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Research Paper

Structural Modeling of Attachment Styles and Adaptive Problem-Solving Styles in Students with an Emphasis on the Mediating Role of Spiritual Well-Being



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ABSTRACT

Objective: The aim of this study was to investigate the mediatory role of spiritual well-being in relationship attachment styles and adaptive problem-solving styles.

Methods: The research method was the correlation of the type structural equation modeling. The population included all Undergraduate students Poldokhtar Higher Education Center who were studying in the academic year 2020-2021. 230 students participated in this study online and respond to Problem Solving Style (PSS), Adult Attachment Scale (AAS), and Spiritual Well-Being Scale (SWBS). Data analysis was performed using the Path analysis statistical method and by the SPSS-22, and AMOS-24 software.

Results: The results showed that secure and avoidant attachment indirectly mediate the students' adaptive problem-solving styles by mediating spiritual well-being; ambivalent attachment does not, directly and indirectly, affect students' adaptive problem-solving styles. Secure and avoidant attachments directly affect spiritual well-being. Spiritual well-being also has a direct effect on adaptive problem-solving.

Conclusion: Overall, the results of this study showed that spiritual well-being mediates the relationship between secure and avoidance attachment style with adaptive problem-solving styles. The findings of this study emphasize the role of the relationship between caregivers and the child in the formation of spiritual well-being and adaptive problem-solving styles.

1. Introduction

Problem-solving is a cognitive and innovative process by which an individual identifies or invents effective and adaptive behavioral strategies for problems. According to a psychological view, cognitive and mental currents that a person is aware of, are the cause of behavior, not internal motivations of which the person is unaware (Cromwell et al., 2018). This view regards man as an information processor and problem-solver. At this point, we gain

knowledge through the collection, processing, and storage of information; this is done through feeling and perception, memory, and thinking (Matinnejad et al., 2009). Nezu and Ronan (1987) consider problem-solving as a series of behavioral responses, cognitive and emotional actions that are directed towards a specific goal in order to adapt to internal or environmental conflicts (Laird et al., 2018). Problem-solving is an innovative cognitive-behavioral process by which individuals try to find effective and adaptive solutions to the problems they face in their daily lives

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(Cassidy and Lang, 1996; quoting Farhadi & Gholam Nazari, 2021). Cassidy and Lang (1996) have introduced six styles of problem-solving: creative, trust, inclination, helplessness, control, and avoidance. The creative problem-solving style reflects the planning and consideration of various solutions depending on the problem-solving situation (Farhadi & Gholam Nazari, 2021). Confidence-solving style expresses a person's belief in his or her ability to solve problems. Tendency style shows a positive attitude towards problems and a desire to deal them face to face. Helplessness style indicates a person's apathy in problematic situations. Inhibition style in problem-solving refers to the effect of external and internal controllers in the problematic situation and finally, the avoidance style indicates a tendency to ignore problems instead of confronting those (Zarean et al., 2007).

Problem-solving is a process, not an outcome. Problem-solving is a prescriptive process that is used in a wide range of cases. Problem-solving means being free from the shackles of the problem (Mozaffarian, 2008; quoted by Daei Javad, 2015). Piedmont (2004) acknowledged that spiritual transcendence is important as an affective dimension in all areas of one's life. Every problem or decision inherently creates a stressful situation, as long as the person has not solved the problem properly or made the right decision, the intensity of stress increases and eventually activates unpleasant emotions in him, so spirituality can affect people's basic structures for Problem-solving (Shokouhi Yekta and Parand, 2008).

Religious tendencies and activities can be a shortcut through which people can use a new strategy to solve their problems. The process of religious problem-solving is concerned with how problems are identified, their solutions, and the sense of control established (Sherman and Simonton, 2001). In general, religion has nothing to do with denial of situations, and instead of encouraging denial, it reinforces the reinterpretation of negative events through a sacred and benevolent perspective. If a person avoids actively confronting problems and unfavorable situations and just waits for God to heal his difficult situation, he will face a kind of seemingly religious malfunction. Hence, if people understand the concept of God's benevolence and infinity, and evaluate benevolent, not pessimistic, unpleasant events, they will turn to positive religious approaches and thus problem-solving. But if the image of a punishing and out-of-reach God is formed, they turn to negative attitudes and see the world as gloomy, where everything is against them, and as a result they

