**RESEARCH ARTICLE**                                                       **OPEN ACCESS**

# INVESTIGATING THE IMPACT OF SPIRITUAITY ON ORGANIZATIONAL COMMUNICATION CONFLICT AND JOB STRESS

## Sanjeebani Majumdar

M.Sc in Applied Psychology, Department of Psychology, Sister Nivedita University

## ARTICLE INFO

## ABSTRACT

Spirituality, often characterized by a sense of connection to something greater than oneself and involving elements of personal growth, purpose and well-being, has been increasingly recognized for its potential impact on various aspects of organizational behaviour. This study investigated the impact of spirituality on organizational communication conflicts and job stress. It aimed to determine whether individuals scoring high on the Spiritual Well-Being (SWB) scale are more effective at resolving organizational communication conflicts and handling job stress compared to those scoring low on SWB. The sample consisted of 106 employees from public and private sectors. The Spiritual Well-Being Scale (SWBS), Organizational Communication Conflict Instrument (OCCI) and Job Stress Scale (JSS) were administered. Independent samples t-tests revealed a significant mean difference between the high and moderate SWB groups in resolving organizational communication conflicts ($t = 1.97$, $p < 0.05$) and handling job stress ($t = -2.53$, $p < 0.01$). The high SWB group reported significantly lower levels of organizational communication conflicts and job stress compared to the moderate SWB group. The findings reveal the estimated benefits of spirituality in enhancing an individual's effectiveness in handling organizational challenges, such as communication conflicts and job stress.

# INTRODUCTION

**Spirituality:** Spirituality is the general concept of believing in a distinction significantly greater than oneself (Ernstmeyer and Christman, 2021). It seeks to address questions about life's meaning, interpersonal connections, universal truths and other mysteries surrounding human existence. For each person, the concept of spirituality has a different meaning. As diverse as the people who practice them are the various spiritual beliefs and customs (Westera,2016). According to Kees Waaijman, the traditional understanding of spirituality is a transformational process that "seeks to recover the original shape of man, the image of God"(Houtman & Aupers, 2007).

**Spirituality vs Religion:** Many people turn to spirituality, which includes faith based religious practices and a holistic belief in a global community, for solace and stress relief. The concept of spirituality is one that is frequently disputed and misinterpreted. Many people bring preconceived notions about the influence of religion to conversations about spirituality as they mistake spirituality for religion. It is possible to be "spiritual" without necessarily belonging to a formal religious community, despite the fact that all religions emphasize the importance of spirituality as a component of faith. Religion is a particular set of structured practices and beliefs that are typically practiced by a community or group (Stibich,2022). Having a sense of calm and purpose is the focus of spirituality, which is more of an individual practice. It also has to do with the way one forms opinions about the purpose of life and interpersonal relationships (Scott,2024). Envisioning a football game could potentially aid in comprehending the correlation between spirituality and religion. Similar to the way religion might lead us to discover our spirituality, the game's rules, officials, other players and field markings all serve as guides for us while we play. Similar to spirituality in life, kicking the ball around a park can bring us joy and fulfillment without requiring us to follow all the rules and regulations of a field game. It also captures the spirit of the game. Although people can identify as any mix of religious and spiritual, being religious does not equate to being spiritual and the other way around. In this a lot of people turning to spirituality is a wonderful way to find comfort and tranquility in their lives. It can frequently be combined with other forms of exercise like yoga, which ultimately concentrate on reducing stress and releasing emotions.

**Uses of Spirituality:** Developing perspective and realizing that there is more to life than the mundane things we do on a daily basis are two other important uses for spirituality (Capp, 2024). By fostering a sense of connection to a higher purpose, spirituality encourages individuals to look beyond the immediate and transient aspects of

their daily routines. This broader perspective can lead to greater personal fulfillment and a sense of meaning that transcends materialistic pursuits. Spirituality has the power to free individuals from reliance on material possessions, shifting their focus towards more enduring and profound sources of satisfaction. This shift can imbue life with a deeper sense of purpose and motivation, driving individuals to pursue goals that align with their inner values and beliefs. Moreover, spirituality provides a framework for coping with change and uncertainty. By offering a sense of stability and continuity, spiritual practices and beliefs can help individuals navigate the complexities and unpredictability of life. In times of organizational change or personal upheaval, spirituality can serve as an anchor, providing comfort and guidance. This aspect of spirituality is particularly valuable in the workplace, where change is often constant and stress levels can be high. People who engage with their spiritual side may find it easier to adapt to new situations, maintain their composure, and remain resilient in the face of adversity.

**Types of Spirituality**

**There are five distinct spiritual traditions (Das,2024).**

- Mysterical Spirituality: The core of mystic spirituality is the desire to transcend time, space, the senses and the material world. This method emphasizes interpersonal connections and a sense of oneness with everything.
- Authoritarian Spirituality: One particularly potent type of spirituality that is centered on the need for boundaries and regulations is authoritarian spirituality. Particular religious practices are particularly conducive to this kind of spirituality.
- Intellectual Spirituality: The goal of intellectual spirituality is to increase knowledge and comprehension of spirituality by studying spiritual theories and historical perspectives. The study of religion, or theology, employs this methodology.
- Service Spirituality: A prevalent kind of spirituality in many religious traditions is service spirituality. Serving others as a means of spiritual expression is the main tenet of this.
- Social Spirituality: Individuals who feel a spiritual connection when with other people frequently engage in social spirituality. It is commonly believed that social support is a crucial element of spirituality in general.

**How to improve Spiritual Well-being?:** The spiritual dimension of wellness is highly personal and integral to achieving overall balance in life. People seek meaning and purpose and when these are realized, it brings harmony to their lives and positively impacts those around them. Improving spiritual wellness involves exploring one's values, beliefs and purpose. Techniques to enhance spiritual wellness include reflecting on one's spiritual core by asking deep, introspective questions, seeking deeper meanings in life to gain control over one's destiny, expressing thoughts through writing to maintain mental clarity, practicing yoga to reduce physical and emotional stress, traveling to find peace and reflection, adopting a positive mindset to foster relaxation and setting aside time for daily meditation to connect with oneself. By incorporating these practices, individuals can enhance their spiritual well-being and achieve a more fulfilling, balanced life (Geary, 2014).

**Communication and its Elements:** Participating in a conversation or dialogue and exchanging ideas and thoughts are means of interaction. The process of giving, receiving or exchanging concepts, signals or messages through appropriate media allows people, individually or in groups, to persuade, inquire for, provide or express information or feelings is called communication. According to Koontz and 0′ Donnell communication is defined as: "A two-way activity. There is a communicator and the receiver of communication. Exchange implies reception and response from the receiver to ideas, emotions and

opinions of communicator." An organization's ability to function and stay healthy depends on its ability to communicate. People can share ideas, facts, information and feelings on a platform and in a space created by a clear communication process. It enhances information coordination and dependability. Communication involves several interconnected elements, which includes the sender encoding a message, the receiver interpreting and responding to the message, decoding the message and feedback. The sender encodes the message, which can be spoken words, written text or non-verbal cues, to convey information or share an idea. The message, the actual content being communicated, is carefully crafted to ensure clarity and coherence. The channel, the medium used to transmit the message, depends on factors like the message's nature, target audience and desired reach. The receiver's comprehension and response provide valuable feedback for the sender, enabling them to refine future communication.

**Organizational Communication:** Organizational Communication refers to the various channels and modes of communication that are utilized by corporations, non-profits, governmental bodies and other entities. Both internal and external communication is a part of it. The field of organizational communication is a branch of communication studies that focuses on communication that occurs within an organization through various channels. The employees involved in the communication collaborate to achieve a shared set of objectives. Mumby and Stohl (1996) defined Organizational Communication as "the substance of organizing in the sense that through discursive practices organization members engage in the construction of a complex and diverse system of meanings".

**Purposes of Organizational Communication:** Communication in an organization serves four purposes: Control, Motivation, Information and Emotional Expression. Control involves rules and processes that employees must follow to maintain order and equity within the system. Motivation involves goals, feedback, and reinforcement to improve performance and stimulate motivation. Information keeps employees informed about goals, industry information, preferred processes and new developments. This information can be formal or informal and can be shared through meetings, news or centralized systems. Emotional Expression involves employees expressing themselves, airing grievances and socially interacting. Some of the most obvious communication barriers are those caused by physical characteristics, psychological problems, emotional problems and language barriers.

**Types of Organizational Communication:** Organizational communication can be divided into five main types: downward, upward, lateral, small group network and grapevine (Eads,2023). Downward communication involves information flowing from executives to employees, requiring explanations to increase understanding and commitment. Upward communication, on the other hand, flows from the bottom up, allowing employees to share their feelings and ideas with managers. Lateral communication occurs horizontally between team members or employees working on projects collectively, encouraging coordination. Small group networks can be categorized into chain, wheel, or all-channel structures, with a leader at the top, each member communicating directly with the leader and all channel structures where members communicate freely. Grapevine, or word of mouth communication, is an informal method that allows employees to satisfy social needs and fosters friendships, but can also lead to rumours and gossip and create outgroups.

**Barriers:** Anything that prevents a message from being sent or received clearly is considered a communication barrier (Oakley,2016). Effective communication can be hampered by both psychological problems and language barriers. Physical barriers can make communication more challenging, while emotional barriers can complicate it. Perception of the world is influenced by perceptual barriers and communication can be impacted by cultural differences.

Communication can also be impacted by gender disparities. Interpersonal barriers pertain to the rapport between the communicator and the recipient, while technological barriers can pose difficulties. Aside from this, a number of other barriers may hamper organizational communication such as inadequately defined organizational structures, unclear messages, background noise, semantic barriers, physical barriers, cultural differences, information overload, lack of feedback, perception barriers, resistance to change, hierarchical barriers and personal barriers (Miskin and Dongarkar, 2022). These obstacles may cause employees to become confused, misunderstand one another and communicate incorrectly. Proactive steps like encouraging open feedback, offering cross cultural training, establishing transparent communication channels, leveraging technological advances and promoting transparency can be taken to address these problems (Radley,2022). Furthermore, promoting an inclusive and encouraging corporate culture can aid in reducing these obstacles (Wong,2024).

**Conflict:** A conflict is a strong disagreement that leads to an argument that is frequently heated between individuals or groups (Whyte,2016). Disagreement between concepts, sentiments and so forth is the force that keeps people from agreeing.

**Organizational Conflict:** Organizational conflict is described by James D. Thompson as hostile conduct between workers as a result of contrasting opinions, skills and ways of thinking. It can be caused by struggle, incompatible goals and interdependence and can be mild or severe. Positive change can result from successful conflict resolution, encouraging critical thinking, greater cohesion, rivalry and growth.

