

Moderating Role of Spirituality between Occupational Stress and Work-Family Conflict among COVID-19 Rescue Responders

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ABSTRACT

COVID-19 has become a global pandemic which has affected millions of people worldwide. It has become a global issue for the people of the world. The current study aimed to find whether there is any relationship between spirituality, Occupational stress and work family conflict among COVID-19 rescue responders or not. A sample of 180 COVID-19 rescue responders was selected through purposive sampling by selecting 5 rescue responders from each district of Punjab Province. Co relational research design used for this study and Data was collected by administering Health Safety Executive Standard Indicator Tool for occupational stress, Work Family Conflict Self Efficacy scale for work family conflict and Multidimensional Measure for Islamic Spirituality to rescue responders. Data was analyzed through SPSS by using statistical processes of regression, correlation and moderation along with calculating Percentage and frequencies of responses. Results of the study showed that spirituality moderates the relationship between occupational stress and work family conflict among COVID-19 rescue responders. It also showed that there was no significant effect of demographic variables on occupational stress, work family conflict and spirituality. This study is the first study on COVID-19 rescue responders. More research work may be done by other researchers to fully explore different aspects of spirituality, occupational stress and work family conflict among Rescue responders and emergency responders.

Keywords: Spirituality, Occupational stress, Work Family Conflict, COVID-19, Rescue Responders.

INTRODUCTION

COVID-19 has become a global pandemic which has affected millions of people worldwide. It has become a global issue for the people of the world (Hiscott et al., 2020). In order to combat with the pandemic, research has also shown that the role of rescue workers in Pakistan has been pivotal in achieving a timely control over the spread of this pandemic (Jawed et al., 2020). Research has also shown that front line health workers who are responding on COVID-19 are more at risk of occupational stress resulting in conflict between work and family (Magnavita et al., 2021; Zhang et al., 2020).

Punjab Emergency Service Department (PESD), Rescue 1122 is providing emergency services such as Ambulances service, Firefighting service, Rescue from height, deep well rescue, Water/flood rescue, Floods and drowning cases, Collapse Structure Search & Rescue services and during COVID-19 as First Responders under Punjab Emergency Act 2006 amended in 2021 (Ali et al., 2021). It is due to the nature of job roles and tasks of rescue responders that there is a high probability of exposure to stressful work conditions along with work family conflicts (Ghislieri et al., 2021; Smith et al., 2018). Exposure to COVID-19 affects the mental health of first responders along with Fear and risk of illness associated with COVID-19. Specifically, first responders are more susceptible to stigma due to direct exposure to COVID-19 (Medina et al., 2021).

As per the findings of the World Health Organization, exposure to long working hours, lack of training, being expected to operate efficiently in stressful work conditions and other related factors led to occupational stress (May et al., 2021). There is also evidence to show that occupational stress can result in a significant and negative impact on health of individuals including hypertension, cardiac problems, diabetes and other associated conditions and diseases (Zhang et al., 2021). To cope with this stress, the evidence suggests that frontline workers use different strategies including spirituality, resilience building exercises, problem focused coping, exercises and other related measures which can impact their mental and physical health outcomes. Magnavita et al. (2021) explain that modern day organizations take spirituality as a crucial component to reduce occupational stress at their workplaces. Moreover, other studies have reported how health care professionals need spirituality to reduce occupational

stress and enabling them to provide their services to the ill and people in need with ease (Warhit et al., 2021).

Purpose of the Research: This study focused towards determining the relationship between spirituality, occupational stress and work family conflict self-efficacy. Specifically, the study assessed how occupational stress among rescue responders can lead to work family conflict. The study also analyzed how prolonged stress among rescue responders during the corona virus pandemic led to disruptions in their work and life balance. Apart from this, another aim of the study was to assess the protective effects which spirituality might play in moderating the predictive association between occupational stress and work family conflict in rescue responders.

