

Geopathic Stress, Perceived Stress, and Spirituality of Female Prison Inmates: Initial Calculation

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ABSTRACT

Incarceration stress among female prison inmates cannot be avoided, but it has to be coped with. This descriptive-correlational study determined the level and extent of the relationship among perceived stress (PS), geopathic stress (GS), and spirituality of 116 purposively and conveniently selected female prison inmates of certain city Rehabilitation Center in the Philippines, during the third quarter of the fiscal Year 2019. The study utilized the adopted Cohen and Williamson

(2008) PS Scale, the Spirituality Scale from Hernandez (2011), and Convocar (2014) GS instrument. Statistics employed were Percentages, Means, Standard Deviation, Mann Whitney, and Kruskal Wallis test set at .05 alpha. The findings revealed that the female inmates had a fair level of PS and a high level of spirituality regardless of their age, educational attainment, length of incarceration, and status of the case, and 27 percent were affected by GS. They differed significantly in PS when grouped according to their length of incarceration, the status of case and level of GS, and differed significantly in spirituality when grouped according to their age. A negative and significant relationship between the level of PS and spirituality; and a significant positive relationship between the level of GS and PS. Hence, GS and spirituality have to be considered in managing stress among female inmates.

Keywords — Psychology, female prison inmates, incarceration stress, spirituality, descriptive-correlational design, Philippines

INTRODUCTION

Incarceration stress among female prison inmates cannot be either avoided or escaped, but it has to be coped with. According to Suneetha (2003), a prison is a taboo place that even most hardcore criminals dread to go. For instance, the environment, by nature, is very oppressive and depressive. Being caged reminds one of the dogs or other pet animals that are kept chained. It is very different from the world outside, the world in which the prisoners are born and brought up. One day, they are alienated from their family, friends, and society. The shame of being ‘caged,’ the worry regarding their family’s welfare and their ability to cope with this change (sometimes, permanent for life term sentence), the dreadful loneliness and ghostly silence of being alone with minimal stimulation, depression, and boredom, all add to the stresses of incarceration. Moreover, most of the prisoners are ill-equipped to cope with the intense stress of prison life and, if not treated, creates depressive cognitions that can potentially develop into suicidal ideation (Botterrell, 1984 in Pomeroy et al., 2000). Furthermore, research has revealed that apart from the criminal aspect, many inmates manifest mental disorders in prison as a result of the stress of incarceration (Suneetha, 2003).

In another vein, research has shown that the majority of people that are suffering ill health are sleeping over geopathically stressed areas (Augner et al., 2010; Poddar & Rana, 2019). Some of the health problems caused by GS are

resistance to treatment, feeling run down and exhausted, depression, nervousness, variations in blood pressure and heart rate, insomnia, restless sleep, feeling cold, and headaches. Perhaps, some of the inmates in this study might be staying or sleeping in geopathically stressed locations that, due to long exposure to such noxious energy, their health conditions might have been adversely affected.

In another view, it was emphasized that religious belief and practice is connected with greater resiliency for those who enjoy faith and an attachment to god. For example, a national study of veteran's health highlighted significant protective effects of religious-spirituality (Sharma et al., 2017). The greater the extent of religious-spiritual belief, the lower the risk for adverse mental health outcomes, including posttraumatic stress disorder, alcohol use disorder, major depressive disorder, and suicidal thinking. Veterans in the religious-spiritual group also had a greater innate sense of gratitude and purpose in life. Thus, inmates' spirituality in this study could be an effective coping resource in managing their stress.

Unfortunately, there is an apparent lack of research reports in the Philippines, which have uncovered how incarcerated inmates of Filipino prisons cope with the stress of incarceration. This type of knowledge is needed by counselling psychologists, prison staff, and other psychological caregivers and community extension workers a pre-requisite to rendering effective psychological assistance to prison inmates. It is, therefore, hoped that the results of this study would greatly contribute to knowledge by uncovering strategies for coping with the stress of incarceration among female prison inmates.

This study is anchored on Lazarus and Folkman (1984) position that stress is an inevitable part of life; how a person is able to cope with stress is important for human function. As affirmed, those who adopted religious coping methods such as seeking spiritual support or helping inmates to cope with the stress of challenging prison life were also able to maintain a high quality of life. Likewise, evidence showed that religious interventions might increase the rate of recovery from depression (Dein, 2006). It stands to reason, therefore, that spirituality among inmates could be an important coping mechanism that significantly influenced their level of stress.