**Stages:** There are five stages to the conflict process or the mechanism through which conflict emerges. Those stages are potential opposition or incompatibility, cognition and personalization, intentions, behaviour and outcomes (Mathieu et.al,2016). The stages of conflict begin with potential opposition or incompatibility where conditions such as communication barriers, differing values or resource scarcity create the groundwork for conflict. This is followed by cognition and personalization, where the potential conflict becomes real as parties recognize and emotionally respond to the disagreement. Next is the intentions stage, where individuals decide how to approach the conflict, choosing strategies like competing, collaborating, compromising, avoiding or accommodating. The behaviour stage involves the actual actions taken, which can range from passive resistance to active confrontation, making the conflict visible. Finally, the outcomes stage looks at the results of the conflict, which can be functional, leading to improved performance and relationships or dysfunctional, causing reduced cohesion and increased tension.

**Causes:** Conflict occurs when conditions allow it to arise, often due to issues with communication, structure, or personal variables. Communication issues can result from misunderstandings or unclear goals, while structure can lead to conflicts if a group's members disagree on tasks or if a co-worker's actions conflict with the team's goals (Mohamed,2017). Personal variables, such as untrustworthiness or unkindness, can also cause conflict if two people don't care for each other, making it crucial to address these issues to prevent potential conflicts. Conflict personalization occurs when parties interpret it based on their values, beliefs and perspectives, transcending opposition or incompatibility and involving cognitive processing and emotional reactions (Hoogenboom et. al,2023). A key component of conflict resolution is determining the intentions of others. When one party misinterprets the intentions of the other, this can frequently result in an increase in conflict. Conflict manifests itself through behaviour, which includes statements, actions and responses from all parties. It is a dynamic process of interaction, with intensity falling along a conflict-oriented continuum. Low intensity may indicate a minor misunderstanding, while high intensity may indicate an effort to harm or destroy the other party.

**Outcomes:** Conflict can lead to functional or dysfunctional outcomes (Rahim,2017). Functional outcomes are constructive, preventing groupthink and allowing for alternative perspectives. Disruptive outcomes, on the other hand, are more common and can lead to

discontent, severing ties and ultimately causing the group's dissolution. Disadvantaged organizations often face their ultimate fall due to dysfunctional conflict, as people with differing opinions cannot make good decisions (Omisore and Abiodun,2014).

**Resolution of Conflicts:** People differ in their methods to resolve conflicts. There are five typical approaches to managing disagreements. Most organizations use one of five conflict resolution styles. These include Avoiding Style, Accommodating Style, Competing Style, Compromising Style and Collaborating Style (Herrity,2023). One who practices avoidance style conflict resolution shows little regard for both their relationship with the other party and their ultimate goal. One side that prioritizes the needs of the other over the significance of the goal is practicing accommodating conflict resolution. One party pursuing their own objectives and goals while showing no consideration for the other party in the conflict essentially characterizes the competing style of conflict resolution. A reasonable middle ground where all parties can be satisfied is the main focus of the compromising style of conflict management, which exhibits reasonable concern for others and moderate concern for the ultimate goal. Ultimately the collaborating style is characterized by a strong emphasis on both achieving one's own goals and maintaining relationships. Collaborative people try to address conflicts bravely, examine them objectively and communicate honestly with all sides. They search for the best resolution which is the one that benefits all sides of the conflict. The main competencies needed for conflict resolution are open communication, fairness which includes impartiality in reasoning and listening, awareness of nonverbal cues such as body language and others and empathy that involves understanding the experiences of others and can be a useful tool for handling conflict resolution.

**Stress:** Stress is the body's reaction to an outside force (Ayers et. al,2022). It can be brought on by a variety of circumstances or life events. It is frequently brought on by novel or unexpected experiences that put our sense of self in jeopardy or by situations over which we feel powerless to act. According to World Health Organization (WHO), Stress can be defined as "A state of worry or mental tension caused by a difficult situation. Stress is a natural human response that prompts us to address challenges and threats in our lives. Everyone experiences stress to some degree. The way we respond to stress, however, makes a big difference to our overall wellbeing." Not every form of stress is detrimental or even negative (Scott,2024).

**Forms of Stress:** There are various forms of stress that we could encounter in our lives. Acute stress is the most common kind of stress we experience in daily life which is a very brief form of stress that can be either positive or more upsetting. Chronic stress which is characterized as stress that feels unending and unavoidable, such as the stress of a difficult marriage or a very demanding job. Traumatic events and childhood trauma can also cause chronic stress (APA,2020). Episodic Acute stress which is the acute stress that appears to be rampant and ingrained in daily life, causing constant distress. Eustress is the type of stress which is thrilling and enjoyable. It's referred to as a healthy kind of stress that helps maintain one's stamina levels. It is linked to highs in adrenaline, like those experienced when skiing or racing to a time limit (Lindberg,2019).

**Job Stress:** When people are faced with demands and pressures at work that are out of line with their skills and knowledge and put their capacity for adjustment to the test, they may encounter with job stress. Stress can arise in a variety of work environments, but it frequently gets bigger when employees believe they have little control over work procedures and little support from managers and peers (WHO,2020). According to The National Institute for Occupational Safety and Health (NIOSH), Job stress is defined as "The harmful physical and emotional responses that occur when the requirements of the job do not match the capabilities, resources, or needs of the worker. Job stress can lead to poor health and even injury." Everybody who has ever worked has occasionally experienced the strain of stress at work. Even if it cherishes our work, there may be

stressful aspects to any job. One might feel under pressure to complete a difficult task on time or to meet a deadline in the near future. However, chronic work stress can be debilitating and detrimental to one's physical and mental wellbeing. Stress triggers the fight or flight response, preparing the body for defensive action. This response, pre-programmed, sharpens senses, pulse, respiration, and tenses muscles. Unresolved stress increases wear and tear on biological systems, leading to fatigue or damage, compromised repair and defense abilities and increased risk of injury or disease.

**Causes:** Job stress can be caused by various factors, including workload control, high demands, responsibilities, fear of redundancy, poor management, difficult relationships, bullying, harassment and workplace discrimination, which varies by individual (Bhui et. al,2016). Stress in the workplace can lead to changes in work patterns due to influenced thoughts and feelings. These changes can hinder productivity and negatively impact work quality.

**Burnout:** Burnout, a state of exhaustion caused by constant pressure, can lead to emotional changes, decreased self-confidence and intense reactions, with stress-related hazards at work categorized into work content and work context (Karick et. al,2011). Work content encompasses job duties, workload and work pace, while work context encompasses career development, pay and worklife balance. Work content can be monotonous, under-stimulation, unclear, conflicting or lack support. Burnout and stress at work can have severe adverse effects on people's and the organization's health. Prolonged stress can lead to physical health problems as well as mental health problems like anxiety and depression. Relationship problems, a rise in absenteeism and a decline in productivity can all result from burnout. Additionally, it can result in lower employee engagement and more employee turnover, which harms an organization's reputation. Organizational financial costs encompass reduced revenue, escalated healthcare expenses and unfavourable public image.

**Stress Management and its Techniques:** Proactive steps are necessary to address these problems, including promoting work-life balance, offering resources, stress management programs, creating a positive workplace culture and encouraging candid conversation about mental health concerns. In addition to helping individuals, addressing these problems promotes the long-term viability of the organization (Brassey et. al,2022). Techniques required for the management of job stress are relaxation strategies, problem-solving, mindfulness and reappraising negative thoughts (LeBlanc and Marques,2019). Relaxation counters the fight-or-flight response, while problemsolving involves specific steps to tackle challenges. Mindfulness helps break harmful habits, such as ruminating about the past or worrying about the future. Reappraising negative thoughts helps reduce negative emotions and doubts in response to stressors. These skills can be practiced through guided meditation, mindful walking and classes. Mindfulness practices such as mindful eating, mindful walking, deep breathing can also help reduce symptoms of depression and anxiety (Robbins et. al,2014). Unplugging from work when off duty and spending time with family and friends aids to maintain a work-life balance (Chen et. al,2024). Making daily to-do lists and allocating bigger tasks into smaller ones helps employees to remain organized (Sawhney,2023). Seeking appropriate counselling or psychotherapy to reduce and eliminate job stress can be facilitated by consulting with a professional psychological counsellor or psychotherapist when feeling overwhelmed by personal or workrelated situations.

# REVIEW OF LITERATURE

Spirituality is a powerful coping mechanism that offers solace and guidance in navigating life's complexities. It cultivates inner peace, transcends material concerns, and fosters an openness of heart and mind. It facilitates deeper connections, understanding, and communication. Embracing spirituality leads to equanimity, introspection, and resilience. It empowers individuals to find strength within, cultivate acceptance and navigate life's tapestry with wisdom, resilience and commitment to personal and collective wellbeing. Spiritual wellbeing significantly impacts organizational communication and job stress management. It enhances emotional intelligence, promotes empathy and fosters mutual understanding, fostering open dialogue and common ground. It also instills resilience, inner peace and acceptance, preventing impulsive reactions to workplace challenges. Spiritual practices like meditation, mindfulness and contemplation help individuals approach situations with a fresh mindset and a sense of purpose. This perspective helps alleviate job stress by providing a broader context for challenges. By cultivating spiritual well-being, individuals can navigate conflicts more effectively, leading to healthier workplace relationships, enhanced collaboration and a commitment to personal and professional growth, ultimately contributing to a more productive organizational culture. The overwhelming influence of workplace spirituality, work-family conflict, loneliness at work, and intention to stay among women employees in Indonesia's manufacturing industry was noted by Febriani et al. (2023) in their paper, "The Impact Of Workplace Spirituality, Work-Family Conflict And Loneliness In Work On Intention To Stay: Case Study On Women Employees In Indonesia". The findings indicated that while workplace spirituality had a detrimental impact on loneliness and workfamily conflict, it positively and significantly impacted the intention to stay. Workplace spirituality had a large and favourable impact on loneliness at work, but it was unable to moderate the effect of work-family conflict on the intention to stay. Carlo et al. (2020) in their paper titled "Employee burnout and positive dimensions of wellbeing: A latent workplace spirituality profile analysis" explored the role of workplace spirituality in organizational settings. The first study found that workplace spirituality mediates the impact of supervisor integrity on employee burnout, while the second study found that higher levels of resilience, positive affectivity, self-efficacy and work engagement are linked with workplace spirituality.

**Spirituality:** The goal of Fink et al. (2010)'s paper, "Dimensions of Religious/Spiritual Wellbeing and their relation to Personality and Psychological Wellbeing", was to examine the connections between the Big Five personality dimensions and indicators of psychological wellbeing, such as global religiosity, hierarchy of needs, and sense of coherence, and religious/spiritual wellbeing. A significant correlation has been established between several dimensions of psychological wellbeing and personality, such as extraversion, neuroticism and openness and religious/spiritual well-being. The results of this investigation provide credence to the notion that religiosity and spirituality have a healthful purpose. Furthermore, this research offers proof that spirituality and religion could be significant facets of a person's personality.

