Investigating the Correlation between Burnout and Spirituality among Resident Assitants
at Liberty University

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Abstract

The concept of employment burnout represents an important point of interest among researchers who examine the relationship between individuals and their work environment. The present study investigated the nature of burnout among Resident Assistants (RA) at a midsize evangelical university and its correlation to spirituality. The scores obtained from 126 participants on the Maslach Burnout Inventory (MBI) and the Spiritual Assessment Inventory (SAI) were analyzed according to the multiple regression method. The results demonstrated that two of the six variables from SAI, namely *Awareness* and *Instability,* had the highest predictive value of burnout among RAs. Because the predictive values of these two variables account for a maximum of 31 percent of the burnout variance, it was established that further research is necessary in order to explain the contribution of other factors to RA burnout.

Investigating the Correlation between Spirituality and Burnout

among Resident Assistants at Liberty University

The life of students in residence halls involves numerous challenges, such as being far from family, daily academic demands of college life, and adjustment to a new lifestyle in a different environment. Even aspects which are as common as sharing a room can be psychologically taxing. These challenges and numerous others were found to be contributing factors to the fatigue, stress and isolation that students experience as they live on university campuses (Shaikh & Deschamps, 2006). Ross, Niebling and Heckert (1999) found that the daily demands of college life were reported to be more stressful than major life events such as finding a job or meeting a future spouse. In addition, they found that intrapersonal sources of stress were the most common stress factors experienced by that sample. For example change in sleeping habits, vacations, and new responsibilities were found to be the top three stress factors among college students.

The majority of students on college campuses share similar experiences such as academic work, social life, and for some working a job while taking classes. However, among these college students there is category of residential students who have added responsibilities to these previously described as a result of their employment as Resident Assistants. Moreover, campus dormitories function under the administration of Student Development Departments, which manage numerous programs in order to facilitate the conditions necessary for the academic and social progress of the students. Residence Life Offices are represented in the dormitories by Resident Assistants (RAs) whose job descriptions vary according to the university that they work for or attend. The roles of an RA typically include several of the following roles such as "organizer, rule enforcement,

conflict mediator, referral agent, basic helping skills, crisis intervention, provision of accurate information and dealing with difficult circumstances and conflicts" (Elleven, Allen & Wircenski, 2001, p.34).

Although the RA requirements are varied, one role of high importance for this position, according to Perkins and Atkinson (1973), is the RAs' responsibility to facilitate conditions on their hall floor that are favorable for the social and emotional development of the students. When Murphy and Eddy (1997) conducted the study to investigate the benefits of RA dyads, that is two RAs equally sharing work responsibilities, they found that students living in the dormitories under the leadership of an RA dyad offered positive feedback in the area of their personal growth and personal adjustment to campus life. Additionally, many residential educational institutions started to invest more time and energy in the collaboration with Student Affairs Departments in order to properly train RAs to serve the students in more effective ways and by this to increase student retention on residential campuses (Murphy & Eddy, 1997). When selected to fulfill this role, the RAs were expected to have had the knowledge, experience and people skills necessary for daily interaction with the students (1973). This is because studies on student retention on college campuses had shown that one of the vital factors that contributed to the students' commitment to that institution was social integration into the new environment and the development of a necessary social support system (Gerdes & Mallinckrodt, 1994). For this reason, Student Affairs resorted to Residence Assistants' help to provide the necessary environment that would reinforce student's commitment to that institution (Murphy & Eddy, 1997).

Another contributing factor to student attrition was the emotional and personal problems that individuals faced while in college. It was very common for the RAs to be first responders on university campuses when students were in need of emotional support (Elleven, Allen & Wircenski, 2001). More precisely, issues such as adjustment depression, homesickness, relational problems, mild depressions or bereavement, self injurious behaviors and even suicidal language and attempts must be monitored and intervened against in an effective manner in order to provide the best service to the students and to diminish the rate of attrition (Gerdes & Mallinckrodt, 1994). When suggesting ways of intervention, Gerdes and Mallinckrodt proposed that Student Affairs employed RAs in order to monitor such abnormal behaviors and communicate them to the University Counseling Center. Acting on these reports, proper intervention could be initiated for students in need and as a result they could be prevented dropping out of college.

Challenges Related to the RA role

It is important to consider the fact that RAs experienced some of the struggles that a non-RA student faced and also to handle job-specific challenges as well. A study conducted by Schaller and Wagner (2007) had revealed some of the particular challenges that RAs had faced. Their study investigated the difficulties of the sophomore RAs, however the following examples could be extended to RAs in general because of the nature of the RA position. As a result, Schaller and Wagner (2007) found that RAs had a challenge in regards to time management as they attempted to balance academic, social, and job-specific demands. In addition, because of the expectations that were placed on them to be on the hall and attend to the relational needs of their students, it was observed

that relationally the RAs expressed frustration with the inability to maintain meaningful personal friendships. This relational isolation was found to be complemented by intense feelings of inadequacy as RAs encountered problems that they felt unprepared or not properly trained for, such as suicide attempts or violent fights.

Lastly, when performing the role of the policy enforcer, the RAs in this study declared that often they experienced ambivalence in regards to the policy enforcement functions. These RAs found that their roles conflicted with the friendships that they had built with the students who needed to be confronted. One important finding Gerdes and Mallinckrodt (1994) involved RAs who had to oversee first year students. The results showed that this category of RA was more emotionally exhausted than RAs who had a majority of upper classmen on their floors.

Considering the daily personal challenges of the college residential life coupled with expectations placed by Student Affairs on them, and the continuous exposure to stressors described above, RAs are more likely to experience increased levels of stress than the rest of the students who are not taking on this role. Since the research conducted by Shaikh and Deschamps (2006) showed that students who are not in leadership experience fatigue, isolation, and stress, it seems fair to infer that RAs experience even a higher level of such symptoms due to the responsibilities of the RA role. That is, RAs must not only properly cope with their own personal stressors, but they are also expected to assist their peers in the process of overcoming difficulties associated with college life, and in addition RAs must learn how to integrate the new expectations of their supervisors and the policies of the university that they must uphold and enforce.

Initial Research on burnout.

Although the notion of occupational stress has been discussed for many years, more recently the concept of burnout has emerged in the field of human resources and organizational psychology. The necessity for investigating burnout was engendered by the consideration of the psychological demands of the contemporary work in rapport to productivity. Burnout was initially viewed only as a defect of individual workers in terms of performance, character, or motivational value. Furthermore, burnout was viewed only as a characteristic associated with overachieving, idealistic workers. In contrast with this, more recent research brought evidence that burnout was not as much an individual trait but an issue of the work context (Angerer, 2003). Moreover, Söderfeldt, Söderfeldt, and Warg (1995) commented that in contrast with ineffectiveness, burnout is not an individual's, fault but the result of defective work environment and support relationships. Initial burnout research was conducted in the form of interviews with professionals from the health care field, in order to investigate the nature of their emotional state. The results of those interviews demonstrated that occupations involving people-work, inflicted much emotional stress on the workers and the effects of such stress started to become a great concern for the human resources specialist.

One term closely associated with burnout was exhaustion due to the supposition that individuals working in emotionally demanding jobs frequently reported feelings of fatigue and extreme tiredness (Jackson, Schwab & Schuller, 1986). Although exhaustion seemed to be the most evident attribute of burnout, there were at least two other aspects of this psychological phenomenon that researchers were concerned with, namely depersonalization and low personal accomplishment (Jackson & Maslach, 1981).

Additionally, these investigators stated that individuals in human services professions often interacted with clients who experienced problems of a psychological, social, or even physical nature that demanded a solution. The clients' frustration was often increased because of the difficulty of finding solutions to their problems. As a result, these individuals brought their frustrations to the human services workers who had to operate in a more stressful environment. The exposure to this type of chronic stress greatly contributed to the development of burnout.

