

Spiritual Intelligence, Work-Family Conflict and Psychological Distress among University Teachers

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The current study intended to explore the relationship of spiritual intelligence, work-family conflict and psychological distress among university teachers. A sample of 100 university teachers (50 males, 50 females) was recruited within the age range of 30 to 50 years using non-probability purposive sampling. It was hypothesized that there would be a relationship between spiritual intelligence, work-family conflict and psychological distress among university teachers. Spiritual Intelligence Self-Report Inventory (SISRI-24; King & DeCicco, 2009), Work-Family Conflict Scale (WFCS; Carlson, Kacmar, & Williams, 2000) and Depression Anxiety Stress Scale (DASS 21; Lovibond & Lovibond, 1995) was used to assess spiritual intelligence, work-family conflict and psychological distress. A significant negative correlation was shown between personal meaning production (a component of spiritual intelligence) and psychological distress by Pearson Product Moment Correlation. A significant negative correlation was also present between personal meaning production and time based family interference with work (a factor of work-family conflict). There was a positive correlation between work-family conflict and psychological distress. It was concluded from the study that increased spiritual intelligence certainly decrease the probability for university teachers to undergo work-family conflict and resulting psychological distress. So, it is suggestible to incorporate spiritual intelligence fostering programs in the teachers training to reduce conflict between work and family settings and resulting psychological distress.

Keywords: Spiritual Intelligence, work-family conflict, psychological distress, university teachers

Spirituality is an important domain of life that can change our lives and can make it more peaceful and satisfactory. A teacher with high level of spiritual intelligence provides guidelines to his student for living from a soul-level and attaining self-fulfillment in both one's work and private life. A teacher should be a guide, philosopher and friend to the student. As such, the teacher certainly becomes a role model to the students. Only a teacher with high spiritual intelligence in herself can develop them into good personalities (George & Visvam, 2013). But if teacher experiences difficulty in balancing his work and family which can lead to psychological distress, spiritual intelligence helps in dealing with such negative events.

Spiritual intelligence is a set of intellectual abilities that contribute to the consciousness, assimilation, and adaptive solicitation of the divine facets of one's reality, which leads to positive and constructive consequences like profound existential consideration, enrichment of the production and derivation of meaning of life, acknowledgement of a divine self, and grip on the transcendent states (King, 2008). But before going to the spiritual intelligence, this is very necessary to differentiate between religion, spirituality, and spiritual intelligence. Spirituality is an insight about life. This awareness facilitates us to think about life, about our origin and purpose of existence. The individuals' experiences about divinity are characterized as spirituality but religion is a formal and systematized set of rituals, customs and belief. Application of certain specific patterns of behaviors, emotions, and thoughts that comes under the concept of spirituality and religion, which in daily life leads to better adaptation and improved well-being drives towards the consideration of the concept of spirituality as intelligence (Bagheri, Akbarizade, & Hatami, 2010). Thus, spiritual intelligence brings together the notions of spirituality and intelligence in a different conception. It is the intelligence to ask ultimate question (Zohar & Marshall, 2000).

Although the spiritual intelligence is comparatively new construct, but it is emerged gradually and is based on the significant work done on spirituality in the fields of philosophy, psychology, and neurology, particularly in association with Eastern faith and beliefs. For example, the exertion of Carl Jung has been principally significant in influencing the writings of modern researchers on spirituality (Zohar & Marshall, 2000).

A number of researchers have proposed different theories and models of spiritual intelligence but the most recent and most widely accepted model of spiritual intelligence is Viable Four-Factor Model of Spiritual Intelligence (King & DeCicco, 2009). This model considers four components of spiritual intelligence: (1) critical existential thinking, (2) personal meaning production, (3) transcendental awareness, and (4) conscious state expansion.