In their work "Spirituality and leadership: An empirical review of definitions, distinctions, and embedded assumptions", Dent et al. (2005) sought to define spirituality in the workplace, examine the relationship between spirituality and leadership and identify key elements and prerequisites for advancing a theory of spiritual leadership in the context of the workplace. According to research findings, the majority of scholars link spirituality and religion and the majority have either discovered or theorized a relationship between pr oductivity and spirituality. In "The Impact of Spirituality on Health", Tabei et al. (2016) sought to review the effects of spirituality on individuals wellbeing and explore the connection between spiritual belief and health. The findings showed that spirituality had a beneficial effect on people's health. Patients and their families experience less worry and anxiety when they turn to spiritual forces and they are better able to accept and manage their medical conditions. In his work "Workplace Spirituality and Employee Well-Being: An Empirical Exploration", Garg (2017) used the idea of workplace spirituality to fill in conceptual and empirical gaps. The study empirically looks at the relationship between workplace spirituality and employee commitment, job satisfaction and work-life balance satisfaction. The results show that employee dedication, job

happiness and work-life balance are significantly influenced by workplace spirituality. Jnaneswar and Sulphey (2020) conducted a study titled "A study on the relationship between workplace spirituality, mental wellbeing and mindfulness" with the goal of investigating the joint impact of workplace spirituality and mindfulness on workers mental health. The three variables have a substantial association, according to the results. Additionally, it was discovered that mindfulness and workplace spirituality were both highly important indicators of mental wellness. In their study "The role of spiritual leadership in fostering inclusive workplaces", Gotsis and Grimani (2017) sought to identify the part that spiritual leadership plays in creating inclusive and humane work environments. The findings revealed the authors conceptual model, which holds that inclusive practices based on spiritual principles will moderate the beneficial correlation between spiritual leadership and an inclusive environment. They contend that employees experiences of both uniqueness and belongingness will be reinforced by calling and membership as elements of spiritual wellness, influencing their views of inclusion and producing positive effects on several levels.

The role of workplace spirituality, empathic concern, and organizational politics in employee wellbeing was examined by Dubey et al. (2022) in their paper, "Role of Workplace Spirituality, Empathic Concern and Organizational Politics in Employee Wellbeing: A Study on Police Personnel". The relationship between workplace spirituality and employee health was thought to be mediated by empathetic care, with organizational politics serving as a moderator. According to the results, there is a favourable correlation between workplace spirituality, empathic care and employee wellness. However, there is a negative correlation between these factors and organizational politics. The findings also showed that a strong mediator between employee health and workplace spirituality is empathetic concern. In their paper "The effect of Spiritual Resources on Turnover Intention and Workplace Wellbeing in Employees: The mediation of Emotional Exhaustion and Work Engagement," Hashemi et al. (2017) sought to design and test the relationship between turn-over intention and workplace wellbeing, as well as the mediation of emotional exhaustion and work engagement, between spiritual resources, i.e., sacred calling to the work, secure attachment to God, and collaborative religious coping. Despite cultural and religious differences, the study indicated that spiritual resources have a significant impact on employee health and turnover intention, reducing emotional weariness and enhancing work engagement.

Walt and Klerk (2014) sought to ascertain the connection between workplace spirituality and a favourable attitude toward work, or job satisfaction, in their paper titled "Workplace Spirituality and Job Satisfaction." According to the research findings, job satisfaction and workplace spirituality are positively correlated. These results contribute to a deeper understanding of professional satisfaction, corporate spirituality and personal spirituality. The aim of the study "Spiritual Leadership, Workplace Spirituality and Organizational Commitment; Individual Spirituality as Moderating Variable" by Sutaguna et al. (2022) was to examine the relationship between these variables and workplace spirituality, individual spirituality, organizational commitment, and spiritual leadership. The findings showed that spiritual leadership positively correlates with workplace spirituality and that it greatly boosts corporate commitment. Workplace spirituality leads to increased organizational commitment, and personal spirituality cannot mitigate it.

**Organizational Communication Conflict:** Mahdieh (2015) sought to investigate the relationship between organizational communication, organizational conflict, and performance in his article titled "Interaction Between Communication and Organizational Conflict And Its Relationship With Performance." The institutions were chosen as the statistical population under the direction of the Ministry of Science, Research and Technology. The findings revealed a strong correlation between performance and organizational conflict, communication and harmony.

The relationship between intercultural communication sensitivity and other organizational communication factors in China branches of

multinational corporations was investigated by Hale and Mao (2014) in their paper, "Relating Intercultural Communication Sensitivity to Conflict Management Styles, Technology Use and Organizational Communication Satisfaction in Multinational Organizations in China". The findings showed that Chinese workers with greater levels of intercultural sensitivity used various communication technologies in work environments, preferred to use control and solution-oriented conflict management methods and were more satisfied with their organizational communication.

Awan and Saeed (2015) examined conflict situations, their causes, and potential solutions to enhance the working environment in an organization in their study "Conflict Management and Organizational Performance: A Case Study of Askari Bank Ltd". The main findings include the respondents opinions regarding conflict management strategies are unaffected by education. The opinions of male and female respondents regarding the causes of conflict likewise do not significantly differ from one another. Despite this, disagreement has a big impact on how well an organization performs.

In order to determine the connections between conflict management, communication, and relationships at work, Sarfo et al. (2015) wrote a paper titled "The Role of Conflict Management in Improving Relationships at Work: The Moderating Effect of Communication." The findings demonstrated a strong positive correlation between workplace communication and conflict management. The results of the research provided credence to the claim that connections and communication at work are significantly positively correlated. Additionally, the research conducted showed a strong positive correlation between connections at work and conflict management. In their work "A Study on Teacher' Perception of Organizational Communication, Conflict and Commitment in Child Care Center," Chung and Moon (2010) sought to determine the relationship between organizational communication and commitment. The findings indicated that organizational conflict was statistically significantly impacted by employee satisfaction with communication within the organization. Organizational competency was negatively correlated with organizational conflict. Following that, the relationship between organizational commitment and communication satisfaction was moderated by organizational conflict. In addition there was a moderating effect of communication satisfaction between organizational commitment and organizational conflict. Ayoko (2007) sought to expand on our understanding of the conditions in which diversity may be advantageous or disadvantageous for high-quality group processes in her paper, "Communication openness, conflict events, and reactions to conflict in culturally diverse workgroups". Low communication openness has been linked to an increase in bullying behaviours, negative responses to conflict and emotional responses to bullying, according to the findings. High levels of openness influence bullying when there are more destructive reactions and lessen destructive reactions for stronger emotional reactions. They also moderate constructive reactions to conflict. Panahi (2019) sought to assess the impact of organizational transparency on organizational conflicts through the effective organizational communication mediation in the paper, "Evaluating the Role of Organizational Transparency on Organizational Conflicts with Effective Organizational Communication Mediation (Case Study: Regional Water Organization of East Azarbaijan)". The results of the research indicated that, through facilitating organizational communication, organizational transparency can help to lower organizational conflicts. Additionally, organizational communication has an impact on lowering organizational disputes and organizational communication has a substantial impact on organizational transparency. Valitova and Besson (2021) in their paper, "Interpersonal communications at core of conflicts' escalation in organization. The interplay of interpersonal communication escalation, people's habitus and psycho-sociological processes are more important than contextual factors", aimed to develop an integrated model to analyze conflicts at work and apply it to a case study. The core of the conceptual model was constituted by the interpersonal relationships modalities using the Palo Alto school theorization. In findings, The model revealed that interpersonal

relationships are central to conflict development and are influenced by psychosociological processes like perceptions, social identity construction, group thinking and minority construction. Sociological factors and personal habits influence behavior, but not determinants.

In their study, "Interpersonal Conflicts and Communication among Medical Residents, Nurses and Technologists," Kim et. al (2006) sought to understand the nature of interactions, the scope of disputes, and the factors that lead to them between medical residents and nurses/technicians. The findings showed that nurses perceived interpersonal conflict with medical residents higher than technicians reported. Conflict causes revealed regional disparities. Zuo et. al (2017) sought to determine how communication-conflict interaction affected construction project performance in their research, "Investigating the relationship between communication-conflict interaction and project success among construction project teams." The findings indicated that while improved team communication boosted task conflict's beneficial effects, task conflict itself was positively correlated with project success. Teams' inability to communicate effectively was caused by relationship and process conflicts, which had an adverse effect on one another and the success of the project. Furthermore, the success of the project was positively correlated with formal communication and communication willingness, while informal communication had the opposite effect.

**Job Stress:** Lavassani et al.'s (2008) study, "Spirituality, Job Stress, Organizational Commitment, and Job Satisfaction Among Nurses in Tehran," set out to find out how much spirituality is experienced by nurses working in Tehrani hospitals and how these aspects relate to one another. The findings showed that nurses had low job satisfaction, moderate to excessive organizational commitment, high levels of professional stress and spirituality (spiritual care).

In the study "The association between workplace spirituality and Job Stress with occupational ethics through mediating role of job Enthusiasm among nurses in Zahedan City, 2017" by Aeyadi et al. (2017), the authors sought to understand how job stress and workplace spirituality relate to nurses' occupational ethics through the mediating role of job enthusiasm. Findings indicated that, when it comes to nurses' professional ethics, the job excitement variable acts as a mediator between workplace spirituality and occupational stress. Furthermore, a noteworthy impact on professional ethics was observed in the beneficial manner that workplace spirituality and negative occupational stress had. Lee (2010) sought to determine the association between spirituality and stress responses, such as depression, somatization, rage and job stress, among Korean employees in small enterprises in his study "Spirituality and Stress Responses in Small Industry Employees." The findings showed a substantial inverse association between spirituality and depression, occupational stress, and stress response. Age, education level, marital status, and religion all had an impact on spirituality and stress response.

Ariani (2021) looked into the relationship and the impact of stress on performance both directly and indirectly through motivation in the paper "Job stress, motivation, and job performance: direct and indirect relationship." Structural equation modeling (SEM) testing of the two models revealed that motivation had distinct effects on job stress and performance. Performance was unaffected by and unrelated to job stress. The second model demonstrated that the association between occupational stress and performance was mediated by motivation, particularly extrinsic incentive. In their article "The Effect of Job Stress and Job Motivation Toward Employee Performance in Department of Tourism and Culture Bandung," Madiawati et al. (2021) sought to ascertain the ways in which job stress and job motivation impacted employees performance at the Department of Tourism and Culture in Bandung City. This study was to investigate the effects of job stress and job motivation on employees performance at the Department of Tourism and Culture, both partially and simultaneously. The findings show that the performance of Department of Tourism and Culture Bandung City personnel is favorably and significantly impacted by both job stress and job motivation at the same time. In the study "Does Organizational and

Coworker Support Moderate Diabetes Risk and Job Stress Among Employees?" published in 2016, Wolff et al. investigated how perceived organizational and peer support affected the connection between employees' risk of type 2 diabetes and occupational stress. According to the findings, 3% of participants said they had been diagnosed with diabetes. Support from coworkers was positively correlated with support from the organization. Both had a negative correlation with stress at work. The association between job stress and diabetes risk was mitigated by organizational support, but not by colleague support. Individuals who felt their organization provided more assistance were less likely to develop diabetes than those who felt their organization provided less support.