Considering the specifics of different jobs, according to the research conducted by Maslach, Jackson and Leiter (1996) it was theorized that individuals who worked in education, interacting with clients, or any form of professional or paraprofessional helping occupations were likely to experience burnout at some point in their activity. It was observed, though, that in correlation to age, there was a greater likelihood for young employees to experience burnout much sooner than those over the age of 30-40 (Ahola, et al., 2006). Following a similar rationale, in an attempt to research specific causes of job burnout, Jackson, Schwab and Schuller (1986) proposed that achievement and organization expectations were important factors that contributed to burnout. More specifically, Cordes and Dougherty (1993) defined achievement expectations as the attitudes toward the personal capacity of an individual worker in rapport to what could be accomplished with the client. Moreover, organizational expectations were viewed as the explicit and implicit demands that the organization had of its workers. As a result of high or unmet expectations in both categories, these researchers hypothesized that individuals had an increased likelihood to experience burnout.

Conceptualization of the Burnout Syndrome

Needing to develop an operational construct that encompassed the meanings of burnout, researchers used different terms in the attempt to best describe this phenomenon. Thus, burnout was associated with depletion of energy, lack of creativity, a sense of detachment from other individuals, and feelings of physical and psychological discomfort. Although descriptive in nature, these terms needed to be placed in a conceptual framework that could eventually be measured (Cordes & Dougherty, 1993). The author that is given the most credit for the implementation of the term "burnout" is Freudenberger (1975), who used the model of adverse psychological experiences toward work and applied it to individuals in alternative health care agencies. In the process of conceptualizing burnout, Freudenberger (1975) had referred to this concept as a loss of charisma, more precisely a diminution in energy and motivation. Additionally, Freudenberger (1975) was able to identify specific symptoms associated with this phenomenon, namely physical symptoms such as feelings of fatigue, gastrointestinal disturbances, and a sense of lingering cold. He also mentioned several behavioral marks such as high irritability, increased paranoia, stubbornness, and rigidity. Whereas his model focused more on the internal psychological dimension of individuals, Maslach and following researchers investigated, in addition to Freudenberger's work, other aspects such as social and relational connections between the work context and individuals (Söderfeldt, Söderfeldt & Warg, 1995).

Due to many symptomatic similarities between burnout and depression, a question had been raised, namely if there was any distinction between burnout and the previously named mood disorder (Angerer, 2003). In response to this question, Bakker,

Le Blanc and Schauffeli (2005) had concluded that depression was a syndrome related to burnout, more specifically to the dimension of emotional exhaustion. Furthermore, depression was considered a many-sided mood related phenomenon whereas burnout was found to refer to work content only (Angerer, 2003). In order to understand burnout as related to work, Maslach and Jackson (1981) characterized burn-out as: "a syndrome of emotional exhaustion and cynicism that occurs frequently among individuals who do 'people-work' of some kind" (p. 91). Furthermore, emotional exhaustion was the first reaction to job stress (Angerer, 2003); nonetheless, it was only one dimension out of the three which were measured by the Maslach Burnout Inventory (MBI), the other two were depersonalization, or cynicism and effectiveness or personal accomplishment. Because the current study will investigate all three dimensions of this phenomenon, burnout will be operationally defined as "a complex phenomenon involving a sense of exhaustion, detachment, and lack of effectiveness with respect to one's job and/or one's interactions with other people on the job" (Maslach, & Jackson, 1981, p.113). Though the clear conceptual definition of burnout is still a work in progress, there were at least three dimensions strongly related to this concept that were efficiently measured and thus one may assess the presence of burnout indicators or lack thereof.

It is generally agreed among researchers that one of the main underlying causes of burnout is continual exposure to stress factors. More specifically, in relation to stress, burnout was defined by Ahola et al. (2006) as "a chronic stress syndrome which develops gradually as a consequence of prolonged stress" (p.11). Furthermore, Cordes and Dougherty (1993) stated that burnout represented an unique type of stress syndrome and that the delimitation between job stress and burnout is not clearly established. In addition

to that, they concluded from reviewing Ganster and Schaubroeck's (1991) research that "burnout is, in fact, a type of stress – specifically, a chronic affective response pattern to stressful work conditions that features high levels of interpersonal contact" (p. 625). Further research found that individuals who were employed in occupations that required frequent contact with people and workers that found themselves performing their jobs in the context of intricate social circumstances run an above average risk to experience burnout (Söderfeldt, Söderfeldt, & Warg, 1995). For this reason, Maslach and Jackson (1981) asserted that burnout was initially perceived in human service type of environments, mainly where interaction with other individuals was a vital part of the job and it constituted a major source of stress.

Dimensions of the burnout syndrome

The potential stress consequences previously mentioned constituted dimensions of burnout as measured by MBI that will be discussed further along. Building upon the conceptual framework established by Freudenberger (1975), through an exploratory research that involved interviews, observations, and questionnaires, Maslach and Jackson (1981) observed some similarities between the individuals who had reported to have felt burnout throughout their work experience. Based on the identification of consistent patterns in their findings Maslach and Jackson (1981) redefined the concept of burnout as being constituted of three dimensions: *emotional exhaustion, depersonalization,* and *personal accomplishment*. Additionally, they developed a scale to measure all three dimensions that was largely known as the MBI (Maslach Burnout Inventory).

One of the first burnout dimensions is *exhaustion* or *emotional exhaustion*, which refers mainly to feelings of stress or fatigue and was said to be the first burnout reaction

in the sequential progression model (Maslach & Jackson, 1981). This state is characterized by a state of both physical and psychological tiredness where in the individuals are unable to relax. When individuals were required to give of themselves extensively for a long period of time, they became depleted and experienced exhaustion. (Schaufeli & Bakker, 2004). Furthermore, this assertion had been supported by Jackson, Schwab and Schuller (1986) as they declared that emotional exhaustion was caused by extreme emotional demands of the work that involved helping people.

Freudenberger (1974) hypothesized that individuals reporting higher emotional exhaustion also experienced creativity blocks and resistance to change, because any form of adjustment was over-estimated in relation to the energy necessary to complete a new task. Alongside this, individuals with high emotional exhaustion were noted to develop a negative view of their job and lose confidence that any improvement was possible. This trait was observed more in women workers than in men (Bakker, Le Blanc, & Schaufeli, 2005; Maslach, Schaufeli, & Leiter, 2001). Ahola et al. (2006) viewed emotional exhaustion as a broad feeling of fatigue and overload engendered by "long-term involvement in an over-demanding working situation" (p. 11). When reaching this point individuals have a tendency to claim that they cannot give of themselves psychologically any longer (Maslach, & Jackson, 1981).

In the sequential model of burnout, emotional exhaustion is followed by *depersonalization* described in general terms as sense of detachment or callousness towards the people with which the helper comes in contact with (Maslach, Jackson, & Leiter, 1996). As a result of exhaustion, individuals became detached and began manifesting an attitude of indifference towards their work, as a means of preserving their

energy level (Ahola, et. al, 2006). This symptom became an issue in organizations that sought to display sensitivity and extreme perception to the needs of their clients. That is because workers who rated high on this dimension also proved to experience great difficulty in relating to their recipients in a congruent manner (Maslach, Jackson, & Leiter, 1996).

It was also found that employers developed cynicism towards their work and recipients in order to minimize their engagement level with their stressful demands (Leiter & Maslach, 1988). Moreover, Jackson, Schwab and Schuler (1986) proposed that many organizational expectations assumed a humanistic management philosophy. The organizations that adopted this kind philosophy placed a vital importance on catering to the needs of the customers in great detail. Presumably, the new employees showed a tendency to overestimate the expectations of the organization and perceived themselves as failing to meet these expectations. Thus, unfulfilled organizational expectations influenced the employers to develop a cynical view towards the organization and also to alienate themselves from its principles.

The terms *depersonalization* and *cynicism* have been used interchangeably in most recent burnout literature. On the MBI scale, similar to the emotional exhaustion dimension, high levels of burnout are positively correlated with high scores on depersonalization/cynicism (Maslach & Jackson, 1981). Contrary to the previous dimension, though, depersonalization was found to be more common among men than women (Maslach, Schaufeli & Leiter, 2001). Also, while emotional exhaustion was more often associated with burnout in the traditional literature, depersonalization was considered to be a distinctive stress reaction to work and people, and it was discussed in

more recent literature (Jackson, Schwab & Schuler, 1986). Depersonalization or cynicism, which involved an attitude of disengagement, was also viewed not only as a dimension of burnout but also as a passive coping mechanism for the burnout process (Schaufeli & Bakker, 2004). Additionally, individuals who experienced high depersonalization were found to have a tendency to isolate themselves, used mechanical and technical language (e.g. instead of calling the students by name, they were referred to just as students or residents), and took more and longer breaks (Cordes & Dougherty, 1993).