Conversely, adopting an effective coping strategy by incarcerated inmates of prison is key to survival. This assertion makes more meaning when one recalls that the psychological impact of arrest, trial, incarceration, and life in prison are too stressful that one requires an effective coping strategy to survive (Alao, 2009 in Agbakwuru & Awujo, 2016). An effective coping strategy helps to moderate

the stress which the individual experiences and thus, enhance the chances of one's survival from the challenges of incarceration.

Convincingly, this critical issue needs attention in effecting a constructive and restorative reform relative to managing prison inmates' mental health and well-being which may eventually lead to a reduction of feelings of hostility, helplessness, and other negative emotions and to enable them to become better individuals who able to cope with stressful prison life.

From the foregoing theoretical constructs, the researchers deemed it necessary to delineate the influence of GS and spirituality on inmates' levels of perceived stress. Do female inmates in this study were affected by their perceived stress and GS? Were their level of spirituality positively influence their perceived stress and GS? This question must be answered. Hence this study was conducted.

FRAMEWORK

Mental disorders are fast becoming the major public health problem even in third world countries. They are present in almost all cultures and societies. What's even more damning is that at any given point in time, a high proportion of those with mental health problems is incarcerated in the Prison (Gatherer, Jürgens, & Stöver, 2007). Inmates have greater physical and mental health needs compared to the general population (Hammett et al., 2001). The prevalence of mental disorders in prisons is high, but access to services to treat them is often very low (Fazel & Danesh, 2002; Steadman et al., 2009). All these stats provide us a scarring manifestation of mental disorders in prison as a result of the stress of incarceration.

As reported, geopathic zone (GZ) are places on the surface of the earth can cause serious health problems for people who stay over them for a long period of time (Tambade & Aghav, 2015; Craddock, 2005). The earth is crisscrossed with invisible grid lines (Tietze, 2003) that rise vertically from the groundwater to the surface of the earth and above it, to a distance of 220 km (Gordon, 2005). It exists as a structure of radiations rising vertically from the ground like an invisible, radioactive wall, each 21 centimeters (9 inches) wide (Bachler & Living, 2007) and wherever it crosses (where GZ is located) are seen to be a source of potential problems (Tambade & Aghav, 2015).

As stated, if a bed or a favorite sitting chair at home or an area at a workplace where a person stayed for a long period of time can get very, very uncomfortable (Anderson & Spurling, 2012). In particular, when a person's heads and breasts

were exposed within GZ, they most likely acquire or develop various health problems (Convocar, 2012). These energies from the earth at a specific location have the ability to change the normal body function (Kharat, 2000) and detrimental to the health of the human body (Bergsmann et al., 1989).

On the other hand, Koenig et al. (2001) define spirituality as the personal quest for understanding the answers to ultimate questions about life, about meaning, and about relationship to the sacred or transcendent, which may (or may not) lead to or arise from the development of religious rituals and the formation of community. According to Larson et al. (1997), spirituality has a sacred core that consists of feelings, thoughts, experiences, and behaviors that arise from a search for the sacred that involves attempts to identify, to articulate, to maintain or to transform. Burkhardt (1989) conceptualizes spirituality as harmonious interconnectedness with self, with others, a higher power, and an environment. Spirituality is a function of beliefs, values, behaviors, and experiences. It is a circular relationship in which beliefs give rise to values, which reform our behaviors, resulting in an experiential impact upon the spiritual belief system. A spiritual person is on a quest for meaning and purpose and emerges with confidence that life is deeply meaningful and that his own existence has a purpose (Elkins et al., 1988).

OBJECTIVES OF THE STUDY

This study is generally aimed at determining the level of perceived stress, GS, and spirituality of female prison inmates in one of the city jails in the Philippines. Specifically, the objectives of the study are: (1) to determine the female prison inmates level of perceived stress and spirituality and when grouped as to their age, educational attainment, length of incarceration, and status of case; (2) to ascertain the extent of GS; (3) to analyze the difference in their level of perceived stress and spirituality when classified as to age, educational attainment, length of incarceration, status of case, and level of GS; and (4) to determine relationship that exist among their level of perceived stress, GS, and spirituality.

