

Quality of Life and Mindfulness Among Helping Professionals

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Abstract –*This study investigated the relationship existing between quality of life and mindfulness among helping professionals towards the development of an intervention program dedicated to enhancing their emotional regulation. The study aspired to measure the quality of life and mindfulness among helping professionals, tested if there are significant differences on the variables of the study when grouped according to profile and, established significant relationship between quality of life and mindfulness. The participants of this study were 310 helping professionals using the mixed method of research with standardized tests and interview as the main gathering tools. Results showed that there are higher levels of compassion satisfaction on the professional quality of life of the respondents. Age was found to have an influence on the describing and non reactivity to inner experience facets. Sex has no significant difference on the facets of mindfulness. Religion influenced acting with awareness, non-judging of inner experience and non reactivity to inner experience. Mindfulness was found to be positively correlated with compassion satisfaction and negatively correlated with burnout and secondary traumatic stress, which are the components of compassion fatigue.*

Keywords –*professional quality of life, mindfulness, helping professional*

INTRODUCTION

There are various means and approaches to give support to others. Service and assistance can be projected as a physical turn, or it might deal into emotional aspects. For some, they concentrate on helping and aiding others in an intellectual level, and others resort as a spiritual and moral guide or advisor. Those who consider supporting, aiding, assisting and comforting other people as work or as a career has different and a variety of job options and choices that can put their call for helping others in the center. It may lead to therapy, counseling, psychiatric help, teaching

and a lot more jobs in which a person can fulfill his desire to help others that may also be the way to consider this job as a lifelong career [1]. This research study will help to identify the factors that are associated with the stress and issues that helping professionals are experiencing and to help these individuals in the helping profession to cope and deal with such stress.

Helping experts has an objective to support the development of or focus on the issues of a man's physical, mental, social, passionate or profound prosperity, including psychotherapy, nursing medicine, mental advising, social work, teaching or education, life training, and service [2]. It can be different people who are aiming to focus on. helping other people, to give comfort and solace. They may face various problems and challenges when dealing with their clients or patients and may affect their professional general well-being. These helping professionals include psychologists, counselors, therapists, social workers, and clinicians.

The “professional quality of life” is the quality one feels in connection with their job as an aide [3]. Both the constructive and pessimistic parts of doing their tasks affect their expert personal satisfaction. Individuals who work by helping other people may react to singular, group, national, and even global emergencies. They might be therapeutic services experts, social administration specialists, instructors, lawyers, cops, firefighters, pastorate, transportation staff, fiasco responders, and others. In addition, Stamma cited Circenis et al. [3] stated that understanding the effective and adverse parts of aiding the people who experience trauma and distress can upgrade their ability to enhance themselves and their capacity to keep their own congruity.

A considerable measure of people who are in the helping career discuss tension or trauma as managing others' usual issues and regularly the most upsetting and confronting circumstances that they cannot tackle but then may appear to be inconsequential. These are the

conditions that have a tendency to end up an interminable and long haul. They encounter different conditions, and it can give an impact to them, to their emotional and psychological well-being and it is part of their work. According to Decker et al. [4], mindfulness can conceivably propel skill in helping profession by filling in as a defensive aspect for the consultant, the client and additionally to the case result.

Mindfulness began from Zen Buddhism and evidently Eastern cultures, in spite of the fact that its approach can be as fundamental as elevated prospect regarding one's musings, body, and emotions as one goes through the average works of the time [4]. Similarly, as cited by Decker et al. [4], on previous researches that have been conducted, mindfulness can significantly boost positive affect, self-empathy, global working, and general well-being and diminished tension, depression, and stress. Additionally, on a study conducted by Stahl and Goldstein as cited in Decker et al. [4] as the state of mindfulness emanates, individuals rest better, feel better, adapt better, and have a re-established excitement work and life to rundown, mindfulness can play a significant role in increasing and improving physical and most especially the psychological well-being.

This study was directed towards helping professional's compassion satisfaction towards helping, the effects of burnout and secondary traumatic stress, and the role of mindfulness to their quality of life. This was to help to provide support and assistance to different studies and researches that have already been conducted. This will also help the people who are in the field of helping profession including psychologists, counselors, social workers, and marriage and family therapists who encounters different traumas and diverse clients. The results can also give knowledge to the students who wants to venture in the field of psychology. It will also provide a better understanding of the field, the challenges and hardships that helping professionals experiences. It will also help in the improvement and betterment of the helping professionals' performance through a mindfulness-based intervention that will also enhance their emotion regulation and emotional intelligence.

OBJECTIVES OF THE STUDY

The study investigated the effects of mindfulness to the quality of life among helping professionals. Specifically, it aspired to measure the quality of life and mindfulness among helping professionals; tested if there are significant differences on the variables of the study when grouped according to profile (sex, age,

length of service, civil status, and religion); established significant relationship between quality of life and mindfulness; and proposed a mindfulness-based intervention program with the purpose of improving the helping professionals' emotional regulation and intelligence.

METHODS

Research Design

A sequential explanatory mixed method design was used in this study. This type of mixed method design is a two-phase approach in which the data that were collected first was from the quantitative part Cresswell as cited in, CIRT [5]. This aimed to use the data gathered from the interviews or the qualitative component to further expound and point out the results from the data collected quantitatively. It included the qualitative and quantitative data that were relatively complete on their own and then combined to form an integral analysis of the research study. The researchers used this research design by collecting both quantitative data from the questionnaires and qualitative data from the interviews that were conducted. The data gathered was scrutinized to find congruence between quantitative and qualitative results. These results were utilized to construct a fundamental understanding of the study.