feel misery, helplessness and despair (Sherman and Simonton, 2001). Spiritual well-being is described as a sense of commitment to others, having meaning and purpose in life, and believing in and relating to a transcendent power. Ellison (1983; quoting Jafari et al., 2010) states that spiritual well-being includes a psychosocial as well as a religious element. Religious well-being includes a religious element that is associated with a higher power, God. Both spiritual and religious well-being are limited to the individual. Spiritual well-being has another dimension called existential health, which introduces the relationship between the individual and himself, others, and the environment (nature) (Jafari et al., 2010). Without spiritual well-being, other biological, psychological and social dimensions cannot reach their zenith (Kay et al., 2021). Daeijavad (2015) in a study concluded that spiritual therapy can improve problem-solving methods. Moradnian Dehkori and Shahgholian (2014) in a study showed that there is a direct relationship between spiritual well-being and coping styles.

One of the antecedent variables of spiritual well-being in previous studies is attachment styles (Dehghan, Hasani & Sharifi, 2020; Abolmaali, Kivan & Saadati, 2012; Keyzers et al., 2019). One of the newest theories using attachment theory about religious beliefs and behavior is that these phenomena also represent real manifestations of attachment processes. In other words, religious belief can open a unique window into the processes of attachment in adulthood. The clearest point in the application of attachment to the study of religion is that belief in a personal God and having a two-way relationship with him is the focus of monotheistic religions (Ghiyami, 2005). Cassidy and Shaver's (1999) studies indicated that there is a significant relationship between attachment style and religion (Cassidy and Shaver, 2002). In the research of Sepah Mansour et al. (2008), it was indicated that there is a positive relationship between secure attachment and attachment to God. Kirkpatrick and Shaver (1992) showed that there is a significant relationship between secure attachment style and spirituality (quoted in Ghiyami, 2005). Attachment Theory, Hazan and Shaver (1987) proposed a three-tier model of attachment. They placed people in three categories: avoidant, anxious/ambivalent, and secure. A child with a secure attachment tends to see others as trustworthy and as someone worth loving and caring for. According to Balbi's theory of attachment and Yang's schema theory, five basic needs play a key role in the formation of the schema, one of which is the attachment style (safe-insecure). One of the most important of these

needs is the need for secure attachment to others (Ghafari, 2012). Secure attachment occurs in childhood when parents respond to the child's needs. This allows the child to explore the environment with a sense of security and to assert their ability to interact with the world to meet challenges (Mikulincer, Shaver & Pereg, 2003). According to attachment theory, the primary interaction between the child and the primary caregiver forms beliefs that are internalized and coded as active internal models (Bartholomew, 1990). Theoretically, this active model affects a person's expectations, emotions, defenses, and communication behavior in all close relationships. Based on empirical evidence from longitudinal studies, researchers hypothesize that the effects of childhood attachment to adulthood extend to parenting and close relationships (Main et al., 1985). Attachments and care systems are often activated simultaneously. Parental negligence, indifference, or strict discipline may lead to anxious or avoidant attachments. These attachment styles are associated with low levels of caring responsiveness. Anxious attachment style grows in an environment that consistently requires maintaining parental closeness and the approval of others. Adults with anxiety attachment styles are chronically afraid of being rejected and experience high levels of anxiety if they do not experience a close relationship with those around them. Avoidant attachment is a strategy created to stop pain, stress, and failure. Distant parents are cold or reject the child. Emotions, fear, anxiety, anger, sadness, shame and guilt lead to the adoption of deterrence strategies. These emotions are associated with threats and vulnerabilities (Collins and Feeney, 2010).

Dehghan et al. (2020) stated in a study that both secure and insecure attachment styles explained the reduction of interpersonal problems by increasing adaptive emotion regulation and efficient problem-solving. Also, both the variables of maladaptive emotion regulation and dysfunctional problem solving had a direct and significant relationship with interpersonal problems of individuals with delinquent history, but did not mediate the relationship between attachment styles and interpersonal problems. Overall, in the sample of people with a history of delinquency, both safe and insecure attachment styles can help to reduce their interpersonal problems by increasing the use of adaptive cognitive emotion regulation strategies and problem-solving. Fattahifar (2014) in a study concluded that attachment styles have a positive effect on students' problem-solving ability. Abolmaali et al. (2012) in the study showed that birth order and

attachment styles (secure, avoidant, anxious) have a significant role in relation to adaptive and maladaptive problem-solving skills.

