CHAPTER 1
INTRODUCTION

1.1. The Present Study

The present study entitled “Impact of Spiritual Intelligence on Job satisfaction and Life Satisfaction of IT Employees” is intended to measure the levels of spiritual intelligence, job satisfaction and life satisfaction among IT employees (operational, middle and top level managers) in the cities of Bangalore, Chennai, Hyderabad and Cochin. The study also intends to find out the impact of spiritual intelligence on job satisfaction and life satisfaction, the nature and extent of relationship between spiritual intelligence (independent variable) and job satisfaction (dependent variable), between spiritual intelligence (independent variable) and life satisfaction (dependent variable) and also the nature and extent of relationship between job satisfaction (independent variable) and life satisfaction (dependent variable).

Therefore, it is necessary to give a brief account of: (1) the theoretical framework and various models of spiritual intelligence; (2) concept and various theories of job satisfaction and (3) concept and models pertaining to life satisfaction in Chapter 1. This is followed by review of related studies in Chapter 2. They are presented in the first and second chapters with the following objectives in mind: (a) for bringing out the gap in literature pertaining to spiritual intelligence, job satisfaction and life satisfaction; (b) for identifying the problem and its significance; (c) for deciding the variables to be taken up in the present study; (d) for formulating the workable hypotheses to be tested in this study and (e) for interpreting the results of the study.
Moreover, this chapter provides a detailed examination of the three important variables of the present study viz., Spiritual Intelligence (SI); Job Satisfaction (JS) and Life Satisfaction (LS). This chapter is divided into three sections, section one, two and three. Section 1 covers the following: (a) concept of spiritual intelligence (b) definitions of SI; (c) theoretical models of SI. Section 2 covers the following: (a) concept of job satisfaction; (b) various definitions of job satisfaction; (c) importance of job satisfaction and (d) different models related to job satisfaction. Section 3 covers the following: (a) concept of life satisfaction; (b) definitions of life satisfaction and (c) models of life satisfaction. This is followed by deposition of the thesis and conclusion of chapter 1

Golman (1995) while introducing the concept of emotional intelligence, a concept unheard hitherto, a concept which shook the corporate as well as academic world, asked a few questions to the world: “how can we bring intelligence to our emotions? How can we bring civic sense to our college campuses? How can we transform moral deficiency into will and character?” And the journey continued…. Psychologists and management theorists all over the world have come forward from the concept of emotional intelligence and succeeded in introducing yet another new concept, that is , the concept of ‘Spiritual Intelligence (SI), one of the hottest corporate and academic lexicons these days.

Concept of Spiritual Intelligence (SI) is of recent origin and is used by philosophers, psychologists and management theorists to indicate spiritual parallels with IQ (Intelligence Quotient) and EQ (Emotional Quotient). Zohar (2000) coined the term "Spiritual Intelligence" and introduced the idea in 1997 in her book “Rewiring the Corporate Brain”.

SI is a widely used phrase to describe perceptions, motivations, capabilities, abilities and cognitions (Emmons, 2000a). The two classical concepts of
spirituality and intelligence are well blended in a single modern concept, viz., spiritual intelligence, without having much to do with either spirituality or traditional concept of intelligence. Spirituality on its own refers to the search for and experience of the sacred, ultimate meaning, higher-consciousness and transcendence; SI emphasizes the abilities that draw on such themes to predict functioning and adaptation (Emmons, 2000a). Therefore, just as EI is different from emotionality, SI is different from spirituality, spiritual experiences and spiritual beliefs. Amram (2007) defined SI as “the ability to apply, manifest and embody spiritual resources, values and qualities to enhance daily functioning and wellbeing”. Spiritual intelligence has wide range of applications in psychology (health psychology, transpersonal psychology), sociology, new age science, neurotheology and increasingly in the field of work psychology (Gockel, 2004).

As mentioned above, compared to rational intelligence and emotional intelligence, spiritual intelligence is a new construct in the field of human psychology. In the early part of twentieth century (1900’s), Intelligence Quotient (IQ) which spoke of rational intelligence, was given a lot of importance with Stanford and Bennett’s (1905) scale to measure intelligence quotient of a person. More recently, emotional intelligence, measured in terms of Emotional Quotient (EQ), was identified as a prime requirement for the effective use of rational intelligence (Goleman, 1995). Now there exists much scientific data that points to the presence of spiritual intelligence measured in terms of Spiritual Quotient (SQ), the ultimate intelligence that serves as a necessary foundation for the effective functioning of both IQ and EQ (Singh and Kaur, 2011). Thus, growing literature and collective evidences throw light into the fact that there exists a third ‘Q’-‘SQ” or Spiritual Intelligence.

Spiritual intelligence is the ability to respond to any given situation through the use of pure intuitive logical thought to empower the best use of body/
mind/ spirit complex which is a holistic view of this emerging concept. Pure means without resistance; intuitive means a person already knows the answer/response; logical means it has identifiable repetitive patterns; thought means it is a function of one mind. Levin (2000) opines that there is not any new parcel of knowledge that people have to learn. It is almost as if knowledge or information has little to do with spiritual intelligence. But, there is a new approach; a new way of understanding and acting that one must find. This is the approach of spiritual intelligence.

According to Zohar (2000) spirituality is located in the deep self which is ultimately connected to the ground of reality itself. Physicist would call it “quantum vacuum”. Religious people would call it “God”. Buddhist would call it “soulful being”. It is believed that there is a ‘built’ (neural areas) in the spiritual center located among the neural connections in the temporal lobes of human brain (Singh and Kaur, 2011). On scans taken with positron emission topography, these neural areas light up whenever research subjects are exposed to discussion of spiritual or religious topics. Neurobiologists have now named the area of the temporal lobes concerned with religious or spiritual experience as the 'God spot' or the 'God module' (Singh and Kaur, 2011).

The brain’s unitive experience emanates from synchronous 40 Hz neural oscillations that travel across the whole brain. According to Zohar et al., (2001), the 40 Hz oscillations are the neural basis of SQ, a third intelligence that places individual’s actions and experiences in a larger context of meaning and value, thus, rendering them more effective. Everything possesses a degree of proto-consciousness but only certain special structures, like brains, have what is needed to generate full-blown consciousness. In this case, conscious human beings have their roots at the origin of the universe itself. Man’s spiritual intelligence grounds him/her in the wider cosmos and life has purpose and meaning within the larger context of cosmic evolutionary process.
In this context, Vaughan (2002) wrote “working as a psychotherapist, my impression is that spiritual intelligence opens the heart, illuminates the mind and inspires the soul, connecting the individual human psyche to the underlying ground of being. Spiritual intelligence can be developed with practice and can help a person distinguish reality from illusion. It may be expressed in culture as love, wisdom and service”.

According to Smith (2005) spiritual intelligence is incidental to better adaptation with environment and more the intelligence more the pressure could be endured. He described the characteristics of spiritual intelligence as follows:

1. Spiritual experience: having special spiritual experiences and activities.
2. Stress suppression: enjoying faith and religious belief in order to solve problems.
3. Objectivity: regarding religious issues in order to have special objective
4. Living out: keeping distance from stereotyped beliefs.
5. Belief centrality: influence of religion on the behaviour and performance (e.g. eating, drinking, wearing).
7. Prayer: saying prayers and doing religious actions.
8. Endurance: accepting the beliefs of other religions.
9. Religious concepts: believing in religions

Moreover, spiritual intelligence is necessary for a number of factors (George, 2006). Spiritual intelligence assists in finding the deepest and most inner resource from an individual from which the capacity to care, the power to tolerate and adapt is obtained. It also aids in the development of a clear and stable sense of identity among individuals especially in the context of workplace relationships.
Thus, it can be said that ability to take advantage of the spiritual resources enable a person to solve life’s problems, help to achieve life goals and to have better adaptation to one’s environment. This ability enables the person to look at life purposefully and to have more adaptability on the face of difficulties and crises which further leads to higher life satisfaction. Many studies have found positive relation between spirituality and life quality, health and well-being (Rajai, 1998; Saundra and West, 2000; Hughey, 2003; Cole, 2005; Brillhart, 2005).

1.2 Spiritual Intelligence- definition

After looking into the concept of spiritual intelligence, what it essentially means, the researcher has given few theoretical definitions given by different authors at different times. Definitions given by Lama (2006), Conscious Pursuits Inc. (2005), Covey (2004), Kravitz (2002), Vaughan (2002), Wolman (2001) and Gardner (1993) are given below:

According to Lama (2006), “by developing spiritual intelligence, a sense of compassion that helps us to be more sensitive, more aware of our own feelings and the feelings of those around us emanates from within, we become more intuitive; we relate better and love better. Cultivating spiritual intelligence and learning how to connect will improve our capacity for intimacy, making us better mates, friends, parents and co-workers; it helps all of us to become more giving and brings us fulfillment, meaning and love”.

Conscious Pursuits Inc. (CPI) (2005) suggested that spiritual intelligence is an innate human intelligence – but like any other intelligence it must
be developed. This means that spiritual intelligence can be described and measured by looking at the skills that comprise it.