Participants

The participants of this study were 310 helping professionals from Batangas Province. These helping professionals include psychologists, counselors, clinicians, social workers and therapists. The study used purposive sampling to acquire respondents. Purposive sampling is a type of sampling in which the researcher uses his or her own judgment about which respondents to choose, and picks those who best meet the purposes of the study. The participants of the study were to understand to have a tendency of exposure to secondary trauma. Most of the respondents were ranging between ages 50-59, females, with more than 4 years of working experience with as social workers and Roman Catholics.

Measures

The "Professional Quality of Life Scale (ProQOL)" was the standardized test used to measure the quality of life of helping professionals. It was developed by Stamm and consists of 30 items of individually reported measure. The 5th version of the ProQOL was used in this research and is in its English translation. The ProQOL tool has three subparts or subscales, which comprises the three subfactors of ProQOL which are

“Compassion Satisfaction” (pleasure to help others through one’s work), “Burnout” (feelings of hopelessness and difficulties in dealing with work or in doing one’s job effectively), and “Secondary Traumatic Stress” (problems due to exposure or caring to people who have experienced extremely or traumatically stressful events). Each subscale covers 10 queries, with every item graded on a Likert scale, from 1 to 5. Gaining a greater score on a specific subscale will indicate a greater counterpart subfactor. Be that as it may, getting the sum of the scores of all the three subscales will not determine the ProQOL general score. Alternatively, the scores for the majority of the questions are regulated into z scores, with a mean of 50 and variance of 10. The Cronbach's alpha values were .88 for Compassion Satisfaction, .75 for Burnout, and .81 for Secondary Traumatic Stress. Interscale interrelationships demonstrate 2% imparted difference to Secondary Traumatic Stress and 5% imparted change to Burnout.

The “**Five Facet Mindfulness Questionnaire (FFMQ)**”. This was the standardized measure employed to determine the mindfulness of the helping professionals. It was developed and constructed by Baer et al. [6]. It is a Likert-typed scale that contains 39 items intended to evaluate the five aspects related with the propensity to be mindful in normal or ordinary activities (i.e., Acting with Awareness, Describing, Non-Judging of Inner Experiences, Non-Reactivity to Inner Experiences, and Observing). Respondents were requested to rate if every item is, for the most part, valid or true for them on a five-point scale starting with “Never or Very Rarely True” to “Very Often or Always True.” Observing refers to attending or noticing internal and external experiences (e.g., sounds emotions, thoughts, bodily sensations, smells). Describing includes the ability to express in words one’s experiences. Acting with awareness involves attending to one’s present moment activity, rather than being on “autopilot,” or behaving automatically, while attention is focused elsewhere. Non-judging of inner experience involves accepting and not evaluating thoughts and emotions (e.g., as “good” or “bad”). Non-reactivity to inner experience refers to the ability to detach from thoughts and emotions, allowing them to come and go without getting involved or carried away by them. The internal coherence of the FFMQ subscales in view of the Cronbach's Alpha were as per the following: for Observing it has a .83, Describing has .91, as per Acting with Awareness it has .87, Non-Judging of Inner Experiences has a Cronbach’s alpha of .87, lastly, Non-reactivity to Inner Experiences gained .75, with a full-

scale inner consistency of .86 out of the non-meditating sampling and .95 in a sampling that involves meditating individuals.

The **Interview Guide** is a measure that was utilized to acquire a comprehension of latent reasons, sentiments, and encouragements. It gives understandings into the issue or serves to create thoughts or speculation on the quantitative research. These questions tackled the variables, professional quality of life and mindfulness. It is composed of 12 questions divided equally per variable.

Procedures

The researchers conducted their study by gathering data from different municipalities of the Batangas Province through a purposive sampling technique. Before proceeding to research proper, the researchers searched for possible topics that they are going to conduct. After the consultation and approval of the topic, the researchers presented it to the panel members for validation and get on to data gathering.

During the research proper or the data gathering, the researchers went to some cities, towns, and barangays within Batangas province and identified the number of helping professionals in that place. Then, potential respondents were asked if they are willing to participate in the researchers’ thesis. Upon agreement, the respondents filled out the consent form. Then a demographic profile sheet was given to the respondents together with the 69-item questionnaire for them to answer. After answering the questionnaires, the researchers interviewed some of them to assemble information for the qualitative portion of the study.

After finishing the data gathering process, the researchers gave thanks to the respondents for being supportive and cooperative in the study and for their participation to make the research possible and a success. The respondents were also told that every data that were gathered from them as well as their identity will be kept confidential and will be solely used for the research only. After collecting all the data, the researchers tallied all the data and sent the quantitative component to the statistician for computation. For the qualitative data, the researchers did a thematic analysis and transcribed all the responses of the selected respondents.

Data Analysis

After gathering the data needed for the study, the researchers used a quantitative and qualitative approach in computing and analyzing the data gathered. The quantitative data was taken from the questionnaires that were given and answered by the respondents. On the

other hand, the qualitative data came from the interview that was conducted with the selected respondents in the study.

For the quantitative analysis, different tests were used by the researchers in order to interpret the raw scores that was obtained from the questionnaires. Statistical tools such as the mean and standard deviation, weighted average mean to determine the levels of the subscale per variable, and correlation coefficient and one-way ANOVA to identify the relationship, statistical implication and significance between the professional quality of life and mindfulness. For the qualitative analysis, the researchers conducted an interview with the selected participants in the study.

The interview was about their professional quality of life and mindfulness and how it affects their works. The qualitative data was evaluated and analyzed manually by the researchers. Interpretative Phenomenological Analysis (IPA) was used as the method in analyzing the qualitative data of the study. Interpretative phenomenological analysis (IPA) is a qualitative approach which aims to provide detailed examinations of personal lived experience.