The mediating role of job stress in the relationship between coworker support and employees turnover intentions was examined by Clercq et al. (2020) in their paper, "The stress-reducing effect of coworker support on turnover intentions: Moderation by political ineptness and despotic leadership." Other moderating factors in this process included political ineptness and despotic leadership. The study's conclusions identify stress containment as a critical mechanism by which peer support might reduce turnover intentions, and they also demonstrate how this process differs depending on leadership and personal characteristics. In their study, "Entrepreneurs as parents: the antecedents and consequence of parenting stress," Semercy and Volery (2017) sought to expand the body of empirical research on the predictors and effects of parenting stress on entrepreneurs, as well as to explain parenting stress among entrepreneurs. The findings show a clear relationship between parenting stress and family to work interference (FWI), and that social support is a powerful predictor of parenting stress. Furthermore, the association between social support and FWI is largely mediated by parenting stress.

The purpose of Jalagat's (2017) study, "Determinants of Job Stress and Its Relationship on Employee Job Performance," was to ascertain how job stress and employee performance were related. The underuse of abilities and job overload, two independent variables, showed a substantial correlation with employee performance, according to the data. In his paper "Impact Of Job Stress On Employees' Job Performance In Aavin, Coimbatore," Vijayan (2017) looked at the main sources of job stress and explained how it affects workers' job performance in Aavin, Coimbatore. The primary factors taken into account in this article are the organization's workload, job security, and shift work. The study reveals that there are significant differences in age, education, title, and income between respondents who are male and married, as well as differences in stress-related factors such job stability, workload, and shift work. However, there was no discernible difference in age or income for shift work or workload.

**Spirituality, Organizational Communication Commitment and Job Stress:** Kumar and Kumar (2014) investigated the role of workplace spirituality in moderating the relationship between occupational stress and the health of managerial personnel in India in their paper titled "Workplace spirituality as a moderator in relation between stress and health: An exploratory empirical assessment". The results show that spirituality at work mitigates the detrimental effects of stress on health. The study also discovered a favourable correlation between workplace spirituality and health and a negative correlation between stress and health. The results also demonstrate the usefulness of spirituality in the workplace for enhancing health outcomes by giving workers a positive work environment and fulfilling jobs. In their paper "The Role of Organizational Commitment in Mediating the Influence of Communication and Work Stress on the Turnover Intention in Private Hospitals in West Denpasar," Dewi and Piartrini (2021) sought to investigate and elucidate the function of organizational commitment in mediating the impact of communication and work stress on turnover intentions. The findings of this study showed that organizational commitment has a negative influence on turnover intention, work stress has a positive influence on turnover intention, communication has a positive influence on organizational commitment, work stress has a negative influence on organizational commitment, organizational commitment mediates the

influence of work stress on turnover intention and communication has a negative influence on organizational commitment.

In "The Role of Workplace Spirituality and Emotional Stability in Occupational Stress Among College Teachers," Wadhera and Bano (2020) sought to investigate the connection between workplace spirituality, emotional stability and occupational stress in college teachers. The findings show that some personality traits, such emotional stability and workplace spirituality, have a negative correlation with occupational stress and may therefore be useful in reducing occupational stress in college instructors. Aiming to investigate the effects of different aspects of workplace spirituality (compassion, mindfulness and meaningful work) on FLE adaptability and job outcomes (job satisfaction and job performance), Sony and Mekoth (2017) published a paper titled "Workplace spirituality, frontline employee adaptability and job outcomes: an empirical study." Three aspects of workplace spirituality are found to positively correlate with FrontLine Employee (FLE) adaptation. Additionally, it has been discovered that FLE flexibility improves job outcomes, such as job performance and job happiness. Additionally, this study discovered that the association between workplace spirituality and employment results is entirely mediated by FLE flexibility. In their article "Workplace Spirituality (WPS) and Job Satisfaction (JS) in the Power Companies in India: PLS based approach," Kumar and Mishra (2022) sought to investigate the connection between workplace spirituality and job satisfaction in the public power companies in India, which have some of the best benefits, pay scales and job security. The study discovered that interpersonal relationships and meaningful work are negatively correlated with job satisfaction, that there is no correlation between the working environment and job satisfaction in public power companies, and that there may be additional factors within the working environment that the organization needs to identify and address.

In "The Effect of Workplace Spirituality Dimensions on Organizational Commitment with Perceived Organizational Support as Moderating Variable," Haryokusumo (2015) sought to examine the moderating role of perceived organizational support in addition to the effects of workplace spirituality dimensions (inner life, meaningful work and condition for community) on organizational commitment (affective, continuance and normative). The study's findings indicate that affective commitment is positively impacted by workplace spirituality characteristics. The moderation effect test reveals that the positive impact of workplace spirituality dimensions on organizational commitment components is not mitigated by perceived organizational support. Daniel (2019) sought to investigate the mediating role of trust between job performance and workplace spirituality (inner life, feeling of community, and meaningful work) in his paper, "Trust as a Mediator of Workplace Spirituality and Job Performance." The outcomes demonstrate a direct, positive, and significant relationship between two aspects of workplace spirituality and job performance. Sense of community and meaningful work were found to be positively and significantly associated to trust when trust is included as a mediator, trust was also found to be positively and significantly connected to job performance. Lastly, the relationship between meaningful work and job performance is somewhat mediated by trust. In their paper "Workplace Spirituality as Moderating the Influence of Role Stress on Auditor Work Satisfaction," Meitasari et al. (2018) sought to present empirical data supporting the idea that workplace spirituality can mitigate the negative effects of role conflict, role ambiguity and work overload on auditor job satisfaction at public accounting firms in Bali Province. The test results showed empirically that workplace spirituality does not mitigate the impact of work overload on an auditor's job happiness, but it does lessen the impact of role conflict and role ambiguity. In "Exploring the Link Between Work Life Balance, Conflict, Enrichment, Spirituality and Life Satisfaction: An Empirical Study," Singh et al. (2017) investigate this relationship among respondents in the fields of education, banking and other professional services, and healthcare. The results show a considerable difference between the three sectors, with educationists scoring higher on balance, enrichment, organizational citizenship behaviours, spirituality and life satisfaction. In their work

"Spirituality, religiosity, stress, working from home and gender amidst the COVID-19 pandemic," Markoulakis et al. (2023) sought to address the impact of work from home and stress on the frequency of ritual services attended (religiosity) and prayer. This study's findings strongly suggest that spirituality and religiosity are positively correlated, with statistical certainty. While going to religious services in person is linked to less stress, working from home has a good impact on people's spiritual and religious requirements. It has been discovered that women are more likely to pray than go to church.

# METHODOLOGY

**Objective:** The study aimed to investigate whether individuals scoring high on the Spiritual Well-Being (SWB) scale are more effective at resolving organizational communication conflicts (OCCI) and handling job stress (JSS) compared to those scoring low on SWB.

**Hypotheses**

- **H1:** There is a significant mean difference between persons scoring high on SWB and persons scoring low on SWB in resolving organizational communication conflicts (OCCI).
- **H2:** There is a significant mean difference between persons scoring high on SWB and persons scoring low on SWB in handling job stress (JSS).

**Sample Size:** 106 participants out of which 71 were male and 35 were female.

**Sampling Technique:** Snowball Sampling

**Inclusion Criteria:** Any employee from the public or private sectors who are minimum graduates residing in rural, semi-urban or urban areas.

**Exclusion Criteria:** Entrepreneurs, Self Employed Persons and Interns.

**Tools Used**

**Spiritual Well-Being Scale (SWBS)**

**Development:** This questionnaire was developed by Raymond F. Paloutzian and Craig W. Ellison in the year 1982.

**Description:** This scale is a holistic psychological assessment of an individual's subjective quality of life, encompassing both religious and existential dimensions. The assessment measures an individual's total spiritual wellbeing by concentrating upon the way they view their spiritual life in connection to God and the way they adapt to their environment, community and self. With two subscales, the Religious Wellbeing (RWB) sense and the Existential Wellbeing (EWB) sense, each comprising ten items, the scale is a 20 item self-assessment tool. On a 6 point Likert scale, each item is answered. "Strongly Agree" and "Strongly Disagree," with the proper gradations in between, serve as the scale's anchors. Ten statements that evaluate religious wellbeing mention the term "God." Ten questions measure existential well-being and are not religious in nature i.e, it address topics like direction, purpose and life happiness.

**Scoring:** The Spiritual Well-Being Scale yields three main scores: Spiritual Well-Being, Religious Well-Being and Existential Well-Being. Every item on the Spiritual Well-Being Scale (SWBS) is given a score between 1 and 6, with a higher number denoting better well-being, to determine the overall score. Items with negative wording receive a reversal score. The numbers 3, 4, 7, 8, 10, 11, 14, 15, 17, 19 and 20 correspond to the positively phrased items. For the above items, "Agree" receives a score of 4, "Disagree" receives a score of 3, "Moderately Disagree" receives a score of 2 and "Strongly Disagree" receives a score of 1. There are eight items with negative

wording: 1, 2, 5, 6, 9, 12, 13, 16 and 18. "Strongly Agree" receives a score of 1, "Moderately Agree" receives a score of 2, "Agree" receives a score of 3, "Disagree" receives a score of 4, "Moderately Disagree" receives a score of 5 and "Strongly Disagree" receives a score of 6. The overall score for spiritual well-being (SWB) is determined by adding the scores for the positively and negatively phrased items. A score between the range of 20 to 40 indicates a generally low level of spiritual well-being, score between the range 41 to 99 indicates a moderate level of spiritual well-being and score between the range of 100 to 120 indicates a high level of spiritual well-being. To find the Religious Well-Being (RWB) Score, The score for religious well-being is provided by the odd-numbered items 1, 3, 5, 7, 9, 11, 13, 15, 17 and 19. The total score for religious well-being is calculated, by adding up the respondent's values of 1 to 6. A score between the range of 10 to 20 indicates that one's relationship with God is unsatisfactory, score between the range of 21 to 49 indicates a moderate sense of religious well-being and score between the range of 50 to 60 indicates that the person has a positive view of their relationship with God. The Existential Well-Being (EWB) score is provided by the even numbered items 2, 4, 6, 8, 10, 12, 14, 16, 18 and 20. By adding the responses provided by the participants for these questions, ranging from 1 to 6, the total score for existential wellbeing is calculated. A score between the range of 10 to 20 indicates low satisfaction with one's life and possible lack of clarity about one's purpose in life, score between the range of 21 to 49 indicates a moderate level of life satisfaction and purpose and score between the range of 50 to 60 indicates that the person has a high level of life satisfaction with one's life and a clear sense of purpose.

