

The Relationship between Mindfulness and Wisdom with the Mediating Role of Psychological Sense of Cohesion on Health Defenders

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Abstract

The aim of this study was to determine the relationship between mindfulness and wisdom mediation on the Cohesion Sense on health defender. The study is descriptive correlational. The statistical population of the study is male and female health defenders in the cities of Bam, Jiroft, Kerman. The method of sampling was census. Data was collected by form of mindfulness (Baer et al., 2006) questionnaire, wisdom (DWS3) questionnaire and Cohesion Sense (Antonowski., 1987) Questionnaire. 130 questionnaires were completed correctly and completely. In order to analyze the data, structural equation modeling with partial least squares approach was performed in smart-PLS software version 3. The results show that mindfulness with a coefficient of 0.383 has effect on wisdom with the mediating role of sense of cohesion. And this relationship has become meaningful. Improving the presence of health advocates also improves their wisdom; Therefore, due to the prevalence of mental disorders during the epidemic of emerging diseases without definitive treatment such as Covid-19, psychological interventions such as mindfulness program training cause conscious behaviors and wise responses of health defenders to such a challenge.

Keywords: Mindfulness, Wisdom, Sense of cohesion, health defenders, Covid-19

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Introduction

Despite medical advances, the spread of untreated disease in the present age can be a problem for the medical community and the general public and a warning to society because it transmits many people during the first transmission and causes significant diseases. There is no definitive cure for it, so the first generations can be fatal and make an effective combination, as in the case of an immune virus and the Ebola virus [1]. On February 11, 2020, the virus was officially registered as a viral disease by the World Health Organization. About one month after the first case, the number of cases increased to more than 20,000. Thus, because of its rapid transmission, the Covid-19 virus not only endangers physical health, and its consequences threaten personal, social, occupational, and, most importantly, mental health life [2]. Defenders at the forefront of the battle are at high risk of death, and problems with such a challenge will undoubtedly cause fear, depression, and hopelessness [3,4]. The epidemic persistence of this vulnerable virus has highlighted the emotional and occupational health of health advocates and affected their quality of life [5]. And the workplace minimizes the likelihood of self-care [6].

Everyone experiences life challenges or difficult living conditions and must learn from these experiences. However, why only some people learn and acquire knowledge that helps them become wiser while others experience depression, mood swings, superficiality, or petrification can be explained by levels of wisdom. Also, a group of

researchers believe that adverse events sometimes lead to micro growth in some people [7]. Almost all scientists agree that wisdom grows through life experience. However, the dynamic relationship of personal resources to simultaneous experiences causes people with similar experiences to have different degrees of growth [8]. In other words, gaining wisdom is not just an experience of many challenges in life. Instead, those who have high personality resources to endure the complex challenges of life grow from such experiences [9]. Ultimately, the determinant of the evolution of wisdom in each individual is how he or she copes with life challenges, understands and evaluates them well, ultimately solves them, and integrates them into the treasury of life experiences [8]. The coronavirus epidemic is certainly one of the main challenges in assessing the level of wisdom and improving individual wisdom in coronavirus care staff. On the other side, humans understand the meaning of life in difficult situations, so it is enough to consider those conditions as the basis for improvement, not destruction [10].

Developing the flexibility of potential responses in individuals and organizations to psychological stress and distress related to lifestyles and workplaces, which is one of the challenges of individuals' contemporary lives, is attractive to psychologists [11]. One of the psychological components that is the general source of resistance to life's stressful challenges and enable a person to show more resistance to stress in life is cohesion [12]. In other words, cohesion evaluates the ability to control stress [13], and the relationship between wisdom and stress control has been studied in previous studies [14-16].