It produces an account of lived experience in its own terms rather than one prescribed by pre-existing theoretical preconceptions and it recognizes that this is an interpretative endeavor as humans are sense-making organisms. It is explicitly idiographic in its commitment to examining the detailed experience of each case in turn, prior to the move to more general claims.

IPA is a particularly useful methodology for examining topics which are complex, ambiguous and emotionally laden [7].

Ethical Considerations

Ethics is an essential part of every research study. In this study, the researchers took into consideration that research participants were not subjected to harm in any ways at all. The dignity of the respondents had been respected and prioritized. Full consent was gotten from the respondents preceding the study. The security and protection of the privacy of the respondents were guaranteed. The confidentiality of the research data was on the adequate level and had been ensured. The participating individuals and organizations had been kept anonymous. Any misdirection or embellishment about the objectives and aims of the research were avoided. Any kind of correspondence in connection to the research was finished with transparency and honesty. Any kind of misleading information or deluding data, as well as biased representation of the data findings were avoided Bryman and Bell, as cited in

Research Methodology [8]. Ethical consideration was also applied in the related literature gathered in this study by citing their appropriate sources.

RESULTS AND DISCUSSION

Table 1. Professional Quality of Life among the Respondents (n = 310)

	Mean	Verbal Interpretation
Professional Quality of Life		
Compassion Satisfaction	42.355	High
Burnout	22.045	Low
Secondary Traumatic Stress	25.145	Average

Legend: 22 or less – Low, Between 23 and 41 – Average, 42 or more – High

Table 1 shows the mean results and the corresponding verbal interpretation of the professional quality of life among the respondents. Compassion satisfaction got a mean score of 42.355 and has a verbal interpretation of high. On the other hand, Burnout has been verbally interpreted as low and has a mean of 22.045. Secondary traumatic stress Scale has a mean score of 25.145 and a verbal interpretation of average.

According to a research conducted by Wagaman et al [9], higher levels of compassion satisfaction have a strong connection in affective response. Being able to share the affect, not only the pains and trauma, but also joys and successes from the client may be substantial in keeping satisfaction from one’s work, which can also be associated to a lower risk off compassion fatigue. Thus, this finding was found significantly related to the results of the current study where helping professional have high satisfaction.

Working as a helping professional gives satisfaction to a person. Being able to help a person to get through with his or her problems or challenges is a fulfillment. This happiness comes from the fact that their abilities and skills as a helping professional, has become an important factor to aid someone. Managing to feel someone else’s difficult situation is devastating but having the capacity to help them to endure and recover is very satisfying. Having the capacity to gain satisfaction from compassionate care has a great impact to the professional which is also essential to produce better patient outcomes.

Burnout and secondary traumatic stress are the components of compassion fatigue. This can be a reason for a compromised helping provision. On a research conducted by Zhang et al. [10], compassion fatigue was

positively correlated with burnout, stress, and negative affect. On the other hand, positive affect has a negative or weak relationship and impact with burnout. They also found out that positive affect has an average positive relationship with compassion satisfaction.

The results say that the respondents of this study were not prone to compassion fatigue. Instead, they exhibit high levels of compassion satisfaction which is very important to provide a professional care and service for the clients and which is also beneficial for the helping professionals and their quality of life.

Table number 2, which is shown below, are results from the qualitative data gathered from the respondents' interview. The researchers arrived with general well-being as the theme for the variable professional quality of life. Professional ethics was the category derived from the work values subcategory, with concepts like sense of self-worth and being passionate. Under the professional issues category, workplace and personal challenges were identified. These include inability to handle criticism from colleagues and being out of focus.

The respondents are subjected to different and diverse working environment and from that, they will achieve their general well-being. Not only positive experiences can affect their daily working life routine but also negative encounters, which can also help them to cope and deal with more severe cases. Their general well-being shows that their daily experiences and endeavors as a helping professional is really a reflection and summary of their work. Some of the things they need to experience to achieve a general well-being are professional ethics and issues. Professional ethics are the values that affects their perspective to their work like sense of worth, sense of fulfillment from job, and sense of commitment and dedication. Professional issues on the other hand, are the challenges and problems that they encounter at work like inability to handle workload, feelings of inefficiency and feelings of disappointment with oneself. Being able to experience these negative things will also help them to adapt and be resilient with their difficult job.

Table 2. Emergence of General Well-Being among Helping Professionals (n = 30)

RESPONDENT NUMBER	TRANSCRIPTS	EMERGING CONCEPT	SUB CATEGORIES	CATEGORIES	THEMES
Social Worker No. 42	"Basically, it satisfies me when I am able to produce the output expected from me of my superior; and whenever I get to help a colleague in even a small way."	Sense of Self-Worth	Work Values	Professional Ethics	General Well-Being
Social Worker No. 02	"Seldom do I feel burdened on my work. It has always been my principle that you can make your job a joy. It's when you love what you are doing that triggers me to take every stress positively."	Sense of Fulfillment from Job			
Social Worker No. 35	"Yes, well, here you can see most of social workers are persevere and passionate of our work though we have mistaken we never stop. We search for the correct output."	Sense of Commitment and Dedication			
Social Worker No. 58	"Yes, when they are not satisfied with my help and I will strive harder to do my thing better."	Being Passionate			
Social Worker No. 200	"Satisfaction comes from the appreciation of people around work"	Appreciation from other people			
Social Worker No. 83	"When the person you helped acknowledge and grateful for what I have done."		Workplace Challenges	Professional Issues	
Social Worker No. 21	"Yes, when colleagues are always criticizing work you've done."	Inability to handle criticism from colleagues			
Guidance Counselor No. 17	"Yes, when the client doesn't seem to listen nor pay attention to the counseling, no sign of progress, complainants interferes the process and need immediate actions or punishments not counseling"	Difficulty in handling Clients			
Guidance Counselor No. 13	"Sometimes, when hearing negative feedbacks"	Inability to handle criticism from clients	Personal Challenges		
Social Worker No. 103	"Yes. Burnout usually occurs when there are a lot of assigned tasks for a day and all due"	Inability to handle workload			

