Spiritual Intelligence and Work Stress among Basic Education Faculty of a Private Non-Sectarian School

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Abstract - The study, a descriptive-correlational type, measured the degree of spiritual intelligence and work stress among 34 Basic Education (i.e., elementary and secondary) faculty. A standardized questionnaire was used to determine the respondents' spiritual intelligence while a pretested researcher-made questionnaire was used to measure the respondents' level of work stress. The statistical tools used for data analysis and interpretation were the mean, t-test, and Pearson r. Results showed that elementary and education faculty have high levels of spiritual intelligence and are moderately stressed. Identified stessors included task, role, physical, and interpersonal demands. No significant difference in the levels of spiritual intelligence and work stress between elementary and secondary faculty was seen. Also, no significant relationship was found between the respondents' levels of spiritual intelligence and work stress.

Keywords - spirituality, spiritual intelligence, work stress, stressors, teaching stressors

INTRODUCTION

Organizations like academic institutions rely significantly on their "human capital" to achieve their goals. For academic institutions, the faculty force is salient in optimizing educational resources for an outstanding studentry. Organizations cognizant of the value that the "human capital" brings in ensuring business viability and sustainability make large investments on researches, training and development, and institutionalization of company-wide programs to better the quality of life of the employees. Of major concern for organizations is the identification of working conditions that result in job stress among employees. Survey of research literatures would reveal the many studies conducted in relation to occupational stress and its consequent effect on job performance, and zeroing in on factors that contribute to the workers' stress, and the variables that mitigate the stress experience. A shared ultimate goal of these studies is to determine the necessary interventions that organizations can employ to minimize the experience of work-related stress among employees.

The present study likewise seeks to contribute to this line of inquiry by investigating the work-related stress among the university's basic education faculty, specifically the factors that cause it, and the degree of manifestation of stress indicators. Many would agree that teaching is among the many professions that can cause work-related stress. Reviews of international literature have established that teachers serve one of the most stressful professions (Antoniou et. al, 2000). For instance, a survey on teachers' work related stress by the European Trade Union of Education showed that teachers experience physiological, behavioural and psychological manifestations of stress, and that the long term consequences of stress exposure such as burnout or cardiovascular diseases are a common trend for teachers in Europe (Billehoj, 2007). In another study on the stress accompanying teaching, analysis of teachers' scores revealed the occurrence of severe psychological distress among secondary teachers (Tuettemann, 1991). Stress factors for teachers would include workload/working intensity, role overload, increased class size per teacher, unacceptable pupils behaviours, bad school management, insufficient funding for the school/lack of resources, bad social climate, low social status

of teachers, self-defeating beliefs, fear of conflict, lack of parental support, poor pay, evaluation apprehension, lack of social support from colleagues, lack of job stability and security, and lack of career development (Billehoj, 2007). Such widespread concern with teacher stress and burnout stems from evidences that prolonged occupational stress can negatively affect the teachers' well-being and will impair the quality of teaching (Antoniou, Polychroni and Walters, 2000). To cite, teachers under stress felt ill as a consequence of excessive stress, and felt disenchanted with their profession and desired for early retirement (Wilson, 2002). Teacher stress is identified as one factor related to teacher attrition and cause of high teacher turn-over and absenteeism among Pacific educators (Hammond and Onikama, 1996). Other potential indicators could include sleeping problems/insomnia, cardiovascular diseases/symptoms, frequent interpersonal conflicts, migraines, hypertension, gastrointestinal disorders (Billehoj, 2007).

Numerous studies have been conducted on teacher stress or occupational stress, particularly linking the stress experience to organizational factors (e.g., systems and processes) and person factor (e.g., rational intelligence, age, gender, social status, self-esteem, locus of control and the like) that contribute and/or prevent it. However, localized studies on the role of spirituality in teacher stress have not yet been given prominent status in the area. Thus, it is also this study's aim to discover a potential relationship between spirituality (expressed in terms of spiritual intelligence) and work stress. Recently, interest in spirituality at the workplace has gained momentum, as evidenced by international research projects on spirituality in organizations. Attempts to explain the revival of the movement focus on three themes: (a) unstable work environment that is primed by turbulent social and business changes, and which in turn spurs individuals to seek spiritual solutions to the consequent tension; (b) profound change in values globally exemplified in a developing sense of social responsibility, quest for post-material assets, search for self-actualization as opposed to material security; and (c) integration of eastern philosophies in otherwise westernized management of organizations (Giacalone and Jurkiewicz, 2003).