Critical existential thinking is defined as the capability to analytically think of the nature of the universe, reality, space, existence, phases of life, passing away, and additional existential issues. Critical existential thinking is probably functional for any problem in life as everything can be related to existence. Second component of this model, Personal meaning production, the capability to create personal meaning and perseverance in all physical and psychological experiences, including the capacity to construct and master a life purpose. Unlimited number of sources are available which can help an individual to derive and produce personal meaning (i.e., social roles, relationships, personal growth, meeting basic needs, relaxation activities, personal accomplishment, recollections, optimism, commitment,

work, leisure, religiosity, and even grand-parenting in older adults). When an individual confront an adversity, personal meaning production function as a coping mechanism allowing the individual to draw meaning and perseverance in the traumatic situation, thus reducing its negative effect (King, 2008).

Transcendental awareness, third factor of spiritual intelligence, is the ability to identify divine facets of the self, others, and the world during the normal, waking state of perception and consciousness. Transcendental awareness likely to raise a sense of security, and it also acts as a coping mechanism when material and physical resources are absent or inadequate (King, 2008). Conscious state expansion, fourth factor of spiritual intelligence, is the ability to enter and exit higher or spiritual states of consciousness (e.g. pure consciousness, unity, oneness) at one's own preference (as in deep thought, meditation, prayer, etc.). The capability to enter higher states of consciousness and the ability to exit these states at one's own choice is very challenging for mental capacity and it represents the high state of this ability. Few people reach to this state after putting effort and pondering in this domain (King, 2008).

Different researches have been suggested that spiritual intelligence escalates and improves with increase in age and experience. In adolescence and young adulthood marked expansion of all spiritual capacities occurs, because of identity formation and abstract reasoning development. In later adulthood as death approaches, spiritual abilities peak in many individuals (King & DeCicco, 2009).

Zohar and Marshall (2000) has argued that professional organizations are usually hesitant to deal with the abstract subject of intelligence in the organizational perspective but now the trends are changing and most of the scientists consider spiritual intelligence as the most significant intelligence and have the capacity to alter the society. Most of the professionals consider that spirituality can help them in hard times and solve conflicts of organization and home (Khorshidi & GanehEbaadi, 2012).

Work-family conflict is construct with two directions that is the result of conflict in two domains, work-family conflict and family-work conflict (Frone, 2000). The work-family conflict is a clash among roles that occurs when general demands and strain of employment interferes with one's ability to perform responsibilities related to domestic life. The family-work conflict is defined as a role clash that results from common hassles and strain of family life which interfere with one's ability to execute duties related to job. These two dimensions when combined form a construct work-family conflict (Netemeyer, Boles & McMurrian, 1996). But despite of these bi-directionality of this construct, certain theorists suggest that it is a multi-dimensional construct.

Further three different types of conflicts are proposed by Greenhaus and Beutell (1985), time-based, strain-based and behavior-based conflict. Time-based conflict occurs when pressures of one role makes an individual unable to give proper time to another role. Pressure or strain from one role when affects a person performs in another role, it leads to strain based conflict. Behavior-based conflict rises when the behavior required and displayed in one role are mismatched with the behavior required for the other role. Keeping in view the bi-directionality of this concept, there are both work and family related time-based, strain-based and behavior-based conflicts (Greenhaus & Beutell, 1985).

Researches provide constant confirmation that work-family conflict is linked with numerous destructive and undesirable work, family and stress related consequences. Frone

(2000) has shown that workers who experience work–family conflict, there are probability for them to experience about 2–30 times more clinically significant psychological problems as compared to those employees who reported no conflict at work or family. Also, some longitudinal studies have showed that conflicts between work and family domain lead to health problems (Frone, Russell, & Cooper, 1997).

It also has been evident that family interference by work leads to withdrawal from family, while work interference by family leads to family withdrawal. Work to family conflict and family to work conflict predicts cognitive difficulties (attention concentration problem), anxiety and depression, and these problems lead to withdrawal from and anger towards marital life (MacEwen & Barling, 1994).