	for accomplishment in a short span of time. Normally, I tend to rattle and lose focus of my work.”			
Others (Administrative Aide) No. 83	“Yes, mentally, emotionally fatigue when heading/catching deadlines. I get easily irritated.”	Inability to deal with deadlines		
Guidance Counselor No. 36	“Yes. If feel inefficient when the work done did not come up with a good result or the desired goal has not been achieved.”	Feelings of Inefficiency		
Social Worker No. 10	“Yes, it happens. I feel I am behind of my job whenever there are certain tasks, I did which my superior do not approve of.”	Feelings of Disappointment with Oneself		
Guidance Counselor No. 11	“Yes, if the client repeatedly committed same case, fall short of my expectations to them. Not seeing the value of their schooling. Feeling hopelessness.”			
Psychologist No. 05	“It affects me in a way that I tend to overthink those things/happenings and I am being out of focus hence being ineffective.”	Being out of Focus		

Table 3. Five Facets of Mindfulness among the Respondents (n = 310)

	Mean	Rank
Mindfulness		
Observing	26.548	3
Describing	26.907	2
Acting with awareness	28.039	1
Non-judging of inner experience	24.013	4
Non-reactivity to inner experience	20.923	5

Table 3 shows the five facets of mindfulness among the respondents. Acting with awareness was ranked as first with a mean score of 28.039. Second on the ranking was describing, with a mean score of 26.907. Having a mean score of 26.548, observing subscale ranked as third. Non-judging of inner experience (24.013) while ranking as fifth, non-reactivity to inner experience, has a mean score 20.923. The higher the mean, it means that the more frequent that specific type of mindfulness was used.

On a research conducted by Urdang [11], they found out that acting with awareness is one of the primary foundations for the advancement of the professional self, which can also be nourished and acquired through social work. Acting with awareness constitutes as a clinical competence, that can help impede burnout from the clients or work itself.

On the same manner, being able to do one’s work with awareness is a very important characteristic of a professional. It will not just affect the individual but also the group he is working with. In the case of helping professionals it would be wise to act with awareness because they should focus on things that will help their clients.

According to Baer et al. [6], describing facet refers to “labeling internal experiences into words.” Having

the capacity to say what you feel or what you think is also one of the distinctive attributes of a helping professional, along with observing, non-judging of inner experience, and non-reactivity to inner experience. These are the key facets of mindfulness that are essential for non-meditators as stated by Baer et al, as cited in Williams [12].

Similarly, having the capacity to say what you want to say and what you have in mind, is very distinctive quality of a helping professional. They should not holdback or resist any support or service for the client. If they think of a better solution or treatment for the client’s situation or problem, they should not hesitate to give the proper care that the clients deserve.

Moreover, on a research conducted by Baer et al. [6], the observing facet was found out to positively correlate with several maladaptive constructs like absentmindedness and dissociation. This self-focused attention can be triggered by changes on meditation practice or non-practice of meditation at all.

Not all the helping professionals have the time to spare for a meditation. Meditation can be a helpful practice for them to have a firm and more focused mind. Observing facet tackles about being sensitive to environment or the capability for keen senses. In which can only be obtained, if a person concentrates really well and pays attention to very important, if not every happening within the environment.

Table 4, which is shown below, displays the results from the qualitative data gathered and the emergence of social competence for the variable mindfulness among helping professionals. From the theme social competence, adaptive behavior category has been identified. Emotion regulation subcategory was derived from the concepts like practicing fairness, being resilient, being focused, and being calm.

These findings from the interview has proven that socially competent respondents are able to sustain themselves in their line of work and achieve more satisfaction. It can be a great protection from burnout and can counteract the physiological effects of stress. Not only to safeguard the helping professionals but also to acquire a more pleasing and positive relationship towards their colleagues and most especially their clients.

In a study conducted by Leffert, Benson, and Roehlkepartan as cited in Han and Kemple [13] social competence has been described as involving the personal knowledge and skills which persons develop in order to deal effectively with life’s many choices, challenges, and opportunities. Being socially competent will be useful for a helping professional because they are dealing with different and diverse clients. They should be able to adapt to these situations for them to provide help and support to their future clients.

Table 4. Emergence Social Competence among Helping Professionals (n = 30)

RESPONDENT NUMBER	TRANSCRIPTS	EMERGING CONCEPTS	SUB CATEGORIES	CATEGORIES	THEMES
Guidance Counselor No. 17	As a counselor, our emotion, our personal problem must be kept aside in dealing with the client. Be calm and at peace in any situations	Being Calm	Emotion Regulation	Adaptive Behavior	Social Competence
Social Worker Number 35	I always think who will be benefited of my decision and then I rate the pros and cons. And the numbers of who will be benefited.	Practicing Fairness			
Psychologist No. 05	To see things as they are, by thinking that everything is temporary. By asserting that our emotions are nothing more but that reaction of our body to what we think. But I also view emotion as energy I also give importance to it, it savors life	Practicing Mindfulness			
Social Worker No. 83	When people are having more and difficult problems than I have. I need to deal with them by myself.	Being Resilient			
Others (Administrative Aide) No. 83	I hide my feelings. I pray. I do not make any decision at the peak of my emotions.	Practicing one’s faith			
Social Worker No. 58	When I’ am in the state of bliss, calmed and serene. No conflicting minds when clarity arises, when I feel wholeness, when my state of mind is neutral	Practicing mindfulness			
Social Worker No. 10	By setting a standard for example, in our profession we have to stay focus to the clients, we should determine the problem or concern, listening to the clients, giving advises. I never put myself on the shoe of others, to avoid getting carried away by the emotion	Being focused			
Social Worker No. 02	No time since I have to attend on more things than to be carried away by my emotions. In few times of distraction and irritated, I want for calmness and realization of what could I do and did have done	Practicing mindfulness			
Social Worker No. 103	Trying to be calm, think things and events that can easily change my emotions. Reading prayer book, listening to music	Being calm			