And lastly, *personal accomplishment* represented the feelings that were displayed by the helper in regards to the effectiveness or the enthusiasm towards the performed job (Maslach, Schaufeli & Leiter, 2001). Additionally, other symptoms that were experienced at this stage were inadequacy and overwhelming feelings in relation to rather minor projects required by the job (Angerer, 2003). One of the most evident features of this dimension was the individual's tendency to be overcritical of his performance or display negative self-evaluation (Cordes & Dougherty, 1993). In addition to that, the same researchers observed that workers that reached this stage had a deflated view of their progress; actually they had a tendency to claim that no progress was made, or that many failures had been happening. Alongside this, feelings of incompetency or lack of success were accompanied by feelings of helplessness and resignation. It was hypothesized that at this point workers admitted the contrast between their initial anticipation associated with their job and their dreadful present state and succumbed to powerful feelings of inadequacy and inefficacy (Cordes & Dougherty, 1993).

In attempting to explain the way these symptoms were acquired, Angerer (2003) suggested two models, either an overestimation of the job efforts required for the goals of the job to be attained, or exposure to a wide range of job stressors (Angerer, 2003). The present study was more interested in measuring the presence or absence of burnout indicators in a specific population, rather than exploring what particularly contributes to the experience of burnout. That research question could be of great interest for futures studies.

Burnout in the RA population

It was shown that RAs experienced extended exposure to prolonged stress factors mainly related to their responsibility to facilitate constantly the social and emotional growth conditions for student development. Subsequently, it would be appropriate to infer that the level of emotional energy spent by RAs in fulfilling their tasks was greater compared to other Residential Life occupations (Hardy & Dodd, 1998). Paladino, Murray, and Newgent (2005) described the RA position as one that demands individuals to be available almost 24 hours a day, for weeks at a time during certain times of the school year. Moreover this 24-hour job included many responsibilities and roles: administrator, counselor, and referral to on-campus and off-campus resources, first responder in case of medical or psychological intervention, leader, conflict mediator, and encourager. Having to operate in so many different roles, under so many different demands, it is appropriate to infer that RAs were more likely than other students to experience burnout (Hardy & Dodd, 1998).

Also, one should take into consideration the rather young age of students who perform in the RA position, which average in the mid 20s. Moreover, working and living

among residents who necessitated regular disciplinary or peer-counseling interventions proved to be demanding. In addition to the RAs' unsuccessful attempts to properly handle the stress that they experienced, individuals in this leadership role ran the risk of experiencing negative consequences of stress such as a sense of constant emotional fatigue (Angerer, 2003). Furthermore, the negative consequences of stress also impacted the RAs' perceptions of the roles or jobs they are performing and the awareness of their personal accomplishment in their leadership positions (Angerer, 2003).

Although every college or university with a Residence Life Program autonomously designed and managed the job description of RA's, most of these educational institutions had at least some similar expectations and requirements of RAs. In general an RA would be considered:

> an upper-class student who lives on the residence hall floor to serve as the primary resource for building community and helping students connect with each other and the institution. The objectives of the RA position include building a positive community on their floor and within the hall, assisting residents with both personal and academic concerns, knowledge of and upholding University policy, and serving as a resource and/or liaison for the University. (Residence Life, para. 1)

In attempting to define the RA role, Deluga and Masson (2000) described RAs as student leaders that "live and work with students, performing their jobs as RAs in highly visible and active leadership positions, which involves a considerable amount of social interaction and swift decision making" (p.225). Taking into consideration this description along with the account offered by Perkins and Atkinson (1973) about RA duties, and that

workers in human services or helping profession fields are at a greater risk of experiencing burnout, one may also consider the RAs as a target population for burnout.

Every university had its particularities in the way Residence Life Programs were managed, and the specific evangelical Christian university where the study was conducted was no exception to this rule. This university was considered a unique evangelical university with a biblical philosophy and values that affected all academic and administrative departments, including the Residence Life Program. The first condition of eligibility for an RA at this institution was the RA applicant's testimony of being a Christian and living out a lifestyle according to the Bible (Faith & Service, 2009). Moreover, these RAs were expected not only to show good administration of facilities but also to provide leadership for the students in the area of discipline and discipleship. Due to the unique Biblical views on work, this university demonstrated across the past three decades a unique approach towards management of the RA program. That is because of the administration's choice to employ Residents Assistants who not only possess the necessary leadership skills but who also exhibit obvious signs of spiritual maturity. More precisely, an increased and consistent level of awareness of God's activity and guidance in their personal lives. It was thus interesting to explore the relationship between spiritual maturity and the potential consequences due to stress that these student leaders experience.

In regard to their direct contact with students, Resident Assistants at engaged in a variety of roles such as disciplinary figures, spiritual guides, peer-counselors, conflict mediators, and more mature brothers in Christ. These roles implied that the RAs had to actively connect with the students on different levels over the entire period of an

academic year, with the exception of breaks and personal days. Performing in an environment characterized by and extended contact with students, and perceiving their roles as paraprofessional helping occupations, it is very likely that RAs experience any of the three symptoms described earlier, or even all three of them as claimed by researchers of the burnout topic.

As was said earlier, one of the important factors in selecting an RA in Christian schools and also one of the considerations that allow for the continuance of the RA job/ministry is the element of spiritual maturity. In many circumstances the RAs in Christian academic settings are exhorted to depend on God for direction and strength, especially in times of stress or duress. It is generally assumed that the RAs possess a somewhat higher level of spiritual maturity that will prove to be a vital resort for coping with the difficult situations encountered under this specific role.

Spirituality or spiritual maturity was another concept, similar to burnout, that was rather difficult to define or measure. That is because the mere display of religious behavior or the practice of overt spiritual disciplines may not necessarily constitute spiritual maturity (Hall & Edwards, 2002). Holley and Bacchus (2004) argued that the consideration of such behaviors would point to one's religiosity rather the spirituality. Hodge (2003) continued to describe religion as a set of beliefs, ideas, rules, practices and traditions of a community, whereas spirituality as a person's close attachment with Transcendence or Ultimate Reality, expressed through one's actions and beliefs.

Even though spirituality and religion are different notions (Allport & Ross, 1967), the extensive definition of spirituality included religiosity (Nasel & Haynes, 2005). Thus in an attempt to operationally define spirituality Hall and Edwards (2002) employed two

concepts, *awareness of God,* and *the quality of relationship with God*. The investigators

purposed to measure these two dimensions within the Spiritual Assessment Inventory

(SAI). In building this instrument Hall and Edwards (2006) utilized insights from object

relations theory and from God image/ representation literature, considering the premise

that a person's relational development is reflected in that person's connection to what is

perceived as Divine or transcendent (Hall & Edwards, 2006).

Among the elements that contributed to spiritual formation and development,

prayer was one of the core essentials employed. Prayer was been defined as "thoughts,

attitudes, and actions designed to express or experience connection to the sacred"

(McCullough & Larson, 1999 p. 86). Having prayer as one of the means by which a

person connects to God, one could infer that prayer was a contributor to the increase of

the awareness of God. Furthermore, Ladd and McIntosh (2008) viewed prayer as a

common means of purposeful articulation of one's perceived self in an effort to launch a

connection or to develop one's relation with God. These researchers continued to explain

the meaning behind prayer by qualifying it as purposeful or intentional. More precisely,

they suggested that prayer was motivated by either declaration or exploration. In a

parallel perspective, Ladd and McIntosh (2008) also claimed that the emotions, attitudes,

or goals of a person who engaged in prayer may explicit or implicit. Thus prayer may

serve as a means of declaring these motivations or exploring the intentions of the spiritual

self. Therefore, prayer was not dependent on a premeditated action. More precisely,

people engaged in extemporaneous prayer in many critical circumstances, such as

instances of stress or duress, for the purpose of connecting with the divine and exploring

the state of their affects (Ladd, & McIntosh, 2008). When the occurrences of spontaneous

prayer happened in private, individuals had a tendency to report experiences by the use of language related to human care giving, such as "I felt God's hand holding mine" or, "I sensed God putting His arms around me and holding me" (Ladd, & McIntosh, 2008 p.31)

Through the means of prayer individuals also made their requests known, thus communicating expectations of what should happen. The expectations that were expressed or explored in prayer were connected with the known or unknown motivations of the prayer. Additionally, individuals who practiced declarative or explorative prayer had a chance to either correct or reinforce their concept of realistic expectations. This type of prayer was conceptualized by the same researchers as petitionary prayer, because the emphasis is on the result, which should be attainable and measurable. In dealing with stressful events in life, individuals with a religious or spiritual orientation had often resorted to prayer as a means of coping (Bänziger, van Uden & Janssen, 2008). There were a wide variety of religious practices and types of prayers that were employed as a coping strategy, for instance a form of meditative-contemplative prayer could be used to avoid dealing with an issue, to handle disquieting emotional problems, or to gain insight into how to solve a problem (Bade, & Cook, 2008). The individuals who engaged in prayer often reached a state of inner peace, or comfort, strength or confidence that influenced both the physical and mental health of the individual. In the context of coping prayer, this act was categorized as religious, petitionary, contemplative and psychological (Bänziger, Uden, & Janssen 2008).