It is considered that in profession of teaching, it is very easy to coordinate vocational and family roles with a minimum conflict as it has many features that are particularly understanding about household needs and restrictions including a comparatively short working day at job, holidays without workload, summer vacations with minimum workload and reduced job tasks for neonates' mothers. Many people believe that these job conditions facilitate teachers to fulfil their work demands without significant disturbances from the family while sustaining a home that functions smoothly without significant conflicts by work stresses (Cinamon & Rich, 2005). But in this day and age, a teacher's responsibility is multidimensional as they not only commence teaching but they also have to deal with certain other academics related issues like syllabus, students, parents, the school community as well as departmental creativities. Numerous studies have been conducted on teacher stress, mostly linking the stress to organizational factors and personal factor that contribute to the stress and/or prevent it. However, indigenous studies on the role of spirituality in teacher stress have not yet been given prominent status in the area.

Psychological distress is a state of emotional anguish consisted of undistinguishable combinations of symptoms consisting of depression (e.g., loss of interest; unhappiness; bleakness), general anxiety symptoms (e.g., agitation; feeling tense), personality traits, psychosocial decline and behavioral issues (Drapeau, Marchand, & Beaulieu-Prevost, 2012). These idiosyncratic states can decrease the emotional flexibility of individuals, affect their ability to cope with pain, distress and sorrows and to enjoy life.

Psychological distress can affect many areas of individuals' life by direct and indirect affecting their psychological, societal and professional functioning (Doherty, Moran, Kartalova-O'Doherty, 2008). The International Labour Office specified that 15 – 20% of labours in Europe and North America are affected by psychological distress (International Labour Office, 2000) and repeated episodes of psychological distress may be experienced by one out of five labours (Marchand, Demers, & Durand, 2005 as cited in Drapeau, Marchand, & Beaulieu-Prevost, 2012).

Many researchers come to an agreement that teaching is one of the many professions that can be a source of work-related strain (Antoniou, Polychroni, & Vlachakis, 2006). For instance, European Trade Union of Education conducted a survey on teachers' work related stress and concluded that teachers experience physiological, behavioral and psychological symptoms of stress, and they also experience long term consequences of stress exposure such as burnout or cardiovascular diseases (Billehoj, 2007). In another study on the stress due to teaching revealed severe psychological distress among secondary teachers (Tuettemann, 1991).

Stress in the teachers can be due to workload, greater class strength, intolerable students' activities, bad educational institute supervision, insufficient funding for the institution/lack of resources, inappropriate social circumstances, low socioeconomic status, low self-confidence, fear of conflict with colleagues, lack of support by student's parents, insufficient pay, assessment anxiety, lack of job permanence and security, and lack of career development opportunities (Billehoj, 2007). Such concern with teacher stress based on the evidences like prolonged occupational stress can negatively affect the teachers' well-being and will impair the quality of teaching (Antonioni, Polychroni, & Vlachakis, 2006). Also, teachers under stress fell ill as a consequence of excessive stress, and felt dissatisfied with their profession and desired for early retirement (Wilson, 2002). Other problems due to stress could include sleep-related problems like insomnia, cardiovascular diseases or symptoms, frequent interpersonal conflicts, hypertension, gastrointestinal disorders and migraines (Billehoj, 2007).

Rationale of the Study

On the basis of above quoted evidence, it can be concluded that in Pakistan, there is few studies available on spiritual intelligence as it is a newly expanded area and few available indigenous researches on work-family conflict which mostly studied this variable from organizational perspective. However, the overall literature shows that low spiritual intelligence make an individual more prone to stress and fatigue while the individuals having high spiritual intelligence are healthier and can handle stress and fatigue more effectively. Spiritual intelligence also plays an important role in job satisfaction and marital satisfaction. Professionals who face number of difficulties in balancing between work and family which leads to conflict and due to which they experience psychological distress and are more prone to psychological disorders (depression, anxiety and substance abuse) as compared to those who face fewer difficulties.