Table 5. Differences on Professional Quality of Life When Grouped According to Profile Variables (n = 310)

	PQCS			PQB			PQSS		
	t/F	p-value	VI	t/F	p-value	VI	t/F	p-value	VI
Age	3.553	0.015	S	0.531	0.662	NS	0.813	0.487	NS
Sex	1.403	0.161	NS	-1.616	0.107	NS	-0.177	0.859	NS
Length of Service	0.978	0.403	NS	1.200	0.310	NS	0.823	0.482	NS
Civil Status	2.677	0.047	S	0.599	0.616	NS	0.485	0.693	NS
Profession	6.846	0.000	S	0.842	0.499	NS	1.355	0.250	NS
Religion	2.727	0.020	S	2.416	0.036	S	3.561	0.004	S

Legend: PQCS – Compassion Satisfaction, PQB – Burnout, PQSS – Secondary Stress Related, VI – Verbal Interpretation, S – Significant, NS – Not Significant; For interpretation: Mean difference is significant at 0.05 level

Table 5 shows the differences on professional quality of life of the respondents when grouped according to demographic profile. As shown, there is a significant difference in the Compassion Satisfaction subscale when grouped according to age, civil status, profession, and religion. Consequently, when grouped according to religion, there is a significant difference on both the Burnout subscale and Secondary Stress Traumatic subscale.

On a research conducted by Moore [14], they found out some factors why older people are more compassionate than others. First, they have experienced a significant life event over the past year such as divorce, loss of a loved one or job loss, which lead them to provide more support to other people. Another factor was their high levels of resiliency. It might be that individuals who were, themselves, adjust at conquering hardships report more eagerness to help others since they foresee an unmistakable advantage from doing as such in view of their own experience. This was also supported by a research that found out that older helping professional detailed higher potential for compassion satisfaction [15].

The results showed that there is a significant difference on the respondents' compassion satisfaction when grouped according to age. High levels of compassion satisfaction were more likely to be reported by helping professionals ages 50 and above than younger colleagues. Older people have experienced more hardships and challenges in life that they have surpassed. Having able to adapt with these experiences may have pushed them to provide more help and experience more satisfaction in helping.

In addition, as stated in a research conducted by Klinenberg as cited in Gillet [16], single individuals will probably support and keep in contact with their family and will probably help, energize, and associate with companions and neighbors. He added that they also have more time for themselves. Being singles offers a clear benefit which is called restorative solitude. It enables an individual to recapture his or her

energy, check in with one's feelings and comprehend his or her own importance and reason Klinenberg, as cited in Brown [1].

Nevertheless, compassion satisfaction has a significant difference when grouped according to civil status. The results present that single helping professionals experience higher levels of compassion satisfaction when compared to separated ones. This is because single individuals can focus more on themselves and on their jobs. They have more time for solitude and experiences less stress than people who are separated.

On the contrary, in a study headed by Strozier & Evansas cited in Wharton [17], higher levels of personal distress or burnout were reported and experienced by forty eight percent (48%) of the total social work force in the United States due to their work. The researchers also found out that there is a high occurrence of suicide rates among social workers as mentioned by Wharton [17], high shift rates of employment (McCann & Pearlman, 1990 as exemplified by Wharton [17], and reports of eminent burnout (Meyers & Cornille as cited in Wharton [17].

Conversely, this study contradicts the result of other researches, it has been found out that helping professionals who works as social workers are more likely to experience compassion satisfaction than individuals who are working as guidance counselors. Social workers face less clients than guidance school counselors and do not share the same attachment that the school counselors have for their students. On research conducted by Rumsey [8], that school counselors have higher levels of empathy for the students. In line with this, guidance counselors handle major challenges and upheavals on a daily and regular basis. This includes reports from the student like death of a love one such as a friend or family member and emotional abuse or bullying from peers if not from parents.

As described, a research conducted by Godoy and Allen [19], on which they found out that people who

engage themselves more on their spiritual beliefs and practices reported that they feel more personally rewarded by their jobs than those people who do not practice and involve on their spiritual beliefs. Personal accomplishments were also positively influence and affected by spiritual involvement. The research also says that spiritual involvement has a negative influence on emotional exhaustion or burnout or depersonalization or secondary traumatic stress [19].

Similarly, respondents whose religion is Born Again Christian were found out to have high levels of compassion satisfaction. In article published by All About Religion Org. [20], Born Again Christians believe that one's souls comprises of the mind or its disposition, emotions or feelings, and will or what they determine. They believe that their emotions should not control and rule their actions, and that they do not have to be anxious in every situation. What they are expected to do is to offer their prayers and petitions with thanksgiving and through God they can have peace. With this belief, they can truly gain more satisfaction when helping and can provide better services for the clients.

Alternatively, in an article published by Halloran [21], the day by day tension of ministry can sometimes overpower a Christian pioneer and leave them feeling worn out and weak to move forward. With the stress of pastoral leadership, every Christian server are defenseless to burnout. This is valid across the system of ministry, youth ministry, music ministry and media ministry.