According to Covey (2004), “spiritual intelligence represents our drive for meaning and connection with the infinite”. Spiritual leadership may be viewed as an intrinsically motivating force that enables people to feel alive, energized and connected with their work. It is this force that translates spiritual survival into feelings of attraction, fascination, fun and caring for work and people in the work environment into committed and productive organizational behaviour.

According to Kravitz (2002), “spiritual intelligence refers to the skills, abilities and behaviours required to develop and maintain a relationship to the ultimate source of all beings, succeed in the search for meaning in life, find a moral and ethical path to guide us through life and act out our sense of meaning and values in our personal life and in our interpersonal relationships”. According to Vaughan (2002), "spiritual intelligence is concerned with the inner life of mind and spirit and its relationship to being in the world." Wolman (2001) defined spiritual intelligence as “the human capacity to ask ultimate questions about the meaning of life and to simultaneously experience the seamless connection between each of us and the world in which we live”.

Gardner (1993) identified a form of intelligence to which he refers as, “Existential Intelligence”. This form of intelligence will have someone asking questions like: “Who am I?”, “Why am I here?”, “Where do I go when I die?” Gardner (2006) proposed “Existential intelligence” as the intelligence that incorporates the intangibles brought to question on perceiving spiritual matters. People all over the world ask these questions and art, religion, philosophy and mythology are all efforts to deal with them. Even kids ask sometimes directly, sometimes through storytelling and play. Most of the
intelligences are linked to tangibles like objects or other people, but existential intelligence deals with intangibles.

Some scholars argued that there is no difference between Gardner’s (2006) concept of “Existential Intelligence” and Zohar and Marshal’s (2001) concept of “Spiritual Intelligence”. But, Halama et al., (2004) presented some differences between these. They studied the nature of intelligence related to the existential and spiritual dimension of individuals. They outlined relations between spirituality and thinking and reviewed the most commonly known theories of spiritual intelligence. In the conclusion, they argued for an understanding of spiritual and existential intelligence as non-identical, in spite of them being mutually related and overlapping constructs.

By analyzing the various definitions of spiritual intelligence, it becomes clear that though this relatively new concept appears to be more connected with intangibles, it can also be observed and measured. Since spiritual intelligence can help to develop a clear and stable sense of identity and belongingness among individuals especially in the context of workplace relationships, as mentioned above, more detailed study of this variable in organizations where people work, learn and live together becomes all the more desirable.

1.3 Theoretical Models of Spiritual intelligence

After examining the various definitions of spiritual intelligence given by different authors, the researcher has looked into the various theoretical models of this emerging concept. It should be noted that since spiritual intelligence is relatively a new concept, not many models are available for a detailed examination by the researcher. However, nine theoretical models are discussed below before further review of related studies in this field which is given in Chapter 2. This in-depth evaluation of specific spiritual intelligence or SQ models, it is hoped, will enable the researcher, at the end of this chapter, to
propose a preferred theory as the most appropriate conceptual framework for spiritual intelligence in this study. Theories propounded by the following authors are examined in the given order based on the year of publication: Emmons (2000a, 2000b); Zohar and Marshall (2000); Noble (2001); Wolman (2001); Vaughan (2002); Nasel (2004); Wigglseworth (2006); Amarm (2007); King (2008) and King and DeCicco (2009).

1.3.1 Robet Emmons

Emmons (2000a) defined spiritual intelligence as "the adaptive use of spiritual information to facilitate everyday problem solving and goal attainment”. He brought forth evidence for SI as a set of interrelated abilities, basically trading with Gardner (1993) via his criteria for an independent intelligence. In relation to spirituality, Emmons proposed that SI describes the mental abilities which underlie many components of spirituality and identified five components of SQ (2000a) as shown in “Emmon’s five components of spiritual intelligence” given below. Emmons (2000a) expanded on his theory by referencing motivation, cognitions and intelligence; he argued that spirituality may be conceptualized in adaptive cognitive-motivational terms and included a variety of problem-solving skills useful to everyday life: “spirituality is an enormously rich and diverse construct that defies easy definition, simple measurement or easy identification in the life of another person. My thesis is twofold: a) that there exists a set of skills and abilities associated with spirituality which are relevant to intelligence and b) individual differences in these skills constitute core features of the person"

Emmon's five components of spiritual intelligence

1. The ability to experience heightened states of consciousness.
2. The ability to sanctify everyday experience.
3. The ability to utilize spiritual resources to solve problems.
4. The capacity to be virtuous
5. The capacity to transcend the physical and material

In a subsequent response to criticisms of his proposal, Emmons (2000b) withdrew the latter capacity-to engage in virtuous behaviour- the fifth component, from his list of SQ components, on the grounds that such behaviour is not strictly a mental ability and therefore cannot be termed an aspect of intelligence.

1.3.2 Danah Zohar and Ian Marshall.

Zohar and Marshall (2000) described SQ as the ultimate intelligence and defined it as “the intelligence with which we solve and address problems of meaning and value, the intelligence with which we can place our actions and our lives in a wider, richer meaning giving context, the intelligence with which we can assess that one course of action or one life path is more meaningful than another”. Like Emmons, Zohar and Marshall (2000) asserted that SQ is as applicable to humanists and atheists as to those who are devotees of formal religious practice, claiming that “SQ makes religion possible ... but SQ does not depend on religion”. However, unlike Emmons, Zohar and Marshall (2004) suggested criteria by which to evaluate the degree to which a person or organization might be termed spiritually intelligent. Zohar and Marshall (2000) placed SQ in an intelligence triad with cognitive intelligence (IQ) and emotional intelligence (EQ), where IQ is related to rational, logical and linear thinking and is used in problem solving and planning and EQ is concerned with “our ability to assess or recognize the situation we are in, to read other people’s and our own emotions and to behave appropriately” (2004). While IQ and EQ operate within set boundaries of logic, rules, cultural norms and expectations, SQ is a transformational intelligence which shapes boundaries; is able to go beyond old paradigms and create new ways of thinking; to “change the rules or write new ones” (2004). The triarchic system of intelligence
proposed by Zohar and Marshall (2000) is given in the following figure (Table 1.1).

**Table 1.1 Triarchic System of intelligence (Zohar and Marshall,2000)**

<table>
<thead>
<tr>
<th>Intelligence</th>
<th>Function</th>
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<tbody>
<tr>
<td>Spiritual Intelligence</td>
<td>SQ: What I am</td>
</tr>
<tr>
<td>Emotional Intelligence</td>
<td>EQ: What I Feel</td>
</tr>
<tr>
<td>Rational Intelligence</td>
<td>IQ: What I Think</td>
</tr>
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</table>


Below SQ is EQ (Goleman’s 1995 EI quotient), representing associative or primary processes. At the bottom of the hierarchy is rational intelligence or that which is represented by IQ, resulting from the brain’s secondary processes (Table 1.1). This system positions that while IQ is concerned with measuring general intelligence and its associated capabilities, Goleman’s (1995) EQ encourages individuals to assess the situation that they find themselves to be in
and to behave appropriately within it – suggesting that emotional awareness can lead to emotional management which, in turn, can then allow individuals to think coherently and thereby choose more satisfactory outcomes. Zohar and Marshall’s (2000) definition of SQ, however, relates to whether an individual wants to be in this situation in the first place and what its significance is to one’s life. It has a transcendental function in that it allows the individual to consider meta-physical dimensions to any given situation. Further, they defined 12 principles underlying spiritual intelligence which are as follows:

1. Self-awareness: Knowing what I believe in and value and what deeply motivates me.
2. Spontaneity: Living in and being responsive to the moment.
3. Being vision and value led: Acting from principles and deep beliefs and living accordingly.
4. Holism: Seeing larger patterns, relationships and connections; having a sense of belonging.
5. Compassion: Having the quality of "feeling-with" and deep empathy.
6. Celebration of diversity: Valuing other people for their differences, not despite them.
7. Field independence: Standing against the crowd and having one's own convictions.
8. Humility: Having the sense of being a player in a larger drama and being aware of one's true place in the world.
9. Tendency to ask fundamental "Why?" questions: Needing to understand things and get to the bottom of them.
10. Ability to reframe: Standing back from a situation or problem and seeing the bigger picture or wider context.
11. Positive use of adversity: Learning and growing from mistakes, setbacks and suffering.
12. Sense of vocation: Feeling called upon to serve, to give something back.