That spirituality and meaning at the workplace is beneficial for the business in terms of morale and productivity is a view that

has gained acceptance among management consultants, human resources professionals and mainstream business schools (Wong, 2003). Accordingly, managers and employees alike create meaning and purpose to cope with increasing feelings of stress and alienation in the workplace. Says Paul T.P. Wong, professor at Trinity Western University in Canada, "for companies to survive in the 21st century in the face of economical downturn and global competition, it would be helpful to seek inspiration from Above [God/heaven] and tap into the employees' spiritual resources. "Spirituality's goal is greater personal awareness of universal values, helping an individual live and work better and more joyfully" (Brandt, 1996). Research also shows that employees find it difficult to separate their spiritual lives from their work lives (Zimmerman, 2004). Research conducted by East (2005, as cited in Litzsey, 2003) found that employees who feel spiritually connected at work experience peace of mind, inner strength, serenity, patience, calmness and positive attitude. Studies suggest that movement toward self-reflection helps protect teachers from stress (Wilson, 2002).

FRAMEWORK

The study is anchored on Gall's conceptualization of the integral aspects of religion and spirituality in responding to daily living and the challenges of life (Gold, 2010).. The visualization of individual response to stress portrays the integration of one's religious or spiritual resources in response to the perceived stress. As stressed in the postulated concept, of vital importance is the resulting meaning-making step that is composed of the synthesis of the person factors, spiritual connections, and spiritual coping toward a unified life purpose is of vital importance. The synthesis is seen to foster a sense of holistic well-being, which includes, but far transcends, resolving the identified stress.

Related to Gall's concept is Gibbons' abstract definition of Spirituality at Work: "A journey toward integration of work and spirituality, for individuals and organizations, which provides direction, wholeness, and connectedness at work" (Gold, 2010). The concept suggests that the person's spirituality contributes to his work, especially in dealing with work-related stress. Rak and Peterson as cited by Gold (2010)

reasoned that in times of stress or crisis, individuals with a strong spiritual orientation would seek support and direction from the spiritual realm. Such reasoning further suggests spirituality's influence on the way a person deals with a situation. Likewise, Van Dierendonck and Mohan as cited by Gold (2010) affirmed the interconnection of the person's spiritual life and daily activity at home, in the workplace, or in his community by stating that "spiritual experiences and practices are significant in life and play an important part in establishing an integrated personality." That is, the person's spiritual health affects both the person and his social milieu.

Directly linking work stress to meaning and purpose, which are the spiritual dimensions of wellness, Dossey (1991) as cited by Schafer (1996) noted that "meaning makes the problems of life bearable, and without it we cannot process or integrate them." As Schafer (1996) summarized in his book, "the stronger the sense of meaning and direction, the lower the distress-symptom score and the greater the proportion who report being very healthy and very happy."

What is stress? This study takes Appley and Trumbull's definition of stress as cited by Sulsky and Smith (2005). Stress is defined in terms of the event or situation in the environment that contributes to or causes a noxious or disruptive experience; that event or situation is called a stressor. In organizational research, as cited still by Sulksy and Smith (2005), Caplan defined stress as "any characteristic of the job environment that poses a threat to the individual." That is, by occupational stress is meant negative environmental factor or stressor associated with a particular job.

In identifying work stressors, the study considered the four main causes of work stress cited by Daff (2003). First stressor is task demands. They are stressors arising from the tasks required of a person holding a particular job. Second stressor is physical demands. They are stressors associated with the setting in which an individual works. Third stressor is role demands. They are challenges associated with a role – that is, the set of behaviours expected of a person because of that person's position in the group. Some people encounter role ambiguity, meaning they are uncertain about what behaviours are expected of them; and role conflict, which occurs when they perceive incompatible demands from others. Fourth stressor is interpersonal demands.

They are stressors associated with relationships in the organization. Interpersonal conflict occurs when two or more individuals perceive that their attitudes or goals are in opposition.