According to studies, it seems that the variables of attachment styles and spiritual well-being can be effective factors in problem-solving styles. Considering the lack of studies in this field, the present study tries to fill the study gap in a practical way, to provide information to experts in this field about appropriate psychological strategies and techniques, and to ensure the mental health of these people. Accordingly, the present study was conducted to answer the question of whether the mediating role of spiritual well-being in the relationship between attachment styles and students' problem-solving styles has a proper fit?

2. Materials and Methods

The present study is a descriptive-correlational study using causal relationship modeling methods. The population of this study included all undergraduate students single-gender Poldokhtar higher education center (boys) who were studying in the academic year 2020-2021. Determining the minimum sample size required to collect data related to structural modeling is very important. Although there is no general agreement on the sample size required for factor analysis and structural models (Schreiber & et al., 2006), to determine the sample size, according to Kline (2015), the number of paths tested in the model, The criterion for determining the sample size was; That is, a minimum of 10 and a maximum of 20 people can be selected for each route. In this study, there are 10 routes (seven direct routes and three indirect routes) based on the model design, the sample size of 230 people was determined (245 to prevent the sample volume from falling). Due to the need to reduce social contact in order to prevent the spread of Covid-19, the available sampling method and Internet implementation were used. The method is that the questionnaire link was made available to users online on WhatsApp social network. Participants in the study were instructed to refrain from writing their names on the questionnaires and were assured that all questionnaires would be collected for statistical analysis and their information would remain confidential. Whenever they did not want to continue, they could withdraw the research. In the present study, all of the participants were male. The results also showed that the mean and standard deviation of age is 23.82 (2.58).

In addition, 230 participants included 29.1% of the psychology field, 19.1% of accounting, 18.3% of English language, 15.2% of Sports Science, 13.9% of computer, and 4.3% of agricultural engineering students. Therefore, most of the students in the present study were psychology field. The inclusion and selection criteria included being a student in Poldakhtar higher education center, being willing to participate in research, and being a cyberspace user. The criteria for exclusion of samples was the distortion of the questionnaires. Data analysis was performed using the path analysis statistical method and by the SPSS-22, and AMOS-24 software. The Bootstrapping method was used to examine the mediating role of the variables in Amos software.

The tools used in this study were as follows:

Problem-solving style questionnaire: This scale was developed by Cassidy and Long (1996) in two steps that include 24 items and six sub-scales of helplessness, problem-solving control, creativity, confidence, avoidance, and approach styles measuring each style by using four test questions. Three subscales of creativity, confidence, and approach styles measure adjusted problem-solving model, while three subscales of helplessness, problem-solving control, and avoidance measure non-adjusted problem-solving style. The scores of zero and one were assigned to each response and the score of 0.5 was considered for the option "I do not know". The internal validity of the above sub-scales are as follows: 0.57, 0.65, 0.52, 0.71, 0.66, and 0.86, respectively. Mohammadi and Sahebi (2001) reported the reliability of this scale through internal consistency (Cronbach's alpha) equal to 0.60. Moreover, the reliability and validity coefficients were reported in a study by Babapour and Ejehe (2002) to be 0.77 and 0.87, respectively. The questionnaire was given to nine experts to comment on it. CVI was used to assess content validity quantitatively. CVI was calculated to be 0.82, representing the acceptable validity of the questionnaire (Saedi et al., 2018). In the current study, Cronbach's alpha coefficients for helplessness, problem-solving control, creativity, confidence, avoidance, and approach styles were 0.60, 0.61, 0.77, 0.63, 0.62, and 0.63, respectively.