The criterion for these categories was the focus of the prayer. Thus, religious and petitionery prayers viewed God as personally involved in the process of coping, whereas contemplative and psychological prayers focus on the individual overcoming the process.

In the first two types of prayers, the individual expected God to intervene either with a solution or with a sense of power, whereas in the last two, prayer was viewed more as psychological relief. Nonetheless, in all the cases prayer was employed as a stress coping mechanism (Bänziger, Uden, & Janssen 2008). Subsequently, the implications of prayer could be noticed both in establishing and enhancing the awareness of God but also in dealing with stress which strongly contributed to burnout. For the purpose of the present study both the qualitative and quantitative dimensions of prayer were measured using the Multidimensional Prayer Inventory (MPI), which assessed the frequency of prayer among the subjects participating in the study in terms of day, week, and duration. In addition MPI provided items depicting different types of prayer and also items measuring the belief in the perceived effect of prayer upon the circumstance belonging to the subjects engaging in the different forms of prayer.

Considering the predisposition that RAs, in general, have towards burnout due to their prolonged exposure to job stressors and to the emotionally demanding interaction with residential students alongside the prerequisite of spiritual maturity for the RA position at a evangelical Christian University the question arose of how burnout is experienced among such RAs. Additionally, observing that spirituality, specifically the element of prayer, was used both as a means of enhancing the awareness of God and also as a coping strategy with stress that led to burnout, it would be useful to research the connections among burnout, spirituality, and prayer. Therefore in order to offer some insight into this matter, a correlational study was conducted at an evangelical Christian university in southeastern United States targeting the entire Resident Assistant population with the purpose of investigating the relation between spirituality, prayer and burnout.

The relation among these three aspects of RAs' life was studied based on the results obtained from the administration of three different inventories: the Maslach Burnout Inventory (MBI), the Spiritual Assessment Inventory (SAI), and the Multidimensional Prayer Inventory (MPI). With this in mind, it was hypothesized that there would be a negative correlation between the scores of *awareness* and burnout and positive correlation between *instability* and burnout. More precisely, high awareness of God will be correlated with low levels of emotional exhaustion and depersonalization and high levels of personal accomplishment (or low levels of Lack of Personal Accomplishment). Finally, the scores on the Instability subscale will have a significant positive correlation with Emotional Exhaustion and Depersonalization subscales, and also a negative correlation with the scores on the Personal Accomplishment subscale (or Lack of Personal Accomplishment). Finally, individuals with high scores on MPI would also demonstrate high awareness of God and low instability alongside low levels of the three aspects of burnout.

Method

Participants

The cross-sectional design was used on a non-probability sample representing the population of Resident Assistants at Liberty University. The total number of RAs was 233 individuals, more specifically 106 males and 127 females, with age ranges between 19 and 29, and a mean age of 21.63. All the participants professed to have a salvation testimony and had been living out a lifestyle according to the Bible. This design allowed the researchers to describe the characteristics of the RA population in terms of spirituality, prayer quantity and quality and burnout.

Materials

Spiritual Assessment Inventory (SAI). This scale was designed with the purpose of measuring spirituality under two dimensions: awareness of God and relational maturity. Alongside side these two dimensions the SAI instrument has five other subscales, which were Awareness (A), Realistic Acceptance (RA), Disappointment (D), Grandiosity (G), and Instability. The assessment scale has 54 items, seven of which are two part items, and the responses are given on 5 point Likert scale ranging from "Very True" to "Not true at all" (Fee & Ingram, 2004).

This instrument includes six subscales, and they measure different aspects of one's spirituality (Hall, & Edwards, 1996). For instance, the *awareness scale* is concerned with the measurement of the degree to which people are aware of God in his or her daily life. Furthermore, this dimension measured the development of the awareness of God speaking to individuals and through them. This feature is not innate, but it is developed over time as individuals attain maturity (Hall, & Edwards, 1996). The second dimension of SAI is Realistic Acceptance, sought to quantify the capacity an individual had to handle difficult personal experiences. According to Hall and Edwards, under this dimension, individuals that are considered mature are those who are willing to face disappointments with God, having the confidence that their relationships with God will be restored after the trial.

The other three subscales of this measure are *disappointment, grandiosity, instability* and *impression management.* The first mentioned subscale is very similar to the one described previously, the only main difference being that this scale measured one's willingness to accept that there will be times when one will experience

disappointment with God, and individuals must be willing to accept that as part of their

relationship with God. In addition to that, *grandiosity* measured an individual's

preoccupation with personal welfare and issues of power and influence. Also, the

instability scale purposed to measure the extent to which individuals experience feelings

of insecurity and fear of abandonment by God. Lastly, *impression management,*

measured the social desirability that the test takers might display in taking a test like this,

while serving the RA position at a Christian Institution.

Maslach Burnout Inventory (MBI). This instrument was designed to assess the

three different syndromes associated with burnout that were previously discussed. These

three syndromes were assessed on a 7- point frequency rating scale ranging from 0

(never) to 6 (daily). In the context of the MBI – HSS, the dimensions of emotional

exhaustion was measured by nine items and high scores on these items (27 or over)

correspond with higher level of burnout (Maslach, & Jackson, 1981). The other two

categories were moderate, with scores ranging between 17 and 26 and low with scores

starting from zero to 16. Immediately following emotional exhaustion, the

depersonalization dimension was measured by five items and similar to the previous

subscales, high scores of depersonalization (14 or over) would correspond with high

levels of burnout. Additionally the other two categories were moderate, nine to 16 and

low with scores ranging from zero to eight.

On the MBI scale the dimension of Personal Accomplishment was measured by a

set of eight items, and it intended to gauge the feelings of aptitude and excelling

realizations that one has in regard to his/her interaction with the people on the job

(Maslach, & Jackson, 1981). This trait was considered to come last in the sequential

model and was equally common both in males and females (Maslach, Schaufeli, & Leiter, 2001). Contrary to the previous two subscales, in relation to the scores, the personal accomplishment dimension is viewed as independent. Therefore, low scores (37 or over) on personal accomplishment coincide with high levels of burnout (1981). In addition to that moderate (31-36) and high (zero to 36) would correspond respectively with moderate and high levels of burnout (Maslach, Jackson, & Leiter, 1996). As a result high scores on exhaustion and depersonalization and low scores on personal accomplishment could be considered indicators of high burnout (Maslach, & Jackson, 1981).

There were slight alterations that were performed upon the test for the purpose of making it specific for the targeted population. More precisely, instead of using the terms *recipients* for the questionnaire, the research team used the terms *students*. Also every question that had an item where the word *job* was employed, the qualification *job as an RA* was substituted, for the same purpose.

Multidimensional Prayer Inventory (MPI). The MPI is a 21 item scale designed to measure both quantitative and qualitative dimensions of prayer, and therefore it includes different subscales. The first three items assess frequency of prayer per week, day, and duration. The next 15 items assess the involvement in different types of prayer: Adoration, Confession, Thanksgiving, Supplication, and Reception. Items 19 and 20 measure the belief in the effects of one's prayer, and the last question is a demographic item, providing information about the religious background of the participant, which in the case of Liberty University RAs will be Christian protestant (Laird, Snyder, Rapoff, Green, 2004).