Spirituality, on the other hand, is understood in the light of the description of spirituality as authored by the 1995 Summit on Spirituality: "It is the capacity and tendency that is innate and unique to all persons. This spiritual tendency moves through the individual toward knowledge, love, meaning, hope, transcendence, connectedness, and compassion. Spirituality includes capacity for creativity, growth, and the development of a value system. Spirituality encompasses the religious, spiritual, and transpersonal." (as cited by Gold, 2010). Furthermore, an objective measure of the spirituality construct spirituality is spiritual intelligence. Many definitions of spiritual intelligence have been suggested. Zohar and Marshall (2001), for instance, define spiritual intelligence as "the ultimate intelligence which we address and solve problems of meaning and value, the intelligence with which we can place our actions and our lives in a wider, richer, meaning-giving context, the intelligence with which we can assess that one course of action or one life path is more meaningful than another." To Wigglesworth (2004), it is "the ability to behave with Compassion and Wisdom while maintaining inner and outer peace (equanimity) regardless of the circumstances." David King (2008) further defines spiritual intelligence as "a set of mental capacities which contribute to the awareness, integration, and adaptive application of the nonmaterial and transcendent aspects of one's existence, leading to such outcomes as deep existential reflection, enhancement of meaning, recognition of a transcendent self, and mastery of spiritual states.... When applied, these processes are adaptive in their ability to facilitate unique means of problem-solving, abstract-reasoning, and coping."

OBJECTIVES OF THE STUDY

This study determined the level of spirituality and work stress among the faculty of the Basic Education Department of the Liceo de Cagayan University. Further, this study sought to achieve the following specific objectives: (1) identify the respondents' degree of spiritual intelligence and work stress; (2) determine the difference in the degree

of spiritual intelligence and work stress of the respondents when grouped by department; and (3) establish the relationship between the respondents' degree of spiritual intelligence and work stress.

METHODOLOGY

The study used the descriptive-correlation type of research. Using questionnaires, it described the respondents' degree of spiritual intelligence and work stress. The relationship between these variables was explored.

The study had as respondents the elementary and high school faculty of the Basic Education Department of Liceo de Cagayan University. Since the population size of the faculty was small, the whole population was considered for the study. However, out of the total population of 55 - 18 elementary and 37 secondary teachers - who were given the set of questionnaires through each department's Office of the Principal, only 34 or 62 percent of them, representing more than half of the population, turned in the questionnaires within the one-week retrieval period. An effort to follow up the questionnaires after the lapse of the retrieval period was exerted by the researcher, but no more questionnaires were submitted.

To gather data on the respondents' level of work stress, a researcher-made questionnaire based on published literature on work stress was used. Reliability analysis of the questionnaire yielded a Cronbach's Alpha of .958 and average inter-item correlation of .409. when pretested. The questionnaire identified 23 work stressors for the respondents to indicate the frequency of stress occurrence on a five-point scale (5 – always [very high], 4 – frequently [high], 3 – occasionally [moderate], 2 – seldom [low], 1 – never [very low]). The work stressors were grouped into four factors: task, role, physical, and interpersonal.

Respondents' stress scores were described based on the following ranging:

Mean scores	Interpretation
4.21 – 5.00	Very High
3.41 – 4.20	High
2.61 – 3.40	Moderate
1.81 – 2.60	Low
1.00 – 1.80	Very Low

The instrument used to measure the respondents' spiritual intelligence was David King's Spiritual Intelligence Self-Report Inventory-24 (SISRI-24), which was used with permission. SISRI-24 has four factors/subscales: (1) Critical Existential Thinking, or the capacity to critically contemplate meaning, purpose, and other existential/metaphysical issues (e.g., existence, reality, death, the universe), and to come to original existential conclusions or philosophies; also the capacity to contemplate non-existential issues in relation to one's existence (i.e., from an existential perspective), (2) Personal Meaning Production, or the ability to derive personal meaning and purpose from all physical and mental experiences, including the capacity to create and master (i.e., live according to) a life purpose, (3) Transcendental Awareness, or the capacity to identify transcendent dimensions/patterns of the self (i.e., a transpersonal or transcendent self), of others, and of the physical world (e.g., holism, nonmaterialism) during normal states of consciousness, accompanied by the capacity to identify their relationship to one's self and to the physical, and (4) Conscious State Expansion, or the ability to enter and exit higher/spiritual states of consciousness (e.g., pure consciousness, cosmic consciousness, unity, oneness) at one's own discretion (as in deep contemplation or reflection, meditation, prayer, etc.). A standardized questionnaire, SISRI-24 has a Cronbach's Alpha of .920, a standardized alpha of .922, split-half reliability of .91, and an average inter-item correlation of .34. SISRI-24 uses a 5-point Likert scaling (0 – not at all true of me, 1 – not very true of me, 2 – somewhat true of me, 3- very true of me, 4 – completely true of me).