One of the most significant personality sources in the Covid-19 virus epidemic for health advocates is the flexible responses to stress and the psychological consequences of the virus that evoke the psychological component of cohesiveness. Erickson attributes wisdom to the virtue of feeling cohesive in old age (quoted by Nikogfar, Saeedi, 2013) [17]. This feeling emphasizes the process of staying healthy despite the pressures. The feeling of cohesion can be controlled as all-encompassing yet dynamic patience and a sense of confidence in a meaningful life. A sense of cohesion can moderate mental and physical disorders [17]. The role of cohesion in better coping with coronavirus has been confirmed [18].

If the psychological consequences of this challenge are tolerable and considered transient and non-stick experiences, that is, experiences that are not stable and dangerous, then individuals can avoid a variety of incompatible ways to avoid them [19]. One of the modifiers of psychological consequences is mindfulness, which leads to comprehensive self-care measures [20]. Research on a wide range of different levels of analysis, from neuroimaging to clinical outcome studies, has shown that mindfulness-based influence in Helping people interpret their relationship to emotions [21]. Characteristics such as non-response, non-judgmental attention, the ability to describe the experience, and acceptance of attention have also been considered the main dimensions of mindfulness [22]. Self-reported increase in well-being, better coping, and adjustments for change are other benefits of mindfulness [23]. Previous research has shown the relationship between mindfulness and cohesion [24-28]. Mindfulness is the technical study of the essential stimuli of cognitions and emotions that expose life's hidden themes to consciousness without judgment or blame [28]. Thus, emotions are often deep signs of dysfunction in our relationship with ourselves, others, and the [29]. Considering that mindfulness as a lifestyle, in harmony with human nature, can affect the dynamic system of individuals, i.e., bodily senses, thoughts, raw emotions, and motivations for their actions, change people's view of life and the quality of their relationship with realism. Moreover, it promotes self-accepting self, others, and the world (ibid.). Given the importance of coronavirus, especially during the epidemic, which affects all aspects of life around the world, it is crucial to study the factors affecting the performance of occupational health defenders and can make a significant impact by improving the wise behaviors of these honorable people, on the quality of their performance and efficiency. Previous research has shown the importance of mindfulness in relation to wisdom [26,30,31]. On the other hand, in recent years, previous research, Confirmed the relationship between mindfulness and cohesion [24-27]. Also, the relationship

between wisdom and cohesion or resistance to stress in studies [14,16]. Therefore, the present study aims to investigate the relationship between mindfulness and wisdom mediated by cohesiveness in health defenders. The main issue of the study is whether mindfulness and wisdom mediated by cohesiveness in health defenders (Kerman cities, Bam and Jiroft) are related?

Material methods

This research is descriptive correlational research in terms of purpose in the group of applied research and how to collect information and the relationship between variables. The possible relationship between research variables and the role of mindfulness on wisdom is examined through coherence. The statistical population includes all employees of the coronary care patients in three cities of Kerman, Bam, and Jiroft who were working from December 11 to December 29, 2016. Due to the acute conditions of coronary restrictions, 144 questionnaires were distributed to the available staff of the coronary care department, of which 130 complete questionnaires were collected. Thus, 130 people (including 82 females and 48 males) of 27- to 45-year-old staff who have worked in these three hospitals for more than eight years and have been serving in the coronary care unit for at least the last three months as a sample by census 12 general practitioners, 8 specialist physicians, 50 nurses, 35 nurses, 25 administrative staff (including guards, cleaners, etc.) were selected. The present study's method was first referring to the mentioned hospitals. The necessary arrangements were made to be allowed to attend the hospital after considering the inclusion criteria (including willingness to participate in the study, no leave (more than two weeks) for three Last months, not using psychiatric medications such as anti-anxiety and anti-depressant, and not receiving psychological services in the last three months) and exclusion criteria (including refusing to complete tools and not responding to more than ten percent of items) by taking Satisfaction of the samples In order to participate in the research and observe ethical points (including confidentiality, the confidentiality of personal information, data analysis in general, etc.), the questionnaires were delivered to the sample group.