Furthermore, the results of this study show that religion also significantly influences burnout and

secondary traumatic stress subscale. For instance, the respondents whose religion are Aglipayan, and Iglesia ni Cristo has been found out to have high levels of burnout and are more prone to secondary traumatic stress. Keeping faith and spreading the word of God maybe difficult to sustain. This also includes different dilemmas and criticisms that can strain every Christian's faith. This cannot be avoided, and it is true to all the different factions under Christianity.

Table 6, which is displayed above, shows the differences on mindfulness when grouped according to profile variables. Age was found out to have an influence on the describing and nonreactivity to inner experience facets. Sex was determined to have a no significant differences on the facets. Length of service influences the nonjudging of inner experience facet. It has been discerned that there is an impact to observing, nonjudging of inner experience, and nonreactivity to inner experience facets when grouped according to civil status. The demographic profile profession affects the observing and describing facets. Lastly, religion influences the acting with awareness, nonjudging of inner experience and nonreactivity to inner experience.

Instead, on a research published by Marcum [22], age is related with decrease in time spent with others for all intents and purposes a wide range of time utilization. Notwithstanding, the assortment of activities that older and younger individuals do likewise vary thus less experiences to share. Another explanation would be, older individuals are more likely to use and filter words carefully that leads to little expression of feelings and thoughts [23].

Table 6. Differences on Mindfulness When Grouped According to Profile Variables n = 310

	Obs t/F p-value	VI	Desc t/F p-value	VI	Act t/F p-value	VI	Nonj t/F p-value	VI	Nonr t/F p-value	VI
Age	0.675 (0.568)	NS	3.064 (0.028)	S	0.015 (0.997)	NS	1.477 (0.221)	NS	3.178 (0.024)	S
Length of Service	1.940 (0.123)	NS	1.625 (0.184)	NS	1.206 (0.308)	NS	2.905 (0.035)	S	1.161 (0.325)	NS
Civil Status	3.332 (0.020)	S	0.219 (0.883)	NS	1.598 (0.190)	NS	3.242 (0.022)	S	9.903 (0.000)	S
Profession	6.754 (0.000)	S	3.326 (0.011)	S	1.314 (0.265)	NS	2.314 (0.058)	NS	1.670 (0.157)	NS
Religion	1.756 (0.122)	NS	1.695 (0.136)	NS	2.51 (0.030)	S	2.688 (0.021)	S	2.584 (0.026)	S

For interpretation: Mean difference is significant at 0.05 level

Obs = Observing, Desc = Describing, Act = Acting with response, Nonj = Nonjudging of inner experience, Nonr = Nonreactivity to inner experience

Legend: VI = Verbal Interpretation, S = Significant, NS = Not Significant

Yet, the participants on the age range of 50-59 were found to have a significant difference on describing facet when compared to the age range of 40-49 and was revealed that older individuals are more confident and courageous to easily express their feelings and convey into words. This can also be explained that youthfulness may hinder a person to socialize more and spend more time with other people.

However, in an article published by Scheibe and Blanchard-fields [24], negative feelings can be harmful and stressful to one's balance in life, so the capacity of older adults to control negative feelings serves to the enhancement of their quality of life. Additionally, older adults are so proficient at managing their feelings that it doesn't cost them any fluctuations in performance, which is an extremely positive thing. Emotion regulation abilities seem to increment amid adulthood. Older adults report less antagonistic feelings than younger people. Older adults report more emotional steadiness and well-being than younger people. Older adults might be wiser at exploring relational contradictions than younger people. They may give careful consideration to the good and little attention regarding the bad. At the point when older adults encounter a negative feeling or emotion, they might have the capacity to recoup more rapidly than younger individuals [25].

There is a significant influence of age when it comes to non-reactivity to inner experience. As defined by Baer et al. [6], non-reactivity to inner experience is the ability to separate oneself from thoughts and emotions, having the capacity to allow them to come and go with having carried away or involved with them. The result says that the participants on the age range of 20-29 are come capable to control and regulate their emotions than the participants who were at the age bracket of 40-49 years old. Younger people are more composed and reserved that they have a strong control of their emotions.

Besides, Wallen [26], said in his article that single individuals have more time to focus on their selves. They have the capacity to tend their body and mind and be mindful and alert in different situations. Being single, separates one from the stresses that any relationship has [27].

Similarly, not having a partner has also its benefits. He or she can concentrate on things more often and makes him or her more attentive. This can also be related to more time for oneself, more time to introspect and observe more the situations in the environment.

Consequently, based on a research headed by Sharma and Mujibul [28], married individuals are more

emotionally intelligent than unmarried helping professionals. They revealed that this may be because of the relationship that they have to manage and exposures to different emotions to recognize and for them to handle. They need to adapt to these emotions giving the capacity to control their emotions than unmarried professionals.

On the other hand, the study that as conducted was a contradictory of the other researches. The results showed that single individuals can handle and control their emotions better than unmarried individuals. This may be because single helping professionals are more passionate and dedicated about their work and they tend let go of their emotions instead of bringing it out in the open.

Likewise, in an article published by Community Care Co. on 2015, they listed the top qualities or skills of a social worker. In the qualities mentioned, one of them was empathy. According to them, being sensitive to the clients' emotion is very important. It requires a very keen observing skills and attention. Having the capacity to understand, a client culturally and emotional requires a lot of observation [29].

Similarly, social workers are expected to be good observers. Empathic social workers should be able to understand relate to a diverse client work. Through observation, they should also be keen and aware of the happening in every situation. They should be able to tell the underlying meaning from their nonverbal cues like, eye movement or body language.

On the other hand, in an article published by Master of Clinical Psychology [30], psychologist should be a good communicator. A psychologist would have the ability to communicate knowledge, compassion, and treatment options for the clients. The psychologist should be able to express his other ideas to communicate properly. Lastly, they should have good interpersonal skills to be able to work well with different group of people, including colleagues and clients [31].