1.3.3 Katherine Noble.

Emmons’ (2000a) model of SI was developed further by Noble (2000, 2001). Describing SI as “an innate human ability” (Noble, 2001), she agreed with Emmons’ model and added additional core abilities: firstly, the conscious recognition that physical reality is embedded within a larger, multidimensional reality with which people interact on a moment-to-moment basis; secondly, the conscious pursuit of psychological health, not only for ourselves but for the sake of the global community. Noble contested that spiritual experiences are likely to contribute to the continuous development of SI because spiritual abilities leave individuals more open to spiritual experiences, thereby creating a causal loop. Therefore, spiritual behaviours are outcome variables of SI, whereas spiritual beliefs, values and attitudes may arise from spiritual experiences, heightened SI or a combination of both. Noble’s (2000) research with a small interview sample (n9) concluded that spiritual experiences were vivid reminders of transcendental aspects of consciousness and were necessary for the development of SI, offering a potential explanation of the inter-relationship between SI and phenomenological experiences. Noble (2000, 2001) however, like Zohar and Marshall (2000) and Emmons (2000a), struggled to cite objective empirical support for the additional core abilities that she added to Emmons’ list of capabilities. Further to it, in 2001, she described SQ as “an innate human potential, a dynamic and fluid process, not a static product” which is a catalyst for psychological health and growth. To support her proposition, she offered a useful metaphor from ancient Hindu culture to illustrate the quintessence of her perception of SQ: “Imagine that the conscious or waking self is like a glass in the middle of the ocean. The ocean symbolizes the “Universe” or what some call “God,” “Creator” or “All That
Is.” The glass represents the psychological lens through which we perceive both inner and outer worlds. The goal of spiritual intelligence is to expand the borders of the glass, while simultaneously increasing its translucence and permeability”.

1.3.4 Richard Wolman.

Through his work as a clinical psychologist at Harvard Medical School, Wolman (2001) proposed that SQ is “the human capacity to ask ultimate questions about the meaning of life and to simultaneously experience the seamless connection between each of us and the world in which we live”. Wolman (2001) sought to provide a shared vocabulary with which to describe and share personal spiritual experience which can be meaningful, recognizable and culturally acceptable, regardless of an individual’s religious, humanistic, atheist or agnostic philosophical belief system. To enable his research into the nature of spirituality, Wolman (2001) devised the Psycho-matrix Spirituality Inventory (PSI) and utilized it with a sample group of over 6000 male and female research subjects to examine the participants’ spiritual practice and experience. From this study, he proposed “seven factors that together comprise the spectrum of spiritual experience and behaviour”. He proposed that self-awareness of personal spiritual strengths and limitations, together with reflection on the meaning and content of individual action and interpersonal relationships, enables “conscious choices, rather than enslaving us to respond reflexively to life’s demands” and thereby improve the quality of relationships. Wolman, in agreement with other SQ theorists (Emmons, 1999; Zohar and Marshall, 2004; McGeachy, 2001; Levin, 2000; Noble, 2001), suggested that SQ is not invariably linked to religiosity but may support both religious and non-religious belief systems. Wolman intends to unite the apparently separate disciplines of science and spirituality by attempting to undertake empirically based investigation in order to objectively and reliably
measure subjective experience of the sacred. However, his Psycho-matrix Spirituality Inventory (PSI), an 80-item self-report measures on a 4-point Likert-type scale that attempts to quantify SI lack face validity and does not provide any predictive or discriminant validity in support of the PSI (King, 2008).

1.3.5 Francis Vaughan

Vaughan (2002), a clinical psychologist by profession and an author, agreed with Noble’s (2000, 2001) theory that phenomenological spiritual experiences may contribute to the development of spiritual intelligence. Vaughan (2002) went on to qualify SI as: the capacity for a deep understanding of existential questions (such as who am I?; why am I here?; what really matters?); the capacity to recognize multiple levels of consciousness; the awareness of spirit as ‘the ground of being’ and ‘the awareness of one’s relationship to the transcendent, to all people and to the earth’. Vaughan (2002) claimed that all people have the potential to develop SI as it is innate and can be developed through various techniques, practices and training.

He further supported Noble’s view that SQ is linked to the increased resilience, associated with adaption to stressful life events; stating that: “spiritual intelligence is necessary for discernment in making spiritual choices that contribute to psychological wellbeing and overall healthy human development”. Vaughan (2002) posits that spiritual maturity is an expression of developed SQ and implies ethical behaviour, self-awareness, moral and emotional maturity. Qualities and behaviours associated with spiritual maturity include: tolerance, open-mindedness and wisdom; kindness and compassion; personal sacrifice and service to others; reverence, respect for and a sense of connection with all life and “inner-peace or equanimity in the face
of life’s existential challenges”. Vaughan challenges that attainment of spiritual knowledge is not enough to be regarded as the presence of spiritual intelligence or the achievement of spiritual maturity, unless it is reflected and integrated authentically, through thought and deed, in all aspects of a person’s life.

Vaughan’s evaluation of SQ is based primarily on reflection on his professional clinical practice and “many years working at the interface of psychology and spirituality”. He stated that his aim is to stimulate investigation into the topic and admits that his explanation of SQ offers “some perspectives” (ibid) on the nature of SQ and its utility, rather than providing scientific evidence of its existence as a distinct intelligence. Indeed, in his conclusion, he admitted that “many questions remain to be explored” as there is lack of empirical external validation of these capacities.

1.3.6 Nasel

Nasel (2004) suggested the application of SI for existential understanding about meaning and purpose. Like Zohar and Marshall (2000), before their use of the Myers and Briggs Type Indicator (1995) and Holland’s (1973) work on the theory of careers to measure SQ, Nasel included certain elements relating to experiences and personality type in addition to cognitive factors. Nasel’s (2004) work does not identify such a set of core abilities but identified the following broad capacities associated with SI: deliberation over existential questions; search for meaning in life; concern over how to pray or meditate effectively; development of a sense of purpose in life; development of a relationship with oneself and becoming attuned to a ‘Higher Power’ and its role in one’s life.
1.3. 7 Cindy Wigglesworth

Wigglesworth (2006) concluded spiritual intelligence as the ability to act with wisdom and compassion, while staying in equanimity in any circumstance. She further formulated her model of spiritual intelligence and consolidated the 21 skills into four quadrants as shown below (Table 1. 2):

**Table 1.2 The Four Quadrant Model for Spiritual Intelligence Skills**

<table>
<thead>
<tr>
<th>Higher Self / Ego self Awareness</th>
<th>Universal Awareness</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Awareness of own worldview</td>
<td>6. Awareness of interconnectedness of life</td>
</tr>
<tr>
<td>2. Awareness of Life Purpose (Mission)</td>
<td>7. Awareness of worldviews of others</td>
</tr>
<tr>
<td>3. Awareness of Values Hierarchy</td>
<td>8. Breadth of time/space perception</td>
</tr>
<tr>
<td>5. Awareness of Ego self/Higher Self</td>
<td>10. Awareness of spiritual principles</td>
</tr>
<tr>
<td></td>
<td>11. Experience of transcendent oneness</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Higher Self/ Ego self Mastery</th>
<th>4. Social Mastery/Spiritual Presence</th>
</tr>
</thead>
<tbody>
<tr>
<td>12. Commitment to spiritual growth</td>
<td>17. Wise and effective teacher of spiritual principles</td>
</tr>
<tr>
<td>14. Living your purpose and values</td>
<td>19. Makes Compassionate AND Wise decisions</td>
</tr>
<tr>
<td>15. Sustaining faith</td>
<td>20. A calming, healing presence</td>
</tr>
</tbody>
</table>
More recently, a grounded theory approach was undertaken by Amram (2007) in order to investigate SI. Amram’s (2007) underlying assumptions reflected that of traditional intelligence theorists - that SI “can be differentiated from spiritual experience (e.g. a unitary state) or spiritual belief (e.g. a belief in God)”. His preliminary research involved 71 interviews with individuals who were described as adaptively embodying spirituality in daily life. Participants, many of whom were spiritual teachers, encompassed 10 major spiritual traditions, ranging from Christianity and Buddhism to Taoism and eclectic personal integration. Amram (2007) identified 7 major SI themes in his research: (1) meaning (experiencing personal meaning and purpose in daily activities); (2) consciousness (trans-rational knowing, mindfulness and practice); (3) grace (trust, love, and reverence for the sacred); (4) transcendence (holism, nurturing relationships and connections); (5) truth (acceptance, forgiveness and openness to all truth); (6) peaceful surrender to self (egolessness, accepting one’s true nature) and (7) inner-directed freedom (liberation from attachments and fears, discernment, integrity). This approach attempted to capture the idiosyncratic reality of SI. Amram (2007) did not focus on solely meeting Gardner’s (1983) independent intelligence criteria; rather accepted the themes at face value to explain his construct of SI. Amram and Dryer (2008) developed their self reporting measure from Amram’s (2007) initial model of SI. The ISIS is composed of 83 items measuring 22 subscales: beauty, discernment, egolessness, equanimity, freedom, gratitude, higher-self, holism, immanence, inner-wholeness, intuition, joy, mindfulness, openness, practice, presence, purpose, relatedness,
sacredness, service, synthesis and trust. Although the list is long, Amram and Dryer (2008) attempted to compensate by organizing the 22 subscales into 5 theoretically-derived higher order domains: consciousness, grace, meaning, transcendence and truth.