METHODOLOGY

Research Design

The study employed the descriptive-correlational method of research. Traverse (1973, in Convocar & Silagiora, 2012) said that the descriptive method

is designed to gather information and to describe the nature of a situation as it existed at the time of the study was conducted and to help detect significant relationships between the current phenomena. The presentation and discussion of the findings were made utilizing the descriptive-analytical method.

Respondents of the Study

The respondents of the research study covered 116 purposively and conveniently selected female inmates of certain city Rehabilitation Center in the Philippines, during the third quarter of the Fiscal Year 2019. The respondents were classified according to their age, educational attainment, length of incarceration, and status of the case. There were 63 (54.31%) young and 53 (45.69%) old; 11 (9.48%) were elementary, 64(55.17%) were high school, and 41(35.35%) were college; 91 (78.45%) had short and 25 (21.55%) had long length of incarceration, and 73 (62.93) had pending and 43 (37.07%) had convicted status of case.

The researcher obtained an Ethics Clearance from the Ethics Review Committee and also got signed informed consent from the respondents. All participants were over 18 years of age and were properly informed about the purpose and nature of the study. Further, they were advised that their participation was voluntary, of which their consent was asked prior to their acceptance as respondents. They were also guaranteed the privacy and the confidentiality of the data gathered. Pseudonyms were used in reporting research to protect the anonymity of the participants.

Locale and Population

The study was conducted in one of the city rehabilitation centers in the Philippines. The city of correctional has separate prisons for women and male prisoners. In City Jail, the prison building is called dormitories that are managed by a female warden. However, the other institution is managed by a male warden. The city Jail is serving a nearby trial court; this prison houses mainly under trial prisoners and those serving shorter sentences. Depending on the gravity of the case and sentence of female prisoners, usually for long term imprisonment, both institutions transfer their prisoners to the national Correctional Institution for Women (CIW), which is a state prison located in Manila, the capital of the Philippines.

The institutions adhere to the recommendation of the UN released resolution on the reformation of prison services through education (United Nations Human Rights, 1990). Practiced therewith, is the Therapeutic Community Modality

Program, a set-up policy from the National Bureau of Jail Management and Penology (BJMP). TCMP is a national project for all prisons and penal farms in the Philippines. This is a program targeting behavior management, intellectual and spiritual, emotional and psychological, and survival/vocational training for imprisoned individuals. This structured program is facilitated by trained jail staff and offered to willing participants (Bureau of Jail Management and Penology National Headquarters, 2010).

Instrumentation

Perceived Stress Scale. This study utilized the slightly modified adopted Cohen and Williamson (2008) Perceived Stress Scale (PSS) to assess the inmate level of incarceration stress. The PSS showed adequate reliability and, as predicted, was correlated with life-event scores, depressive and physical symptomology, utilization of health services, and social anxiety. The scale consists of 10 items and requires the respondents to choose the option that best fits how he/she feels and how things have been going with them during the last month. Each item is answered on a 5-point Likert scoring system, ranging from almost never (1) to almost always (5). Items 4, 5, 7, and 8 are positively stated, and scores are obtained by reversing.

The test was scored by adding the encircled numbers and interpreted by means of the following scale: 4.10 – 5.00, extremely stressed; 3.10 – 4.00, Stressed; 2.10 – 3.00, fairly stressed; 2.00 and below. Not stressed

Geopathic Stress Scale. To gather the data for GS, the researcher utilized the 15 items slightly modified validated researcher-made instrument (Convocar, 2014) and require the respondents to encircle the numerical weight corresponding to the selected responses based on frequency of occurrence from Almost Never/Strongly Disagree (1) to Almost Always/Strongly Agree (5).

The test is scored by adding all the scores together and interpreted by means of the following scale: 4.10 – 5.00, Extremely Experiencing GS; 3.10 – 4.00, Have substantial GS feeling/Experiencing GS, 2.10 – 3.00, Have some strong feelings of GS; 2.00 and below, Have few feelings of GS.

