‌کردند.

استناد مقاله به این صورت است:

Nosrati F, Batavani AR, Ghojari-Bonab B, Masjedsaraee MR. The Relationship between Attachment to God, Attachment to Adults, Resilience, Self-compassion and Mindfulness in Undergraduate Students in Tehran University. Journal of Pizhūhish dar dīn va salāmat. 2020;6(1):5-18. <https://doi.org/10.22037/jrrh.v6i1.22990>