Measuring tool

The Wisdom 3D Scale: This scale was created by Ardellet in 2003 and reflects three dimensions: reflective, cognitive, and emotional. Two 5-point Likert scales were used to evaluate the data. In the Ardlett (2003) study, Cronbach's alpha dimensions, Cronbach's alpha, reflective, cognitive, and emotional dimensions in the first test were 0.78, 0.75, and 0.74 in the second test, respectively. / 0, 0.71 and 0.72 were obtained. Nikogftar and Saeedi (2014) reported that fifty psychologists approved the content validity of the Wisdom Questionnaire. Cronbach's alpha of cognitive, reflective, and emotional subscales was also 0.77, 0.63, and 0.62.

The Kentucky Mindfulness Skills Questionnaire: The Self-Reporting Schedule is one of the tools available to assess mindfulness, called the Mutual Awareness Account (2004). The School of Mindfulness of the Transconductor Minds is a 36 -question used to measure the skills of the psychometrics (Baier, 2003) of the test participants. Observation, Description, Concentration Acceptance are 0.91, 0.84, 0.83 and 0.87, respectively. The validity of the test was also obtained in the categories of 0.65, 0.86, 0.81, and 0.83, respectively. Also, Dehghan Manshadi, Taghavi, and Dehghan Manshadi (2012), in the study of psychometric properties of Kentucky mindfulness skills, confirmed the reliability of this questionnaire with Kunbach's alpha coefficient of 0.82.

Sensitivity Questionnaire: The first version of the Sensitivity Questionnaire was prepared by Antonovsky (1987). The scoring of the questionnaire is 7 points and from 1 to 7. To calculate the score of each subscale, you must add the score of all the expressions related to the desired subscale. In this questionnaire, the minimum and maximum scores are 29 and 203. Alipour and Sharif reported the Cronbach's alpha value obtained for internal stability from

0.82 to 0.95 using a 29-item test. The correlation obtained from the test-retest showed remarkable stability of 0.54 over two years.

Results

Structural equation modeling allows researchers to adjust a set of regression equations simultaneously. Testing and examining focal correlation factor analysis methods combine structural equation modeling and multivariate regression. In the first step, validity and reliability estimates are used to examine the measurement model, which examines methods for verifying data consistency with a specific factor structure. In the second stage, path analysis of model fit indices and coefficient of determination is used to examine the structural model: 1. Evaluation of the measurement model (reflective or hybrid) in structural equation modeling with 3-Smart-PLS software. In the next step, three criteria of reliability, convergent validity, and divergent validity are used to evaluate the appropriateness of measurement models. 1. Evaluation of measurement model (reflective or hybrid) in structural equation modeling with Smart-PLS 2. To evaluate the appropriateness of measurement models, three reliability criteria, convergent validity and divergent validity, are used. Cronbach's alpha, Composite Reliability, and rho_A coefficients have been used in the reliability measurement section. Cronbach's alpha is a classic measure of reliability and a good measure of internal consistency (internal consistency). Internal stability indicates the degree of correlation between a structure and its characteristics. Cronbach's alpha coefficient greater than 0.7 means confirmation of reliability. To measure reliability is a combination of two coefficients of internal reliability of structures and composite reliability to measure the internal reliability of structures. The standard level of these coefficients is equal to 0.7.

According to the results obtained in the reliability assessment section, sense of cohesion ($\alpha = 0.96$, CR = 0.93, rho_A = 0.96) and wisdom ($\alpha = 0.90$, CR = 0.92, rho_A = 0.91), mindfulness ($\alpha = 0.89$, CR = 0.91, rho_A = 0.91) and finally mediated the sense of cohesion ($\alpha = 0.97$, CR = 0.95, rho_A = 0.96), confirmed the reliability.

The second criterion for studying measurement models is convergence validity, which examines the correlation of each factor with its questions. The extracted mean-variance criterion shows the mean of the common variance between each factor and its questions. The mean-variance extracted indicates the degree to which a factor relates to its questions, and the greater the correlation, the greater it is fit. Convergent validity of sense of coherence (AVE = 0.55) and wisdom (AVE = 0.58), mindfulness (AVE = 0.55) and finally mediation of sense of coherence (AVE = 0.70) were confirmed.