In conceiving the ISIS, Amram and Dryer (2008) do not claim generality and warn that, as a first of its kind, the study results must be considered preliminary and that future studies would be required to validate, develop and refine a measurement scale for SQ. They also suggest that SQ can be applied to enhance problem solving skills and to enable individuals to experience increased wellbeing and greater meaning in everyday life. This supposition seems to support both Noble’s (2000) and Vaughan (2002) and views that individuals who evidence higher levels of SQ are likely to display increased resilience and adaptive capabilities when faced with challenges and difficulties; qualities which would be of significant benefit to strategic leaders.

1.3.9 David King

King (2008) defined SI as a set of mental capacities which “contribute to the awareness, integration and adaptive application of the nonmaterial and transcendental aspects of one’s existence, leading to such outcomes as deep existential reflection, enhancement of meaning, recognition of a transcendent self and mastery of spiritual states”. He named 4 core components of SI and described these as: (1) Critical Existential Thinking which is the capacity to critically contemplate on the nature of existence; (2) Personal Meaning Production described as an ability to construct personal meaning and purpose; (3) Transcendental Awareness and the capacity to identify transcendent dimensions and (4) Conscious State Expansion - the ability to enter and exit
higher spiritual states of consciousness at one’s own discretion as in deep contemplation, meditation and prayer.

King (2008) conducted two research studies to validate his four components theoretical model of SQ and to construct and test a self-report measure for SQ. The first study, which was primarily exploratory in nature, was to test an initial design of King’s Spiritual Intelligence Self-Report Inventory (SISRI). The research method comprised a multiple choice questionnaire administered to 631 undergraduate psychology students at a Canadian university. The survey participants (134 males and 497 females, with a mean age of 22.38 years) were self-selected in response to online and in-class advertisements and email invitations. Through factor analysis of the responses, the findings provided support for King’s theoretical model of SQ as well as serving to better define the structure and design of the SISRI.

King’s second study, which sought to validate the re-defined draft of the SISRI, comprised a revised version of the SISRI questionnaire administered to 321 (78 male and 243 female) undergraduate psychology students at the same university. The mean age of the group was 25.4 years with participants recruited in a similar manner to the first study. King claims that the revised SISRI proved both valid and reliable for the sample utilized. Despite this, criticisms can be made of the appropriateness of the study design, in terms of generality, in that the participant pool was restricted exclusively to Canadian university students and was not representative of a wider population in terms of gender, ethnicity, age or occupation. King acknowledges these limitations and does not claim generality, due to the limited sample group; nor does he claim universality, suggesting that further cross-cultural research is required. Full details of the study were published in the following year. A viable model
of spiritual intelligence (King, 2008; King and DeCicco, 2009) is given below (Figure 1.1):

![Figure 1.1 A viable model of spiritual intelligence](image)

After analyzing the nine theoretical models discussed above, it can be summarized that SI is a complex, more subjective and wide ranging concept. Yet, it is susceptible to observation and measurement. Since spiritual intelligence has attained a lot of importance in the modern industrial management and corporate world, the increased attention given to the study of this concept is not surprising particularly when individuals spend most of their lives in some form of organizational membership.

### 1.4 Concept of job satisfaction

Section 1 gave an account of the concept, definitions and models of spiritual intelligence. This section gives a detailed account of the concept of job satisfaction, various definitions of job satisfaction, importance of job satisfaction in work place and different theoretical models of job satisfaction.

Any discourse on human resource management is incomplete without discussing job satisfaction. In fact, the term job satisfaction figures prominently in any discussion on man management. Job satisfaction refers to an employee’s feeling of satisfaction on the job and it is the satisfaction which
an employee derives from his/her job which further motivates him/her to work and give one’s best to the organization. Job satisfaction should not be mistaken for self- satisfaction, happiness or self- contentment but it is the satisfaction on the job which one does in the work place.

Thus, job satisfaction is an individual’s feeling regarding his or her work. It can be influenced by several factors. The term relates to the total relationship between an employee and the employer for which he/she is paid. The term job satisfaction was brought into the management literature by Hoppock (1935). He described job satisfaction as, “any combination of psychological, physiological and environmental circumstances that cause a person truthfully to say I am satisfied with my job”. Job satisfaction has many dimensions. Commonly noted facets are satisfaction with the work itself, wages and recognition, rapport with supervisors and coworkers and chance for advancement. Each dimension contributes to an individual’s overall feeling of satisfaction with the job itself, but different people define the “job” differently.

There are three important dimensions to job- satisfaction:

1) Job- satisfaction refers to employees’ feeling towards their job. It can only be inferred but not seen.

2) Job satisfaction is often determined by how well outcomes meet or exceed expectations. Satisfaction in one’s job means increased commitment in the fulfillment of formal requirements. There is greater willingness to invest personal energy and time in job performance.

3) The terms job-satisfaction and job attitudes are very often used interchangeably. Both refer to effective orientations on the part of employees towards their work roles, which they are presently occupying.
Though the terms job-satisfaction and attitudes are used interchangeably, there are differences between the two. Attitude refers to predisposition to respond. Job-satisfaction, on the other hand, relates to performance factors. Attitudes reflect one’s feelings towards individuals, organizations and objects. But satisfaction refers to one’s attitude to a job. Job satisfaction is, therefore, a specific subset of attitudes. Attitudes endure generally. But job satisfaction is dynamic; it can decline even more quickly than it developed. Managers, therefore, cannot establish the conditions leading to high satisfaction now and then neglect it, for employee needs may change suddenly. Managers need to pay attention to job satisfaction constantly by conducting satisfaction surveys among his employees.

1.4.1 Definitions of job satisfaction

After looking into the concept of job satisfaction, the researcher has given few accepted definitions of job satisfaction.

Job satisfaction or employee satisfaction has been defined in many different ways. Some believe it is simply how content an individual is with his or her job, in other words, whether or not they like the job or individual aspects or facets of jobs, such as nature of work or supervision. Others believe that it is not so simple to define job satisfaction as this definition suggests; they argue that the multidimensional psychological responses to one's job make the task of defining job satisfaction more complex. Researchers have also noted that job satisfaction measures vary to the extent to which they measure feelings about the job (affective job satisfaction) or cognitions about the job (cognitive job satisfaction).
Definitions given by Locke (1976), Feldman and Arnold (1983), Andrew (1988), Davis and Newstrom (1989) and Kreitner and Kinicki (1995) are given below:

Locke (1976) defined job satisfaction as a pleasurable or positive emotional state resulting from the appraisal of one’s job or job experience. This definition is one of the widely used definitions in organizational research. He believes that satisfaction is determined by the discrepancy between what one wants in his/her job and what one has in his/her job. Further, he stated that how much one values a given facet of work (e.g. the degree of autonomy in a position) moderates how satisfied/dissatisfied one becomes when expectations are/aren’t met.

Yet in another definition given by Feldman and Arnold (1983), job satisfaction is the amount of overall positive affect (or feelings) that individuals have towards their jobs. Affective job satisfaction is a subjective construct representing the emotional feelings individuals have about their job. Hence, affective job satisfaction for individuals reflects the degree of pleasure or happiness their job in general induces. Cognitive job satisfaction is a more objective and logical evaluation of various facets of a job. Andrew (1988) stated that job satisfaction is the amount of pleasure or contentment associated with a job. Davis and Newstrom (1989) explained that job satisfaction is a set of favourable or unfavorable feelings with which employees view their work.

Kreitner and Kinicki (1995) described job satisfaction as an affective or emotional response toward various facets of one’s job. This definition means that job satisfaction is not a unitary concept. Cognitive job satisfaction can be one-dimensional if it comprises evaluation of just one facet of a job, such as pay or maternity leave or multidimensional if two or more facets of a job are simultaneously evaluated. Cognitive job satisfaction does not assess the degree
of pleasure or happiness that arises from specific job facets, but rather gauges the extent to which those job facets are judged by the job holder to be satisfactory in comparison with objectives they themselves set or with other jobs.

1.4.2 Importance of Job Satisfaction

Studies on job satisfaction have enriched management literature with a range of information pertaining to job, work environment, employee interpersonal (both superior and subordinate) relationship etc. which facilitated in managerial decision making. Results of job satisfaction surveys were used in formulating organizational policies and served as beacon lights for organizational behaviour. Job satisfaction generally indicates the level of satisfaction of employees with respect to the organizational policies, programmes, procedures and organizational rules.

Job satisfaction surveys serve as diagnostic instruments for understanding employees’ problems, effecting changes and correcting with least resistance. It strengthens the communication system in the organization. Management can discuss the results of surveys with the employees to shape the future course of action which will be beneficial to both employees and management. The results of the surveys can be utilized to improve employee attitudes towards their job and facilitates integration of employees with the organization. It enables the management to bring congruence of goals, that is, aligning the employee goals with the goals of the organization. Results of surveys, if utilized properly, brings a sense of belongingness and sense of participation leading to the overall increase in the productivity of the organization. Surveys bring awareness among unions to know exactly what employees want and what management is doing. Thus, it facilitates mutual settlement of grievances and helps the management and unions to establish
good industrial relations scenario. Finally, management gets a clear picture of training and development needs of employees. Management also gets a vision of how to take the organization to higher levels of efficiency and productivity. The bottom line is: both the employees and the management ascend the Maslow’s (1943) hierarchy of needs.