Hypotheses

- There would be a significant relationship between occupational stress and its subscales, spirituality and its subscales and work family conflict among the COVID-19 rescue responders.
- Occupational stress would significantly predict work to family conflict and family to work conflict among the COVID-19 rescue responders.
- Spirituality would significantly moderate the relationship between occupational stress and work family conflict and family to work conflict among the COVID-19 rescue responders.
- There would be a significant relationship between occupational stress, spirituality, work family conflict and demographic variables among the COVID-19 rescue responders.

METHODOLOGY

Research Design: The present study used a correlational research design to assess relationships among occupational stress, work family conflict and spirituality. The research design was also suited to assess predictive associations between occupational stress and work family conflict in COVID-19 rescue responders and the moderating role of spirituality.

Participants: Sampling frame in this research study was COVID-19 Rescue Responders of Rescue 1122 department which is a government sector department. Purposive sampling Technique, a non probability sampling technique used in carrying out this research study. Government Sector Rescue 1122 COVID-19 rescue responders from all the districts of Punjab were part of this research study. The survey questionnaire was sent to 300 COVID-19 Rescue Responders out of which only 180 completed the

questionnaires. All respondents were males as the Rescue 1122 Department only assigns males to deal with such emergency situations. The sample size for the study was identified using G Power 3.1.9.7 with a confidence interval of 95 %. The sample for the study was sufficient to attain reliable and generalizable findings with good effect sizes.

Multidimensional Measure of Islamic Spirituality (MMIS): MMIS scale Dasti and Sitwat (2014) was used in this study. This scale includes 75 items which measure eight domains: (1) Self Discipline, (2) Quest and search for Divinity, (3) Anger and expensive behavior, (4) Self Aggrandizement, (5) feeling of connectedness with Allah, (6) Meanness-Generosity) (7) tolerance-intolerance, and (8) Islamic practices. Permission was sought via email from the author of the scale, to use the scale in current study .Participants were asked to answer how much they agree or disagree with the statements. Cronbach's alpha reliability of this scale was (.68 to .84).

HSE Management Standards Indicator Tool (HSE MSIT): The standardized HSE questionnaire to measure the work-related stress developed by Cousins et al. (2014) was used in this research to measure the occupational stress among COVID-19 responders of Rescue 1122. It consists on 35 items with 5 sub domains i.e. demands, control, support of authorities, peer support, communication, role, and changes. Items are measured through 5= never, 4= seldom, 3= sometimes, 2= often, and 1= always. The reverse scoring will be used to measure the item of demand domain where 1= never, 2= seldom, 3= sometimes, 4= often, and 5= always. The range of total score for each domain was ;5-40 for demand, 6-30 for control, 5-25 for support of authorities, 3-15 for changes and 4-20 for peer support and communication. Higher occupational stress was considered when low score was found. The value of Cronbach alpha coefficient for the scale was ranged $\alpha = .78$ to $.92$ (Kerr et al., 2009).

Work Family Conflict Self-Efficacy Scale (WFC SES): WFC-SES scale was used to measure the WFC of COVID-19 rescue responder which was developed by Cinnamon (2003). This scale measures the perceptions of self-efficacy to manage WFC. It is a 10-item scale each of which is measured with five items. Participants were asked to rate how confident they felt about different situations presented in the scale. Cronbach alpha coefficient for the scale was ranged $\alpha = .83$ and $.84$ respectively.

Procedure: Firstly Ethical protocols were ensured. Permission from the university and departmental ethics committee to carry out this research study was obtained. Permission from the management of Rescue 1122 and responders for data collection was obtained. Data was collected by administering tools selected for the measurement of spirituality, OS and WFC among the COVID-19 rescue responders of Rescue 1122. Informed consent was taken before data collection from responders and management of Rescue 1122. Participants who showed unwillingness to be part of research were offered t to withdraw from study. Researcher considered it as a right of respondent's i.e. responders. Debriefing session for respondents was conducted after completing the research. it.

Data Analysis: After collecting data, statistical procedures were used on data to interpret it into a conclusive way. Correlation was used to find association among all three variables. Regression analysis was used to find moderating effect and prediction. Moderation was used because relationship among two variables depends on third variable and descriptive statistics through SPSS was used to summarize the data.

