Chapter I

Introduction
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Present day life is characterised by mass demonstrations, minority group unrest, riots, and rising crime rate. We need police who are not only intelligent, courageous, impartial and honest but who also have the personality qualities that permit them to function with sympathy, understanding and flexibility in contending with group unrest, riots and mass demonstrations (Locke & Smith, 1973).

This quote sounds as if it could have come from just about any current newspaper. In reality it was actually written over thirty years ago. The more times have changed; more they have stayed the same. Our present social climate is still marked by civil unrest, separatism, increased violence, stone pelting and the threat of terrorism, especially in wake of rising naxal menace and fresh wave of violence in Kashmir.

As the 21st Century emerges around the hectic world of police officers so do a new culmination of emotional hazards and stressors. Honorable Prime Minister of India Dr. Manmohan Singh pointed out that policing in India has become increasingly complex over the years. He further added that social tensions, religious disputes, growing economic disparities and regional, linguistic and ethnic differences have long been major challenges to effective policing (The Hindu, 27th August, 2010). Life altering decisions from front-line police Officer’s need to be made within split seconds, while emotions and stress are instantly challenged and the consequences of hasty decisions can be life threatening. Gaines and Jermier (1983) stated that police officers are now into increased and unique job stressors due to constant exposure to society’s interpersonal violence, extreme psychological separation from the policed, extreme community
pressures, and subservience to a watchful public, administrative demands, and physical hazards from work demands.

Following the violent acts world over police organizations have been under increasing demands to hire, retain qualified and trained police officers. Attrition of qualified police officers has been identified as a major challenge facing police administration (Gettinger, 1984; Manili & Connors, 1988; Harris & Baldwin, 1999). Attrition of police officers has been also linked to work attitudes (Greene, 1989; Dantzker, 1994; Oliver, 2004). Policing, a service-oriented profession, is charged with a critical role in sustaining law and order in an ever-changing and diverse environment. The success of police organizations depends for a large part on its officers work attitudes, such as work commitment (Lambart, Barton, & Hogan, 2002; Oliver, 2004; Skogan & Frydl, 2004). Work commitment is a pivotal construct in organizational behavior (Connolly & Viswesvaran, 2000). What persists is the need for police officers who are not only smart but are high at emotional intelligence, possess optimum psychological well being and have adequate work commitment which will allow them to perform their jobs in an efficient and effective manner.

Hence this endeavor will have greater significance as police personnel are the important functionaries in maintaining law and order and as such have not been studied, especially in the context of emotional intelligence, psychological well being and work commitment. Before moving ahead it is imperative to define and discuss the key terms involved in the study-
Police

The police are people empowered to enforce the law, protect property, life and reduce civil disorder. Their powers include the legitimized use of force. The term is most commonly associated with police services of a state that are authorized to exercise the police power of that state within a defined legal or territorial area of responsibility.

Alan and associates (1976) pointed out that the major duties of police force would include: protection of life and property, preservation of peace, prevention of crime, detection and arrest of violators of law, enforcement of law and ordinances, and safeguarding of the rights of the citizen of the states. Along with these, there are many more auxiliary functions which are equally important either in them or indirectly in discharging the primary functions as above, such as security of VIPs, security of various celebrities, during natural calamities & crisis when the public is in distress. In the course of these wide ranging and multifarious tasks they also provide the initial input into the criminal justice system. In this modern technological era police is vast information generating, processing and disseminating institution. Information related to criminal violations, order maintenance problems, keeping various records is overwhelming. The latest statistics suggests that almost 5.17 million cases are registered in the country, 1.5 arrests are made per IPC case, and almost 4 lack people are convicted by the courts in a year (NCRB, 2002). It is also a factual problem that the ratio between police and the public is widening day-by-day in our country. Despite the continuous efforts of the NCRB to modernize every police station of India the goal seems to be far away.
The word police is derived from Latin word ‘politia’ which literally stands for the condition of a ‘polis’ or state. In the past it meant a system of governance or administration (police state) but now it indicates an organized body of civil officers engaged in the preservation of law and order, detection of crime and enforcement of laws. The Oxford Dictionary defines the term as a system of official organization whose job is to make people obey the law and to prevent and solve crime. According to the Encyclopedia International, police are agents charged with enforcing the law and maintaining order. The Lexicon Universal Encyclopedia states that “police in modern society is a department of government concerned with public order, providing protection and investigating breeches of law. Police duties include crime detection, apprehension and arrest of criminals patrolling, riot control, and traffic regulation” (Singh & Singh, 2009).

Policing has included an array of activities in different situations, but the predominant ones are concerned with the preservation of order. In some societies, in the late 18th century and early 19th century, these developed within the context of maintaining the class system and the protection of private property.