Respondents' levels of spiritual intelligence were described based on the following ranging:

Mean scores	Interpretation
3.21 – 4.00	Very High
2.41 – 3.20	High
1.61 – 2.40	Moderate
0.81 – 1.60	Low
0.00 – 0.80	Very Low

The data gathered were analysed and interpreted using the mean to determine the respondents' level of spiritual intelligence and work stress, the t-test for independent samples to determine any significant difference in the level of spiritual intelligence and work stress of the respondents when grouped by department, and the Pearson r to determine the relationship between the respondents' spiritual intelligence and work stress.

RESULTS AND DISCUSSION

Problem 1. Respondents' degree of spiritual intelligence and work stress

Table 1.1 Respondents' degree of spiritual intelligence by factor and by group

Factors	Respondents	N	Mean	Interpretation
Critical Existential Thinking	Overall	34	2.6555	High
	Elementary	11	2.987	High
	High school	23	2.497	High
Personal Meaning Production	Overall	34	3.241	Very High
	Elementary	11	3.473	Very High
	High school	23	3.130	High
Transcendental Awareness	Overall	34	2.908	High
	Elementary	11	3.000	High
	High school	23	2.863	High
Conscious State Expansion	Overall	34	2.7588	High
	Elementary	11	3.054	High
	High school	23	2.617	High

As shown in Table 1.1 on the respondents' level of spiritual intelligence, both elementary and high school faculty indicated very high spiritual intelligence in personal meaning production while they indicated high spiritual intelligence in all other factors as critical existential thinking, transcendental awareness, and conscious state expansion. The finding clearly suggests that the basic education faculty have high spiritual orientation. In work setting, the faculty are highly involved in religious activities such as the Holy Mass for every major school event, yearly recollection, and observance of religious events such as the Advent, Christmas, Month of the Holy Rosary, among others. These events somehow strengthen the spiritual consciousness of the faculty. In their private lives, these faculty have their own religious affiliations, most of them are Catholics while a very few belong to other Christian denominations. Thus, any subject concerning religion is, after all, not alien to them.

According to King (2008), spiritual intelligence could be related to Horn and Cattell's (1966) theory of fluid and crystallized abilities. Accordingly, fluid abilities would reflect the individual biological potential for spiritual intelligence. So far, evidence for biological foundations of spiritual intelligence was found, and this suggests that the potential exists in human beings. Crystallized abilities, on the other hand, would represent those aspects of spiritual intelligence that are learned in educational and cultural settings. As such, the nature of the workplace, whether it fosters or not spirituality in the workplace, is one contributing factor in the enhancement of the said potential.

The existential view of human nature holds that one basic dimension of living is the search for meaning, purpose, values, and goals. According to Viktor Frankl as cited by Corey (2006), meaninglessness or "the frustration of the will to meaning" in life leads to emptiness and hollowness, or otherwise known as *existential vacuum*. As cited in King (2008), the concept of existential vacuum may be experienced not only as a state of meaninglessness, but also a state of intense psychological discomfort regarding questions about existence. Critical existential thinking, a factor of spiritual intelligence, addresses man's search for meaning and purpose. It provides an adaptive role not only to crisis of an existential nature, but also other life issues such as stress at work. Teachers, in order to alleviate themselves from the concomitant physical and psychological discomfort that their job brings, need "to

critically analyze their issues and circumstances, thereby more readily solving the existential frustration and averting its side effects" (King, 2008).