Procedure

  Cross-Sectional Design. With the approval of the instructor and the permission

granted by the Director of Residence Life Program, the Resident Assistants were

administered the Spiritual Assessment Inventory (SAI), the Maslach Burnout Inventory-

Human Services Survey (MBI-HSS) and the Multidimensional Prayer Inventory in the

month of November right before winter break. Prior to administering these scales, the

RAs were offered an electronic Informed Consent Form, explaining the nature and the

consequences of this study. The RAs received an e-mail that had the link that contained

the questionnaire, and they were asked to participate in this particular study. The results

were recorded and the correlation coefficient was analyzed in order to observe how the

measures varied together. The results were used to describe the specifics of the RA

population at this evangelical Christian university in terms of their spirituality, and based

on the correlation results predictions were made about the relationship between the

variables of burnout, spirituality, and quality and quantity of prayer.

<div align="center">

Results

</div>

  Out of 233 RAs, who were the target sample, 156 RAs responded to the

questionnaire, representing a response rate of almost 67 per cent. The item scores of the

156 respondents were analyzed for the purposes of establishing their internal validity, and

after applying a listwise deletion based on all variables in the procedure, the number of

subjects was reduced to 126. This number constituted the final sample of participants that

were considered for the analyses of the data. Moreover, the results offered by the

Multidimensional Prayer Inventory had to be excluded from the analyses of the data

because the authors of the instrument could not be reached in order to procure permission

to use and report the results obtained with the use of MPI. Therefore, correlational

analyses of the scores were conducted only between the subscales of MBI – HSS and

SAI.

The reliability indexes for both the MBI and SAI were satisfactory. More

precisely, for the MBI-HSS subscales the Cronbach's coefficients were: .92 for

Emotional Exhaustion, .81 for Depersonalization, and .80 for the Personal

Accomplishment dimensions. In addition, the subscales of the SAI demonstrated the

following coefficients: .94 for Awareness, .88 for Disappointment, .59 for Realistic

Acceptance, .60 for Grandiosity, .80 for Instability, and .67 for Impression Management.

The low reliabilities of the latter four subscales determined the exclusion of these

variables in several of the further statistical analyses.

Concerning the correlations between the subscales, the results, which are recorded

in Table 1, demonstrated the following indexes: Emotional Exhaustion was shown to

have a significant correlation at .01 level with the following subscales on the SAI

Awareness (r = -.31, p <.01), Instability (r = .41, $p < .01$), Disappointment (r = .23, $p <$

.01) and Impression Management (r = -.30, p < .01), and no statistically significant

correlation with the Grandiosity and Realistic Acceptance scales. Furthermore, the

Depersonalization MBI subscales was observed to have had significant correlations with

Awareness (r = -.43, $p < .01$), Instability (r = .47, $p < .01$), Disappointment (r = .27, p

<.01), Impression Management (r = -.17, p <.01) and no statistically significant

correlation with Grandiosity and Realistic Acceptance. Lastly, the Personal

Accomplishment subscale demonstrated significant correlations with Awareness (r =.36,

p < .01), Instability (r = -.32, p < .01), Disappointment (r = -.17, p < .05), Realistic

Acceptance (r = .24, p < .05), Impression Management (r = .35, p < .01) and no

significant correlation with the Grandiosity Scales. Alongside the previously mentioned

correlations, Table 1 also recorded the correlations between the subscales of the same

instrument; nonetheless, for the relevance of the current study, only the values of

Pearson's r for the correlation between the subscales of the different instruments were

reported.

Table 2. Subscales Correlations for the Maslach Burnout Inventory Human Services

(MBI-HSS) and Spiritual Assessment Inventory (SAI).

Scale	A	I	DP	EE	PA	D	RA	G	IM
1. Awareness (A)	--								
2. Instability (I)	-.20	--							
3. Depersonalization (DP)	-.43	.47	--						
4. Emotional Exhaustion (EE)	-.31	.41	.64	--					
5. Personal Accomplishment (PA)	.36	-.32	.46	.44	--				
6. Disappointment (D)	ns	.59	.27	.23	.17	--			
7. Realistic Acceptance (RA)	.40	.25	.32	ns	.24	.21	--		
8. Grandiosity (G)	.25	.24	ns	ns	ns	ns	ns	--	
9. Impression Management(IM)	.42	.20	.27	.30	.44	.35	ns	.24	--

After selecting only the correlations that were demonstrated to be statistically

significant, a Multiple Regression analysis was applied with the intent to predict the three

different measures of burnout according to the subscales from the SAI measurement, and

the results are recorded in Tables 2, 3 and 4. Thus, Emotional Exhaustion was predicted

with the employment of four different variables on the SAI scale, namely Awareness,

Instability, Disappointment and Impression Management. The overall regression, with the inclusion of these four predictors, was statistically significant, R = .494, R^2 = .244, and adjusted R^2 = .219, F (4, 126) = 12.763, p <.001. Furthermore, assessing the contribution of individual predictors, the results of simultaneous regression showed that only two out of the four predictors were significantly predictive of Emotional Exhaustion; these included Awareness, $t(125)$ = -2.115, p <.037 and Instability $t(125)$ = 3.280, p < . 001.

Table 2. Regression Analysis Summary of the A, I, D, IM predicting Emotional Exhaustion.

Variable	B	SE_B	β	t	p
Awareness	-.217	.103	-.188	-2.115	.037
Instability	.416	.127	.320	3.28	.001
Disappointment	-.019	.110	-.017	-.173	ns
Impression Management	-.209	.110	-.171	-1.902	ns

Depersonalization was predicted according to the five variables of SAI and the method used was enter linear regression. The correlational value for this regression was significant, with an R = .608, R^2 = .369 and an adjusted R^2 = .341, F (5, 126) = 12.763, p < .001. Subsequently, *Depersonalization* scores could be predicted with an accuracy of almost 21 percent. Only two of the individual subscales were significantly predictive of the Depersonalization scores, namely Awareness, t (125) = -3.172, p <. 002 and Instability $t(125)$ = 4.382, p <.001.

Table 3. Regression Analysis Summary of the A, I, D, RA, IM predicting

Depersonalization.

Variable	B	SE_B	β	t	p
Awareness	-2.034	.641	-.280	-3.172	.002
Instability	3.300	.753	.429	4.382	.000
Disappointment	-.123	.665	-.018	-.185	ns
Realistic Acceptance	-.762	.640	-.102	-1.190	ns
Impression Management	-.128	.635	-.018	-.210	ns

Lastly the Personal Accomplishment scores were predicted with the aid of five scores from the SAI scale, and the overall regression was found to be statistically significant, R= .500, R^2 = .25 and the adjusted R^2 = .216, F(126) = 7.23. Therefore, the accuracy of PA prediction, was calculated to be close to 21 percent. Particularly to the subscales of SAI, only three out of the five variables significantly predicted PA, Awareness, t (126) = 2.630, p < .010; Instability, t (126) = -2.144, p < .034, and Impression Management t (126), p < .025.

Table 4. Regression Analysis Summary of the A, I, D, RA, IM predicting Personal

Accomplishment.

Variable	B	SE_B	β	t	p
Awareness	2.24	.845	.253	2.630	.010
Instability	-2.129	.993	-229.	-2.144	.034
Disappointment	.323	.877	.038	.368	ns
Realistic Acceptance	.118	.844	.013	.139	ns
Impression Management	1.900	-.838	.215	2.269	.025

Discussion

Initial Outcome

Pearson correlations were performed to assess the direction and the strength of the relationship between the MBI-HSS and SAI subscales. Although the strength of the relationship is rather weak, the direction is worthy of consideration and further exploration. The results showed that the highest correlations of burnout were established in relation to Awareness and Instability. Additionally, the Multiple Regression results demonstrated that the highest predictive values were offered by Awareness and Instability.