What one can infer from the above discussion is that higher the morale and job satisfaction of the employees better is their job performance. This becomes possible when the management is able to take advantage of the newly found insight brought through the survey by concentrating their efforts to improve employee satisfaction. It also enables the management to train their managers, especially first-level supervisors, to pay attention to the attitudes and feelings of their subordinates so that their performance could be improved.

The increased attention paid to employee job satisfaction is justified when one considers that job satisfaction affect not only the efficiency of the laborers but also such job behaviour as absenteeism, accidents, etc. Hence, employees’ job satisfaction is of crucial importance for the success an organization enjoys. Job satisfaction is the result of employee perception of how well the job meets their need satisfaction. The employees who are satisfied in the work place are the greatest asset to an organization whereas the dissatisfied employees are the greatest liabilities.

Again, dissatisfaction leads to frustration and frustration leads to aggressive behaviour on the part of the employees. Moreover, employees dissatisfied with their job may be militant in their attitude towards the management. Dissatisfaction is infectious and quickly spreads to other employees and is likely to affect the morale and working of other employees and image of organization. Dissatisfied workers may seriously cause damage to the reputation and property of the organization and harm its business interest. Job
satisfaction/dissatisfaction is the result of various factors which are related to the present job situations. These various factors are opportunities for career advancement, amount of tension at work, work involvement, relations with colleagues and supervisors, due recognition of merit, sufficient emoluments and good working conditions, grievances redressal, feeling of fatigue and loneliness and prestige of the organization.

Ever since Herzberg (1959) published his work on satisfiers and dissatisfiers in the workplace, job satisfaction has frequently been held up as a means of enhancing employee motivation. Higher job satisfaction leads to increased individual productivity, job longevity and organizational efficiency. The salience of the concept of job satisfaction has become so ingrained in thinking about jobs and employees that its importance is now taken for granted, as though it is a tenant of managerial faith. Today human resource managers want to know how to have satisfied employees, not why employees should be satisfied. In truth, employees and managers may have different reasons for wanting organizational conditions that foster job satisfaction. Employees spend long hours at work, thinking about work, resting up for work or preparing for work, because work provides “daily meaning as well as daily bread”. Yet, work is not always a place where workers feel satisfied. These days managers are more concerned about employees’ job satisfaction for different reasons than their employees. Altruistic managers want satisfied employees because they care about their employees. Result-oriented managers want satisfied employees because satisfied employees may perform better and have less absenteeism and greater longevity. Satisfied employees also tend to produce higher-quality work than their dissatisfied cohorts. In fact, studies on humanizing the workplace indicate that satisfied employees are more productive and that organizations with satisfied employees are more efficient. Satisfied employees are more likely to experience high internal work
motivation, to give high quality work performance and to have less absenteeism and turnover.

1.5 Theories of Job Satisfaction

It was thought desirable to explain two outcomes of job satisfaction viz., intrinsic and extrinsic factors, before discussing the theories of job satisfaction.

1.5.1 Intrinsic Factors of Job outcomes

The difference between intrinsic and extrinsic outcomes of job is important to understand the reactions of people to their jobs. Intrinsic outcomes are objects or events, which follow from the employee’s own efforts, not requiring the involvement of any other person. Such outcomes typically are thought to be solely in the province of professional and technical jobs; yet all jobs have potential opportunities for intrinsic outcomes. Intrinsic job outcomes are feeling of responsibility, challenge and recognition; these outcomes result from such job characteristics as variety, autonomy, identity and significance of the job (Hackman and Oldham, 1975).

1.5.2 Extrinsic Factors of Job outcomes

Extrinsic outcomes, however, are objects or events, which follow from the employee’s own efforts in conjunction with other factors or persons; not directly involved in the job itself. Pay, working conditions, co-workers and even supervision are objects in the work place which are potential job-outcomes, but are not a fundamental part of the work. Social affiliations in the
work place and group interactions are also sources of extrinsic outcomes (Herzberg,1966).

Job-satisfaction depends on the levels of intrinsic and extrinsic outcomes and how the job holder views those outcomes. These outcomes have different values for different people. For some people, responsible and challenging work may have neutral or even negative values. For other people, such work outcomes may have high positive values. People differ in the importance they attach to job-outcomes. Those differences alone would account for different levels of job-satisfaction for essentially the same job tasks. Another important individual difference is job-involvement. People differ in the extent that: 1) Work is a central life interest; 2) they actively participate in work; 3) they perceive work as central to self-esteem and 4) they perceive work as consistent with self-concept. Persons who are not involved in their work cannot expect to realize the same satisfaction as those who are involved. These variables accounts for the fact that two employees could report different levels of satisfaction for the same performance levels. A final individual difference is the perceived equity of the outcome in terms of what job holder considers fair reward. If the outcomes are perceived to be unfair in relation to those of others in similar job requiring similar effort, the job holder will experience dissatisfaction and seek means to restore the equity, either by seeking greater rewards (primarily extrinsic) or by reducing effort. Thus it is seen that job performance includes many potential outcomes. Some are of primary value to the organization- for example the objective outcomes. Other outcomes are of primary importance to the individual- job satisfaction.

The concept of job satisfaction underwent several changes in the yester years and in course of time several theories were advanced. In the following pages, the researcher has examined some widely used theories in contemporary job
satisfaction research. They are: fulfillment theory; discrepancy theory; equity theory; motivation-hygiene theory; Porter and Lawler model; expectancy theory; variance theory and job characteristics model. This in-depth analysis of various job satisfaction models, it is hoped, will enable the researcher, at the end of this chapter, to propose a preferred theory as the most appropriate conceptual framework for the variable-job satisfaction, in this study.

1.5.3 Fulfillment theory

The proponents of this theory measure satisfaction in terms of rewards a person receives or the extent to which his needs are satisfied. Further they thought that there is a direct/positive relationship between job satisfaction and the actual satisfaction of the expected needs. The main difficulty in this approach is that job satisfaction as observed by Willing, is not only a function of what a person receives but also what he feels he should receive as there would be considerable difference in the actual and expectations of persons. Thus, job satisfaction cannot be regarded as merely a function of how much a person receives from his job. Another important factor/variable that should be included to predict job satisfaction accurately is the strength of the individual’s desire of his level of aspirations in a particular area. This led to the development of the discrepancy-theory of job satisfaction which is given below:

1.5.4 Discrepancy theory

The proponents of this theory argue that satisfaction is the function of what a person actually receives from his job situation and what he thinks he should receive or what he expects to receive. When the actual satisfaction derived is less than expected satisfaction, it results in dissatisfaction. Job satisfaction and
dissatisfaction are functions of the perceived relationships between what one wants from one’s job and what one perceives it is offering. This approach does not make it clear whether or not over satisfaction is a part of dissatisfaction and if so, how does it differ from dissatisfaction. This led to the development of equity theory of job satisfaction. This theory is discussed below:

1.5.5 Equity Theory

Equity theory is primarily a motivation theory, but it talks about the causes of satisfaction/dissatisfaction. The proponents of this theory are of the view that a person’s satisfaction is determined by his perceived equity, which in turn is determined by his input-output balance compared to his comparison of others’ input-output balance is the perceived ratio of what a person receives from his job relative to what he contributes to the job. This theory is of the view that both under and over rewards lead to dissatisfaction. While the under-reward causes feelings of unfair treatment, over-reward leads to feelings of guilt and discomfort.

1.5.6 Motivation/ Hygiene Theory (Two factor theory)

This theory was developed by Herzberg, Manusner, Peterson and Capwell (1959) who identified certain job factors as satisfiers and certain other factors as dissatisfiers.

Factors such as achievement, recognition, responsibility etc. are satisfiers, the presence of which causes satisfaction but their absence does not result in dissatisfaction. On the other hand, factors such as supervision, salary, working conditions etc. are dissatisfiers, the absence of which causes dissatisfaction. Their presence however, does not result in job satisfaction.
Herzberg’s motivation/hygiene theory (1959) assumes that one group of factors—motivators—accounts for high level of motivation. Another group of factors—hygiene or maintenance factors—can cause discontent with work. Figure 1.1 compares Herzberg’s motivators and hygiene factors with Maslow’s (1943) hierarchy of needs. The implications of Herzberg’s research for management and HR practices are that although managers must carefully consider hygiene factors in order to avoid employee dissatisfaction, even if all these maintenance needs are enhanced, people may not be motivated to work harder. Only motivators cause employees to exert more effort and thereby attain more productivity. This theory suggests that managers should utilize the motivators as tools to enhance employee performance.

1.5.7 Maslow’s Hierarchy of Needs Theory

Maslow’s (1943) need hierarchy theory states that until the more basic needs are adequately fulfilled, a person will not strive to meet higher needs. In this theory Maslow classified human needs into five categories that ascend in a definite order as follows:

1) Physiological needs
2) Safety and security needs
3) Belonging and love needs
4) Esteem needs and
5) Self-actualization needs.