RESULTS

Table 1: Descriptive Statistics of Demographic Variables of the Sample

Variable	F	%
Age		
20-25 Years	36	20
26-30 Years	144	80
Education		
Intermediate	81	45
Above Intermediate	99	55

Districts		
Faisalabad	5	2.8
Chiniot	5	2.8
Jhang	5	2.8
T.T.Singh	5	2.8
Khanewal	5	2.8
Multan	5	2.8
Vehari	5	2.8
Lodhran	5	2.8
Bahawalpur	5	2.8
BahawalNagr	5	2.8
R.Y.Khan	5	2.8
RajinPur	5	2.8
D.G.Khan	5	2.8
Layyah	5	2.8
Bhakkar	5	2.8
Muzaffar Ghar	5	2.8
Lahore	5	2.8
Sheikhupura	5	2.8
Narowal	5	2.8
Sialkot	5	2.8
Gujranwala	5	2.8
Gujrat	5	2.8
Jahlim	5	2.8
Rawalpindi	5	2.8
M.B.Din	5	2.8
Hafizabad	5	2.8
Chakwal	5	2.8
Attock	5	2.8
Khushab	5	2.8
Mianwali	5	2.8
Sargodha	5	2.8
Kasur	5	2.8
Okara	5	2.8
Sahiwal	5	2.8
Pakpatn	5	2.8
Nankana Sahb	5	2.8
Religion		
Islam	180	100
Others	-	-
Monthly Income		
Below 40,000 rupees	134	74.4
Above 40,000 rupees	46	25.6
Marital status		
Single	58	32.2
Married	122	67.8
Gender		
Male	178	98.9
Female	2	1.1

Note: f = Frequency, % = Percentage

Table 2: Psychometric properties of Variables

Variables	M	SD	α	No. of Items
HSE_Demand	3.88	.73	.82	8
HSE_Control	3.91	.72	.75	6
HSE_Manager's_Support	3.62	.92	.71	5
HSE_Peer_Support	3.55	.71	.81	4
HSE_Relationships	3.21	.66	.72	4
HSE_Role	3.12	.77	.71	5
HSE_Change	3.33	.82	.73	3
Work_family_Conflict	6.55	.09	.78	5
Family_Work_Conflict	6.33	.12	.80	5
Self-Discipline	2.88	.42	.82	12
Quest and Search for Divinity	2.55	.55	.81	11
Anger and Expansive Behavior	2.77	.72	.77	9
Self-Aggrandizement	2.82	.66	.71	10
Feeling Connectedness with Allah	3.11	.55	.81	12
Meanness-Generosity	3.44	.66	.71	8
Tolerance-Intolerance	2.99	.33	.82	7
Islamic Practices	2.92	.44	.72	4

Note. M= Mean, SD= Standard Deviation, α = Reliability coefficient

Reliability analysis was conducted to see the reliabilities of subscales of HSE Management Standards Indicator tool for measurement of occupational stress, subscales of work-family conflict self-efficacy scale and subscales of Multidimensional Measure of Islamic Spirituality. All subscales had acceptable levels of reliability as shown above.

Table 3: Intercorrelations for Subscales of HSE Management Standards Indicator, Multidimensional Measure of Islamic Spirituality and Work Family Conflict Self-Efficacy Scale