**Reliability:** There is good reliability with the RWBS, EWBS and SWBS. Test-retest reliability values (0.96, 0.99, 0.96 and 0.88) for the RWBS are found in four investigations with testing intervals of one to ten weeks. The coefficients are 0.86, 0.98, 0.98 and 0.73 for the EWBS. The coefficients are 0.93, 0.99, 0.99 and 0.82 for total SWBS. Coefficient alpha, an indicator of internal consistency, also exhibits strong dependability.

**Validity:** The content of the items indicates that the SWBS has strong face validity. According to research, the items fall into the RWB and EWB subscales as predicted. Studies have also demonstrated that the SWBS is a sensitive measure of wellbeing, particularly when it comes to deficiency. Positive self-concept, life purpose, physical wellbeing and emotional stability are all favourably connected with SWB, RWB and EWB. According to Bufford, Paloutzian and Ellison (1991), they have a negative correlation with emotional maladjustment, poor health and a lack of life purpose.

**Organizational Communication Conflict Instrument (OCCI)**

**Development:** This scale was created by Linda L. Putnam and Chairmaine E. Wilson in the year 1982.

**Description:** This instrument is developed to evaluate conflict management techniques in particular contexts, such as those involving group projects, office managers, teaching evaluation. It investigates the way individual and contextual factors affect conflict resolution techniques and in trainings that involve conflict management skills. Form B of the instrument comprises thirty items that are divided into three subscales: control strategies (7 items), nonconfrontation strategies (12 items) and solution-oriented strategies (11 items) of the OCCI framework. This study employed the modified version of Form B. The initial Form B is a thirty-item, 7 point Likert-type scale where respondents indicate how frequently they employ a specific technique (control, non-confrontation, solution-oriented). The modified version has a 5 point Likert-type scale, with each of the 30 items on Form B ranging from 1 indicating very often to 5 indicating very seldom.

**Scoring:** Each item has a value ranging from 1 for Strongly Agree to 5 for Strongly Disagree.

**Reliability:** The alpha coefficient was used to evaluate internal consistency. The three subscales were control (0.82), solution-orientation (0.88) and non-confrontation (0.93).

**Validity:** It is a validated tool for understanding organizational conflict and communication. It has been found to correlate well with other measures of conflict, such as job satisfaction and turnover intentions. The established content validity attests to the suitability of the communication techniques provided in the questionnaire for handling organizational conflict (Rubin et.al, 2004). The scale's multidimensional structure supports its theoretical dimensions and its criterion-related validity indicates its significant relationship with organizational outcomes.

**Job Stress Scale (JSS)**

**Development:** This scale is developed by Donald F. Parker and Thomas A. DeCotiis 1983.

**Description:** This scale uses 13 items to measure job stress along two dimensions i.e, time stress (feelings of being under constant pressure) anxiety (job related feelings of anxiety). Responses are obtained using a 5 point Likert-type scale where 1 refers to strong disagreement and 5 refers to strong agreement with the statements.

**Scoring:** Every item has a value ranging from 1 for Strongly Disagree to 5 for Strongly Agree.

**Reliability:** The scale's internal consistency is good, as indicated by the range of Cronbach's alpha values, which is 0.71 to 0.82. (Ghamdi, 2017)

**Validity:** The Job Stress Scale, developed after extensive literature review, covers various aspects of job stress, including role ambiguity, conflict, demands and interpersonal relationships. Its construct validity has been confirmed by studies, indicating its correlation with job satisfaction, burnout and psychological wellbeing. Factorial validity supports its multidimensional structure, criterion-related validity and cross-cultural applicability, indicating its applicability across different languages and cultural contexts.

**Administration:** Self-administration was used for all the three scales. Questionnaires generated using Google Forms were mailed to participants and a rapport-building process was undertaken. Each questionnaire had a note at the top explaining the instructions. Participants were free to pose any questions they had and they were being assured that their every response, including their identity and demographic information, would remain discrete.

**Statistical Operations:** Jamovi 2.5.3 software was utilized for statistical analyses in this research study. The independent variable was Spiritual Well-being (SWB) and the dependent variables were Organizational Communication Conflict (OCCI) and Job Stress (JSS). The analysis began with the Kolmogorov-Smirnov test of normality, which indicated the SWB data was normally distributed. Descriptive statistics, including means and standard deviations, were calculated for SWB, OCCI and JSS. To test the hypotheses, independent samples t-tests were conducted separately for the relationships between SWB (high vs. moderate groups) and OCCI, as well as SWB and JSS. The t-tests evaluated if there were significant mean differences in OCCI and JSS scores between the high and moderate SWB groups.

# RESULTS

The value of the K-S test statistic (D) is 0.10091. The p-value is .21557. Data does not differ significantly from that which is normally distributed. So, Sample is normally distributed. Hence parametric statistics will be calculated for further analysis.

### Table 1: Test of normality: Kolmogorov test

| Distribution Summary |
|---|
| **n: 106** |
| **Mean: 86.93** |
| **Median: 85** |
| **Standard Deviation: 14.70** |
| **Skewness: 0.277986** |
| **Kurtosis: -0.40833** |

### Table 2: Descriptives

| SCALES | SWBS | OCCI | JSS |
|---|---|---|---|
| N | 106 | 106 | 106 |
| MEAN | 86.9 | 77.4 | 34.1 |
| S.D | 14.7 | 17.2 | 12.1 |

### Table 3: Independent Samples T-Test

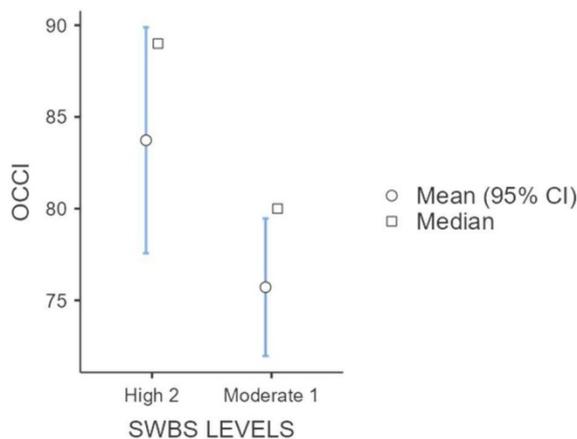|  |  | Statistic | df |
|---|---|---|---|
| OCCI | t-Test | 1.97* | 104 |
| JSS | t-Test | -2.53** | 104 |

*significant at 0.05 level, H1 is accepted at 0.05 level.
*significant at 0.01 level, H2 is accepted at 0.01 level.

### Group Descriptives

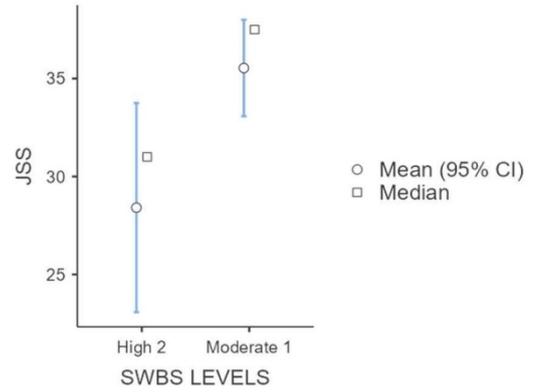|  |  | N | MEAN | MEDIAN | SD | SE |
|---|---|---|---|---|---|---|
| OCCI | High 2 | 22 | 83.7 | 89 | 14.7 | 3.14 |
|  | Moderate 1 | 84 | 75.7 | 80 | 17.5 | 1.91 |
| JSS | High 2 | 22 | 28.4 | 31 | 12.8 | 2.72 |
|  | Moderate 1 | 84 | 35.5 | 37.5 | 11.5 | 1.26 |

### Graphical Representations

**OCCI**



This graph represents the mean and median distribution of OCCI scores for the high SWBS group and the moderate SWBS group.

**JSS**



This graph represents the mean and median distribution of JSS scores for the high SWBS group and the moderate SWBS group.

# DISCUSSION

Spirituality involves an individual's quest for closeness or connection with a higher force or purpose, which is a broad, unstructured, personalized and naturally occurring phenomenon (Joseph et. al,2017). Conflict is an interactive process manifesting as discord, disagreement, or incompatibility within or between social entities like individuals, groups or organizations (Rahim,2002). Organizational communication refers to the exchange of messages among interdependent individuals working towards shared goals within a specific work setting. Job stress is a form of stress linked to the workplace, which can be either temporary or persistent (Cavanaugh et. al,2000). According to the Centre for the Promotion of Health in the New England Workplace (CPH-NEW), job stress is the adverse physical and emotional response when job demands do not match an employee's capabilities or resources, potentially leading to long-term health issues like cardiovascular disease, diabetes, weakened immunity, high blood pressure, musculoskeletal disorders, substance abuse, depression and anxiety.

The present study aimed to investigate whether individuals scoring high on the Spiritual WellBeing (SWB) scale are more effective at resolving organizational communication conflicts and managing job stress compared to those scoring low on SWB. The study involved 106 participants, with 71 males and 35 females, employed in both public and private sectors. Initially, a normality test was conducted, yielding a p-value of 0.21557, confirming the data's normal distribution and allowing for the use parametric statistical tests. Descriptive statistics, including means and standard deviations, were calculated for each variable. The mean SWB score was 86.9 with a standard deviation of 14.7, the mean Organizational Communication Conflict Instrument score was 77.4 with a standard deviation of 17.2 and the mean Job Stress scale score was 34.1 with a standard deviation of 12.1, indicating higher spiritual well-being, moderate to high organizational communication conflict and moderate to high job stress levels among participants. To test the hypotheses, two independent samples t-tests compared the mean differences between the "High" and "Moderate" SWB groups for Organizational Communication Conflict (OCCI) and Job Stress (JSS). For the first hypothesis (H1), which stated a significant mean difference between high and low spiritual well-being groups in resolving organizational communication conflicts, the tvalue was found to be 1.94 (df = 104), significant at the 0.05 level. The 22 individuals in the high SWB group had a higher mean score of 83.7 compared to the 84 individuals in the moderate SWB group with a mean of 75.7. The positive t-value indicated the "high" SWB group was more effective at resolving organizational communication conflicts than the "moderate" SWB group. H1 was accepted at the 0.05 level, confirming a significant mean difference between high and low spiritual well-being individuals in resolving organizational communication conflicts, with

