

Path Model of Mindfulness-Based Self-Efficacy on Rumination in Meditation Fields: Dual Mediating Effects of Self-Compassion and Dysfunctional Attitudes

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Abstract

This study explored correlation of male and female citizen of Korea for Mindfulness-Based Self-Efficacy and Rumination to confirm and path of model Self-Compassion and Dysfunctional Attitudes. To this end, data was collected from 172 survey results conducted by 180. The survey consisted of, Mindfulness-Based Self-Efficacy Scale (MSES), Korean version of Self-Compassion Scale(K-SCS), Dysfunctional Attitudes Scale (DAS), Rumination Scale (RS). The results were analyzed by IBM SPSS V.22 and M-Plus 6.12 (Muthén & Muthén, 1998-2011) program. To verify average and standard deviation of variables and mediation model of how Mindfulness-Based Self-Efficacy to Rumination through, Self-Compassion and Dysfunctional Attitudes the author used bootstrapping methods. For the research result, this study presented descriptive statics for each variable of respondents' and conducted correlation analysis among Mindfulness-Based Self-Efficacy to Self-Compassion($\beta=.844$, $p<.001$), and conducted correlation analysis among Self-Compassion to Dysfunctional Attitudes($\beta=.725$, $p<.001$), and conducted correlation analysis among Dysfunctional Attitudes to Rumination($\beta=.459$, $p<.001$). And Mindfulness-Based Self-Efficacy to Rumination through Self-Compassion and Dysfunctional Attitudes ($\beta=.281$, C.I.[.133~.548]) in due order.

Keywords: Mindfulness-based self-efficacy, Rumination, Path model

1. Introduction

Why do people meditate to have mindfulness-based self-efficacy and rumination? There seem to be basically two answers. First, people try to keep mindfulness-based self-efficacy because they want to overcome psychological or cognitional problems: mindfulness-based self-efficacy as a means for modification of dysfunctional attitudes [1]. Second, people meditate for mindfulness-based self-efficacy to achieve a better understanding of for self-compassion

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for their life, enlarge their consciousness, and gain wisdom: mindfulness-based self-efficacy as a means to (positive) transformations in consciousness [2].

These two aims often cannot be clearly separated, and most practitioners of meditation probably pursue both to a certain extent.

People who have undergone extensive mindfulness-based self-efficacy training for mindfulness-based self-efficacy and Rumination have shown improvements on cognitive performance in Dysfunctional Attitudes and self-compassion. Despite the public's growing interest and an increasing number of studies on the impact of mindfulness-based self-efficacy and rumination, there is a surprising scarcity of summaries of the empirical evidence [3], especially for evidence that stems from research outside the therapeutic context within dysfunctional attitudes and self-compassion.

Numerous studies have been conducted to search for effects of meditation fields of study, yet there is an even more surprising lack of elaborate psychological theories that make sound predictions about what to expect if one meditates.

The traditional sense of meditation in Western culture, before significant encounter with Asian practices, involves sustained consideration or thought upon a subject. But at the moment Eastern studies culture using Western research method that psychological tools.

This a theoretical approach is frequently mirrored in the measures used in the studies, which include all kinds of dependent variables that are not specific to mindfulness-based self-efficacy and rumination research and have also been used in many other kinds of research [4].

Although, in this article, we place an emphasis on empirical evidence, we are convinced that real progress in understanding the effects of mindfulness-based self-efficacy and rumination cannot be made if future empirical studies are not guided by better theories [5].

Therefore, after briefly surveying previous attempts to summarize the literature on the effects of mindfulness-based self-efficacy, Rumination, Dysfunctional Attitudes and self-compassion, we introduce existing theoretical approaches from the South Korea. Following our analysis of the empirical evidence, we return to the issue of how we might make progress in understanding mindfulness-based self-efficacy, rumination, dysfunctional attitudes and self-compassion and its effects.