Variables	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
1. HSE-Demand	—	.46**	.39*	.50*	.54*	.58*	.68*	-.74**	.68**	.45**	-.43**	.45**	-.22**	.54**	.53**	.58**	-.22**
2. HSE-Control		—	.11*	.34*	.20*	.10	.15*	-.43**	-.45**	.22**	-.50**	.54**	-.58**	.48**	.43**	.58**	-.33**
3. HSE-Manager's Support			—	.27*	.00	.47*	.47*	-.20**	.20**	-.11*	-.52**	.44**	.58**	.35**	.37**	.23**	.27**
4. HSE_PeerSupport				—	.12*	.56*	.32*	-.36	-.41	-.07	-.35**	.37**	.10	.15**	-.43**	.33**	.44**
5. HSE_Relations					—	.15*	.39*	-.52	-.46	-.34**	.20**	.10	-.17**	-.19**	.44**	.34**	.44**
6. HSE_Role						—	.64*	-.35	-.37	-.18**	.54**	.53**	.58**	.22**	.37**	.18**	.33**
7. HSE_Change							—	-.49	-.42	.37**	.48**	.43**	.58**	.33**	.33**	.27**	.10**
8. Work Family Conflict								—	.66	-.74**	.35**	.37**	.23**	.27**	.20**	.22**	-.17**
9. Family to Work Conflict									—	-.31*	.32**	.54**	.53**	.58**	.22**	.54**	.48**
10. Discipline										—	.44**	.48**	.42**	.58**	.33**	.32**	.43**
11. Quest-Search-Divinity											—	.25**	.37**	.33**	.27**	.33**	.23**
12. Anger and Expansive												—	.44**	.49**	.31**	.22**	.33**
13. Self-Aggrandizement													—	.59**	.29**	.43**	.46**
14. Feeling Connectedness with Allah														—	.21**	.47**	.22**
15. Meanness-Generosity															—	.29**	.67**
16. Tolerance-Intolerance																—	.33*
17. Islamic Practices																	—

Note. **p<.01, *p<.05

Table 3 shows the correlation matrix among the subscales HSE Management Standards Indicator, Multidimensional Measure of Islamic Spirituality and Work Family Conflict Self-Efficacy Scale. Results showed that HSE demand subscale showed a significant positive association ($r=.46, p<.01$), with HSE-control subscale. Moreover, HSE demand had a significant positive association with HSE manager's support subscale ($r=.39, p<.01$), with peer support ($r=.50, p<.01$), with HSE relations subscales ($r=.54, p<.01$), with HSE role subscale ($r=.58, p<.01$) and with HSE change subscale ($r=.68, p<.01$). Moreover, HSE subscales measuring occupational stress had significant negative associations with work family conflict. Specifically, HSE demand had a significant negative association with work family conflict ($r=-.74, p<.01$), with family to work conflict ($r=-.68, p<.01$). Moreover, HSE subscales which measure occupational stress had significant negative associations with the subscales of multidimensional measure of Islamic spirituality.

The table 3 also shows that all HSE subscales measuring occupational stress had significant positive associations with one another but significant negative associations with family to work conflict work to family conflict and with the subscales of Multidimensional measure of Islamic spirituality. It was also found that that work family conflict and family to work conflict were negatively and significantly associated with the subscales of Islamic spirituality. This shows that when scores on Islamic spirituality increase, it leads to a decline in scores on work family conflict and family to work conflict.

Table 4: Regression to Assess the Predictors of Work to Family Conflict

Variable	Model 1		
	B	β	SE
Constant	-1.58		6.55
HSE-Demand	-.35*	-.55*	.18
HSE-Control	-.45*	-.22*	.18
HSE-Manager-Sup	-.28	-.26	.27
HSE-Peer Support	-.05	-.07	.32
HSE-Role	-.07	-.06	.35

HSE-Change	-.05	-.21	.20
R ²	.27		
ΔR^2	.23		

Step 1: F (7, 169) = 8.59, p < .05

Table 4 indicates the level of HSE subscales including demand, control, manager's support, peer support, relations, role and change. The results of regression indicate the predictors explained 27 % of the variance ($R^2 = .27, F (1, 169) = 8.59, p < .05$). It was found that HSE control subscale significantly predicted work to family conflict ($B = -.35, p < .05$) so did HSE control subscale ($B = -.45, p < .05$). However other subscales did not have any role in the prediction of work to family conflict.