The SWBS is composed of twenty items and measures two of spiritual well-being (Paloutzian & Ellison 1982). The dimensions Religious Well-Being (RWB) Subscale provides a self-assessment of one's relationship with God, while the Existential Well-Being (EWB) Subscale gives a self-assessment measure of one's sense of life purpose and life satisfaction. Each item is answered on a 6-point Likert scale ranging from "strongly agree" (1) to "strongly

disagree" (6). Eight items are worded in a reverse direction and were reversely scored. The overall score from the SWBS is computed by summing the responses to all twenty items after reversing the negatively worded items. It ranges from 20 to 120, with a higher score representing greater spiritual well-being. For specific purposes, e.g. focusing only on one's relationship with God or only on the existential well-being, the authors also admit the usage of only one subscale. The scores for the EWB and RWB scales range between 10 and 60. Therefore, the total score of the SWBS can range from 20 to 120. Less than 10 minutes is required to complete the questionnaire. We categorized the score of the SWBS as low (20–40), moderate (41–99), and high (100–120). For the RWB scale, a score of 10 to 20 reflects a sense of unsatisfactory relationship with God, and scores of 21 to 49 and 50 to 60 reflect moderate and positive views of the individual's relationship with God, respectively. For the EWB scale, the same range of scores was categorized as "low satisfaction with life", "relative lack of clarity about purpose in life", and "moderate and high level of satisfaction and purpose in life", respectively (Paloutzian & Ellison, 1991). The Persian version of this questionnaire has a good validity and reliability in Iran (Soleimani et al., 2017). The Cronbach's alpha coefficients for EWB and RWB and the total scale have been reported to be 0.80, 0.78, and 0.89 respectively

The Adult Attachment Scale (AAS) was officially developed in 1990 but built on the earlier work of Hazen & Shaver (1987) and Levy & Davis (1988). The scale was developed by decomposing the original three prototypical descriptions (Hazen & Shaver, 1987) into a series of 18 items. The scale consists of 18 items scored on a 5 point likert-type scale. It measures adult attachment styles named "Secure", "Anxious" and "Avoidant", defined as: Secure = high scores on Close and Depend subscales, a low score on Anxiety subscale; Anxious = high score on Anxiety subscale, moderate scores on Close and Depend subscales; Avoidant = low scores on Close, Depend, and Anxiety subscales. Hazen & Shaver (1987) obtained the total test-retest reliability of the questionnaire equal to 0.81, Cronbach's alpha reliability of 0.78, and desired face and content validity; and reported very desirable construct validity. Cronbach's alpha coefficients of secure, avoidant, and ambivalent subscales in an Iranian student population varied from 0.5, 0.84, and 0.85, respectively, indicating good internal consistency of adult attachment scale (Jamshidimanesh et al. 2012). In the current study, Cronbach's alpha coefficients for

Secure, Anxious, and Avoidance were 0.76, 0.71, and 0.82, respectively.

3. Results

The mean, standard deviation, skewness, kurtosis, and correlation coefficients between the research variables have been presented in Table 1.

Table 1. The Correlation Matrix, Mean, Standard Deviation, Skewness, and Kurtosis of Research Variables

Variable	1	2	3	4	5
1. Secure Attachment	1				
2. Insecure Attachment Avoidant	-0.18*	1			
3. Insecure Attachment Ambivalent	-0.11	0.36**	1		
4. spiritual well-being	0.40**	-0.36**	-0.10	1	
5. adaptive problem-solving styles	0.30**	-0.12	-0.04	0.54**	1
Mean	3.2	2.86	2.74	4.22	0.53
standard deviation	0.67	0.54	0.80	0.89	0.32
Skewness	0.12	-0.14	-0.20	-0.14	-0.18
Kurtosis	-0.20	-0.13	0.006	-0.38	-1.24

Table 1 shows that the mean and standard deviation of adaptive problem-solving styles in the studied sample is 0.53 (0.32). Also, the mean and standard deviation of secure attachment is 3.2 (0.67). There is a positive and significant relationship between adaptive problem-solving styles and secure attachment ($R = 0.30$). In the studied sample, the mean and standard deviation of insecure attachment avoidant is 2.84 (0.56). There is no significant relationship between adaptive problem-solving styles and insecure attachment avoidant ($R = -0.12$). In the studied sample, the mean and standard deviation of insecure

attachment ambivalent is 2.74 (0.80). There is no significant relationship between adaptive problem-solving styles and insecure attachment ambivalent ($R = -0.04$). In the studied sample, the mean and standard deviation of spiritual well-being was 4.22 (0.89). There are positive and significant relationships between adaptive problem-solving styles and spiritual well-being ($R = -0.54$). Also, there is a significant relationship between secure attachment and spiritual well-being ($R = 0.40$), and between insecure attachment avoidant and spiritual well-being ($R = -0.36$). The model fit indices are shown in Table 2.