Teachers play a vital role in the life of adolescents and teachers with high spiritual intelligence can further help the students to become more open to diverse ideas about consciousness, more self-aware, and more committed to meditation, prayer and self-reflection. In teaching occupation, work-family conflict is a less explored area as it is considered as a profession where an individual can give plenty of time to their family and this profession needs less job commitment. But university teachers also face a number of difficulties in balancing their professional and personal life. So, in the case of serious problems, spiritual intelligence fostering programs will be suggested and also stress management groups and marital counselling can reduce the work-family related problems. So present study is aimed to assess the role of spiritual intelligence in work/family conflict and psychological distress in university teachers.

Hypotheses

- There would be a relationship between spiritual intelligence and psychological distress in university teachers.
- There would be a relationship between work-family conflict and psychological distress in university teachers.
- There would be a relationship between spiritual intelligence and work-family conflict in university teachers.
- There would be a gender difference in spiritual intelligence, work-family conflict and psychological distress among university teachers.

Method

Participants

Sample of 100 university teachers (50 male, 50 female) was recruited from different faculties of the university. A total of 107 questionnaires were distributed out of which 100 were selected according to the criteria.

Inclusion Criteria

- Permanent faculty members
- Age range between 30 – 50 years
- At least two years of marriage
- Have children
- At least 2 years of service length

Measures

Spiritual Intelligence Self-Report Inventory [(SISRI-24) (King, 2008, King & DeCicco, 2009) was used to assess the spiritual intelligence of sample. It contains 24 items based on the viable model of spiritual intelligence (King, 2008) and measures four dimensions of spiritual intelligence: critical existential thinking, personal meaning production, transcendental awareness and conscious state expansion. Total score was obtained by adding all item responses or subscale scores, after accounting for reverse-coded item (total items 24; score range: 0 – 96). Higher scores indicate higher levels of spiritual intelligence and/or each capacity. Scoring was done on 5 point rating scale. Internal reliability of the scale was .92 while split-half reliability was .91. Individual subscales of CET, PMP, TA, and CSE also showed sufficient alpha coefficients of .78, .78, .87, and .91 respectively (King, 2008). Cronbach's alpha of the scale for the present research was .8 indicating high internal consistency of the measure.

Work/Family Conflict Scale [WFCS] (Carlson, Kacmar & Williams, 2000) was used to measure work/family conflict. It is an 18 item scale consisting of six subscales (3 items each), measuring time-, strain-, and behavior-based conflicts for both work interference with family and family interference with work. Each item is measured on a 5 point rating scale. The combined scores on time-, strain-, and behavior-based conflicts can range from 3 to 15 on each scale and higher numbers represent greater conflict. The scale has high reliability ($\alpha = 0.89$), and high construct and content validities (Carlson, Kacmar, & Williams, 2000). The permission was taken from the author in order to use this scale for this research study. Cronbach's alpha of the scale for the present research was .8 indicating high internal reliability of the instrument.

Depression Anxiety Stress Scale-21 [(DASS 21) (Lovibond & Lovibond, 1995) was used to assess psychological distress of the sample. It is a 21 item scale which measures depression, anxiety and stress on 4 point rating scale. Total score is obtained by adding all item responses or subscale scores. High score indicates high level of psychological distress. Internal reliability for Depression is .90, for Anxiety is .80 and for Stress is .82 and the scale also has high validity (Mahmoud, Hall & Staten, 2010). Cronbach's alpha of the tool for the present research was .8 indicating high internal consistency of the instrument.

Procedure

Firstly, the research topic was considered and accepted by Departmental Doctoral Program Committee after reviewing all the ethical issues. Permission for the use and translation of concerned tools was taken from the concerned authors. The questionnaires were then translated in Urdu language according to standard linguistic validation procedure recommended by Mapi research institute. Forward translation was done by two fluent bilingual professionals. Then the translations were finalized in the presence of two clinicians.