Fornell and Larker criteria are used to evaluate the divergent validity of the measurement model. According to this criterion, the acceptable divergence validity of a model indicates that the interaction of a structure in the model with its properties is more significant than other structures. Fornell and Larker (1981); The validity of divergence is acceptable when the mean value of variance extracted for each structure is greater than the shared variance between that structure and other structures in the model. Table 1. Fornell Larker criterion shows divergent validity.

Table 1- Fornell and Larker index

	Sense of cohesion	Wisdom	Mindfulness	The mediator of sensibility
Sense of cohesion	0.695			
Wisdom	0.188	0.705		
Mindfulness	-0.142	0.039	0.56	
The mediator of sensibility	0.091	0.121	-0.245	1.000

Table 2 shows the model fit indices. The fit model shows how much the researcher modeled is supported based on the design of the actual information. In other words, it shows an experimental comparative model with a theoretical model. A theoretical model is a model developed by a researcher based on research literature or qualitative analysis. An experimental model also means a model based on data collected.

Table 2 - Measurement model fit indices

Fit index	SRMR	D_LS	D_G	NFI	RMS_Theta
Suggested amount	0.10<	0.05>	0.05>	0.8>	0.12≤
The value obtained	0.07	30	1.03	0.98	0.103

The path coefficient indicates a linear causality relationship and the intensity of the relationship between the two latent variables. The regression coefficient in the standard model is the same as in the simpler models. The regression is in the standard model. In simpler models, regression is simple, multiple, and numerical between -1 to +1. The path coefficients of the independent variables to the dependent variable show the extent to which the independent variable covers the dependent variable. In other words, it expresses the percentage of coverage and its effect on the independent variable. The relationship between a sense of cohesion and wisdom with a beta coefficient ($\beta = 0.51$) indicates their direct relationship, and the relationship between mindfulness and wisdom ($\beta = 0.22$) is also direct. Finally, the relationship between mindfulness and a sense of cohesion ($\beta = 0.63$) and mediation of a sense of cohesion with wisdom ($\beta = 0.20$) is also a direct relationship.

The statistical value of t is, in fact, the main criterion for confirming or rejecting the hypotheses. If this value is higher than 1.64, 1.96, and 2.58, we conclude that the hypothesis is confirmed at 90, 95, and 99% levels. In this study, 95% confidence with a coefficient of 1.96 and the criterion of rejection and acceptance of hypotheses is considered.

Table 3- T-test

	SD	T-test	Sig	Result
Sense of cohesion -> wisdom	0.014	7.833	0.005	Acceptance
Mindfulness -> Sensitivity	0.273	4.476	0.046	Acceptance
Mindfulness -> Wisdom	0.015	6.501	0.017	Acceptance
Mediation of Sensitivity -> Wisdom	0.014	3.195	0.046	Acceptance

In this coefficient, it can be determined to what extent the independent variable directly explains the variance of the dependent variable and to what extent indirect relations explain the variance of the target. Finally, the variance of the target with indirect relationships is described through the mediating variable.

Table 4 - Inclusion of variance

	Sense of cohesion	Mindfulness
Direct effect	0.515	0.218
Indirect effect	0.32	
Total effect	0.835	
Inclusion of variance	0.383	
T value	7.832	
P value	0.005	