The nature of the predictive relationship between Awareness of God and the three dimensions of burnout was shown to be significant. Moreover, scores on Awareness were negatively related to Emotional Exhaustion and Depersonalization and positively related to Personal Accomplished. Subsequently, individuals who displayed a higher awareness of God communicating to and through their lives experienced a smaller levels of feelings of emotional fatigue and personal detachment. Additionally, individuals who demonstrated a higher consciousness of God's presence in their lives also happened to score higher on the Personal Accomplishment scale, showing a more positive attitude towards the realization of their work.

Similar to the previous variable, the predictive nature of Instability and the burnout indexes was significant as well. This variable was inversely related to the measures of burnout in comparison to the Awareness variable. More precisely, scores on

Instability were positively related to Emotional Exhaustion and Depersonalization and negatively to Personal Accomplishment. Individuals whose results demonstrated a higher level of instability in their relationship with God were also shown to have higher levels of emotional exhaustion and depersonalization and subsequently lower levels of personal accomplishment. Therefore, the research hypotheses regarding the direction of the specific SAI and MBI subscales were supported by the results of the data analyses. Due to technical reasons, the MPI could not be employed and thus the relationship could not be discussed.

  With the intent of reporting the characteristics of burnout syndrome among RAs at a midsize Evangelical Christian university, the three dimensions of burnout were re-coded into different variables according to three levels provided by the MBI manual: low, moderate, and high. After employing a frequency analysis with these three new re-coded variables, the results showed that out of the total number of 126 RAs, 38 individuals experienced high levels of Emotional Exhaustion, 42 moderate, and 46 low. Concerning Depersonalization, only 17 RAs experienced high levels of depersonalization, 22 moderate, and the remaining 87 scored low. Lastly, 12 RAs had a high level of Lack of Personal Accomplishment, 30 individuals reported moderate levels of this dimension and 84 RAs were shown to have low levels of Lack of Personal Accomplishment.

Limitations of the Present Study

  Due to the particularities of the population and the procedures used in this study, there were several limitations that must be accounted for. The inability to use and report the scores of the MPI scale, constituted a major limitation of this study, since no relation coul be established between quantitative/ qualitative prayer and the dimensions of

burnout and spirituality. Additionally, another limitation was the rather low response rate of the survey, that is nearly 67 per cent of the total RA population. Moreover, after preliminary data cleaning only 54 percent of the results were analyzed. Subsequently, one cannot generalize the results to the entire Liberty University RA population. It is possible that the RAs who did not respond to the survey experience higher levels of burnout and did not want to take one one more task.

A second limitation of the study could be the effects of reactivity on the results of the survey. Because Resident Assistants are perceived as leaders, there could have been an element of social desirability interfering with the truthfulness of their responses on both instruments. More precisely, RAs are often considered to have a higher spirituality maturity than the average student and thus are expected to be more resilient towards burnout. Having this knowledge, it is possible that RAs answered in ways that would match this expectation.

A spurious relationship might be established between variables. For instance the part of campus where RAs are located could contribute to their burnout and spirituality. RAs who were placed in traditional campus buildings have more students on their floors and a larger number of freshmen who are more energetic and require more attention. Furthermore, it is possible that RAs who perform their duties without a partner score significantly differently from their colleagues who share responsibilities. Unfortunately, this study does not allow for the exploration of these relationships.

Lastly, the strength of the relationships between the studied variables alongside of the prediction of burnout in rapport to spirituality is rather week. More precisely, the multiple regression results showed that between 20 and 31 percent of burnout variation

could be accounted for in light of four or five variables from the SAI. However, the indexes of Awareness and Instability as predictors of burnout were considerably smaller. Therefore one may consider only the direction of the relationship and not the strength. Further research must be conducted to account for stronger predictors of burnout.

Conclusions and Future Prospects

The exploration of two important aspects of a Liberty University Resident Assistant's life, namely spirituality and burnout together with the specifics of the relationships between these dimensions, allowed the researchers to gain initial understanding about the particularities of the RA experience at Liberty University. More precisely, although small, the correlation between spirituality and burnout is worthy of consideration in further studies. Because *awareness* and *instability* had a higher predictive value for *depersonalization* in comparison to the other two dimensions of burnout, future studies may choose to investigate the contributing factors to the increase or decrease of depersonalization as it pertains to spirituality. As a result, in future studies more data will be collected and analyzed in order to establish a time order relationship between the variables on SAI that contribute to the development of various dimensions of burnout *depersonalization*. Furthermore these results represent an initial conceptual framework for future studies concerning RAs. For instance, future research could continue exploring the casual relations between prayer and spirituality, prayer and burnout, and spirituality and burnout. This will aid the administration of the Residence Life Program to better select and train RAs in a way that will increase their ability to prevent or cope with burnout and thus perform their duties in a more efficient manner.

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Appendix A

Maslach Burnout Inventory

1. I feel emotionally drained from my RA role.

Please choose only one of the following:

- ○Never
- ○A few times a year or less
- ○Once a month or less
- ○A few times a month
- ○Once a week
- ○A few times a week
- ○Everyday

2. I feel used up at the end of the day.

Please choose only one of the following:

- ○Never
- ○A few times a year or less
- ○Once a month or less
- ○A few times a month
- ○Once a week
- ○A few times a week
- ○Everyday

3. I feel fatigued when I get up in the morning and have to face another day in my RA role.

Please choose only one of the following:

- ○Never
- ○A few times a year or less
- ○Once a month or less
- ○A few times a month
- ○Once a week
- ○A few times a week
- ○Everyday

4. I can easily understand how my students feel about things.

Please choose only one of the following:

- ○Never
- ○A few times a year or less
- ○Once a month or less
- ○A few times a month
- ○Once a week
- ○A few times a week
- ○Everyday

5. I feel I treat some of the students as if they are impersonal objects.

Please choose only one of the following:

- ○Never
- ○A few times a year or less
- ○Once a month or less
- ○A few times a month
- ○Once a week
- ○A few times a week
- ○Everyday

6. Working with people all day is a real strain for me.

Please choose only one of the following:

- ○Never
- ○A few times a year or less
- ○Once a month or less
- ○A few times a month
- ○Once a week
- ○A few times a week
- ○Everyday

7. I deal very effectively with the problems of my students.

Please choose only one of the following:

- ○Never
- ○A few times a year or less
- ○Once a month or less
- ○A few times a month
- ○Once a week
- ○A few times a week
- ○Everyday

8. I feel burned out from my RA duties.

Please choose only one of the following:

- ○Never
- ○A few times a year or less
- ○Once a month or less
- ○A few times a month
- ○Once a week
- ○A few times a week
- ○Everyday

9. I feel I am positively influencing other people's lives. *

Please choose only one of the following:

- ○Never
- ○A few times a year or less
- ○Once a month or less
- ○A few times a month
- ○Once a week
- ○A few times a week
- ○Everyday

10. I have been more callous towards people since I became an RA.

Please choose only one of the following:

- ○Never
- ○A few times a year or less
- ○Once a month or less
- ○A few times a month
- ○Once a week
- ○A few times a week
- ○Everyday

11. I am worried that this position is hardening me emotionally.

Please choose only one of the following:

- ○Never
- ○A few times a year or less
- ○Once a month or less
- ○A few times a month
- ○Once a week
- ○A few times a week

- ○Everyday

12. I feel very energetic.

Please choose only one of the following:

- ○Never
- ○A few times a year or less
- ○Once a month or less
- ○A few times a month
- ○Once a week
- ○A few times a week
- ○Everyday
-

13. I feel frustrated by my job.

Please choose only one of the following:

- ○Never
- ○A few times a year or less
- ○Once a month or less
- ○A few times a month
- ○Once a week
- ○A few times a week
- ○Everyday

14. I feel I am working too hard on my RA duties.

Please choose only one of the following:

- ○Never
- ○A few times a year or less
- ○Once a month or less
- ○A few times a month
- ○Once a week
- ○A few times a week
- ○Everyday

15. I really don't care what happens to some students.

Please choose only one of the following:

- ○Never
- ○A few times a year or less
- ○Once a month or less
- ○A few times a month
- ○Once a week
- ○A few times a week
- ○Everyday

16. Working with people directly puts too much stress on me.

Please choose only one of the following:

- ○Never
- ○A few times a year or less
- ○Once a month or less
- ○A few times a month
- ○Once a week
- ○A few times a week
- ○Everyday