After finalizing Urdu translation, backward translation in English language by a professional was done to ensure the reliability of the scale.

The pilot study, was conducted on a sample of ten teachers to assess the difficulty level of the tool. After the pilot study, researcher excluded those items from the demographic form, which they found offensive like how often they say prayer and practice other religious rituals and which they considered as repetition like social support from spouse and colleagues. The pilot study data was kept separate from the main study. The permission letters were signed from the heads of the departments for data collection. After that the teachers were approached personally and purpose of the study was explained to those who gave consent to fill the questionnaire. Then written informed consent was taken from teachers.

Ethical Considerations

- Permission was taken from the original authors of the tools for translation and use of the tool and original authors was acknowledged.
- Informed consent was taken from the participants.
- Confidentiality and privacy was ensured by assigning numbers to the participants and not mentioning their names.
- The data was collected and reported according to the ethical considerations.
- The results were reported honestly and the proper citation was given in the thesis for all articles and books used, to avoid plagiarism.
- Data was safely submitted to the department as their property.

Results

Descriptive analysis showed that the proportion of male and female participants was equal and both genders gave approximately same responses on the demographic variables. Most of the participants lived as independent family, were assistant professors with their service length lying in the range of 2 – 10 years, having moderate religious inclination, satisfactory attitude towards job and marriage, pleasant home atmosphere and satisfactory relationships with colleagues, boss and spouse. Results regarding the demographic variables are presented in table 1.

Table 1

Frequencies and Percentages of Participants' Age, Attitude towards Religion and Job Related Factors (Job Designation, Working Hours per Week, Years of Service, Attitude towards Job, Relationship with Colleagues and Supervisor) (N = 100)

Demographic Variables	Men (n=50)		Women (n=50)	
	<i>f</i>	%	<i>f</i>	%
Age				
30 – 40	22	44	27	54
41 – 50	28	56	23	46
Designation				
Lecturer	10	20	14	28
Assistant professor	32	64	32	64
Associate professor	8	16	4	8
Attitude towards religion				
Not religious	2	4	5	10
Quite religious	19	28	23	46
Much religious	19	28	16	32
Very much religious	10	20	6	12
Years of service				
2 – 10	23	46	26	52

Demographic Variables	Men (n=50)		Women (n=50)	
	<i>f</i>	%	<i>f</i>	%
11-20	19	38	17	34
20 – 30	9	18	7	14
Working hours per week				
10 – 20	2	4	9	18
21 – 30	7	14	12	24
31 – 40	33	66	24	48
41 – 50	4	8	2	4
51 – 70	4	8	1	2
Attitude towards job				
Neutral	3	6	4	8
Satisfactory	33	66	35	70
Highly satisfactory	14	28	10	20
Relationship with supervisor/boss				
Neutral	4	8	5	10
Satisfactory	35	70	35	70
Highly satisfactory	11	22	10	20
Relationship with colleagues				
Neutral	10	20	11	22
Satisfactory	32	64	29	58
Highly satisfactory	8	16	10	20

Analysis of the data using Pearson Moment Correlation is reported in Table 2, showed no significant relationship between spiritual intelligence and work family conflict among university teachers except personal meaning production, a subscale of spiritual intelligence, which shows significant negative correlation with time based family interference with work ($r = -.20, p < .05$). While talking about other subscales of spiritual intelligence, no significant relationship was found with work-family conflict subscales.

Also no significant correlation was found between spiritual intelligence and work-family conflict. But among the subscales of these two variables, there is a significant negative correlation between personal meaning production (subscale of spiritual intelligence) with psychological distress ($r = -.27, p < .05$), depression ($r = -.31, p < .05$) and anxiety ($r = -.26, p < .05$). While

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no significant relationship was found between other subscales of spiritual intelligence with psychological distress or subscales of psychological distress.