An assumption often made by those using Maslow’s hierarchy theory (1943) is that workers in modern, technologically advanced societies have satisfied their physiological, safety and belonging needs. Therefore, they will be motivated by the needs for self-esteem, public esteem and then self-
actualization. Consequently, conditions to satisfy these needs should be present at work; the job itself should be meaningful and motivating.

![Maslow's Hierarchy of Needs and Herzberg's Two Factors](image)

**Figure 1.2 Maslow’s and Herzberg’s Ideas Compared**

### 1.5.8 Process Theories of Motivation

Process theories suggest that a variety of factors depending on the needs of the individual, the situation the individual is in and the rewards the individual expects for the work done may prove to be motivating. Managers who practice this theory do not attempt to fit people into the single category, rather accept human differences.
Porter and Lawler (1968), two proponents of process theories, focus on the value a person puts on a goal and the person’s perception of workplace equity or fairness as factors that influence his/her job behaviour.

Figure 1.2 depicts a simplified Porter and Lawler (1968) motivation model, which indicates that motivation, is influenced by people’s expectations. If expectations are not met, people may feel that they have been unfairly treated and consequently become dissatisfied. Porter and Lawler model (1968) is explained taking the example of a salesclerk. Suppose a salesclerk is motivated to expend efforts on his/her job, from this job he/she expects to receive two types of rewards: intrinsic (internal) and extrinsic (external). For this salesclerk’s intrinsic rewards could include feeling of accomplishment, feeling of recognition or other motivators. Extrinsic rewards might be such items as pay, benefits, good working conditions and other hygiene factors. The salesclerk compares his/her performance with what he/she expected and evaluates it in light of both types of rewards he/she receives. He/she then reaches some level of job satisfaction or dissatisfaction. Once this level is reached, it is difficult to determine what he/she will do. If he/she is dissatisfied, he/she might put forth less effort in the future, he/she might work harder to get the rewards he/she wants or he/she might just accept his/her dissatisfaction. If he/she is highly satisfied, it does not always mean he/she will work harder. He/she may even slack off a bit, saying, “I got what I wanted.” The essence of Porter and Lawler view of motivation is perception. In addition, as the feedback loop in figure 1.2 indicates, performance leads to satisfaction leading to further performance.
1.5.9 Expectancy Theory

As the name implies, expectancy theory concentrates on the expectations which the employees bring with them to work situation and the context and manner in which these expectations are satisfied. The underlying hypothesis is that “appropriate levels of effort and hence productivity, will only be extended if employees’ expectations are fulfilled”. It does not assume a static range of expectations common to all employees, rather points to the possibility of different sets of expectations. Rewards are seen as fulfilling or not fulfilling expectations. Expectancy theory challenges management to demonstrate to employees that extra effort will reap a commensurate reward. The link between effort and reward needs to encompass both the pay packet and a variety of other extrinsic or intrinsic rewards. Reward schemes must therefore create a positive link between the size of the pay packet and the effort expended by the employees primarily motivated by money. For others, links must be created between effort and rewards which include job satisfaction, praise and other forms of recognition.
1.5.10 Variance Theory

Variance theory is based on a simple idea: “if you want x from your work then you are satisfied to the extent that work provides you with x”. The major problem with variance theory is defining what it is that people want from their jobs. One way of solving this is to borrow concepts from motivation theory so that variance in what is wanted and what is available from a job occurs: for example, the extent to which self-actualizing needs can be fulfilled. This means that by borrowing from motivation theory some researchers can specify in advance the variations in job satisfaction that employees could meaningfully report in their jobs. Another approach assumes that the relevant variances depend on the nature of the work and thus differ from occupation to occupation. This provides a more flexible framework with which to analyze problems of low job satisfaction within occupations. Either approach, specifying in advance the relevant facets of job satisfaction or identifying them through investigation, enables researchers to establish whether there are significant individual differences present in reported levels of job satisfaction or whether there is a high degree of consensus among staff about what aspects of work lead to high levels of satisfaction and dissatisfaction. By identifying what aspects of a job give rise to a high and low levels of satisfaction, managers are better placed when considering what changes can be made to improve job satisfaction.

1.5.11 Job Characteristics model

According to this theory, the cause of job satisfaction is found in the objective characteristics of a job.

Hackman and Oldham (1975) proposed job characteristic model. Since then this model provides the foundation for many job satisfaction and job
characteristics research. The job characteristics model proposes that three psychological states of a jobholder result in improved work performance, internal motivation and lower absenteeism and turnover. The motivated, satisfied and productive employee is one who (1) experiences meaningfulness of work performed; (2) experiences responsibility for work outcomes and (3) has knowledge of the results of the work performed. Achieving these three psychological states serves as reinforcement to the employee and as a source of internal motivation to continue doing the job well. According to Hackman and Oldham (1975), five core dimensions of job characteristics are as follows:

1) **Skill Variety**: the degree to which a job entails a variety of different activities, which demand the use of number of different skills and talents by the jobholder.

2) **Task Identity**: the degree of which the job requires completion of a whole and identifiable piece of work that is doing a job from beginning to end with a visible outcome.

3) **Task Significance**: the degree, to which the job has a substantial impact on the lives or work of other people, whether in the immediate organization or in the external environment.

4) **Autonomy**: the degree to which the job provides substantial freedom, independence, and discretion to the individual in scheduling the work and in determining the procedures to be used in carrying it out. Autonomy deals with the amount of freedom that employees can exercise in their job.

5) **Task Feedback**: the degree to which carrying out the work activities required by the job results in the individual being given direct and clear information about the effectiveness of his or her performance. It is important to realize that each of five job characteristics affects employee performance differently. Therefore, employees experience the greatest motivation when all
five characteristics are present, since the job characteristics combine to produce the three psychological states.

It can be said that experiencing the above mentioned five critical psychological states (skill variety, task identity, task significance, autonomy, and task feedback) lead to high work motivation and enhanced job satisfaction. Moreover, behavioural outcomes, such as the quality of work and attendance may also be improved.

The next section, that is, section 3 gives an overview of the concept of life satisfaction.

**1.6 Concept of life satisfaction**

Section 2 gave an overview of the concept of job satisfaction. Definitions, importance and theoretical models of job satisfaction were also discussed in detail. This section gives an overview of the concept of life satisfaction, yet another study variable in the present research. It includes concept of life satisfaction, definitions of life satisfaction, models of life satisfaction, happiness and economic problem, impact of job and unemployment on well being and subjective and psychological well being.

Satisfaction is a state of one’s mind. It is an evaluative appraisal of something, person, event, object or place. The term refers to both ‘contentment’ and ‘enjoyment’. As such it covers cognitive- as well as affective-appraisals.

Satisfaction can be both evanescent and stable through time. Of late, the focus of social and economic research got shifted to analysis of happiness, which includes both material and non-material welfare measures. In contrast to the affective components of subjective well-being, reference is made in this context to the ‘cognitive judgment of life satisfaction’ (Lucas et al., 1996).
Since satisfaction is a state of one’s mind, what makes people happy and satisfied in their life needs deep and contemplated individual inquiry. At the same time, it should be noted that happiness and satisfaction are relative terms. However, in the recent times, these two relative terms were considered in a much broader social context. Life satisfaction is an overall assessment of feelings and attitudes about one’s life at a particular point in time ranging from negative to positive (Kumar and Amanjot, 2013). It is the degree to which a person positively evaluates the overall quality of his/her life as-a-whole. In other words, how much the person likes the life he/she leads?

It should be noted that “life satisfaction”, “happiness” and “subjective well being” are not synonymous, though they are used interchangeably. One advantage in using the term “life-satisfaction” rather than the word ‘happiness’ is that it emphasizes the subjective character of the concept. The word happiness is also used to refer to an objective good; especially by philosophers. Further, the term life-satisfaction has the advantage over the label of ‘subjective well-being’ in that life-satisfaction refers to an overall evaluation of life rather than to current feelings or to specific psychosomatic symptoms.

As mentioned above, life-satisfaction denotes an overall evaluation of life. So the appraisal that life is ‘exciting’ does not necessarily mean that it is ‘satisfying’. There may be too much excitement in life and too few other qualities. An overall evaluation of life involves all relevant criteria in the mind of the individual: for example, how good one feels, how well expectations are likely to be met and how desirable various factors are deemed to be, etc. The object of evaluation is life-as a-whole; not a specific area of life, e.g., employment. Enjoyment of work may add to the appreciation of life, but does not constitute it.
Assessment of life satisfaction is done in surveys by knowing how satisfied individuals are with their own lives. Positive affect reflects pleasant moods and emotions such as joy, pride, determination, excitement etc. Negative affect includes moods and emotions that are unpleasant and represents negative responses people experience in reaction to their lives and circumstances. Major forms of negative or unpleasant reactions include anger, sadness, anxiety and worry, stress, frustration, guilt, shame etc. Enhanced positive affect signifies that a person’s life is proceeding well whereas the negative emotions indicate the opposite.