Table 2. Comparison of Fitness Indicators of the Proposed and Modified Model

Goodness fit indexes	CMIN/DF	GFI	AGFI	IFI	TLI	CFI	NFI	RMSEA
Acceptable values	1-3	>0.90	>0.90	>0.90	>0.90	>0.90	>0.90	<0.1
Initial proposed mode	3.46	0.90	0.87	0.91	0.89	0.89	0.89	0.104
Fit status	Lack of fit	fit	Lack of fit	fit	Lack of fit	Lack of fit	Lack of fit	Lack of fit
Final modified mode	2.93	0.95	0.90	0.95	0.94	0.93	0.92	0.09
Fit status	fit	fit	fit	fit	Fit	fit	fit	fit

Table 2 shows that the model fit indices, ie $\chi^2/df = 2.93$ less than 3, $IFI = 0.95$, $TLI = 0.94$, $GFI = 0.95$, $AGFI = 0.90$, $CFI = 0.93$, more than 0.9 indicate the

appropriate fit of the model, as well as $NFI = 0.92$ more than 0.8 and $RMSEA = 0.09$ less than 0.1.

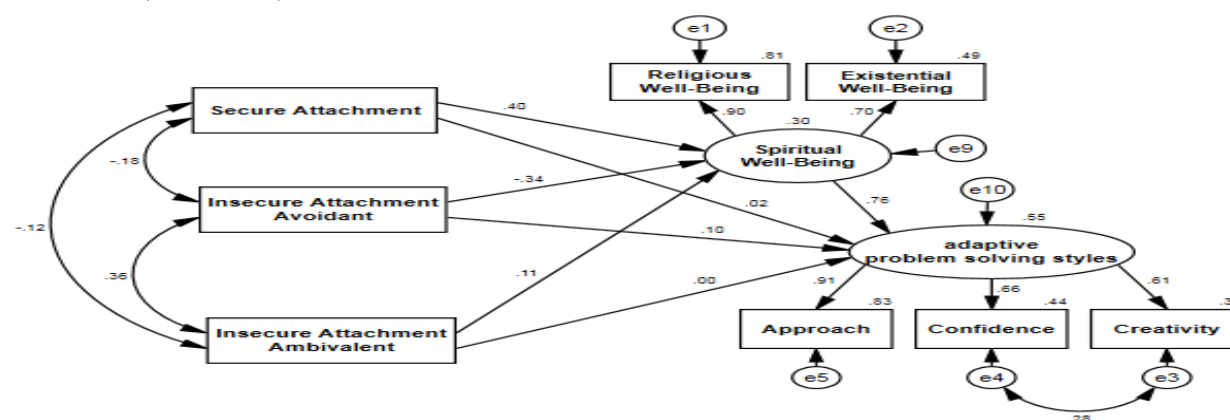


Figure 1. Final research model

Table 3. Coefficients of direct effects between research variables in the final standard model

Paths	Direct effect	Indirect effect	Total effect
Secure Attachment → adaptive problem-solving styles	0.02	-	0.32**
Insecure Attachment Avoidant → adaptive problem-solving styles	0.10	-	-0.16*
Insecure Attachment Ambivalent → adaptive problem-solving styles	0.004	-	0.09
Secure Attachment → spiritual well-being	0.40**	-	0.40**
Insecure Attachment Avoidant → spiritual well-being	-0.34**	-	-0.34**
Insecure Attachment Ambivalent → spiritual well-being	0.11	-	0.11
spiritual well-being → adaptive problem-solving styles	0.76**	-	0.76**
Secure Attachment → spiritual well-being → adaptive problem-solving styles	-	0.30**	-
Insecure Attachment Avoidant → spiritual well-being → adaptive problem-solving styles	-	-0.26**	-
Insecure Attachment Ambivalent → spiritual well-being → adaptive problem-solving styles	-	0.08	-
R2 spiritual well-being	0.30	-	-
R2 adaptive problem-solving styles	0.55	-	-

Table 3 shows the direct, indirect, total and significance effect coefficients between the research variables.