There is a significant positive relationship between work family conflict and psychological distress ($r = .59, p < .001$) among university teachers. All the subscales of work-family conflict and psychological distress show highly significant positive relationship.

Table 3 indicated that no significant gender differences are present on the scales of spiritual intelligence, work-family conflict and psychological distress among university teachers. Outcomes of analysis suggest that there is highly significant ($p < 0.01$) correlation between work-family conflict and working hours per week while there is significant ($p < 0.05$) relationship between work family conflict, relationship with colleagues and General home atmosphere

Table 2
Pearson Correlations, Means, and Standard Deviations for Scores on Subscales of Spiritual Intelligence and Psychological Distress

Measure	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	M	SD
1. SISRItotal	-	.87**	.79**	.89**	.74**	-.02	.02	-.06	.04	-.10	.06	-.03	-.04	-.08	.00	-.04	54.73	12.74
2. SISRIclet		-	.71**	.69**	.48**	-.02	-.05	-.04	.04	-.08	.06	-.01	-.06	-.10	-.02	-.03	15.87	4.13
3. SISRIpmp			-	.66**	.32**	-.17	-.14	-.20*	-.07	-.15	-.09	-.15	-.27**	-.31**	-.26**	-.14	13.57	3.03
4. SISRIra				-	.55**	-.01	-.01	-.02	.09	-.11	.06	-.03	-.01	-.06	.01	.01	15.84	4.16
5. SISRIcse					-	.09	.22*	.02	.04	-.02	.11	.07	.13	.14	.20*	-.01	9.45	4.14
6. WFCStotal						-	.67**	.79**	.80**	.77**	.85**	.82**	.59**	.51**	.53**	.50**	43.89	10.22
7. tbWIF							-	.42**	.47**	.37**	.39**	.49**	.37**	.29**	.31**	.37**	7.64	2.21
8. tbFWI								-	.61**	.59**	.61**	.52**	.42**	.38**	.37**	.36**	6.78	1.98
9. sbWIF									-	.48**	.63**	.59**	.43**	.28**	.40**	.43**	8.04	2.21
10. sbFIW										-	.64**	.52**	.51**	.51**	.40**	.42**	7.06	2.31
11. bbWIF											-	.73**	.50**	.49**	.45**	.36**	7.21	2.12
12. bbFIW												-	.54**	.43**	.55**	.42**	7.16	2.18
13. PDtotal													-	.87**	.88**	.84**	14.83	8.57
14. PDdep														-	.69**	.59**	4.08	3.09
15. PDAnx															-	.58**	3.89	3.51
16. PDSstress																-	6.86	3.31

Note: SISRItotal = Spiritual Intelligence Self-Report Inventory (total score), SISRIcse = Critical Existential Thinking (Spiritual Intelligence), SISRIpmp = Personal Meaning Production (Spiritual Intelligence), SISRIra = Transcendental Awareness (Spiritual Intelligence), SISRIclet = Conscious State Expansion (Spiritual Intelligence), WFCStotal = Work-Family Conflict Scale (total score), tbWIF = Time Based Work Interference with Family (Work Family Conflict), tbFIW = Time Based Family Interference with Work (Work Family Conflict), sbWIF = Strain Based Work Interference with Family (Work Family Conflict), sbFIW = Strain Based Family Interference with Work (Work Family Conflict), bbWIF = Behavior Based Work Interference with Family (Work Family Conflict), bbFIW = Behavior Based Family Interference with Work (Work Family Conflict), PDtotal = Depression Anxiety Stress Scale (total score), PDdep = Depression (Psychological Distress), PDAnx = Anxiety (Psychological Distress), PDSstress = Stress (Psychological Distress), *p<0.05, ** p<0.01.