A high capacity for personal meaning production allows an individual to attach purpose and meaning to his or her positive or negative experiences. Extracting personal meaning and purpose in what teachers are doing in school and inside the classroom helps transform the stressors they encounter and reduce their negative impact. In King (2008), Mascaro and Rosen (2005) found significant and positive correlations between measures of hope and both implicit and explicit measures of personal meaning. They also confirmed that measures of personal and spiritual meaning were negatively correlated with depression, and that spiritual meaning moderated the relationship between daily stress and depression, i.e., when spiritual meaning was low, the relationship between stress and depression was high. Likewise, Litzsey (2003) agrees that "when there is a lack of meaning or purpose in work, employees tend to feel separated and alienated from oneself. This can cause employee frustration and reduced productivity". Overall, these findings suggest attaching spiritual meaning to events in one's life acts as "a buffer against the effects of stress on well-being." As it is, respondent teachers in this study appeared to have high capacity for personal meaning production; hence, expectedly would experience moderate, if not low levels of stress.

On the other hand, transcendental awareness, or the awareness of something more than the physical or material, as defined by King (2008), allows individuals to draw inner strength when material and physical sources seem unavailable. It provides individuals a sense of wholeness, integration, connectedness, and additional personal meaning. A study by Nygren as cited by King (2008), for instance, revealed a significant relationship between self-transcendence and resilience, sense of coherence, purpose in life, and life satisfaction.

In terms of conscious state expansion factor of spiritual intelligence, with higher states obtained via transcendental meditations, several related studies where noted by King (2008) as demonstrating links between the said construct and positive psychological health. Accordingly, the related relaxation has anxiety-reducing effects and gives one a clear mind and focus and efficient means for problem-

solving, decision-making, and reasoning in the midst of stressful conditions.

Table 1.2 Respondents' degree of work stress by factor and by group

Factors/ Stressors	Respondents	N	Mean	Interpretation
	Overall	34	2.974	Moderate
Tasks	Elementary	11	3.121	Moderate
	High school	23	2.903	Moderate
	Overall	34	2.697	Moderate
Role	Elementary	11	2.864	Moderate
	High school	23	2.619	Moderate
	Overall	34	2.694	Moderate
Physical	Elementary	11	2.691	Moderate
	High school	23	2.696	Moderate
	Overall	34	2.765	Moderate
	Elementary	11	2.909	Moderate
Interpersonal	High school	23	2.696	Moderate

Table 1.2 on the respondents' level of work stress reveals that both elementary and high school faculty were moderately stressed by all identified task, role, physical, and interpersonal factors. No job is stress-free. It is just that some jobs are more stressful than others for a variety of reasons (Sulksy and Smith, 2005). As Malone (2006) put it, "you cannot abolish stress from your life; you can only try to manage it effectively." Undeniably, teaching is stressful, but the stress level will surely vary depending on the teaching environment. But the most salient stressors in teaching are excessive amount of work, meeting deadlines, high intellectual demands of the job, rigid practices to follow, access to the equipment needed to do the job, and communication gaps resulting to relational strain.

Problem 2. Difference in the degree of spiritual intelligence and work stress between elementary and high school faculty

To test if there is a significant difference in the spiritual intelligence

between elementary and high school faculty, Independent Sample T-test was used. The Independent-Samples T -test procedure compared the means for the two groups of cases. The mean values for the spiritual intelligence of elementary and high school faculty are displayed in the Group Statistics table.

Table 2.1a Group statistics (Spirituality)

Department	N	Mean	Standard Deviation	Standard Error Mean
Elementary	11	74.55	13.736	4.142
High school	23	66.26	10.078	2.101

Table 2.1b Independent samples test (Spirituality)

	Levene's Test for Equality of Variances		t-test for Equality of Means					95% Confidence Interval of the Difference	
	F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
Equal variances assumed	2.157	.152	1.991	32	.055	8.285	4.160	-.189	16.759
Equal variances not assumed			1.784	15.349	.094	8.285	4.644	-1.595	18.164

As shown in the table above, significance of the Levene's Test is high at .152 (or greater than 0.05); hence, result that assumed equal variances for both groups was used. Significant value of the t-test is at .055 (or higher than 0.05). This indicates that there is no significant difference in the level of spiritual intelligence between elementary and high school faculty.