The results of the Bootstrap test showed that spiritual well-being plays a significant mediating role in the relationship between secure attachment and adaptive problem-solving styles. Thus, the mediation share of this variable in relation between secure attachment and adaptive problem-solving styles is 0.30 ($p < 0.001$). Spiritual well-being plays a significant mediating role in the relationship between insecure attachment avoidant and adaptive problem-solving styles. Thus, the mediation share of this variable in relation between insecure attachment avoidant and adaptive problem-solving styles is -0.26 ($p < 0.001$); insecure attachment ambivalent had no indirect effect on adaptive problem-solving styles 0.08 ($p > 0.05$).

4. Discussion and Conclusion

The present study was conducted to investigate the mediating role of spiritual well-being in the relationship between attachment styles and adaptive problem-solving styles. Secure attachment style has an indirect effect on adaptive problem-solving style through spiritual health mediation. This finding is consistent with the results of the researches of Dehghan et al. (2020), Daei Javad (2015), Moradnian Dehkori and Shahgholian (2014), Abolmaali et al. (2012), Keyzers et al. (2019), Fattahifar (2014). This means that a secure attachment style, with a positive effect on spiritual well-being, increases the adaptive problem-solving style in the individual. Attachment relationships facilitate the development of stress coping abilities and new situations in the individual (Jewell et al., 2019). Aboalmaali et al. (2012) suggested that secure children discover their

environment more than insecure children and they receive more information and stimuli than insecure children. This gives them more verbal, visual, communication, and problem-solving abilities than insecure children. In interpreting such findings, it can be said that when the mental patterns of attachment are reconstructed, other attachment relationships are formed, such as attachment to God (Kirkpatrick and Shaver, 1992). The degree of religiosity of attached people is the result of the dynamics of the attachment system, that is, a person's religion and relationship with God increases over time and becomes more important (Alianasab, 2011). Attachment style determines the type of attachment a person has and the need to be attached. Humans become attached to God through religion and experience secure and peaceful relationships. People who experience safe and secure relationships seem to have the opportunity to continually understand, have a positive attitude to the world around them, and address higher levels of needs (spiritual needs). In addition, they benefit from the spiritual support of a relationship with God because they feel close to God. Students feel comfortable and safe at a young age due to cognitive development and attainment of abstract or intangible thinking, in case of apparent absence of the source of attachment (God). just with the perception and awareness, they feel safe that the source of attachment is available when needed. Therefore, as long as a God-fearing person considers God accountable and easily accessible, the word attachment can be used (Alianasab, 2011).

However, Kirk Patrick (1999) believes that the attachment system is just one of several psychological mechanisms underlying a wide range of religious phenomena and that many religious phenomena cannot be explained in terms of attachment alone (quoted in Qiyami, 2005).

Religion is a very broad phenomenon that can affect all aspects of human beings. In a way that can change all the psychological dimensions of man and lead man to peace. Belief in God makes one's attitude towards the whole universe purposeful and meaningful. Not believing in the existence of God causes a person to lack cohesion and peace of mind, and this causes the mental disorder. Religion causes patience, a sense of empathy, and flexibility in relationships with others (Attari et al., 2006).