Table 3

Gender Differences on Spiritual Intelligence, Work-Family Conflict and Psychological Distress

	<i>Men</i>		<i>Women</i>		<i>t</i> (98)	<i>P</i>	<i>CI</i>		<i>Cohen's d</i>
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>			<i>LL</i>	<i>UL</i>	
SISRItotal	55.96	13.85	53.50	11.53	.96	.33	-2.60	7.52	.19
WFCStotal	42.62	11.72	45.16	8.38	1.24	.21	-6.58	1.50	.25
DASStotal	14.98	8.58	14.68	8.65	.17	.86	-3.12	3.72	.03

Note: SISRItotal = Spiritual Intelligence Self-Report Inventory total score, WFCStotal = Work-Family Conflict Scale (total score), DASStotal = Depression Anxiety Stress Scale (total score)

Discussion

Present study aimed to assess the relationship between spiritual intelligence, work-family conflict and psychological distress among university teachers. Statistical analysis revealed a negative significant relationship between personal meaning production, a component of spiritual intelligence, and psychological distress. A significant positive relationship was found between work-family conflict and psychological distress among university teachers. It was hypothesized that there would be a relationship between spiritual intelligence and psychological distress. Correlation analysis revealed that hypothesis was partially supported, the component of spiritual intelligence, personal meaning production, is negatively correlated with depression, anxiety and stress, measures of psychological distress. So according to the results, increased personal meaning production capacity leads to decreased anxiety, stress and depression in individuals. You et al., (2009) in their research revealed that spirituality decreases the chances of depression in individuals.

Also a significant negative relationship was found between occupational stress and spiritual intelligence among executives (Kumar & Pragadeeswaran, 2011). Steger, Mann, Michels and Cooper (2009) have shown a positive correlation of presence of meaning in life with mental health and negative correlation of anxiety and depression with meaning production. Also according to Brassai, Piko and Steger (2011) meaning in life acts as a protecting factor for psychological health. It gives the individual a reason for their existence, they try to find purpose in every aspect of life, even in the negative events like loss of loved one or loss of job which increase their contentment with life and decrease the probability of psychological and physical problems.

Second hypothesis of the present study was that there would be a relationship between work-family conflict and psychological distress. The statistical analysis of these two variables revealed a significant positive relationship between work family conflict and psychological distress. According to Shimazu, Bakker, Demerouti and Peeters (2010), pressure due to home and work demands like work and home overload, work and home emotional demands leads to psychological distress in individuals. As work family conflict is a conflict between

roles, it causes personal stress because of disturbance in aim focused behavior. MacEwen and Barling (1994) suggest that when it becomes difficult to satisfy the burdens of both work and family areas, this situation creates disruption and leads to negative affectivity. Interruption of activities in one role due to increased work load or demands of another role leads to frustration, stress and negative affect (depression and anxiety). Thus work-family conflict leads to psychological distress in the individuals.

In all developing countries including Pakistan, University teachers in permanent faculty, as compared to school or college teachers, have to spend approximately 9 hours per day in the university. And nowadays, a teacher's duty is manifold as they carry out not only teaching but they also have to deal with other matters i.e. courses, pupils, parents, the university community as well as departmental activities; other academic activities like arranging and attending workshops under departments and different associations; and they are the part of different committees i.e. students' committee. These activities make them focus more on work activities as compared to home activities. Most of the participants, especially women respondents, during informal discussion reported that they have to do many compromises at home because of the work load at job and usually displace their frustration of work. This leads to an increase in work family conflict which further leads to psychological distress.

Third hypothesis of the present research was that there would be a relationship between spiritual intelligence and work-family conflict. The analysis revealed only personal meaning production shows a significant relationship with time based family interference with work (one of the six scales of work-family conflict). These results partially supported the hypothesis. The relationship can be supported by literature in such a way that according to Duraiswami and Ramachandran (2016) as spiritual intelligence is the intelligence of asking ultimate questions and it clarifies and guides the awareness of an individual. This awareness when applied in the workplace, leads to more satisfying, effective and productive workplaces. It also enhances the meaning, purpose, values and sense of community thus leading an individual to be a better being. Due to this personal meaning production capacity, the individual see meaning and purpose in every phenomena, they have well defined purpose of life, so the individual can balance between two important domains, work and family, avoiding conflict.