In addition, the respondents whose profession is psychologist, were found to have high mean scores on the describing facet than guidance counselors and other professions. Psychologists are more exposed to different kinds of clients. They encounter different problems and cases that a guidance counselor does not handle. This maybe the reason why psychologists are more able to express and speak out. They have more experience regarding psychological problems and issues compared to guidance counselors who has a limited coverage of cases to work on.

As stated in an article published by Chow [32], meditation can be utilized as a type of supplication or prayer in the Christian confidence, to connect with and ponder the word of God. It usually comprises of concentrating on a progression of thoughts, for example, a section from the Bible, and considering its significance. It varies from different types of reflection that began in the East, as it doesn't use mantras that are repeated to help during the enlightenment. Rather, it is believed to deepen and extend the personal relationship with God.

The results showed that the respondents whose religion are Protestant and Iglesia ni Cristo have higher levels of mindfulness specifically on the acting with awareness facet, nonjudging of inner experience facet, and nonreacting to inner facet. Their religions served as a form of meditation which also affected their mindfulness in total. Religion has been proven to have an influence on mindfulness and on its facets, which is also very important skill and quality of a helping professional. Mindfulness will also serve as safeguard from compassion fatigue.

Table 7. Correlation Matrix for Professional Quality of Life and Mindfulness (n=310)

	Compassion Satisfaction	Burnout	Secondary Traumatic Stress
Observing	.295** (0.000)	-.031 (0.588)	.117* (0.039)
Describing	.302** (0.000)	-.328** (0.000)	-.019 (0.741)
Acting with Awareness	.161** (0.004)	-.438** (0.000)	-.522** (0.000)
Nonjudging of Inner Experience	-.147** (0.010)	-.165** (0.004)	-.234** (0.000)
Nonreacting to Inner Experience	.224** (0.000)	-.002 (0.967)	.213** (0.000)

**Correlation is significant at the 0.01 level (2-tailed);

*Correlation is significant at the 0.05 level (2-tailed)

Shown in table 7 is the correlation matrix for professional quality of life and mindfulness. The results yield that the compassion satisfaction subscale of the professional quality of life is correlated to all the five facets of mindfulness (Observing, Describing, Acting with Awareness, Nonjudging of Inner Experience, and Nonreacting to Inner Experience) In addition, Burnout subscale is correlated to all the facet of mindfulness except nonreacting to inner experience. Lastly, secondary traumatic stress subscale is correlated to all the five facets of mindfulness except from describing facet. Moreover, in a research conducted by Hanna and Pidgeon [33], they found out that mindfulness may be

an assisting factor in the advancement and development of resilience and decrease the probability of getting burnout and experiencing compassion fatigue. Mindfulness can also contribute to lower risk of secondary traumatic stress and high levels of compassion satisfaction [34].

In summary, the results evidently showed that majority of the respondents scored high levels in the compassion satisfaction subscale in the Professional Quality of Life (ProQoL), indicating high levels of satisfaction towards helping. On the other hand, the respondents scored average in the secondary traumatic stress subscale, and low in burnout subscale in ProQoL, thus indicating low rate of negative affect and symptoms in these areas. These findings indicate that the respondents in this study are not in high danger or risk of compassion fatigue. Instead, the respondents have high levels of compassion satisfaction, that serves as protection against compassion fatigue.

Alternatively, the respondents scored high on each of the different subscales of the Five Facet Mindfulness Questionnaire (FFMQ). The results also showed that the respondents gained high scores and levels of mindfulness in total.

Similarly, the study has proven that compassion satisfaction is positively correlated to mindfulness thus, improving the professional quality of life of the helping professionals. There is also a negative correlation between mindfulness and compassion fatigue (burnout and secondary traumatic stress). Even with these results, more research and studies are needed. Surprisingly, the findings resulted to high levels of compassion satisfaction and lower levels in compassion fatigue amongst the helping professionals who deals with diverse clients and different issues and problems. Because mindfulness has been proven to be effective and show positive influence on the emotional well-being it would be wise to use mindfulness-based techniques and approaches that could be adapted for the benefit of the helping professionals who are working with individuals and people who have experienced trauma.

Figure 2, as shown on the previous page, is the framework of the qualitative data. According to the data gathered by the researchers, general well-being was identified as the theme for the variable quality of life. Professional ethics and professional issues were derived as categories and work values, workplace and personal challenges as subcategories. On the other hand, social competence was derived as the theme for the variable mindfulness. It has a category of adaptive behavior and emotion regulation as the subcategory.