Table 5: Regression to Assess the Predictors of Family to Work Conflict

Variable	Model 1		
	B	β	SE
Constant	-1.58		6.76
HSE-Demand	-.37*	-.55*	.21
HSE-Control	-.44*	-.22*	.16
HSE-Manager-Sup	-.22*	-.24*	.15
HSE-Peer Support	-.09	-.07	.18
HSE-Role	-.02	-.06	.09
HSE-Change	-.04	-.21	.11
R ²	.20		
ΔR^2	.16		

Step 1: F (7, 169) = 5.77, p < .05

Table 5 indicates the level of HSE subscales including demand, control, manager's support, peer support, relations, role and change. The results of regression indicate the predictors explained 20 % of the variance ($R^2 = .20, F (1, 169) = 5.77, p < .05$). It was found that HSE control subscale significantly predicted family to work conflict ($B = -.37, p < .05$) so did HSE control subscale ($B = -.44, p < .05$) and HSE manager's support subscale ($B = -.22, p < .05$). However other subscales did not have any role in the prediction of family to work conflict.

Table 6: Regression to Assess the Predictors of Work to Family Conflict

Variable	Model 1		
	B	SE	β
Constant	8.22	7.81	
Self-Discipline	-1.44*	.07	-.13*
Quest-Search-Divinity	.05	.12	.00
Anger-Expansive	-.76*	.16	-.39*
Self-Aggrandizement	-.01	.01	-.01
Connectedness Allah	-.17*	.11	-.18*
Meanness-Generosity	-.61*	.19	-.55*
Islamic Practices	-.33	.22	-.11
R ²	.31		
ΔR ²	.27		

Step 1: F (8, 161) = 8.76, p < .05

Table 6 indicates the level of Multidimensional Islamic Spirituality subscales including self-discipline, anger-expansive, connectedness with Allah and Meanness-Generosity had a significant role in prediction of work to family conflict. The results indicate the predictors explained 31 % of the variance (R² = .31, F (8, 161) = 8.76, p < .05). It was found that self-discipline subscales significantly predicted family to work conflict (B = -1.44, p < .05) so did Anger-Expansive subscale (B = -.76, p < .05), Connectedness with Allah (B = -.17, p < .05) and Meanness-Generosity (B = -.61, p < .05) However other subscales did not have any role in the prediction of work to family conflict.

Table 7: Regression to Assess the Predictors of Family to Work Conflict

Variable	Model 1		
	B	SE	β
Constant	8.41	8.73	
Self-Discipline	-.06	.07	-.13*
Quest-Search-Divinity	-.05	.12	.00
Anger-Expansive	-.72*	.18	-.35*
Self-Aggrandizement	-.01	.01	-.01
Connectedness Allah	-.61*	.07	-.51*
Meanness-Generosity	-.55*	.02	-.32*
Islamic Practices	-2.3	.09	-.28
R ²	.24		
ΔR ²	.20		

Step 1: F (8, 161) = 6.23, p < .05

Table 7 indicates the level of Multidimensional Islamic Spirituality subscales including self-discipline, anger-expansive, connectedness with Allah and Meanness-Generosity had a significant role in prediction of family to work conflict. The results indicate the predictors explained 31 % of the variance (R² = .24, F (8, 161) = 6.23, p < .05). It was found that anger-expansive subscale significantly predicted family to work conflict (B = -.72, p < .05) so did Connectedness with Allah (B = -.61, p < .05) and Meanness-Generosity (B = -.55, p < .05). However other subscales did not have any role in the prediction of family to work conflict.

Table 8: Conditional Indirect Effects at specific levels of the moderator when treating Spirituality as the Moderator

Moderator: Spirituality	B	SE	p	95 % CI	
				UL	LL
High	-.07	.01	.000	-.0174	-.0556
Mean	-.04	.07	.000	-.0677	-.0307
Low	-.01	.08	.000	-.0231	-.0014

Moderation analysis was performed using Bootstrapping method by Preacher and Hayes (2008). It established whether an indirect effect occurred from occupational to work to family conflict. Table 8 provides the details of moderation analysis with details about the conditional indirect effects. Results showed that spirituality significantly moderated the association between occupational stress and work to family conflict and that this moderating effect was conditional on the levels of the moderator, specifically with high spirituality (B = -.07, p < .05), moderate spirituality (B = -.04, p < .05) and low spirituality (B = -.01, p < .05). Thus, it is evident that participants with high spirituality were able to manage their occupational stress and work to family conflict

more effectively in comparison to those with moderate and lower levels of spirituality.