Discussion and conclusion

Psychological consequences of the coronavirus epidemic in individuals' personal, social and professional lives. It is essential to pay attention to the factors affecting the improvement of mental health [5]. The crisis of coronaviruses has caused the medical staff to do their best to fight the disease. The staff of Covid-19's Patient Care Unit, as the most crucial health advocates at the forefront of the fight against the world's most challenging virus, are the protectors of the people's physical and even mental health in such situations. This doubles the importance of the health of medical staff and especially their mental health in this situation. This has forced researchers to investigate the factors affecting the control of psychological outcomes carefully. Given the epidemic of coronavirus and its psychological consequences for all people as a result of its direct impact on the quality of life it is necessary to pay attention to the factors affecting the improvement of mental health [5]. This has led researchers to carefully explore the factors that affect the performance of health advocates (ibid.). This study aimed to investigate the role of mindfulness on wisdom with the mediating role of cohesion. The present study results are consistent with the findings that show that mindfulness improves the wisdom of individuals by mediating the role of cohesion. According to the results, mindfulness with a coefficient of 0.383 affects wisdom with the mediating role of cohesion.

Moreover, this relationship has become meaningful. According to the research done in the previous research, these three components of cohesion mediation have not been studied but have been used separately in many types of research. The results of this research was aligned with the studies of Schäfer et al. (2020); Ardel et al. (2019); Dymecka et al. (2021); Momeni et al. (1398); Ando et al. (2011); Svence et al. (2015); Grevenstein et al. (2018); Belenet et al. (2022), Lee et al., (2019) [5,16,18,24-26,32,33].

Based on the findings, the ability to predict intelligent behavior by the presence of mind through the psychological component of cohesion in health defenders in this study can be interpreted as the quality of interaction of employees who have the presence of mind with the help of psychological component of cohesion. Health advocates must face this challenge wisely.

Explaining the findings, it can be said that a suitable living environment and prevention of anxiety and stress can guide a person to healthy thinking. Reasoning affects people's cognition and emotional development. Health workers experience high levels of stress and anxiety due to work, the workplace, and engagement with work methods that minimize the likelihood of self-care [25]. On the other hand, feelings of cohesion lead to more adaptive behaviors and less psychological vulnerability when faced with stress and anxiety. Also, this psychological component as an essential source of personality to face challenges in stressful situations and events affects the changes and perceptions of the individual for better adaptation [6]. A wise response to coronary heart disease requires strong sources of stress management and psychological distress in all individuals, especially health advocates.

The third wave of change in resilience to stress and mental distress, as the latest wave of learning from experience, sees resilience as natural energy or motivation in life for a person that enables him to cope with problems, experiences, and cognitive changes. Learn [34]. This wave of research benefits the development of flexibility through comprehensive self-care measures such as mindfulness meditation. Mindfulness improves calmness, attention, awareness, and insight with a systematic approach to developing control and wisdom in life, based on one's inner capacity. Mindfulness increases an individual's self-awareness and thus increases the ability of the health professional to provide empathetic care [28]. One of the benefits of mindfulness is the reduction of rumination, thereby reducing related destructive thoughts and leading to improved health (ibid.). Other changes related to mindfulness increase, including decreased "emotional response" and "empathetic acceptance" [35].

In explaining the relationship between mindfulness and wisdom, it can be said that there are common points of interaction between the concept of mindfulness and wisdom, which shows that they are in a similar conceptual range [36,37]. Some subsets of micro-nuclei have a common core with mindfulness. Ardel (2004), for example, explicitly claims that reason requires the growth and exaltation of the individual's conscious mind and predictions, which can be made through self-examination, self-awareness, and self-correction. Meditation (one of the cultivators of consciousness) is a way to wisdom through cultivating insight, self-esteem, and excellence, which improves the quality of behavior and interaction with others.

Since the Covid-19 virus plays an essential role in personal, social, educational, and occupational life, and especially the mental health status of individuals, the importance of related factors can be understood, so it seems that careful research to reduce or control such psychological consequences Conditions by psychologists will be able to create a new strategy to improve the level of mental health of people with the presence of mind based on a wise approach for people who are in stressful environments during emerging illnesses. Also, considering that in the present study, the relationship between mindfulness and wisdom with the mediating role of a sense of cohesion was significant and positive, it is suggested that this study be performed as an intervention.

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