Table 2.2a Group statistics (Work Stress)

Department	N	Mean	Standard Deviation	Standard Error Mean
Elementary	11	67.55	19.138	5.770
High school	23	63.57	15.096	3.148

Table 2.2b. *Independent samples test (Work Stress)*

	Levene's Test for Equality of Variances		t-test for Equality of Means					95% Confidence Interval of the Difference	
	F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
Equal variances assumed	.164	.688	.659	32	.514	3.980	6.036	-8.315	16.276
Equal variances not assumed			.606	16.185	.553	3.980	6.573	-9.941	17.902

From the table above, significance of the Levene's test is 0.688 (or greater than 0.05); hence, result that assumed equal variances among groups was used. T-test value is .659 (or greater than 0.05). This indicates that there is no significant difference in the level of work stress between elementary and high school faculty.

Problem 3. Relationship between spiritual intelligence and work stress

Table 3. Correlation between spiritual intelligence and work stress

Variables		Spiritual Intelligence	Work Stress
Spiritual Intelligence	Pearson Correlation	1	.209
	Sig. (2-tailed)		.236
	N	34	34
Work Stress	Pearson Correlation	.209	1
	Sig. (2-tailed)	.236	
	N	34	34

To test if there is a significant relationship between spiritual intelligence and level of work stress among the basic education faculty, Pearson Correlation Coefficient was used.

From the table above, the correlation coefficient of spiritual intelligence and work stress is 0.209. This indicates that spiritual intelligence and work stress are not strongly correlated. The significance of each correlation coefficient is also displayed in the correlation table. The significance level is 0.236, or is above 0.05. This indicates that there is no significant relationship between the spiritual intelligence and level of work stress among the faculty. This finding, however, does not contradict the general assumption that spiritual health is significantly related to assuming responsibility to manage one's stress or having healthy spiritual life is invaluable during times of stress (Greenberg, 2002). However, the finding directly suggests that spiritual intelligence does not guarantee anyone immunity from stress. Coping with stress does not only require spiritual intelligence but also analytical problem-solving skill, social support, and availability of resources needed to address a stressor. Similarly, Thoresen's (1999) analytical review of related studies and literature as to the existence of relationship between spirituality and health reiterates the fact that in over 300 studies conducted on spirituality and health, many but not all cases showed a positive relationship between spiritual or religious factors and health. He further cited that other factors such as psychosocial and socio-cultural factors that could explain health outcomes were not accounted for in prospective studies. Also, experimentally designed studies have

not yet been conducted and "without much evidence from replicated and experimentally designed studies, matters of causality remain unclear". Thoresen (1999) goes further to cite psychosocial mechanisms that were pointed out by other researchers -- mechanisms that could possibly explain a spiritual/religious-health connection. These could include cognitive/motivational processes such as self-perception of worth, perceived self-efficacy beliefs about competence to take action needed to accomplish goals, locus-of-control beliefs, and optimistic explanatory style behavioural; interpersonal processes such as group meditation skills, spiritual help-seeking through prayer or personal religious counsel, opportunities for fellowship, involvement in formal social programs, and companionship; and socio-cultural processes. These factors may decrease the chance of major overwhelming stresses --- factors which were not included in the scope of this particular study.

CONCLUSION

Teaching is inherently stressful. Causing stress are several interplaying factors such as   physical conditions, intellectual demands, role expectations, interpersonal demands, task demands, organizational practices, and personal expectations towards work, colleagues, and the organization itself. How stressful teaching can be depends not only on the individual teacher's spirituality but also on other moderating factors such as the teacher's level of analytical problem-solving skill, interpersonal skill, emotional quotient, and support system.

RECOMMENDATIONS

In the light of the findings of this research, and in support of the findings of other researchers, the following recommendations are made:

That spirituality in the workplace be integrated in the organization's culture to engender a sense of meaning and fulfilment among employees, hence create a practical, inexpensive, beneficial buffer against work-related stress, and ultimately promote overall work satisfaction and employee productivity and peak performance. In

keeping with the goal, this integration of spirituality may be observed in the following ways: (1) congruence between existing school policies and core values of the university, (2) management decisions reflecting spiritual values as well as the university's core values adhered to by all employees, (3) creation of a sense of community and open line of communication among employees and between employees and the higher-ups, and (4) creation of regular university-wide programs that would promote and strengthen spirituality on the personal and organizational level.

That a regular stress management program for faculty and staff be conceptualized and regularly implemented. As such, identified stressors be timely and appropriately addressed.

That further studies with a wider scope in terms of participants for the study (i.e., with college faculty and administrative personnel) and examination of mediating factors or variables to account for the stress experience and spirituality of university employees be conducted.

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