But no significant relationship between other components of spiritual intelligence and work-family conflict can be supported in the light of Pakistani culture, society and the informal discussion between researcher and participant. In Pakistani society, spirituality is a construct which is considered similar as religion and most of the individuals never considered to think about spirituality. In the informal discussion, most of the participants reported that they never find enough time to think about the universe in spiritual context. They never think about the aspects deeper than their body. Also on some items the participants reported that they do not develop their own theories because it is provided by the religion and also they know that there is a Higher Power so there is nothing to think about this. And in our society, higher state of consciousness is such phenomenon which is very rare and people considered it difficult to attain. In fact most of the people believe that this state can be achieved only at high stage of religiosity.

No significant gender differences were found on the measures of spiritual intelligence, work-family conflict and psychological distress. For spiritual intelligence, similar findings were proposed by Kaur and Singh (2013), Khorshidi and GanehEbaadi (2012) and

Farghadani, Mohammadi and Ashiri (2012) that no gender difference was obtained on spiritual intelligence. This is mainly because spirituality has nothing to do with the gender and every individual has an equal capacity to apply spiritual knowledge in daily life and get benefit from spirituality.

Ansari (2011) has also shown similar findings on work-family conflict, that no gender difference was present on work-family conflict. Ansari (2011) suggested that work-family conflict is mediated by a number of factors like number of children and working hours at job. As all the participants were married, had less number of children and working hours were approximately equal, so no gender difference was observed on the work-family conflict. This also suggests that in Pakistan, family-friendly working system is evolved and support from the supervisors, colleagues and spouse also acts as a moderator for conflict.

Nurullah (2010), in his study found a significant gender difference on psychological distress. These findings are against the hypothesis and could be due to the strict inclusion criteria, and also due to the fact that that all the participants, despite of gender, were married, have less number of children and approximately equal working hours. Thus no gender difference was demonstrated in this study.

Analysis of work family conflict with demographic variables revealed that work family conflict has negative significant relationship with general home atmosphere and relationship with colleagues. These results are in accordance with the previous studies as Repetti (1989) suggest that problems due to inter-role conflict like depression and anxiety leads to withdrawal from marital interactions, leading to distressed home environment. When an individual faces conflict among both domains, they try to resolve that conflict immediately by engaging in the activity from the role due to which interference occurred and withdrawing from the other role. If work interferes with the family, then one would assume that the conflict would be resolved by moving back from the family so that the work responsibilities could be satisfied. Alternatively, if one feels that household is interfering with work, then one might resolve the clash by withdrawing from the work and paying attention to the family (as cited in MacEwen & Barling, 1994). So, if the individual is facing work to family conflict then his/her general home atmosphere would be affected and may become disturbed while if he is facing family to work conflict, his attitude with the colleagues at work may affect.

Limitations and Suggestions

Spiritual intelligence is a newly discovered area and no indigenous tool is developed to measure this construct and also literature was not present which can support present results. Further researches in this domain can help us better understand this construct. Sample was collected only from different departments of Punjab University due to short time. In future, private sector can be represented and also professionals from different fields can help us to better generalize the results. Also equal proportion of teachers from different designation like lecturer, assistant professor or associate professor was not collected, by keeping the proportion equal, certain other covariates of these variables can be sorted out. In order to further expand the results, study with similar or related variables can be conducted on teacher population from different institutes and also other professionals can be added.

Future Implications

In the future spiritual intelligence fostering programs could be cater to the students, faculty and employees. These spiritual intelligence fostering program can be included in orientation programs, community activities, classroom instruction and counselling which

would be helpful in reducing the psychological distress among university teachers. Also for the future, covariates of spiritual intelligence can be included more clearly in the study and other predictors in order to study this variable more deeply within Pakistani cultural context.

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