Table 9: Conditional Indirect Effects at specific levels of the moderator when treating Spirituality as the Moderator

Moderator: Spirituality	B	SE	p	95 % CI	
				UL	LL
High	-.09	.01	.000	-.016	-.12
Mean	-.04	.02	.000	-.06	-.05
Low	-.02	.06	.000	-.03	-.04

Moderation analysis was performed using Bootstrapping method by Preacher and Hayes (2008). It established whether an indirect effect occurred from occupational to family to work conflict. Table 9 provides the details of moderation analysis with details about the conditional indirect effects. Results showed that spirituality significantly moderated the association between occupational stress and family to work conflict and that this moderating effect was conditional on the levels of the moderator, specifically with high spirituality (B = -.09, p < .05), moderate spirituality (B = -.04, p < .05) and low spirituality (B = -.02, p < .05). Thus, it is evident that participants with high spirituality were able to manage their occupational stress and family to work conflict more effectively in comparison to those with moderate and lower levels of spirituality.

DISCUSSION

The purpose of the present study was to assess the moderating role of spirituality in the association between occupational stress and work family conflict. The results of the present study have provided numerous insights and findings on this association. Moreover, the findings have provided insights in terms of how promoting spirituality can help rescue responders engaged with COVID-19 emergencies.

First, it was hypothesized that there would be a significant association among occupational stress, spirituality and work family conflict among the COVID-19 rescue responders. The results of the present research have provided a confirmation of this hypothesis (see table 3). The findings have shown that HSE subscales which measure occupational stress had significant negative associations with the subscales of multidimensional measure of Islamic spirituality. This means that high scores on the various subscales of HSE designed to measure occupational stress were associated with lower scores on spirituality.

There is also extensive research evidence to provide support for these associations. Barrett (2020) reported that promoting spirituality among healthcare and frontline workers dealing with COVID-19 emergencies can significantly reduce their occupational stress. Moreover, it empowers them to be able to deal with their personal and professional conflicts in a more effective manner. Similarly, Ibrahim et al. (2020) also found that promoting spirituality in the workplace for healthcare workers engaged in the management of the corona virus pandemic can reduce their occupational stress and can further promote their wellbeing. Kuamarsamy (2016) also reported that individuals who score high on spiritual intelligence exhibit lower work family conflict, better job engagement and better stress management.

Secondly, it was hypothesized that Occupational stress would be significantly predicting work to family conflict and family to work conflict among the COVID-19 rescue responders. The results of the present research have provided a confirmation of this hypothesis (see table 6). It was found that HSE control subscale significantly predicted family to work conflict so did HSE control subscale and HSE manager's support subscale. However other subscales did not have any role in the prediction of family to work conflict. This means that high scores on the various subscales of HSE designed to measure occupational stress were associated with higher scores on work to family conflict.

There is also extensive research evidence to provide support for these associations. Nawaz Ahmad et al., (2016) concluded that

Occupational stress in all its forms and terms negatively affected the work life balance among employees. Occupational stress of workplace also affected work life balance and increased work family conflict among employees. Similarly, Rehman et al., (2012) concluded that work family conflict was affected by occupational stress in faculty members of Pakistani universities. Other researches also reported that increase in occupational stress resulted in increase in work family conflict.

Thirdly, it was hypothesized that Spirituality would significantly moderate the relationship between occupational stress and work family conflict and family to work conflict among the COVID-19 rescue responders. The results of the present research have provided a confirmation of this hypothesis (see table 8). Results showed that spirituality significantly moderated the association between occupational stress and work to family conflict and that this moderating effect was conditional on the levels of the moderator, specifically with high spirituality, moderate spirituality and low spirituality. Thus, it is evident that participants with high spirituality were able to manage their occupational stress and work to family conflict more effectively in comparison to those with moderate and lower levels of spirituality. Results in Results of Table 9 also showed that spirituality significantly moderated the association between occupational stress and family to work conflict and that this moderating effect was conditional on the levels of the moderator, specifically with high spirituality, moderate spirituality and low spirituality (See table 9). Thus, it is evident that participants with high spirituality were able to manage their occupational stress and family to work conflict more effectively in comparison to those with moderate and lower levels of spirituality.