1.7 Definitions of life satisfaction

After discussing the concept of life satisfaction, the researcher has looked into few theoretical definitions of life satisfaction.

Life satisfaction is often considered a desirable goal, in and of itself, stemming from the Aristotelian ethical model, eudaimonism, (from eudaimonia, the Greek word for happiness) where correct actions lead to individual well-being, with happiness representing the supreme good (Beutell, 2006). In the present day context, well-being is believed to be inherent in features such as social relationships, health, work related conditions, personal welfare, liberty and personality traits (Frijns, 2010).

The definitions given by Diener (1984); Veenhoven (1991); Diener, Suh, Lucas and Smith, (1999); Bradley and Corwyn (2004); Beutell (2006); Martikainen (2008) and Chow (2009) are given below:

According to Diener (1984), subjective well-being covers two main components; one affective including negative and positive emotions and one cognitive; namely life satisfaction.
According to Veenhoven (1991), “Life satisfaction is conceived as the degree to which an individual judges the overall quality of his life-as-a-whole favorably”. He takes the pragmatic approach of treating happiness, “wellbeing” and life satisfaction as synonyms, capable of measurement by self-assessment, such that a higher score on an instrument measuring life satisfaction similarly suggests a higher level of happiness or wellbeing.

Subjective Well-Being (SWB) is an individual’s emotional and cognitive interpretation and evaluation of one’s own life. SWB comprises of satisfaction with life events, satisfaction with external but also relevant factors like work, family, friends and presence of feelings of joy along with absence of negative affects (Diener, Suh, Lucas and Smith, 1999).

Life satisfaction can be defined as the cognitive component of subjective well-being (Martikainen, 2008). This is consistent with Bradley and Corwyn (2004) who say that life satisfaction reflects both the extent to which basic needs are met and the extent to which a variety of other goals are viewed as attainable.

According to Beutell (2006), life satisfaction is related to better physical and mental health, longevity and other outcomes that are considered positive in nature.

Chow (2009) argues that improved levels of life satisfaction might give rise to better health in the future and that this can already be identified within a three-year time-frame. However, there is a lack of congruence regarding the definition of life satisfaction (Iverson and Maguire, 2000).

1.8 Models of life satisfaction

Quality of life can be viewed on three levels. The first level of assessment is the person’s overall satisfaction with life. The second level includes different life domains, such as physical, psychological, sociological, economic and spiritual. The third level focuses on the components of each domain, such as
disease and symptoms (Cramer and Spilker, 1998). The models given by Mellor et al., (2003), Michalos, (2003), Veenhoven (1993), George and Brief (1990) are discussed below:

1.8.1 The homeostatic model of subjective well-being

The model assumes that personal well-being is the most self-relevant well-being dimension to individuals and is thus under the strongest influence of a homeostatic system, followed by neighbour-hood well-being and then national well-being. The model has been found to account for 59% of the variance in life satisfaction (Cummins& Chambers.2004).

![Figure 1.4 The homeostatic model of subjective well-being (adapted from Cummins& Chambers.2004)](image)

1.8.2 Multiple discrepancies theory (Michalos, 2003)

Another major theoretical approach to the investigation of subjective well-being is Michalos’ (2003) multiple discrepancies theory. The basis of Michalos’ theory is that people determine their own level of satisfaction by comparing their present selves to diverse standards such as what they need from life, and what they expect to have in the next five years. Michalos (1991) conducted an extensive study of the subjective well-being of university students in twenty countries, using a scale designed to test multiple
discrepancies theory and reported that the scale accounted for 53% of the variance in life satisfaction ratings. Multiple discrepancies theory provide a satisfactory explanation of the life satisfaction of IT employees as the scale was developed to measure general adult life satisfaction and happiness and the same scale has been used effectively to measure life satisfaction in rehabilitation clients as well as senior citizens (Mallard, Lance, & Michalos, 1997). However, the scale fails to take into consideration factors such as experiential input and personality. Thus, it is believed that the homeostatic model provides a more comprehensive framework than multiple discrepancies theory.

1.8.3 Veenhoven’s theory on Life satisfaction and Happiness

Veenhoven (1991) took the pragmatic approach of treating happiness, “wellbeing” and life satisfaction as synonyms capable of measurement by self-assessment, such that a higher score on an instrument measuring life satisfaction similarly suggests a higher level of happiness or wellbeing. As discussed in the definition of life satisfaction, Veenhoven (1991) considered life satisfaction as “the degree to which an individual judges the overall quality of his life-as-a-whole favorably.” It must also be acknowledged that there are challenges to the validity of various measures used in the literature on a number of grounds and also spirited defenses (Layard 2003a; Frey and Stutzer 2002; Davidson, Marshall, Tomarken and Henriques 2000; Schwarz and Strack 1991).

Drawing upon a meta-analysis of 245 studies in 32 countries, Veenhoven identified the following factors as ones associated with happiness rather than unhappiness – living in an economically prosperous country where freedom and democracy are respected; political stability; being a part of a majority rather than a minority; being toward the top of the social ladder; being married and having good relationships with family and friends; being mentally and
physically healthy; being active and open minded; feeling in control of one’s life; having aspirations in social and moral matters rather than money-making and also vary according to mediating factors such as personality traits. Social support networks for example, may improve wellbeing both directly and indirectly through an improved capacity to cope with life events (Headey and Wearing 1991; Veenhoven 1991).

How transitory such effects are is another matter. Brickman, Coates and Janoff-Bulman’s (1978) famous study of lottery winners and persons who became paralysed after accidents shows that humans have a remarkable ability to cope with life events. Such findings provide strong support for “adaptation level theory” which suggests that humans become accustomed to their circumstances or “level of stimuli” and that it is only when there is a change in these factors that there is a resulting change in overall satisfaction (Argyle and Martin 1991).

This theory is useful in explaining the absence of a robust relationship between income and satisfaction – it is only changes in income that invoke a change in satisfaction. This could be put more generally to say that it is deviations from the individual’s perceived norm that invokes heightened or diminished satisfaction. Thus a person’s income relative to the average income in their neighborhood or socio-economic circle may be more important than absolute income in shaping feelings of satisfaction.

Empirical support for the adaptation level theory and for the notion that comparisons are more important than absolutes can be readily found in the literature. The term “habituation” also appears for the phenomenon of people becoming satisfied with the circumstance they are used to and “rivalry” for the tendency of people to base their satisfaction on their circumstances relative to others (Layard 2003b). By the same token, there are persons who are permanently happy or unhappy, in contradiction to the idea of adaptation. It is
also clear that absolute conditions can have a very strong effect on wellbeing – at the international level there is a correlation between measured happiness and income per capita. Economic conditions in poverty stricken nations drastically reduce happiness (Veenhoven 1991).

1.8.4 The Transfer Model (Spillover Effect)

Job satisfaction affects other areas of life and vice versa (George and Brief, 1990). Kornhauser (1965), Kavanagh and Halpern (1977), Schmitt and Bedian (1982) conclude that there is positive correlation between work and areas of life outside the work. Following an in-depth analysis of the research, Staines (1980) concluded that only certain spheres of work life are positively correlated with other spheres outside the work. In support of this hypothesis, Rousseau (1978) claims that the transfer model does not apply to all kinds of jobs. Jobs with extreme characteristics (prolonged solitude, oppressive physical requirements, etc.) fit better with the compensation model (Schmitt & Bedian, 1982; Schmitt & Mellon, 1980; Staines, 1980; Rousseau, 1978). Leiter and Durup (1996) add that the spillover effect between job satisfaction and personal life may be either direct or indirect. A direct effect can be observed when an objective condition of either one’s working or personal life (change of workplace, arrival of a new baby, etc.) influences the environment without the individual’s subjective perception being involved. An indirect effect results from the individual’s perception of an objective condition as creating either stress or satisfaction.

1.9 Happiness and the economic problem

Economists use the concept of utility to explain individuals’ choices and behaviour. Within a given budget constraint, the consumer is both rational and welfare maximizing. From the micro foundations of economics, it can be shown that relaxing the budget constraint expands the individual’s choice set
between goods, services and leisure and assuming freedom of choice and rational behaviour, this must also lead to increased “wellbeing” or “happiness”. In microeconomic theory, unlike theories in psychology and other disciplines, money does buy happiness and an individual’s revealed preference for choice A over choice B is proof that they are happier with A. Yet, it is seen from experimental and other empirical evidence that this conclusion may not be so sound (Tversky and Griffin 1991). More contentious still is the macroeconomic extension of this analysis that concludes that increased economic growth and increased happiness are synonymous.

A paradox in happiness research which has intrigued economists is that when a cross-section of the population is taken at any point in time, there is a clear positive relationship between income and subjective wellbeing. Yet, the Second World War mean reported that levels of happiness have not risen despite very large rises in real incomes. An obvious explanation is that of adaptation or habituation — the people questioned in later years are accustomed to higher material standards of living. However the pace of economic growth has been sufficient to ensure rising real incomes during the working lives of individual cohort.