Spirituality Scale. To gather the data for the level of spirituality of inmates, the researcher used the 25 items slightly modified Religiosity and Spirituality Scale from Hernanadez (2011). The measure demonstrated strong internal consistency, and test-retest reliability data, as well as good preliminary validity. The scale consists of 25 items and requires the respondents to rate how often they do each activity, or much they believe each item to be true. Each item is

answered on a 5-point Likert scoring system, ranging from almost never (1) to almost always (5).

The measure was scored by adding the encircled numbers and interpreted by means of the following scale: 4.10 – 5.00, Very spiritual; 3.10 – 4.00, moderately spiritual; 2.10 – 3.00, slightly spiritual; 2.00 and below, not spiritual at all.

Procedure

Permission to conduct the study among inmates during SY 2019 – 2020 was sought from the office, the Campus Administrator, University President, and Authorities of IRC and BJMP, respectively.

The purposive and convenient and sampling method was employed in the selection of the participants who comprised the sample for this study. These participants were given the final forms of the questionnaire and likewise assisted in the filing up of questionnaires.

The researchers personally distributed the questionnaires to the concerned inmates, assist, explain if needed, and retrieved the same. Upon retrieval of the questioners, accomplished copies were tallied, classified, statistically treated, and interpreted.

Statistical Tools

The data gathered for the study were subjected to certain computer analysis using the Statistical Package for the Social Sciences (SPSS) software. The percentage analysis, mean, standard deviation, Mann-Whitney U test, and Kruskal Wallis H test with probability level set at 0.05 alpha.

RESULTS AND DISCUSSIONS

Level of Perceived Stress

As an entire group ($M=2.84$, $SD=0.53$), and when classified as to age (Young, $M=2.89$, $SD=.55$; Old, $M=2.79$, $SD=.52$), and educational attainment (Elementary, $M=2.95$, $SD=0.82$; High School, $M=2.77$, $SD=0.7$; College, $M=2.93$, $SD=0.47$), and status of case (Pending, $M=2.93$, $SD=0.51$; Convicted, $M=2.70$, $SD=0.54$) the female inmate had “fair” level of perceived stress.

The finding indicates the moderate amount of stress that prevails among female inmates.

Recent research revealed that coping strategies played an important moderating role in stress (Gibbons et al., 2011; Teo et al., 2013) and well-being

among prison inmates. However, there continues to be a lack of information on the moderating effects of coping strategies on stress. Thus, the findings of this may suggest an exploration of the possible coping mechanism strategy that lowers the inmates' level of stress.

However, when they were grouped as to their length of incarceration, the shorter were "fairly" stressed ($M=2.78$, $SD=0.52$) while those with longer length of incarceration had a "stressed" level ($M=3.05$, $SD=0.53$).

Level of Spirituality

As an entire group ($M=4.41$, $SD=0.49$), and when classified as to age (Young, $M=4.35$, $SD=.46$; Old, $M=4.48$, $SD=.52$), and educational attainment (Elementary, $M=4.28$, $SD=0.80$; High School, $M=4.40$, $SD=0.46$; College, $M=4.36$, $SD=0.47$), their length of incarceration (Shorter, $M=4.37$, $SD=0.50$; Longer, $M=4.45$, $SD=0.56$), and status of case (Pending, $M=4.42$, $SD=0.53$; Convicted, $M=2.70$, $SD=0.43$) the female inmates had "very spiritual" level of spirituality. This finding that indicates the high level of spirituality among female inmates supports Clear & Sumter's (2002) statement that religiousness helps inmates cope with the prison experience. According to Allen et al. (2008), having a greater number of daily spiritual experiences and not feeling abandoned by God were associated with better emotional health. Thus, the finding may suggest the important role of religion and spirituality in maintaining better emotional health and coping mechanisms in managing stress.

Extent of Geopathic Stress

The majority (65 or 56.035) of the female inmates in certain city rehabilitation center had "some strong GS feeling. Twenty-six (26) or 22.42% had Substantial GS feelings or experiencing GS, Twenty- four (24) or 20.69% had "Few feelings of GS," and only one (1) or 0.86 had "extremely experiencing GS.