There have long been attempts to bring together meditation for psychotherapy in South Korea [6], and over time, meditation has become an established psychotherapeutic technique [7]. There are even recently developed approaches to psychotherapy that center around meditation within mindfulness-based self-efficacy, rumination, self-compassion, dysfunctional attitudes and its effects. There have long been attempts to bring together meditation for psychotherapy [8], and over time, meditation has become an established psychotherapeutic technique [9].

There are even recently developed approaches to psychotherapy that center around meditation for mindfulness-based self-efficacy [10].

However, mindfulness-based self-efficacy and rumination perceived as positive cognition based on unconscious critical thoughts. It also causes psychological confusion and psychopathology. Kyung [11] reported the results of a positive correlation between dysfunctional attitudes and self-compassion.

Furthermore, comparative studies of research or cognition types focusing on psychological mindfulness have reported that psychological mindfulness positively affects victims' mental health as well as mindfulness-based self-efficacy and rumination and, in some cases, has more positive and long-term effects than dysfunctional attitudes and self-compassion [12].

As a result, it is found that there is a lack of research on mediating effects of mindfulness-based self-efficacy, rumination, dysfunctional attitudes and self-compassion.

Therefore, this study aims to investigate the relationship between mindfulness-based self-efficacy and rumination [13], and dysfunctional attitudes and self-compassion, and examines the mediating model between dysfunctional attitudes and self-compassion between mindfulness-based self-efficacy and rumination.

This study is based on the assumption that the issues of cognitional maladjustment due to various mindfulness-based self-efficacy and rumination experienced by meditator living of South Korea are related to dysfunctional attitudes and self-compassion.

It would be useful for enhancing the understanding of the factors affecting the meditator, and could provide the opportunity for the clinician to provide basic data on research and psychotherapy.

2. Methods

2.1. Subjects and data collection

This study was conducted from March 2018 to April 2018, for those who participated in the male and Female in Seoul of Korea. Finally, the data of total 172 participants were analyzed. [Table 1]

Table 1. General characteristics of subjects

		Subjects		%
		Male	Female	
Ages	20-29	21		12.2
	30-39	33		19.2
	40-49	45		26.2
	50-59	48		27.9
	Over the age of 60	25		14.5
Total		172		100.00

2.2 Descriptive statistics of variable

The Descriptive statistics of variable were analyzed [Table 2]

Table 2. Descriptive statistics of research variable

Sex	Age	N	Rumination		Dysfunctional Attitudes		Self-Compassion		Mindfulness-Based Self-Efficacy	
			M	SD	M	SD	M	SD	M	SD
Male	20-29	3	5.08	0.00	4.77	0.00	4.85	0.00	4.54	0.00
	30-39	21	4.32	1.16	4.39	0.85	4.35	0.62	3.89	0.38
	40-49	9	3.55	1.38	2.88	1.17	3.74	0.76	3.58	0.69
	50-59	18	4.46	1.20	3.92	1.52	4.16	0.71	4.05	0.49
	Over the age of 60	15	3.61	1.63	3.60	1.28	3.97	0.82	3.88	0.60
	Total	66	4.12	1.34	3.89	1.28	4.15	0.73	3.92	0.53
Female	20-29	18	4.54	1.07	4.40	1.07	4.40	0.55	3.96	0.30

	30-39	12	4.92	0.24	4.69	1.01	4.64	0.28	4.29	0.30
	40-49	36	4.10	0.98	3.43	0.95	4.18	0.69	3.74	0.39
	50-59	30	3.66	1.37	2.88	1.29	3.93	0.69	3.69	0.41
	Over the age of 60	10	3.71	1.33	2.41	0.83	3.29	0.34	3.37	0.35
	Total	106	4.11	1.17	3.49	1.28	4.12	0.69	3.79	0.43
Total	20-29	21	4.61	1.00	4.45	1.00	4.47	0.54	4.04	0.35
	30-39	33	4.53	0.98	4.50	0.91	4.45	0.54	4.04	0.40
	40-49	45	3.99	1.08	3.32	1.01	4.09	0.72	3.71	0.46
	50-59	48	3.96	1.35	3.27	1.46	4.02	0.70	3.83	0.47
	Over the age of 60	25	3.65	1.49	3.12	1.25	3.70	0.74	3.68	0.57
	Total	172	4.11	1.23	3.64	1.29	4.13	0.71	3.84	0.47