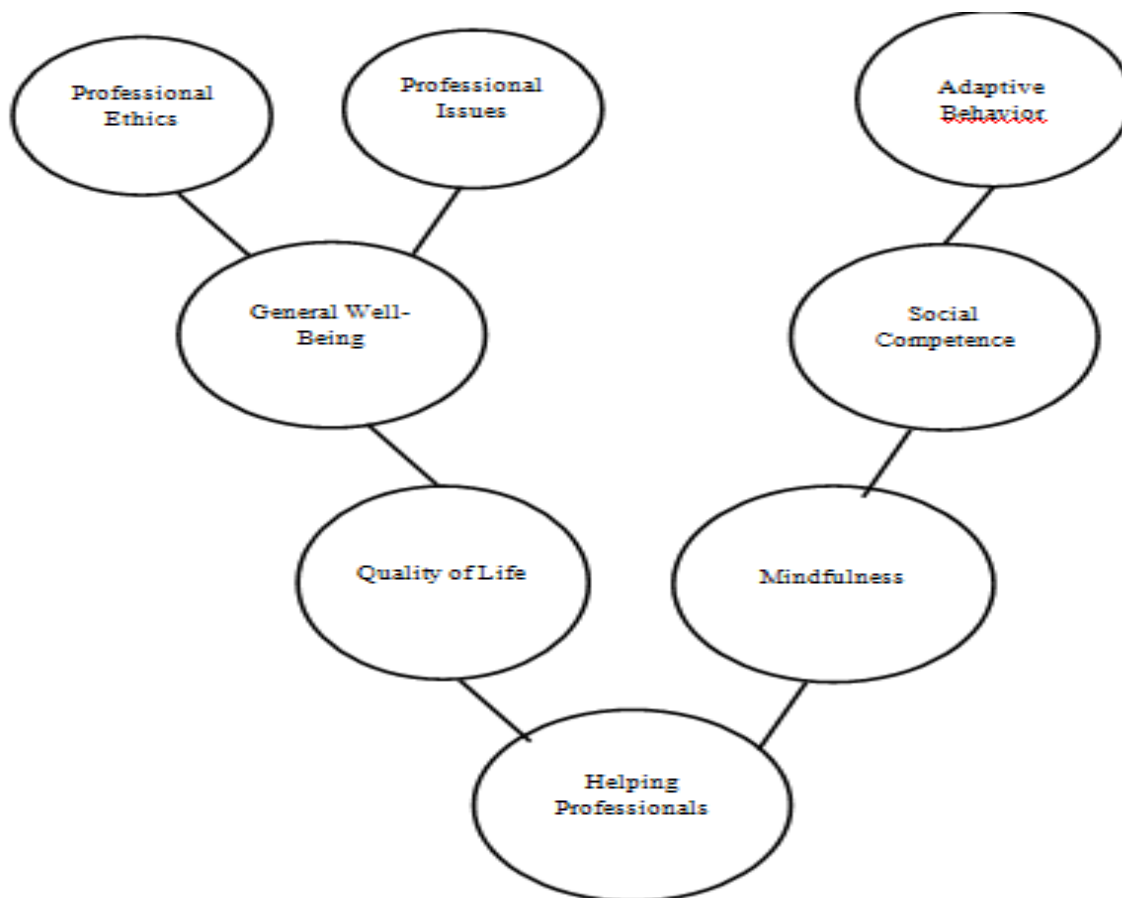


Figure 2. Framework of Quality of Life and Mindfulness among Helping Professionals

Table 8. Mindfulness-Based Intervention Program

Program	Objectives	Strategy/Activity	Persons Responsible/ Participants	Evaluation
Workshop or Seminar for Helping Professionals (Social Workers)	1. To raise awareness regarding the significance of mindfulness particularly on emotional regulation 2. To enhance their knowledge about the effects and importance of emotional intelligence	Mindfulness Based Stress Reduction (MBSR) Approach Lecture on the Importance of Emotional Regulation at Work	Speaker: Meditation Teacher or Psychologist Participants: Helping Professionals	After 3 months, the researcher will go back to individuals to check whether the enhancement program had been effective.

A mindfulness-based intervention program was created intended for helping professionals specifically social workers who comprises most of the respondent of the study. It will focus on their emotional regulation and intelligence that was found out to be low. This will help them gain knowledge about its importance and aid them to enhance and improve their skills as a helping

professional. Programs like seminar and workshop will be facilitated to raise their awareness regarding the significance of emotional intelligence and proper regulation of their emotions. This will be headed by a psychologist or a meditation teacher or guru. The researchers will also go back to the individuals to check whether the enhancement program had been effective.

CONCLUSIONS

The results showed that there are higher levels of compassion satisfaction on the professional quality of life of the respondents and with high level of mindfulness when acting with awareness. The respondents are subjected to different and diverse working environment and from that, they will gain general well-being. Not only positive experiences but also negative, which can also help them to cope and deal with more severe cases. The emergence of coping strategies among helping professionals were seen that will be able to sustain themselves in their line of work and achieve more satisfaction.

Age, civil status, profession, and religion were found to have significant influence in the compassion satisfaction subscale but only religion was seen to have a significant influence in the burnout and secondary traumatic stress subscales.

Being socially competent will be useful for a helping professional because they are dealing with different and diverse clients. They should be able to adapt to these situations for them to provide help and support to their future clients.

Age was found out to have an influence on the describing and non-reactivity to inner experience facets. Sex was determined to have a no significant differences on the facets. Length of service influences the non-judging of inner experience facet. It has been discerned that there is an impact to observing, non-judging of inner experience, and non-reactivity to inner experience facets when grouped according to civil status. The demographic profile profession affects the observing and describing facets. Lastly, religion influences the acting with awareness, non-judging of inner experience and non-reactivity to inner experience.

Mindfulness is positively correlated with compassion satisfaction and negatively correlated with burnout and secondary traumatic stress, which are the components of compassion fatigue.

A framework for the professional quality of life and mindfulness was created based on the results of the qualitative data.

A mindfulness-based intervention program was designed intended for helping professionals to improve and enhance their emotional regulation and intelligence.

RECOMMENDATIONS

Aside from the intervention program that was conducted, they may also look for other activities like yoga or meditation or articles to further enhance their emotional intelligence and skills in helping professionally.

Different institutions or facilities may use this study as a reference to improve their services and their work force at large.

For the future researchers, it is recommended to add other variables like empathy, religiosity or spirituality, and emotion regulation, to broaden the scope of the study.

The results of the study can be utilized and incorporated to the different courses in the field of psychology like Industrial/Organizational Psychology, as to how it will affect them as students who aim to be helping professionals someday.

A longitudinal design may be valuable to decide a genuine impression of ProQOL within a profession that encounters numerous changes in everyday happenings.

The intervention program may be evaluated first by the institution heads before implementation. They may also modify or change the program based on the needs of the institution and how it will help them.

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