Thus, one would expect to see a life-cycle effect in which happiness increases with age, for older people have indeed lived in times of significantly lower real per capita incomes. Generally, no such cohort effect seems to have been established from the literature. This suggests that rivalry effects dominate. Evidence from cross-country studies show a positive relationship between GDP per capita and wellbeing up to an income level of US$10,000 to US$15,000 per capita, but the relationship does not appear to hold for the wealthier nations (Layard 2003a, Frey and Stutzer 2002, Easterlin 2001).

If happiness is purely based on a person’s comparative situation, the policy implication which must logically follow is that there is nothing that can be
done to increase overall wellbeing (Veenhoven 1991). This can also be taken as a justification for public taxation. One person’s efforts to increase their income will come at a cost of reduced happiness among others. Akin to pollution, such economic externalities can be corrected by taxation to ensure the full social costs of agents’ activities are as well as the individual benefits (Layard 2003b). In the tradition of earnings functions, estimation of “happiness functions” can be used to compare the welfare gain or loss associated with different factors. Such studies have been used to estimate the “income equivalent” of a divorce (Kraft 2000); to imply the slope of the Philips Curve (Di Tella, MacCulloch and Oswald, 2001) and to suggest that inequality has a significant negative effect of inequality on happiness in Europe but not in the US (Alesina, Di Tella and MacCulloch, 2001).

The essence of this evolving body of research is that it throws doubt upon the efficacy of the pursuit to maximize economic growth and to suggest that greater weight needs to be given to other factors that shape happiness and satisfaction. Indeed, many of the more important of these factors may have actually been sacrifice in the scramble for economic growth, such as a sense of community, being valued as a contributor to society beyond the pecuniary sense, altruistic as opposed to individualistic motivations and the quality of family relationships and leisure time.

1.10 Impact of jobs and unemployment on well-being

The importance of work is reflected in an extensive literature that concentrates on “quality of working life”, a rapidly growing literature on the ability of people to “balance” work and family life and analyses of the impact of work deprivation or unemployment on mental health and wellbeing. It seems that happiness in one’s working life does “spill over” into one’s non-work life, as mentioned above (1.8.5).
Tait, Padget and Baldwin’s (1989) review of studies of job and life satisfaction across 34 countries finds an average correlation coefficient of 0.44 between measures of the two. However, there remains much contention about the direction of causality and the role of other factors (Parasuraman and Simmers 2001; Iverson and Maguire 2000; Kossek and Ozeki 1998). Furnham (1991) outlines the importance of personality traits, including mental health and extraversion, in determining satisfaction in work and leisure.

Feather (1990) provides an excellent overview of theoretical treatments of the link between unemployment and wellbeing. A major contribution is Johoda’s (1982) ‘Functional Approach’, which posits that participation in paid employment generates a range of functions in addition to income that are important for psychological wellbeing, such as a time-structure to the day, social interaction, self-identity and purpose. Unemployment, thus results in deprivation of these functions. Other theories suggest that the impact of unemployment on psychological wellbeing will be influenced by the unemployed person’s perceptions of the reason they became unemployed, the main causes of their ongoing unemployment and their perceived likelihood of finding a job in the near future. An important observation to be drawn is that the effect of unemployment is very different for different individuals. Potential mediating or compounding factors include the availability of financial resources and the ability to legitimate unemployment, such as by those close to retirement age or who take on child-minding activities; the level of social support available and the individual’s attitudes towards work (work ethic) and their role as a “breadwinner” (Feather 1990; Warr 1987; Bandura 1982; Harrison, 1976). Economists have been interested in the reason an individual became (or remains) unemployed for a different reason — to address the debate as to whether unemployment is primarily a voluntary or involuntary phenomenon. The policy implications are obviously very different depending upon the view you take. The simple proposition put forward is that if
unemployment were voluntary, one would not expect the unemployed to be any less content than the employed (Clark and Oswald 1994). The accumulating evidence on this test is clearly that unemployment is by and large an involuntary state. Empirical studies finding an adverse impact of unemployment on happiness include Frijters et al., (2003); Clark, Georgellis and Sanfey (2001) and Winkelmann and Winkelmann (1998). There is also a closely related but distinct literature on the nature of the association between mental health, self esteem and time in unemployment (Waters and Moore, 2002; Flatau, Galea and Petridis, 2000).

In the present study, life satisfaction is conceptualized as quality of life and defined as overall and general satisfaction with life. It is viewed as a subjective multidimensional and holistic concept that includes physical, psychological, social and spiritual dimensions; these domains are viewed in relation to an overall subjective well-being level (the person’s perception of satisfaction with important life domains). This view on life satisfaction is compatible with Antonovsky’s (1979) perspective on life satisfaction, substantiated by the fact that SOC has ramifications at both the individual and the collective level.

The theory hypothesizes that these levels influence a person’s perception of overall subjective well-being. This theory represents a new perspective on mental and physical well-being that focuses on understanding and enhancing the adaptive capacity of human beings to increase coping and subsequent well-being (Antonovsky, 1979).

1.11 Subjective Well-Being and Psychological Well-Being

In the field of Positive Psychology, well-being research complements measures of physical (e.g. Health) and the affective temperaments and self-acceptance assessments of optimal psychological functioning and experience.
Two points of views have been distinctive across studies. One is hedonic point of view which focuses in people’s own judgments and experiences of pleasure versus displeasure. The assessment of hedonic experience involves individuals’ own judgments about life satisfaction, the frequency of positive affect and the infrequency of negative affect. The three constructs are summarized as Subjective Well-Being or happiness (SWB). According to Martin and Huebner (), the multidimensional model of SWB (LS, PA and NA) is valid for adolescents and adults as well. Thus, a happy adolescent/adult can be assumed to be satisfied with life and to experience more positive than negative affect. LS refers to a comparison process, in which individuals assess the quality of their lives on the basis of their own self-imposed standard. The affective part of SWB is computed by subtracting the number of positive emotions from the number of negative emotions that an individual experiences—that is, the affect balance. The current assessment of the affective component can be criticized because it fails to take account of positive and negative aspects of experience independently: an individual experiencing high positive and negative affectivity may end up with the same score as a person who experiences low positive and low negative affectivity. The other point of view is the eudemonic, which sees well-being as a product of “the striving for perfection that represents the realization of one’s true potential”; hence SWB is a result of full engagement and optimal performance in existential challenges of life. In this framework, Ryff and Singer (1996) proposed six constructs as defining positive psychological functioning: (1) self-acceptance, (2) positive relations with others, (3) autonomy, (4) environmental mastery, (5) purpose in life and (6) personal growth. Ryff () compared PWB between young (18-29 years old), midlife (30-64 years old) and old aged (65 years old or more) adults and found different aspects of PWB increasing or decreasing, while others not changing at all. Environmental mastery and autonomy increased with age (especially from young to midlife
adults), purpose in life and personal growth decreased (especially from midlife to old aged adults) and no differences were found for self-acceptance and positive relations with others. Although the PWB constructs are not only suggested to promote SWB but also as a measure of well-being, recent research has linked PA as a predictor of PWB.

1.12 Deposition of the thesis

The thesis is divided into six chapters. The introductory chapter, that is, the present one outlines the research problem and provides theoretical and conceptual framework of the study. The second chapter gives the review of the various studies related to spiritual intelligence, employee job satisfaction and life satisfaction leading to the identification of knowledge gaps in this area. The third chapter describes the methodology which has been utilized in the present study and enunciates the importance and objectives of the study. The fourth chapter deals with the presentation of the data, analysis and interpretation of the results.

The fifth chapter locates the major findings, explains the organizational implications of these findings and gives suggestions for further research followed by references and appendices.

1.13 Conclusion

The concept of spiritual intelligence, employee job satisfaction and life satisfaction and its impact on job performance of IT/ITes employees is discussed in this chapter.

The meaning and significance of well being (subjective and psychological) of employees is also clearly spelt out in this chapter. It is emphasized that organizations must chalk out various strategies to enhance employees’ spiritual quotient (SQ) in order to improve their job satisfaction and hence
quality of life (QL). The discussion clearly highlights the fact that SI is a complex phenomenon, subjective and difficult to interpret. Equally complex is the concepts of job satisfaction and life satisfaction because both of them are dynamic in nature. As mentioned in the concept of life satisfaction (1.6), satisfaction can be both evanescent and stable through time. What satisfies an employee today may not be satisfying tomorrow since needs change, hence the complexity in human behaviour. Another reason is, what motivates one employee may not be motivating for another employee. Thus, satisfaction, whether it is job satisfaction or life satisfaction, turns out to be complex and difficult to interpret. Further, discussion in this chapter throws light into the need for philosophical commitment by both employers and employees to work constructively to establish an interactive communication system that allows each to have an opportunity to influence the levels of independence, autonomy and self esteem realized through employment (Markham, 2010). The definitions and models of the three core components of the present study, viz., spiritual intelligence, job satisfaction and life satisfaction were also discussed at length. The review of related studies is given in Chapter II.