those scoring high being better at handling such conflicts. To support the findings, some associated studies are described below. Azevedo et. al (2024) conducted a study on "Spirituality in Organizational Leaders - Ways to Inner, Ways to Wisdom," which sought to address two primary gaps in the literature: the first was the need for empirical study on spirituality in organizational leaders and the second was the lack of access to the experiences and meanings of leaders themselves. As a result of the participants' diverse perspectives and spiritual activities, common accomplishments known as "Ways to Inner" were identified by the results. It has also demonstrated that there were connections between leaders spirituality and their professional growth and integration - Ways to Wisdom. Similarly in Young's 2011 study on "The Impact of an Individual's Spirituality on Communication in the Workplace" sought to understand how people practice spirituality in the workplace. The findings revealed a strong desire for connection and the belief that to be connected to a common energy or force, one must consciously connect. The opinions expressed by the respondents were that humans crave connection with one another and that in order to be connected to a common or universal energy, force, awareness or God, one must consciously connect with it. In "Primary health care services: workplace spirituality and organizational performance," Cunha et. al (2014) sought to investigate the effects of three aspects of workplace spirituality which are meaningful work, inner life and sense of community on subjective and objective organizational performance in two primary health care settings i.e, health centers and family health units, which differ in terms of organizational structure. The sense of community was a predictor of both perceived and objective organizational performance in both groups. Furthermore, in terms of sense of community and meaningful work, as well as objective and perceived organizational performance, family health units had much higher values. The relationship between work group and perceived and objective organizational performance was found to be mediated ultimately by workplace spirituality and sense of community. Similarly, In the paper, "Workplace spirituality and organizational commitment: an empirical study," Rego and Cunha (2008) sought to investigate the effects on affective, normative and continuance commitment of the five dimensions of workplace spirituality (the team's sense of community, alignment with organizational values, sense of contribution to society, enjoyment at work and opportunities for inner life). The findings revealed that the five dimensions of spirituality account for 48%, 16% and 7% of the unique variance in the affective, normative and continuous types of commitment respectively. The results imply that individuals who encounter workplace spirituality feel less instrumentally committed, more affectively engaged to their organizations and a sense of obligation or loyalty towards them. In the 2016 paper "The Relationship of Work Influence, Sense of Community and Individual Spirituality towards Organizational Performance", Soha et. al looked into the specific organizational elements that affect the organizational performance of secondary school teachers in Malaysia's Northern State. This paper investigates the effects of work impact, feeling of community and individual spirituality as independent variables on the organizational performance of secondary school teachers. The findings revealed that work-related variables have a major impact on how well secondary schools perform organizationally.

For the second hypothesis (H2) which stated that there is a significant mean difference between persons scoring high on SWB and persons scoring low on SWB in handling job stress (JSS), the t-value was found to be -2.53 (df = 104), significant at the 0.01 level. The 84 individuals in the moderate SWB group had a higher mean score of 35.5 compared to the 84 individuals in the high SWB group with a mean of 28.4. The negative t-value indicates that the "High" SWB group is more effective at handling job stress. H2 is accepted at the 0.01 level, suggesting a significant mean difference between the two SWB groups in handling job stress. Based on the findings, some pertinent investigations are listed below. To support the findings, some pertinent investigations are described below. A study on "Moderating Affect of Workplace Spirituality on the Relationship of Job Overload and Job Satisfaction" was conducted by Altaf and Awan (2011) which examines the moderating effects of workplace spirituality on the relationship between job overload and employee

contentment. Interestingly, the final findings diverge from the theoretically envisaged results. Job satisfaction has also demonstrated a significant influence from workplace spirituality. Similarly, Mahipalan (2019) examined the relationship between spirituality and psychological well-being in her study "Workplace spirituality, psychological well-being and mediating role of subjective stress: A case of secondary school teachers in India." Her research also looked at the relationship between spirituality and wellbeing and the mediating effect of stress. The findings showed that whereas occupational stress and spirituality had an unfavourable link, psychological wellbeing and spirituality had a positive relationship. Additionally, it was discovered that a key mediating factor in the association between spirituality and wellbeing was subjective stress. The study by Edward et al. (2019) titled "Workplace spirituality, employee wellbeing and intention to stay: A multigroup analysis of teachers' career choice" sought to investigate the impact of workplace spirituality on teachers in technical higher education institutions intention to stay with the company and their sense of well-being. The study also aims to compare the model estimates between two groups of instructors with different deliberate career choices. An analysis showed that spirituality at work improved employee satisfaction and retention intentions. Variations were noted in the impact of various aspects of workplace spirituality on job performance. Additionally, it was discovered that teachers purposeful career choices moderated these associations. "Workplace spirituality, mindfulness meditation, and work engagement" by McLean et al. (2017) sought to build on the research of Petchsawang and Duchon (2012) by investigating the connections between workplace spirituality, mindfulness meditation, and work engagement in an eastern context specifically, Thailand and contrasting these relationships between companies that offer mindfulness meditation courses to their staff and those that do not. It was shown that companies offering meditation training have better levels of workplace spirituality and engagement at work compared to those without such offerings. Workplace spirituality and work engagement are statistically significantly correlated with mindfulness meditation and the relationship between the two is totally mediated by workplace spirituality. In the paper "The Effect of Religiosity and Service Quality on Job Satisfaction: A Case Study of MSME Employees," Purwanto et al. (2021) aimed to examine the relationship between religiosity and service quality and job satisfaction in MSME industry employees .The findings demonstrated that religiosity significantly and favourably impacted the quality of services. Employee job satisfaction is positively and significantly impacted by religiosity. In addition, it is positively and significantly impacted by service quality. The results support both hypotheses, indicating that individuals with high score in spiritual well-being i.e, the "High" SWB group are more effective at resolving organizational communication conflicts and handling job stress compared to those with low score spiritual well-being i.e, the "Moderate" SWB group. Specifically, the "High" SWB group reported significantly lower levels of organizational communication conflicts (higher OCCI scores) and job stress (lower JSS scores) compared to the "Moderate" SWB group. These results suggest that spirituality plays a vital role in an individual's ability to effectively manage and cope with organizational challenges, such as communication conflicts and job stress. Higher levels of spiritual well-being may contribute to better conflict resolution skills and stress management strategies within the organization. Hence, the study provides evidence for the potential benefits of spirituality in enhancing an individual's effectiveness in handling organizational communication conflicts and job stress.

# CONCLUSION

The present research investigated the relationship between spiritual well-being and an individual's ability to resolve organizational communication conflicts and handle job stress. The findings supported both hypotheses, indicating that individuals with higher spiritual wellbeing were more effective at resolving organizational communication conflicts and managing job stress compared to those with lower spiritual well-being. Furthermore, the findings of this study are consistent with previous research that has highlighted the

positive impact of spirituality on various aspects of organizational behaviour and employee wellbeing. Higher levels of spiritual well-being contribute to better conflict resolution skills, stress management strategies and overall workplace performance within an organization.

## LIMITATIONS, IMPLICATIONS, AND FUTURE RECOMMENDATIONS

### Limitations

•The relatively small sample size of 106 participants restricts the ability to generalize the findings to larger populations and to different organizational contexts.The study relied on existing scales to measure spiritual well-being, organizational communication conflicts and job stress. However, these scales may not fully capture the nuances or cultural variations of these constructs. ? As the study relied on self-reported measures like the Spiritual Well-Being Scale, Organizational Communication Conflict Instrument and Job Stress Scale, the responses may have been influenced by biases or a tendency to provide socially desirable answers.

•The study did not account for organizational culture, leadership styles and other contextual factors that could influence the relationship between spiritual well-being, organizational communication conflicts and job stress.

### Implications

- Based on the findings, organizations may benefit from implementing policies and practices that create a supportive environment for spiritual growth and expression among employees. This could include offering mindfulness programs or employee resource groups focused on spirituality.

- Employee assistance programs could include components that address spiritual wellbeing and its connection to workplace challenges.

- Employees with higher spiritual well-being may be better equipped to handle workplace challenges, such as communication conflicts and job stress, leading to increased effectiveness and job performance.

- Human Resource professionals during recruitment and selection processes may consider candidates spiritual well-being as a potential asset for effective conflict resolution and stress management.

- Fostering a psychologically safe climate where employees feel comfortable expressing their spiritual beliefs and practices could improve trust, communication and collaboration within the employees in the organization.

### Future Recommendations

- Future studies should aim to include a larger and more representative sample size to enhance the generalizability of the findings to broader populations.

- Examine the manner in which spiritual well-being impacts individuals and organizations over time and the way it might evolve by conducting long-term studies.

- Research the effectiveness of specific programs or activities aimed at improving spiritual well-being in the workplace, and how they impact communication conflicts, job stress and other work-related factors.
- Employing methods like interviews or group discussions to gain a deeper understanding of employees personal experiences, views and coping strategies related to spiritual well-being at work.

- Exploration of factors that may influence or explain the relationships between spiritual well-being, organizational communication conflicts and job stress, such as emotional intelligence, mindfulness, age or work type.

# REFERENCES

Aboobaker, N., Edward, M., & K.A., Z. (2019, January 7). Workplace spirituality, employee wellbeing and intention to stay. International Journal of Educational Management, 33(1), 28–44. https://doi.org/10.1108/ijem-02-2018-0049

Adu, Muah, Sanda, & Sarfo. (2015). The Role of Conflict Management in Improving Relationships at Work: The Moderating Effect of Communication. Journal of Emerging Trends in Economics and Management Sciences, 2141–7024, 367–376.

https://www.researchgate.net/profile/IsaacAdu/publication/30568239 5_The_Role_of_Confli c t_Management_ in_Improving_ Relationships_at_Work_The_Moderating_Effect_of_Commu nication/links/579939d608aeb0ffcd08d174/The-Role-of-Conflict-Management-inImprovingRelationships-at-Work-The-Moderating-Effect-of-Communication.pdf

Afzalur Rahim, M. (2002, March 1). TOWARD A THEORY OF MANAGING ORGANIZATIONAL CONFLICT. International Journal of Conflict Management, 13(3), 206–235. https://doi.org/10.1108/eb022874

Altaf, A., & Awan, M. A. (2011, June 7). Moderating Affect of Workplace Spirituality on the

Relationship of Job Overload and Job Satisfaction. Journal of Business Ethics, 104(1), 93–99. https://doi.org/10.1007/s10551-011-0891-0

Amri, W. A. A., Asbari, M., Gazali, G., Novitasari, D., & PURWANTO, A. (2021). The effect of religiosity and service quality on job satisfaction: A case study of MSME employees.