There is also extensive research evidence to provide support for these associations. Jamal et al., (2017) concluded that spirituality was in negative relationship with job stress and in positive relationship with work life balance. They further recommended that spirituality could be utilized as a coping strategy to reduce occupational stress in employees of Media industry. Bhavnagar (2020) concluded that it was important to focus on the spiritual growth and competence of the management students. Spiritual growth and competence of health care professionals must be focused in the current era. Individuals with more spirituality were able to cope up with occupational stress far more easily than those individuals who were less spiritual.

Meitasaria et al., (2018) indicated that workplace spirituality reduces the influence of role conflict and role ambiguity on auditor's job satisfaction. Bell (2010) recommended that elements of stress management must be incorporated into human resource management programs for employees to improve their health and well being. Integration of stress management and spirituality at workplace by human resource departments was also recommended by the researcher to promote work life balance for employees.

CONCLUSION

The occupational stress typically depends on stressors regarding work nature in any profession and huge variation may found in different occupations. Stressors in emergency responders profession considered unique comparatively therefore, it is viewed as highly stressful occupation in world. Several consequences may emerge due to high level of stress from which work family conflict considered one of them. Work family conflict classically related with stress at work instead of other types but working atmosphere and cultural responsibilities on ground may be considered to enhance work family conflict level among COVID-19 rescue responders. Current research model verifies that occupational stress caused to produce work family conflict among COVID-19 rescue responders but spirituality enables to cope with stress and reduce the work family conflict. Therefore, spirituality may lead towards lessened work family conflict while occupational stress found higher in COVID-19 rescue responders occupation. The effects of demographics like education, monthly income, age,

marital status etc. are not significant. Limited sample size may produce difference in stress, spirituality, and work family conflict for different demographical characteristics.

Limitations and Implications: Several limitations found during conduct of the current research. Firstly, the findings of research are limited to the sample of COVID-19 rescue responders that was selected from 36 districts i.e. 5 responders from each district. The number of sampled participants was limited. Therefore, the generalizability of the results can be questioned. This research failed to incorporate all aspects of spirituality while spirituality seen as multidimensional variable with various aspects. Sample may be selected through random sampling technique instead of purposive sampling technique used in this study to provide equal opportunity for all districts COVID-19 rescue responders which may offer better understanding of the current study model. Large sample size may provide more diversified results and provide more clarity on studied variables. Longitudinal research design may provide better understanding about stresses which particularly caused work family conflict among COVID-19 rescue responders. Psychological, physical, and cultural elements of spirituality may be explored in future studies in population of COVID-19 rescue responders and other stressful occupations to launch and maintain standards for better prediction of spirituality in stressful occupations. Other designation of Rescue 11222 may also be included in further researches to compare the level of stress and work family conflict among COVID-19 rescue responders and other emergency responders because most of operational designation like; paramedics of ambulance, rescue technician and managerial staff also respond to traumatic and stressful situations like Road Traffic accidents, building collapses and fire cases. The tool used in current research to measure occupational stress is designed to measure general work-related stress. The stressors for studied population found unique like; COVID-19 related stress, fear of contamination and death from COVID-19 etc. There is no particular tool found to measure the occupational stress specifically for the population of COVID-19 rescue responders and emergency responders while literature revealed emergency responders as unique and highly stressful occupation. Therefore, indigenous tool to measure the occupational stress among emergency responders and COVID-19 responders shall be helpful for further study. The current research had various implications. Firstly, the top management and administrative authorities of Punjab Emergency Service Department may frame their rules to control the level of occupational stress and work family conflict to retain employees for long duration. Industrial and Organizational (IO) psychologists/researchers may plan interventions to enhance level of spirituality to encourage the healthy behavior of Rescue Responders and their better adaptation in stressful conditions.

Conflict of interest: The authors have no conflicts of interest to declare.

Ethical approval: The study was approved by the Departmental Board of Studies and Ethics Review Board of University of Lahore.

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