Note: N(Number of people), M(Mean), SD(Standard deviation)

2.3 Correlation analysis of variable

The Correlation analysis of variable were analyzed. [Table 3]

Table 3. Correlation analysis of variable

	Rumination	Dysfunctional Attitudes	Self-Compassion	Mindfulness-Based Self-Efficacy
Rumination	1			
Dysfunctional Attitudes	.632**	1		
Self-Compassion	.571**	.716**	1	
Mindfulness-Based Self-Efficacy	.537**	.601**	.844**	1

Note: * $p < .05$ ** $p < 0.01$ *** $p < .001$

2.4. Measurement

2.4.1. Mindfulness-Based Self-Efficacy Scale (MSES)

In order to measure mindfulness-based self-efficacy, we used the Mindfulness-Based Self-Efficacy Scale (MSES), which was developed by Cayoun and Freestun [14] which was developed for validation by Yong [2]. In the present study, the total of the mindfulness-based self-efficacy of Cronbach's α was .896.

2.4.2. Korean version of Self-Compassion Scale (K-SCS)

In order to measure self-compassion, we used the Korean version of Self-Compassion Scale(K-SCS), which was developed by Neff [3] which was validated by Gu and Jung [15]. In the present study, the total of the self-compassion of Cronbach's α was .953. In this study, the sum of negative factor of self-compassion scale after the backscoring was used.

2.4.3. Dysfunctional Attitudes Scale (DAS)

In order to measure dysfunctional attitudes, we used the Dysfunctional Attitudes Scale (DAS), which was developed by Jung and Oh and Shin [16]. In the present study, the total of the self-compassion of Cronbach's α was .979.

2.4.4. Rumination Scale (RS)

In order to measure dysfunctional attitudes, we used the Rumination Scale (RS), which was developed by Calhoun, Cann, Tedeschi and Mcmillan [17] which was translated by Shin [18] In the present study, the total of the self-compassion of Cronbach's α was .952.

2.5. Data analysis

The path model was used to test the mediating effect of self-compassion and Dysfunctional Attitudes in the relationship between Mindfulness-Based Self-Efficacy and Rumination. The model parameters were estimated by the maximum likelihood method, and M-Plus 6.12 [19] was used for the analysis. Data collected for this study were analyzed using the IBM SPSS V.22 as follows. We used a 95% confidence interval based on the empirical distribution estimated by bootstrapping to verify the mediating effect. Bootstrapping interpreted the sample as statistically significant if it did not know the distribution of the population and if the 95% confidence interval did not include zero [20].

3. Results

3.1. Path model

A mindfulness-based self-efficacy analysis was conducted to confirm the effects of rumination. Specifically, the mindfulness-based self-efficacy and rumination has a significant effect on the self-compassion and dysfunctional attitudes, In addition, the mindfulness-based self-efficacy was found to have a significant effect on self-compassion($\beta=.844$, $p<.001$), and the self-compassion was found to have a significant dysfunctional attitudes($\beta=.725$, $p<.001$), and the dysfunctional attitudes was found to have a significant rumination($\beta=.459$, $p<.001$). A significant correlation was not found between mindfulness-based self-efficacy and dysfunctional attitudes, self-compassion and rumination, mindfulness-based self-efficacy and rumination [Table 2].