International Journal of Social and Management Studies, 2(1), 53-63.

https://www.researchgate.net/profile/MasdukiAsbari/publication/3488 33898_The_Effect_of

Religiosity_and_Service_Quality_on_Job_Satisfaction_A_Case_Stud y_of_MSME_Employ e es/links/60133714a6fdcc0 71b9d08f2/ The-Effect -of-Religiosity-and-Service-Quality-onJob Satisfaction -A-Case-Study-of-MSME-Employees.pdf

Apergis, E., Markoulakis, A., & Apergis, I. (2023, July 18). Spirituality, religiosity, stress, working from home and gender amidst the COVID-19 pandemic. Management Research Review, 47(2), 298–326. https://doi.org/10.1108/mrr-12-2022-0900

Ariani. (2021). Job stress, motivation, and job performance: direct and indirect relationship. Journal of Human Resource Management, 24(1), 1–11. https://www.ceeol.com/search/articledetail?id=1010100

Astakoni, Sariani, Yulistiyono, Sutaguna, & Utami. (2022). Spiritual Leadership, Workplace

Spirituality and Organizational Commitment; Individual Spirituality as Moderating Variable. ITALIENISCH, 12(0171–4996), 620–631.

https://www.researchgate.net/profile/INyomanSutaguna/publica tion/366248549_Spiritual_Leadership_Workplace_Spirituality_ an d_Organi zational_ Commitment_ Individual_ Spirituality_as_Moderating_Variable/links/639974f3e42 fa a7e75bed8ce/Spiritual-Leadership-Workplace-Spirituality-and-OrganizationalCommitmentIndividual-Spirituality-as-Moderating-Variable.pdf

Awan, & Saeed. (2015). Conflict Management and Organizational Performance: A Case Study of Askari Bank Ltd. Research Journal of Finance and Accounting, 6(2222–2847). https://www.researchgate.net/profile/Sehar-Saeed

2/publication/318795798_Conflict_Management_and_Organizational _Performance_A_Cas e _Study_of_Askari_Bank_Ltd/links/597fa6fb0f7e9b8802ed20ad /Conflict-ManagementandOrganizational-Performance-A-Case-Study-of-Askari-Bank-Ltd.pdf

Ayoko, O. B. (2007, May 8). Communication openness, conflict events and reactions to conflict in culturally diverse workgroups. Cross Cultural Management: An International Journal, 14(2), 105–124. https://doi.org/10.1108/13527600710745723

Bhui, K., Dinos, S., Galant-Miecznikowska, M., de Jongh, B., & Stansfeld, S. (2016, December). Perceptions of work stress causes and effective interventions in employees working in public, private and non-governmental organisations: a qualitative study. BJPsych Bulletin, 40(6), 318–325. https://doi.org/10.1192/pb.bp.115.050823

Boz Semerci, A., & Volery, T. (2017, October 31). Entrepreneurs as parents: the antecedents and consequence of parenting stress. International Journal of Entrepreneurial Behavior & Research, 24(1), 41–58. https://doi.org/10.1108/ijebr-04-2017-0136

Bożek, A., Nowak, P. F., & Blukacz, M. (2020, August 14). The Relationship Between Spirituality, Health-Related Behavior, and Psychological Well-Being. Frontiers in Psychology, 11. https://doi.org/10.3389/fpsyg.2020.01997

Brassey, Coe, Dewhurst, Enomoto, Giarola, Jeffery, & Herbig. (2022, May 27). Addressing employee burnout: Are you solving the right problem? McKinsey & Company. https://www.mckinsey.com/mhi/our-insights/addressing-employee-burnout-are-yousolvingthe-right-problem

Capp, K. M. B. (2024, March 13). Science of Spirituality (+16 Ways to Become More Spiritual). PositivePsychology.com. https://positivepsychology.com/science-of-spirituality/

Cavanaugh, M. A., Boswell, W. R., Roehling, M. V., & Boudreau, J. W. (2000). An empirical examination of self-reported work stress among U.S. managers. Journal of Applied Psychology, 85(1), 65–74. https://doi.org/10.1037//0021-9010.85.1.65

Chen, Xing, Liu, Feng, Chen, Xu, & Zeng, Junjie. (2024, January 13). Work-Life Balance Experiences of Business Process Outsourcing Employees in a Remote Work-Set Up. Journal of Business and Management Studies, 6(1), 55–96. https://doi.org/10.32996/jbms.2024.6.1.4

Chu, Marwaha, Sanvictores, & Ayers. (2022, September 12). Physiology, Stress Reaction. PubMed. https://pubmed.ncbi.nlm.nih.gov/31082164/

Chung, D. W., & Moon, H. J. (2010, December 30). A Study on Teacher' Perception of Organizational Communication, Conflict, Commitment in Child Care Center. Journal of the Korean Home Economics Association, 48(10), 11–23. https://doi.org/10.6115/khea.2010.48.10.011

Dal Corso, L., De Carlo, A., Carluccio, F., Colledani, D., & Falco, A. (2020, November 17). Employee burnout and positive dimensions of well-being: A latent workplace spirituality profile analysis. PLOS ONE, 15(11), e0242267. https://doi.org/10.1371/journal.pone.0242267

Daniel, J. L. (2019). Trust as a mediator of workplace spirituality and job performance. Journal of Business & Behavioral Sciences, 31(2). https://www.researchgate.net/ profile/SueJoiner/publication/ 364639208_Fast_Food_Chicken _To_Franchise_or_ Not/links/6354319d96 e83c26eb4338db/ Fast- Food-Chicken-ToFranchise-or-Not.pdf#page=80

Das, S. (2024, January 11). Exploring different types of spirituality. NewsBytes. https://www.newsbytesapp.com/news/lifestyle/what-are-the-different-types-ofspirituality/story

De Clercq, D., Azeem, M. U., Haq, I. U., & Bouckenooghe, D. (2020, April). The stressreducing effect of coworker support on turnover intentions: Moderation by political ineptness and despotic leadership. Journal of Business Research, 111, 12–24. https://doi.org/10.1016/j.jbusres.2020.01.064

Dent, E. B., Higgins, M. E., & Wharff, D. M. (2005, October). Spirituality and leadership: An empirical review of definitions, distinctions, and embedded assumptions. The Leadership Quarterly, 16(5), 625–653. https://doi.org/10.1016/j.leaqua.2005.07.002

Destianti, V., Fakhri, M., Madiawati, P. N., Nurnida, I., & Kurnia, B. (2021). The effect of job stress and job motivation toward employee performance in department of tourism and culture bandung. IEOM Society International, 5714-5723. https://www.ieomsociety.org/singapore2021/papers/961.pdf

Dongarkar, & Miskin. (2022, June 17). BARRIERS TO EFFECTIVE COMMUNICATION IN THE WORKPLACE AND MEASURES TO ELIMINATE SUCH BARRIERS FROM THE ORGANIZATION. International Journal of Innovations in Engineering Research and Technology. https://repo.ijiert.org/index.php/ijiert/article/view/3207/2742

Eads. (2023, February 4). What Is Organizational Communication? (Types and Importance). Indeed. https://www.indeed.com/career-advice/career-development/organizedcommunication Faro Albuquerque, I., Campos Cunha, R., Dias Martins, L., & Brito Sá, A. (2014, February 4). Primary health care services: workplace spirituality and organizational performance. Journal of Organizational Change Management, 27(1), 59–82. https://doi.org/10.1108/jocm11-20120186

Febriani, R., Hasanah, S. N., Roz, K., & Hakim, A. R. (2023, March 28). The Impact of Workplace Spirituality, Work-Family Conflict, and Loneliness in Work on Intention to Stay: Case Study on Women Employees in Indonesia. International Journal of Professional Business Review, 8(4), e01473. https://doi.org/10.26668/businessreview/2023.v8i4.1473

Febriani, R., Roz, K., & Hakim, A. R. (2023). The impact of workplace spirituality, workfamily conflict, and loneliness in work on intention to stay: Case study on women employees in Indonesia. International Journal of Professional Business Review, 8(4), e01473e01473.

Gandi, J. C., Wai, P. S., Karick, H., & Dagona, Z. K. (2011). The role of stress and level of burnout in job performance among nurses. Mental health in family medicine, 8(3), 181. https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3314275/pdf/MHFM-08-181.pdf

Garg, N. (2017, April 20). Workplace Spirituality and Employee Well-being: An Empirical Exploration. Journal of Human Values, 23(2), 129–147. https://doi.org/10.1177/0971685816689741

Geary. (2014, February 26). 7 ways to improve your spiritual wellness. Illinois State University. https://news.illinoisstate.edu/2014/02/7-ways-improve-spiritual-wellness/

Gotsis, G., & Grimani, K. (2017, August 7). The role of spiritual leadership in fostering inclusive workplaces. Personnel Review, 46(5), 908–935. https://doi.org/10.1108/pr-1120150286

Haryokusumo, D. (2015, September 9). THE EFFECT OF WORKPLACE SPIRITUALITY DIMENSIONS ON ORGANIZATIONAL COMMITMENT WITH PERCEIVED ORGANIZATIONAL SUPPORT AS MODERATING VARIABLE. Jurnal Dinamika Manajemen, 6(2). https://doi.org/10.15294/jdm.v6i2.4307

Hashemi, Qotb, Mehrabizadeh Honarmand, & Beshlideh. (2017). The effect of Spiritual Resources on Turnover Intention and Workplace Wellbeing in Employees: The mediation of Emotional Exhaustion and Work Engagement. SID, Positive Psychology Research, 3(1), 29-48. https://www.sid.ir/FileServer/JF/4027513960903

Herrity. (2023, August 1). 5 Major Conflict Management Styles for Successful Managers. Indeed. https://www.indeed.com/career-advice/career-development/conflict-management

Hoogenboom, L. M., Dijkstra, M. T., & Beersma, B. (2023, September 27). Conflict personalization: a systematic literature review and the development of an integrative definition. International Journal of Conflict Management, 35(2), 309–333. https://doi.org/10.1108/ijcma09-2022-0142

HOUTMAN, D., & AUPERS, S. (2007, September). The Spiritual Turn and the Decline of Tradition: The Spread of Post-Christian Spirituality in 14 Western Countries, 1981–2000. Journal for the Scientific Study of Religion, 46(3), 305–320. https://doi.org/10.1111/j.14685906.2007.00360.x

Jalagat, R. (2017). Determinants of Job Stress and Its Relationship on Employee Job Performance. American Journal of Management Science and Engineering, 2(1), 1. https://doi.org/10.11648/j.ajmse.20170201.11

Jnaneswar, K., & Sulphey, M. (2021). A study on the relationship between workplace spirituality, mental wellbeing and mindfulness. Management Science Letters, 1045–1054. https://doi.org/10.5267/j.msl.2020.9.038

Keyvanzade, Arjmand, & Lavasani. (2008). Spirituality, job stress, organizational commitment, and job satisfaction among nurses in Tehran. J Contemporary Psychology, 3(2), 61–73. http://bjcp.ir/article-1-321-.pdf

Kim, Park, & Lim. (2006). Interpersonal conflicts and communication among medical residents, nurses and technologists. Korea Journal of Hospital Management , 11 (2)(1226– 6299), 16–31. https://koreascience.kr/article/JAKO200620149327414.pdf

Kumar, V., & Kumar, S. (2014, June). Workplace spirituality as a moderator in relation between stress and health: An exploratory empirical assessment. International Review of Psychiatry, 26(3), 344–351. https://doi.org/10.3109/09540261.2014.924909