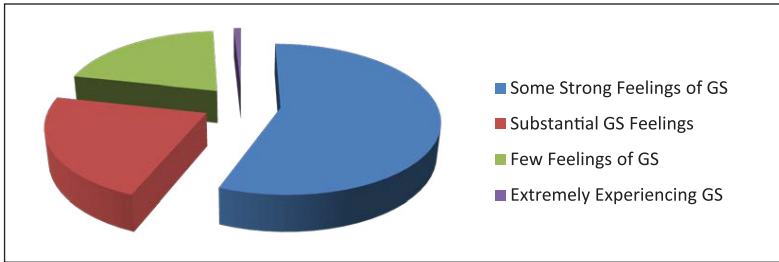


Figure 1. Extent of Geopathic Stress

The findings imply that almost a quarter, parts of female inmates were affected by GS. It was explained that GS is referred to as earth or electromagnetic radiation or electromagnetic fields (Hacker et al. 2005; Wharton, 2013), that produced detrimental effects in humans. A negative spin that causes a negative effect in the body produces a high level of stress that comes on unseen – one can't see it, hear it, smell it, or taste it – unless they are clairvoyant or sensitive (Anderson & Spurling, 2012).

Thus, the findings may suggest that almost twenty-seven percent of inmates were affected by GS. They were staying or sleeping within the GS zone for a long period of time that negatively affects their physical and psychological health.

Differences in the Level of Perceived Stress

Differences in the Perceived Level of Stress Grouped as to Certain Categories. The Mann Whitney results showed that the female inmates differed significantly in their level of perceived stress when they were grouped according to their length of incarceration ($U=2.314$, $p=.020$) and status of case ($U=2.853$, $p=.004$). Those inmates with longer lengths of incarceration and with the pending status of cases were more stressed than those with shorter lengths of incarceration and with the convicted status of the case.

The findings of the high level of stress among inmates with longer length of incarceration support MacKenzie and Goodstein (1985) findings that inmates who are new to prison, but anticipate serving long sentences in prison, experience the most stress. Likewise, studies have found in Garcia (2012), that anxiety and post-traumatic stress disorder are common in those who have lived in prison for a long period of time and who are accustomed to prison life. Furthermore, these negative symptoms and disorders follow the individuals even after they have been released and can prevent them from living a successful life upon their reentry to

society. Thus, the findings may suggest the negative impact of long incarceration among inmates' levels of stress.

According to University College London (2016), "Uncertainty can cause more stress than inevitable pain." Knowing that there is a small chance of getting a painful electric shock can lead to significantly more stress than knowing that you will definitely be shocked. A new study found that situations in which subjects had a 50 percent chance of receiving a shock were the most stressful, while 0 percent and 100 percent chances were the least stressful. People whose stress levels tracked uncertainty more closely were better at guessing whether or not they would receive a shock, suggesting that stress may inform judgments of risk.

Thus, the findings may suggest the negative impact of having a pending status of cases among female inmates.

On the other hand, the difference in the female inmates' level of perceived stress when grouped as to their age was not significant ($U=.994, p=.320$). In other words, sex is not a factor to considering perceiving level of stress.

Likewise, results in the Kruskal Wallis H-test revealed that the inmates did not differ significantly in their level of perceived stress when grouped according to their educational attainment ($H=4.671, p=.097$).

On the other hand, a statistically significant difference ($H=17.842, p=.000$) existed in the inmates' level of perceived stress when grouped as to their level of GS. Results of the Mann Whitney pairwise comparison revealed that the inmates who are experiencing GS had a higher perceived level of stress compared with those with few feelings of GS ($U=3.575, p=.000$) and with those who had some strong feelings of GS ($U=3.803, p=.000$).

In other words, the increase in the level of inmate perceived stress corresponds to the level of their level of GS.

It was explained that GS is referred to as earth or electromagnetic radiation or electromagnetic fields (Hacker et al., 2005; Wharton, 2013), which produced detrimental effects in humans. The maximum conductivity (known within GZ) corresponds to the position of the active strips that influenced air ionization over the zone as well as the flow of air and ground currents (Adedeji, 2007). The positive ions are concentrated in vertical emission zones and have been detected even high up in apartment blocks (Moore, 2013). A negative spin that causes a negative effect in the body produces a high level of stress that comes on unseen – one can't see it, hear it, smell it, or taste it – unless they are clairvoyant or sensitive (Anderson & Spurling, 2012).

Hence, the findings may suggest the adverse effect of GS on inmates' levels of perceived stress. It appears that the level of perceived stress suffered by inmates corresponds to the level of GS they experienced.