Table 2. Path model

Path		B	B	s.e	t	p
Mindfulness-Based Self-Efficacy	→ Self-Compassion	1.255	.844	.022	38.414	.000
	→ Dysfunctional Attitudes	-0.03	-.011	.099	-0.113	.910
	→ Rumination	0.508	.196	.106	1.850	.064
Self-Compassion	→ Dysfunctional Attitudes	1.325	.725	.091	7.931	.000
	→ Rumination	0.134	.077	.122	0.633	.527

Dysfunctional Attitudes	→	Rumination	0.438	.459	.078	5.898	.000
* p<.05 ** p<0.01 *** p<.001							

3.2. Measurement model

We performed bootstrapping by extracting 2000 parts of the escapism of mindfulness-based self-efficacy to the rumination through the dysfunctional attitudes and self-compassion. As a result, the indirect effect was significant because the path through the dysfunctional attitudes and self-compassion included 0 in the 95% confidence interval of the indirect effect ($\beta=.281$, C.I[.133~.548]) [Table 2].

Table 2. Measurement model

Independent variable	Parameter1	Parameter2	Dependent variable	Total effect [bootstrapping CI 95%]	Direct effect [bootstrapping CI 95%]	Total indirect effect [bootstrapping CI 95%]	Indirect effect [bootstrapping CI 95%]
Mindfulness-Based Self-Efficacy	Self-Compassion	Dysfunctional Attitudes	Rumination	.537 [.405 ~ .644]	-	.340 [.133~.548]	.281 [.133 ~ .548]
Mindfulness-Based Self-Efficacy	Self-Compassion	-	Rumination				.065 [-.181 ~ .296]
Mindfulness-Based Self-Efficacy	-	Dysfunctional Attitudes	Rumination				-.005 [-.090 ~ .082]
Mindfulness-Based Self-Efficacy	-	-	Rumination			.196 [-.057~.436]	-

4. Conclusions

The results of this study suggest that mindfulness-based self-efficacy of meditation experienced people has a significant effect on rumination through dysfunctional attitudes and self-compassion.

Meanwhile, a simple correlation analysis, revealed that there was a significant correlation between mindfulness-based self-efficacy, rumination, dysfunctional attitudes and self-compassion, whereas the path search for the median model analysis was significant.

This is consistent with a previous study [1], which reported a significant correlation between mindfulness-based self-efficacy, of meditation experienced people and dysfunctional attitudes. Lee [1] discovered that most causes of mindfulness-based self-efficacy that interfere with dysfunctional attitudes and self-compassion after meditation, is experienced in daily life.

Choi [21] discovered among meditation experienced people that most of the causes of mindfulness-based self-efficacy that interfere with thinking are related to self-compassion, individual cognitional healthy lifestyle and experiences of rumination in daily life.

Kang [22] discovered among meditation experienced people that most of the causes of mindfulness that interfere with cognitional healthy school life and deliberate rumination are

related to self-Disclosure and posttraumatic growth responses, individual lifestyle, role, and experiences in daily school life.

Gilbert [23] reported that self-compassion is an important factor that affects rumination. Yun [24] reported a significant correlation between self-compassion with dysfunctional attitudes.

Gwak [25] discovered the effectiveness of Thought Control Strategies on Rumination.

Therefore, mindfulness-based self-efficacy of changes in these cognition conditions could lead to a deterioration of psychological function.

What we have outlined above can be seen as a continuum that appears at this point to have returned to its beginning. We start with the workings of the ordinary mind, which takes anything that happens to appear in the mind or senses as an object of awareness, but in an undisciplined and apparently random way. According to Buddhist thought, nothing is truly random in the human mind.

however, what appears to be the spontaneously attentive mind is actually a mind reacting to phenomena with host of unconscious cognition and attitudes that mindfulness-based self-efficacy and dysfunctional attitudes and self-compassion and rumination. When, in mindfulness-based self-efficacy, awareness is encouraged to roam freely over the phenomena of experience, it does so with qualitatively more clarity and continuity than is accessible in ordinary states of mind.

In conclusion, the mediating effect of mindfulness-based self-efficacy on rumination and the dysfunctional attitudes and self-compassion of meditation experienced people was solely analyzed in South Korea, and significant results were obtained.

Nevertheless, it is important to note that results from this study could be used in reference to cognitional mental health especially during counseling interventions and in clinical settings.

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