17. I can easily create a relaxed atmosphere with my students.

Please choose only one of the following:

- ○Never
- ○A few times a year or less
- ○Once a month or less
- ○A few times a month
- ○Once a week
- ○A few times a week
- ○Everyday

18. I feel exhilarated after working closely with my students.

Please choose only one of the following:

- ○Never
- ○A few times a year or less
- ○Once a month or less
- ○A few times a month
- ○Once a week
- ○A few times a week

- ◯Everyday

19. I have accomplished many worthwhile things in RA role.

Please choose only one of the following:

- ◯Never
- ◯A few times a year or less
- ◯Once a month or less
- ◯A few times a month
- ◯Once a week
- ◯A few times a week
- ◯Everyday

20. I feel like I am at the end of my rope.

Please choose only one of the following:

- ◯Never
- ◯A few times a year or less
- ◯Once a month or less
- ◯A few times a month
- ◯Once a week
- ◯A few times a week
- ◯Everyday

21. In my work I deal with emotional problems very calmly.

Please choose only one of the following:

- ◯Never
- ◯A few times a year or less
- ◯Once a month or less
- ◯A few times a month
- ◯Once a week
- ◯A few times a week
- ◯Everyday

22. I feel students blame me for some of their problems

Please choose only one of the following:

- ◯Never
- ◯A few times a year or less
- ◯Once a month or less
- ◯A few times a month

- ○Once a week
- ○A few times a week
- ○Everyday

Appendix B

Spiritual Assessment Inventory

Instructions

1. Please respond to each statement below by selecting the number that best represents your experience.

2. It is best to answer according to what *really reflects* your experience rather than what you think your experience should be.

3. Give the answer that comes to mind first. Don't spend too much time thinking about an item.

4. Give the best possible response to each statement even if it does not provide all the information you would like.

5. Try your best to respond to all statements. Your answers will be completely confidential.

6. Some of the statements consist of two parts as shown here:

[2.1] There are times when I feel disappointed with God.

[2.2] When this happens, I still want our relationship to continue.

Your response to 2.2 tells how true statement 2.2 is for you when you have the experience of feeling disappointed with God described in statement 2.1.

1. I have a sense of how God is working in my life

Please choose **only one** of the following:

- ○Not at all true
- ○Slightly true
- ○Moderately true
- ○Substantially true
- ○Very true
-

2.1. There are times when I feel disappointed with God

Please choose **only one** of the following:

- ○Not at all true
- ○Slightly true
- ○Moderately true
- ○Substantially true
- ○Very true

2.2. When this happens, I still want our relationship to continue

Please choose **only one** of the following:

- ○Not at all true
- ○Slightly true
- ○Moderately true
- ○Substantially true
- ○Very true

3. God's presence feels very real to me

Please choose **only one** of the following:

- ○Not at all true
- ○Slightly true
- ○Moderately true
- ○Substantially true

- ○Very true

4. I am afraid that God will give up on me *

Please choose **only one** of the following:

- ○Not at all true
- ○Slightly true
- ○Moderately true
- ○Substantially true
- ○Very true

5. I seem to have a unique ability to influence God through my prayers *

Please choose **only one** of the following:

- ○Not at all true
- ○Slightly true
- ○Moderately true
- ○Substantially true
- ○Very true

6. Listening to God is an essential part of my life *

Please choose **only one** of the following:

- ○Not at all true
- ○Slightly true
- ○Moderately true
- ○Substantially true
- ○Very true

7. I am always in a worshipful mood when I go to church.

Please choose **only one** of the following:

- ○Not at all true
- ○Slightly true
- ○Moderately true
- ○Substantially true
- ○Very true

8.1. There are times when I feel frustrated with God

Please choose **only one** of the following:

- ◯Not at all true
- ◯Slightly true
- ◯Moderately true
- ◯Substantially true
- ◯Very true

8.2 When I feel this way, I still desire to put effort into our relationship

Please choose **only one** of the following:

- ◯Not at all true
- ◯Slightly true
- ◯Moderately true
- ◯Substantially true
- ◯Very true

9. I am aware of God prompting me to do things *

Please choose **only one** of the following:

- ◯Not at all true
- ◯Slightly true
- ◯Moderately true
- ◯Substantially true
- ◯Very true

22 [JEmotion_Connection]

10. My emotional connection with God is unstable

Please choose **only one** of the following:

- ◯Not at all true
- ◯Slightly true
- ◯Moderately true
- ◯Substantially true
- ◯Very true

11. My experiences of God's responses to me impact me greatly

Please choose **only one** of the following:

- ○Not at all true
- ○Slightly true
- ○Moderately true
- ○Substantially true
- ○Very true

12.1 There are times when I feel irritated at God

Please choose **only one** of the following:

- ○Not at all true
- ○Slightly true
- ○Moderately true
- ○Substantially true
- ○Very true

12.2 When I feel this way, I am able to come to some sense of resolution in our

relationship

Please choose **only one** of the following:

- ○Not at all true
- ○Slightly true
- ○Moderately true
- ○Substantially true
- ○Very true

13. God recognizes that I am more spiritual than most people

Please choose **only one** of the following:

- ○Not at all true
- ○Slightly true
- ○Moderately true
- ○Substantially true
- ○Very true

14. I always seek God's guidance for every decision I make

Please choose **only one** of the following:

- ○Not at all true
- ○Slightly true
- ○Moderately true
- ○Substantially true
- ○Very true

15. I am aware of God's presence in my interactions with other people

Please choose **only one** of the following:

- ○Not at all true
- ○Slightly true
- ○Moderately true
- ○Substantially true
- ○Very true

16. There are times when I feel that God is punishing me

Please choose **only one** of the following:

- ○Not at all true
- ○Slightly true
- ○Moderately true
- ○Substantially true
- ○Very true

17. I am aware of God responding to me in a variety of ways

Please choose **only one** of the following:

- ○Not at all true
- ○Slightly true
- ○Moderately true
- ○Substantially true
- ○Very true

18.1 There are times when I feel angry at God

Please choose **only one** of the following:

- ○Not at all true
- ○Slightly true
- ○Moderately true
- ○Substantially true
- ○Very true

18.2 When this happens, I still have the sense that God will always be with me

Please choose **only one** of the following:

- ○Not at all true
- ○Slightly true
- ○Moderately true
- ○Substantially true
- ○Very true

19. I am aware of God attending to me in times of need

Please choose **only one** of the following:

- ○Not at all true
- ○Slightly true
- ○Moderately true
- ○Substantially true
- ○Very true

20. God understands that my needs are more important than most people's

Please choose **only one** of the following:

- ○Not at all true
- ○Slightly true
- ○Moderately true
- ○Substantially true
- ○Very true

21. I am aware of God telling me to do something

Please choose **only one** of the following:

- ○Not at all true
- ○Slightly true
- ○Moderately true
- ○Substantially true
- ○Very true

22. I worry that I will be left out of God's plans

Please choose **only one** of the following:

- ○Not at all true
- ○Slightly true
- ○Moderately true
- ○Substantially true
- ○Very true

23. My experiences of God's presence impacts me greatly

Please choose **only one** of the following:

- ○Not at all true
- ○Slightly true
- ○Moderately true
- ○Substantially true
- ○Very true

24. I am always as kind at home as I am at church.

Please choose **only one** of the following:

- ○Not at all true
- ○Slightly true
- ○Moderately true
- ○Substantially true
- ○Very true

25. I have a sense of the direction in which God is guiding me

Please choose **only one** of the following:

- ○ Not at all true
- ○ Slightly true
- ○ Moderately true
- ○ Substantially true
- ○ Very true

26. My relationship with God is an extraordinary one that most people would not

understand

Please choose **only one** of the following:

- ○ Not at all true
- ○ Slightly true
- ○ Moderately true
- ○ Substantially true
- ○ Very true

27.1 There are times when I feel betrayed by God

Please choose **only one** of the following:

- ○ Not at all true
- ○ Slightly true
- ○ Moderately true
- ○ Substantially true
- ○ Very true

27.2 When I feel this way, I put effort into restoring our relationship

Please choose **only one** of the following:

- ○ Not at all true
- ○ Slightly true
- ○ Moderately true
- ○ Substantially true
- ○ Very true