Avoidant attachment style has an indirect effect on adaptive problem-solving style through spiritual well-being mediation. This finding is consistent with the results of the research of Dehghan et al. (2020), Daei Javad (2015), Moradnian Dehkori, and Shahgholian (2014), Abolmaali et al. (2012), Keyzers et al. (2019), Fattahifar (2014). This means that avoiding insecure attachment style with a negative effect on spiritual well-being reduces the adaptive problem-solving style in the individual. Applying problem-solving increases the capacity to manage and control complex issues in daily life. Problem-solving behavior helps a person to enjoy life and relationships with others, and in addition to improving relationships with peers, gain a sense of self-control and sense of overcoming stressful life events. Improving problem-solving skills can better manage communication, and because of problem-solving skills such as hypothesizing, generating solutions, and making better choices, they are able to cope with conflicts more easily and with more knowledge, and these factors can also cause facilitate and promote individual health and well-being. Spirituality is the intelligence by which we identify and express our needs. We can place our actions and quality of life in a context that is semantically richer and broader (Marshall, 2000). Young (1999) believed that religion is rooted in the human subconscious that strengthens confidence, hope, and power in a person and reinforce his moral and spiritual features, then creates a very strong base against the problems, sufferings, and deprivations of life (Taghizadeh et al. 2012). On the other hand, Yang and Mao (2007) believe that having a purpose and meaning in life, a sense of belonging to a higher meaning, hoping for God's help in difficult life situations, and benefiting from social and spiritual support are all ways that spiritual people, by having them, they can less damage in the face of stressful life events. Fountoulakis et al. (2008) also have this opinion that believing that there is a God who controls situations and oversees slaves greatly reduces situation-related anxiety; In other words, these people believe that by relying on God, uncontrollable situations can be

achieved. According to Graham et al. (2001), those who have stronger religious beliefs have greater immunity and health against stress.

In summary, although some research (Chen et al., 2018) suggests that when providing palliative care, specialists integrate it with spiritual care and consider the spiritual needs of each individual, there is other research (Heintzman, 2020) that believe spiritual well-being reduces happiness. In general, although it has been seen that insecure attachment and some sources of existence such as spiritual well-being are among the factors affecting the level of anxiety (Scheffold et al., 2019), knowledge about the interaction of these variables is limited and in the future, more studies with more detailed designs are needed.

Every research has its limitations during implementation and one of the limitations of this study was the difficulty in collecting data due to the epidemic and prevalence of coronavirus, voluntary non-random sampling method, and the limitation of the research community to students of Poldakhtar Higher Education Center. Another limitation of this study was the use of the self-report method to measure students' psychological variables. It is suggested that in future studies, in addition to self-report tools, interviews, and clinical examinations be used to diagnose students' psychological problems. Also, other effective factors related to constructive problem-solving styles in students should be examined. Due to the fact that attachment styles are related to different factors and can be various in different cultures, the possibility of generalizing the results of this study is low. Therefore, it is suggested that more extensive studies in this field be conducted in the presence of more samples from other universities and their comparison with the present study. The research results can be used in three dimensions (diagnosis, treatment, education).

Dimension of diagnosis

- Many psychological tensions and disorders among students are due to the mastery of attachment styles and maladaptive schemas; therefore, there is an urgent need to study these structures and determine the extent of their impact on the psychological problems of students by experts in the field of higher education and educational and clinical psychologists.

- Being a good and successful student requires mental health and the absence of mental injuries; therefore, when admitting students and entering the university with specialized counseling, the need to study attachment styles and maladaptive schemas on students' anxiety should be considered.

Treatment dimension

- Given that the results of this study and other related research have shown that having insecure attachment styles play a major role in reducing spiritual well-being, and since spiritual well-being can improve many problems in individual and social life; Therefore, providing a suitable environment from childhood can be a great help to improve the solution of constructive problems in students.

- It seems that the results related to the relationship between attachment styles and spiritual well-being can be a guide for treatment sessions and even decisions related to the prevention of disorders at the level of parenting behavior education.

Education dimension

- Findings of this study can be used to influence the process of formation, change, and evolution of attachment styles and psychological vulnerabilities, in the service of parents, educators, clinicians, and researchers interested in these fields and thus determine and change parenting strategies.

- Students with secure attachments are more likely to cope with Corona stress during Covid-19. These solutions can be helpful in alleviating problems. It is hoped that by applying these strategies, as well as using the necessary measures and referring to mental health professionals, we hope to make the existing psychological conditions as easy as possible for students during this difficult pandemic.

5. Ethical Considerations

Compliance with ethical guidelines

All ethical principles are considered in this article. The participants were informed about the purpose of the research and its implementation stages. They were also assured about the confidentiality of their information and were free to leave the study whenever they wished, and if desired, the research results would be available to them.

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Authors' contributions

This article has just one author.

Conflicts of interest

The author declared no conflict of interest.

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