Differences in the Level of Spirituality

Differences in the Level of Spirituality Grouped as to Certain Categories.

The Mann Whitney results showed that the female inmates differed significantly in their level of spirituality when they were grouped according to their age ($U=2.140$, $p=.032$). Those who were older in age female inmates indicated a high level of spirituality than their younger counterparts.

This finding supports Koenig's (2012) contentions that the giving of greater value to the subject's beliefs in the search for meaning for life adds importance to spirituality for older people. For older inmates, religion and spirituality can provide a sense of stability but also hope despite facing death in prison or the inevitable age-related declines in physical and cognitive functioning (Levitt & Loper, 2009). According to Jung (1971) and Koenig (2012), one feature of old age can be the giving of specific attention and greater value to what is inside oneself, thus seeking a purpose for life.

Moreover, a growing literature supports the links of religious participation with better mental health among older adults (Chen et al., 2007; Hackney & Sanders, 2003; Hebert et al., 2007; Klemmack et al., 2007; Koenig et al., 2001). In order to understand the mechanisms through which religious involvement and spirituality may influence mental health, Ellison (1994) provided a conceptual framework. Ellison (1994) suggested that religiousness/spirituality may (a) reduce the risk of a number of stressors (e.g., antisocial behavior); (b) provide a sense of meaning or coherence that counteracts stress and assists with coping; and (c) provide a network of like-minded persons who can serve as social resources and promote the development of psychological resources, including self-esteem and a sense of personal worth.

Thus, the finding may suggest that wisdom of age, which sprang up from the understanding of life experiences and how God's will fulfill life may lead to spirituality and provide a sense of meaning or coherence that counteracts stress and assist in coping among older age female inmates.

On the other hand, the difference in the female inmates' level of spirituality when grouped as to their length of incarceration ($U=.921$, $p=.357$) and status of case ($U=.504$, $p=.478$) were not significant.

Likewise, results in the Kruskal Wallis H-test revealed that the inmates did not differ significantly in their level of spirituality when grouped according to

their educational attainment ($H=-.312, p=.855$). In other words, being spiritual is not all about educational attainment.

Furthermore, there is no significant difference in the female inmates' level of spirituality when groups as to their level of GS ($H=.957, p=.620$). The findings may imply that GS has no relation to spirituality since the problem is attributed to location.

Relationships among Inmates Perceived stress, Geopathic Stress, and Spirituality

Results of the Spearman's rho showed a negative and significant relationship between female inmates' level of perceived stress and spirituality ($r=-.192, p=.000$), and a positive and significant relationship existed between inmates' levels of GS and perceived stress ($r=.57, p=.000$).

The finding on the negative relationship between perceived stress and spirituality supports Petts & Jolliff (2008) position that individuals who attend religious service regularly, perform religious behaviors such as prayer and scripture reading, and feel that religion is a very important part of their lives suffer less from depression and anxiety and score higher on measures of general mental well-being than their nonreligious counterparts (Turner & Sharp, 2010). Landis (2009) explains that spiritual well-being is considered as an internal resource that helps an individual to cope well with stress.

Conversely, spirituality may serve as an individual resource for dealing with illness (Kelly 2004) and adjusting to uncertainties associated with chronic illness (Landis 1996), especially in instances when usual coping mechanisms are ineffective (Simoni et al., 2002), perhaps by facilitating more adaptive coping styles and positive emotions (Koenig and Cohen, 2002). In the lives of Blacks and African-Americans, spirituality and religion have historically served as important factors in coping, survival (Braxton et al., 2007; Giger et al., 2008; Polzer Casarez et al., 2008), overall well-being, QOL (Powell et al. 2003), and in improving health outcomes (Chester et al., 2006; Figueroa et al., 2006).

Thus, this finding may suggest the influence of spirituality as an important resource that helps inmates to cope well with stress.