28. I am aware of God communicating to me in a variety of ways

Please choose **only one** of the following:

- ○Not at all true
- ○Slightly true
- ○Moderately true
- ○Substantially true
- ○Very true

29. Manipulating God seems to be the best way to get what I want

Please choose **only one** of the following:

- ○Not at all true
- ○Slightly true
- ○Moderately true
- ○Substantially true
- ○Very true

30. I am aware of God's presence in times of need

Please choose **only one** of the following:

- ○Not at all true
- ○Slightly true
- ○Moderately true
- ○Substantially true
- ○Very true

31. From day to day, I sense God being with me

Please choose **only one** of the following:

- ○Not at all true
- ○Slightly true
- ○Moderately true
- ○Substantially true
- ○Very true

32. I pray for all my friends and relatives every day

Please choose **only one** of the following:

- ○Not at all true
- ○Slightly true

- ◯Moderately true
- ◯Substantially true
- ◯Very true

33.1 There are times when I feel frustrated by God for not responding to my prayers

Please choose **only one** of the following:

- ◯Not at all true
- ◯Slightly true
- ◯Moderately true
- ◯Substantially true
- ◯Very true

33.2 When I feel this way, I am able to talk it through with God

Please choose **only one** of the following:

- ◯Not at all true
- ◯Slightly true
- ◯Moderately true
- ◯Substantially true
- ◯Very true

34. I have a sense of God communicating guidance to me

Please choose **only one** of the following:

- ◯Not at all true
- ◯Slightly true
- ◯Moderately true
- ◯Substantially true
- ◯Very true

51 [IISin_Withdraw_God]35. When I sin, I tend to withdraw from God

Please choose **only one** of the following:

- ◯Not at all true
- ◯Slightly true
- ◯Moderately true
- ◯Substantially true

- ○Very true

36. I experience an awareness of God speaking to me personally

Please choose **only one** of the following:

- ○Not at all true
- ○Slightly true
- ○Moderately true
- ○Substantially true
- ○Very true

37. I find my prayers to God are more effective than other people's

Please choose **only one** of the following:

- ○Not at all true
- ○Slightly true
- ○Moderately true
- ○Substantially true
- ○Very true

38. I am always in the mood to pray

Please choose **only one** of the following:

- ○Not at all true
- ○Slightly true
- ○Moderately true
- ○Substantially true
- ○Very true

39. I feel I have to please God or he might reject me

Please choose **only one** of the following:

- ○Not at all true
- ○Slightly true
- ○Moderately true
- ○Substantially true
- ○Very true

40. I have a strong impression of God's presence

Please choose **only one** of the following:

- ◯Not at all true
- ◯Slightly true
- ◯Moderately true
- ◯Substantially true
- ◯Very true

41. There are times when I feel that God is angry at me

Please choose **only one** of the following:

- ◯Not at all true
- ◯Slightly true
- ◯Moderately true
- ◯Substantially true
- ◯Very true

42. I am aware of God being very near to me

Please choose **only one** of the following:

- ◯Not at all true
- ◯Slightly true
- ◯Moderately true
- ◯Substantially true
- ◯Very true

43. When I sin, I am afraid of what God will do to me

Please choose **only one** of the following:

- ◯Not at all true
- ◯Slightly true
- ◯Moderately true
- ◯Substantially true
- ◯Very true

44. When I consult God about decisions in my life, I am aware in my prayers of his

direction and help

Please choose **only one** of the following:

- ◯Not at all true
- ◯Slightly true
- ◯Moderately true
- ◯Substantially true
- ◯Very true

45. I seem to be more gifted than most people in discerning God's will

Please choose **only one** of the following:

- ◯Not at all true
- ◯Slightly true
- ◯Moderately true
- ◯Substantially true
- ◯Very true

46. When I feel God is not protecting me, I tend to feel worthless

Please choose **only one** of the following:

- ◯Not at all true
- ◯Slightly true
- ◯Moderately true
- ◯Substantially true
- ◯Very true

47.1 There are times when I feel like God has let me down

Please choose **only one** of the following:

- ◯Not at all true
- ◯Slightly true
- ◯Moderately true
- ◯Substantially true
- ◯Very true

47.2 When this happens, my trust in God is not completely broken

Please choose **only one** of the following:

- ○Not at all true
- ○Slightly true
- ○Moderately true
- ○Substantially true
- ○Very true

Appendix C

Multidimensional Prayer Inventory

Gender: Male Female Age: _____ Date: _____

Directions Part 1: The following questions have been written to better

understand private prayer. To assist you in answering these questions, scales

are provided which consist of several numbers along with corresponding

descriptions. Please circle **ONE** number on each scale that corresponds with

the description that best indicates how you have privately prayed **during the**

past month (other than during religious attendance). [In the questions that

refer to "God", feel free to substitute other words or phrases such as "Higher

Power", etc.]

2Based on results from the present study, the MPI has been slightly revised. The MPI and

corresponding

scoring key are available from the authors.

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*** If you do not pray in private, please go directly to question #21. ***

1. During the average week of this past month, I prayed approximately:

0 1 2 3 4 5 6 7

No One Two Three Four Five Six Seven

days/ day/ days/ days/ days/ days/ days/ days/

week week week week week week week week

*** If you have not prayed during the past month, please go directly to

question #21. ***

2. On the day(s) that I did pray, I would estimate that I typically prayed

_____ time(s) during the course of the day. (Please fill in **one number**

that is your best estimate).

3. My prayers typically lasted for approximately:

1 2 3 4 5 6 7 8

A few 1/2 1 2 3–5 6–10 11–20 21+

seconds min min min's min's min's min's min's

Directions Part 2: Now, using the scale provided below, please answer the

following questions according to how often **during the past month** your

prayers included each of the activities described below. For example, if you

circle the number "4", this indicates that "About half the time" your prayers

during the past month included the described activity. (Note: Some prayers

combine these different activities. Also, do not be concerned if some items

appear to overlap with one another.)

Never Little Some About Much Most All

of the half the of the of the of the

time time time time time time

1 2 3 4 5 6 7

4. I made specific requests.

1 2 3 4 5 6 7

5. I offered thanks for specific things.

1 2 3 4 5 6 7

6. I tried to be open to receiving new understanding of my problems.

1 2 3 4 5 6 7

7. I worshiped God.

1 2 3 4 5 6 7

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8. I admitted inappropriate thoughts, feelings, and behaviors.

1 2 3 4 5 6 7

9. I expressed my appreciation for my circumstances.

1 2 3 4 5 6 7

10. I tried to be receptive to wisdom and guidance.

1 2 3 4 5 6 7

11. I made various requests of God.

1 2 3 4 5 6 7

12. I confessed things that I had done wrong.

1 2 3 4 5 6 7

13. I praised God.

1 2 3 4 5 6 7

14. I opened myself up to God for insight into my problems.

1 2 3 4 5 6 7

15. I thanked God for things occurring in my life.

1 2 3 4 5 6 7

16. I asked for assistance with my daily problems.

1 2 3 4 5 6 7

17. I acknowledged faults and misbehavior.

1 2 3 4 5 6 7

18. I devoted time to honoring the positive qualities of God.

1 2 3 4 5 6 7

Directions Part 3: Please rate the degree to which prayers have an effect

using the following two questions (#s 19 and 20):

19. I believe that my prayers have an effect on my life.

1 2 3 4 5 6 7

Strongly

Disagree

Neutral Strongly

Agree

20. I believe that my prayers have an effect on other people's lives.

1 2 3 4 5 6 7

Strongly

Disagree

Neutral Strongly

Agree

Directions Part 4: Please indicate on question # 21, where you would place

your beliefs:

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21. My religious beliefs are most closely related to (**Check One**):

Catholicism ____

Protestantism:

Baptist _____ Episcopalian _____ Methodist _____

LDS (Mormon) _____ Lutheran _____ Presbyterian _____

Other Protestant (please specify) _____

Judaism:

Conservative _____ Reformed _____ Orthodox _____

Buddhism ____ _

Hinduism _____

Muslim _____

New Age _____

Atheism _____

Agnosticism _____

          Other (please specify) _____

**Maslach Burnout Inventory and Spiritual Assessment Inventory will be purchased for the purpose of this study