LeBlanc, & Marques. (2019, April 17). How to handle stress at work. Harvard Health. https://www.health.harvard.edu/blog/how-to-handle-stress-at-work-2019041716436

Lee, S. (2010). Spirituality and Stress Responses in Small Industry Employees. Journal of Korean Academy of Psychiatric and Mental Health Nursing, 19(2), 220. https://doi.org/10.12934/jkpmhn.2010.19.2.220

Lindberg, S. (2019, January 3). Eustress: The Good Stress. Healthline. https://www.healthline.com/health/eustress

Mahdieh. (2015, August 15). Interaction between Communication and Organizational Conflict and Its Relationship with Performance. International Journal of Business and Administrative Studies, 1(2). https://doi.org/10.20469/ijbas.10002-2

Mahipalan, M., & S., S. (2019, November 11). Workplace spirituality, psychological wellbeing and mediating role of subjective stress. International Journal of Ethics and Systems, 35(4), 725–739. https://doi.org/10.1108/ijoes-10-2018-0144

Maltarich, M. A., Kukenberger, M., Reilly, G., & Mathieu, J. (2016, December 26). Conflict in Teams: Modeling Early and Late Conflict States and the Interactive Effects of Conflict Processes. Group & Organization Management, 43(1), 6–37. https://doi.org/10.1177/1059601116681127

Mao, Y., & Hale, C. L. (2015, April 2). Relating Intercultural Communication Sensitivity to Conflict Management Styles, Technology Use, and Organizational Communication Satisfaction in Multinational Organizations in China. Journal of Intercultural Communication Research, 44(2), 132–150. https://doi.org/10.1080/17475759.2015.1025090

Meitasari, I. G. A. S., Wirama, D., & Suardikhha, I. (2018). Workplace spirituality as moderating the influence of role stress on auditor work satisfaction. International Journal of Sciences: Basic and Applied Research, 42(2), 147-164. https://core.ac.uk/download/pdf/249336509.pdf

Mishra, S. C., & Kumar, P. (2022). Workplace Spirituality (WPS) and Job Satisfaction (JS) in the power companies in India: PLS based approach. Journal of Positive School Psychology, 6(2), 3954-3963. https://journalppw.com/index.php/jpsp/article/download/2606/1649

Mohamed. (2017, December 5). Organisational Conflict: A Review of the Literature. International Journal of Science and Research (IJSR), 6(12), 547–553. https://doi.org/10.21275/art20178652

Norouzi, Dargahi, Aeyadi, & Sarhaddi. (2018). The association between workplace spirituality and Job Stress with occupational ethics through mediating role of Job Enthusiasm among nurses in Zahedan City, 2017. Journal of Occupational Health and Epidemiology, 7(1), 3–10. http://johe.rums.ac.ir/article-1-271-en.pdf

Nursing, O. R. F., Ernstmeyer, K., & Christman, E. (2021). Nursing Fundamentals. NCBI Bookshelf. https://www.ncbi.nlm.nih.gov/books/NBK591823/

Oakley, S. J. (2018, March 8). Barriers to Communication in the Organization. https://www.linkedin.com/pulse/barriers-communication-organization-stanley-j-oakley/

Omisore, B. O., & Abiodun, A. R. (2014, December 19). Organizational Conflicts: Causes, Effects and Remedies. International Journal of Academic Research in Economics and Management Sciences, 3(6). https://doi.org/10.6007/ijarems/v3-i6/1351

Panahi. (2019). Evaluating the Role of Organizational Transparency on Organizational Conflicts with Effective Organizational Communication Mediation (Case Study: Regional Water Organization of East Azarbaijan). Public Organizations Management, 7(4), 25–38. https://doi.org/10.30473/ipom.2019.45417.3551

Petchsawang, P., & McLean, G. N. (2017, July 3). Workplace spirituality, mindfulness meditation, and work engagement. Journal of Management, Spirituality & Religion, 14(3), 216–244. https://doi.org/10.1080/14766086.2017.1291360

Radley. (2022, September 28). 6 Causes of Employee Burnout Risk and How to Prevent Them. Workday Blog. Retrieved May 14, 2024, from https://blog.workday.com/enus/2021/how-toprevent-employee-burnout.html

Rahim, M. A. (2017, July 12). Managing Conflict in Organizations. Routledge. http://books.google.ie/books? id=rx0uDw AAQBAJ & printsec=frontcover&dq=Managing+C o nflict+in+Organizations&hl=&cd=2&source=gbs_api.

Rego, A., & Pina e Cunha, M. (2008, February 15). Workplace spirituality and organizational commitment: an empirical study. Journal of Organizational Change Management, 21(1), 53– 75. https://doi.org/10.1108/09534810810847039

Robins, J. L. W., Kiken, L., Holt, M., & McCain, N. L. (2014, September). Mindfulness: An effective coaching tool for improving physical and mental health. Journal of the American Association of Nurse Practitioners, 26(9), 511–518. https://doi.org/10.1002/23276924.12086

Sawhney, V. (2023, July 27). Why We Continue to Rely on (and Love) To-Do Lists. Harvard Business Review. https://hbr.org/2022/01/why-we-continue-to-rely-on-and-love-to-do-lists

Scott, E. (2024, May 2).What Is Stress? Verywell Mind. https://www.verywellmind.com/stress-and-health-3145086

Scott, E. (2024, May 6). How Spirituality Can Benefit Your Health and Well-Being. Verywell Mind.https://www.verywellmind.com/how-spirituality-can-benefit-mental-andphysicalhealth-3144807

Singh, Shankar, & Sachdeva. (2017). Exploring the Link Between Work Life Balance, Conflict, Enrichment, Spirituality and Life Satisfaction: An Empirical Study. Sri JNPG College COMMERCE TODAY, 12(1), 1–15. https://doi.org/10.29320/jnpgct.v12i01.10983

Soha, H. M., Osman, A., Salahuddin, S. N., Abdullah, S., & Ramlee, N. F. (2016). The Relationship of Work Influence, Sense of Community and Individual Spirituality towards Organizational Performance. Procedia Economics and Finance, 35, 591–596. https://doi.org/10.1016/s2212-5671(16)00072-1

Sony, M., & Mekoth, N. (2017). Workplace spirituality, frontline employee adaptability and job outcomes: an empirical study. International Journal of Process Management and Benchmarking, 7(4), 437. https://doi.org/10.1504/ijpmb.2017.10006820

Stibich, M. (2022, November 14). The Psychology of Religion. Verywell Mind. Retrieved May 14, 2024, from https://www.verywellmind.com/religion-improves-health-2224007

Tabei, S. Z., Zarei, N., & Joulaei, H. (2016, June 26). The Impact of Spirituality on Health. Shiraz E-Medical Journal, 17(6). https://doi.org/10.17795/semj39053

Unterrainer, H. F., Ladenhauf, K., Moazedi, M., Wallner-Liebmann, S., & Fink, A. (2010, August). Dimensions of Religious/Spiritual Well-Being and their relation to Personality and Psychological Well-Being. Personality and Individual

Differences, 49(3), 192–197. https://doi.org/10.1016/j.paid.2010.03.032

Unterrainer, H. F., Ladenhauf, K., Moazedi, M., Wallner-Liebmann, S., & Fink, A. (2010, August). Dimensions of Religious/Spiritual Well-Being and their relation to Personality and Psychological Well-Being. Personality and Individual Differences, 49(3), 192–197. https://doi.org/10.1016/j.paid.2010.03.032

Valitova, A., & Besson, D. (2021, January 1). Interpersonal communications at core of conflicts' escalation in organization. The interplay of interpersonal communication escalation, people's habitus and psycho-sociological processes are more important than contextual factors. Journal of Organizational Change Management, 34(1), 3–27.

https://doi.org/10.1108/jocm-04- 2017-0131

van der Walt, F., & de Klerk, J. J. (2014, June). Workplace spirituality and job satisfaction. International Review of Psychiatry, 26(3), 379–389.

https://doi.org/10.3109/09540261.2014.908826

Vijayan, M. (2017). IMPACT OF JOB STRESS ON EMPLOYEES'JOB PERFORMANCE IN AAVIN, COIMBATORE. Journal of Organisation & Human Behaviour, 6(3). https://www.researchgate.net/profile/MathangiVijayan/publication/325734383_IMPACT_O F _JOB_STRESS_ON_EMPLOYEES'_JOB_PERFORMANCE_IN_A AVIN_COIMBATORE /links/5b20a4b10f7 e9b0e373f0153/IMPACT-OF-JOB-STRESS-ON-EMPLOYEES-JOBPERFORMANCE-IN-AAVIN-COIMBATORE.pdf

Wadhera, T., & Bano, S. (2020). The Role of Workplace Spirituality and Emotional Stability in Occupational Stress Among College Teachers. IUP Journal of Organizational Behavior, 19(3).

https://openurl.ebsco.com/EPDB%3Agcd%3A4%3A18823156/detail v2?sid=ebsco%3Aplin k %3Ascholar&id= ebsco%3Agcd% 3A146546097&crl=c

Westera, D. (2016, November 1). Spirituality in Nursing Practice. SpringerPublishing Company.http://books.google.ie/books?id=g5GsDAEACAAJ& dq=Spirituality+in+Nursing + Practice%0D%0 AThe+ Basics+and+ Beyond&hl=&cd=1&source=gbs_api

Whyte, R. (2018, March 8). Conflict is Inevitable. https://www.linkedin.com/pulse/conflictinevitable-rachel-whyte/

Wolff, M. B., Gay, J. L., Wilson, M. G., DeJoy, D. M., & Vandenberg, R. J. (2016, December 29). Does Organizational and Coworker Support Moderate Diabetes Risk and Job Stress Among Employees? American Journal of Health Promotion, 32(4), 959–962. https://doi.org/10.1177/0890117116685802

Wong, K. (2024, April 1). Diversity and inclusion in the workplace: Benefits and challenges. Achievers. Retrieved May 14, 2024, from https://www.achievers.com/blog/diversityandinclusion/

Wu, G., Liu, C., Zhao, X., & Zuo, J. (2017, November). Investigating the relationship between communication-conflict interaction and project success among construction project teams. International Journal of Project Management, 35(8), 1466–1482. https://doi.org/10.1016/j.ijproman.2017.08.006

Yadav, S., Tiwari, T., Yadav, A. K., Dubey, N., Mishra, L. K., Singh, A. L., & Kapoor, P. (2022, April 29). Role of Workplace Spirituality, Empathic Concern and Organizational Politics in Employee Wellbeing: A Study on Police Personnel. Frontiers in Psychology, 13. https://doi.org/10.3389/fpsyg.2022.881675

Young, P. L. (2011). The impact of an individual's spirituality on communication in the workplace. University of Rhode Island. ProQuest.

https://www.proquest.com/openview/9ab18f1c4aee6ca069b8cb27714 306fb/1?pqorigsite=gs cholar&cbl=18750

\*\*\*\*\*\*\*