On the other hand, the findings on the positive relationship between GS and the level of stress among female inmates may imply the impact GS on physical and psychological stress. According to Aghav & Tambade (2015), a long stay in the GS zone may show definite changes, which will affect the immunity of human beings. Furthermore, it was found out that a change in health parameters for a small number of person's long-term exposure to stress may have negative

effects on the majority of people. Likewise, it was reported that Geopathic zone is placed on the surface of the earth can cause serious health problems for people who stay over them for a long period of time (Craddock, 2005; Tambade & Aghav, 2015; Convocar, 2012). These energies from the earth at a specific location have the ability to change the normal body function (Kharat, 2000) and detrimental to the health of the human body (Hacker et al., 2005). Moreover, the ability to cause illness in people who spend prolonged periods over them has been scientifically documented in France, Germany (Bergsmann et al., 1989), and Russia (Dubrov, 2008).

Thus, the finding may suggest the detrimental effect of GS among inmates who were positively staying over GS zone for a period of time.

However, a positive but no significant relationship was noted between the inmates' level of GS and spirituality ($r=.068$, $p=.470$).

CONCLUSIONS

Spirituality played a big part in female inmates in coping with stressful prison life.

Their spiritual beliefs or close relation with God provide a sense of meaning or coherence that counteracts stress and assist with coping. Since having the feelings that life is sustained by the Supreme Being (who is God) makes it possible to live with confidence and security.

Likewise, spirituality leads to greater resiliency, peace of mind, less stress, better mental health, and well-being among older female inmates. In other words, getting older tends to deepen longing for the very things that spiritual life can provide—things like a sense of comfort, meaning, purpose, and connection. A wisdom of age which sprang up from the understanding of life experiences and how God's will fulfill life may lead one to spirituality.

Moreover, spirituality seems to lessen the level of female inmates' perceived stress. A spiritual approach to prison life can shorten the time in which one experience seeming moments of pressure or tension. When one is connected with his spirituality, there is such a huge reservoir of support and help that one's worries in life seem inconsequential. When inmates get in touch with their spirituality, the ways to deal with stress will naturally fade away.

Some of the female inmates were affected by GS. Staying in geopathically stressed areas for a longer period of time may trigger or increase the stresses of female inmates and eventually lead to restlessness, headaches, insomnia, fatigue, and other illnesses.

Furthermore, the longer length of incarceration and pending status of the case also affects or triggers female inmates' level of stress. In other words, uncertainties of the status of the case and a longer period of imprisonment increase one's perceived stress.

TRANSLATIONAL RESEARCH

The outcome of the study could be translated through an article, journals, publications, newsletters, radio, social media, and other media of information dissemination but not limited to policy, brochures, manuals, and leaflets that will be made available for the end-users. Moreover, based on the empirical findings and conclusions of the study, religious-spirituality as a coping mechanism in managing stress and significant impact of GS on one's health, may be revisited and be strengthened by Bureau of Jail Management and Penology (BJMP) personnel and other government agencies concerned as bases for planning and policymaking on stress management in the lights of its institutional and legal mandates. As such, this innovative approach in dealing with female prison inmates' mental health and well-being may be effectively disseminated and implemented.

RECOMMENDATION

The result of the study on the influenced of GS and spirituality on inmates perceived stress and well-being should be considered in the formulation of policies and guidelines in adherence to the recommendation of the UN released resolution on the reformation of prison services through education (United Nations of Human Rights, 1990). Practiced therewith, is the Therapeutic Community Modality Program, a set-up policy from the National BJMP.

It is imperative that prison beds of inmates who are positively affected by GS be surveyed in order to avoid the adverse effect of GS on their physical and mental health. It was confirmed in this study that GS triggers or ever make perceived stress worse. Likewise, it is of evident that it is difficult or impossible to treat inmates who are affected by GS because their capacity to heal is impaired. Hence, it is vital among prison dormitories to have their beds be freed from GS for them to treat the health problems of inmates associated to GS effectively.

The concerned university in the service area should tap various means in disseminating awareness on the possible effect of GS on inmates' level of stress. Likewise, religious-spiritual programs and activities may be extended among inmates as a coping mechanism strategy to lessen inmates' perceived stress while

in prison. An extension program may be provided to strengthen and sustain the religious-spiritual activities like bible studies and prayer meetings, sports, livelihood, and other allied activities to improve inmates' well-being and become productive while they are in prison.

To further validate the findings of the present investigation, the researcher recommends replication to other fields or groups, particularly among the medical practitioners. In this way, knowledge or awareness of the existence of GS and spirituality as a coping mechanism in addressing or managing stress may further be established and widely disseminated.

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