Alternative names for police force include constabulary, gendarmerie, police department, police service, crime prevention, protective services, law enforcement agency or Garda Síochána, and members can be police officers, troopers, sheriffs, constables, rangers, peace officers or Garda. Russian police and police of the Soviet-era Eastern Europe are (or were) called militsiya. As police are often in conflict with individuals, slang terms are numerous. Many slang terms for police officers are decades or centuries old with lost etymology.
According to yearbook entitled “India” (2010), law enforcement in India is conducted by numerous law enforcement agencies. At the union (federal) level, the agencies are part of the Union Ministry of Home Affairs, and support the states in their duties. Since the federal nature of the Constitution of India mandates law and order as a subject of the state, the bulk of the policing lies with the respective states and territories of India. Larger cities also operate metropolitan police, also under the state government. All senior police officers in the state police forces, as well as those in the federal agencies, are members of the Indian Police Service (IPS). In India Policemen are sometimes found to be on policing duties but not in uniform. This is mainly due to undercover nature of their work.

Each state and union territory of India has a state police force, headed by the Commissioner of Police (State) or Director General of Police (DGP). It is controlled by the Chief Minister and Home Minister of the state/union territory. The state police is responsible for maintaining law and order in townships of the state and the rural areas. States like Tamil Nadu and Maharashtra have taken steps to get their police force trained by advanced police training schools notably the Atlanta City Police of the USA and the World Police Academy of Canada. The Tamil Nadu state police is at the forefront of advancement with the Tamil Nadu Police Academy which now is seeking university status.

Organization

- Some state forces are organized into Police Ranges, headed by a Deputy Inspector General of Police (DIG) or Additional Commissioner of Police, who control several Police Districts.
• The Police District is the fulcrum of state police activity and each Police District of the state is headed by a Senior Assistant Commissioner of Police or Superintendent of Police (SP).

• The Police District is divided into Police Sub-Divisions and will be under the command of Assistant Commissioner of Police or Deputy Superintendent of Police.

• The Police Sub-Division is made up of one or more Police Circles, and is under the command of an Inspector of Police often referred to as the Circle Inspector (CI).

• Under the Police Circles are the police stations, generally under the control of a Sub-Inspector (SI). As per the various Indian laws, Sub-Inspector (and above) are the only officers who can file a charge sheet in the court.

Each state police force also maintains its own armed police force (known as variously as the Provincial Armed Constabulary, Special Police and Armed Police) which is responsible for emergencies and crowd control issues. They are generally activated only on orders from the Additional Commissioner of Police, and higher-level authorities. The armed constabulary does not usually come into contact with the general public unless they are assigned to VIP duty or to maintain order during fairs, festivals, athletic events, elections, and natural disasters. They may also be sent to quell outbreaks of student or labor unrest, organized crime, and communal riots; to maintain key guard posts; and to participate in anti-terrorist operations. Depending on the type of assignment, the Armed Police force may carry only lathis or lethal weapons.
Metropolitan police

In addition to the state police, major Indian cities have their own police forces which follow the Police Commissionerate System. The Chief of Metropolitan Police is the Police Commissioner. Reporting to the Police Commissioner are the Joint Police Commissioner, Deputy Commissioner of Police and Assistant Commissioner of Police.

The majority of metropolitan police forces are subordinate to the state government. The exception is the Delhi Police, which as part of the Union Territory Cadre are directly under the federal Ministry of Home Affairs. All other metropolitan forces report to their respective state governments.

Traffic Police

Highway Police and Traffic Police in the small towns come under the state police, but Traffic Police in the cities come under the metropolitan police. The Traffic Police are responsible for maintaining the smooth flow of traffic and stopping offenders in the city or town, whilst the Highway Police are responsible for securing the highways and for catching speeding offenders.

Emotional Intelligence

The first independent variable of present research work is emotional intelligence. The concept did not come in the light directly. Thorndike (1920) introduced the concept of social intelligence. He divided intelligence into three facets; abstract intelligence (i.e. managing and understanding ideas), mechanical intelligence (i.e. managing and understanding concrete object), and social intelligence (i.e. managing and understanding people). Social intelligence involves adapting to social
activities and using social knowledge to act accordingly (Mayer and Salovey, 1993). A necessary step in identifying a new intelligence is to determine whether it is distinct from already existing types of intelligence (Mayer et al., 2000).

The social intelligence construct had many early critics due to the finding that it was not easily distinguishable from other types of intelligence (Thomndike and Stain, 1937; Cronbach, 1960; Mayer and Salovey, 1993; Mayer and Salovey, 1997). One reason for this lack of discriminant validity was the definition of social intelligence was too broad (Mayer and Salovey, 1993). Furthermore, there were few attempts to measure the social intelligence construct and many endeavours proved to be unsuccessful as a result of the increased reliance on self-report measures. Many researchers felt that the study of social intelligence was not warranted as a result of the inability to accurately define and measure this construct (Mayer and Salovey, 1997).

Mayer and Salovey (1997) suggested that the emotional intelligence construct would not suffer from the same problems as the social intelligence construct. Emotional intelligence focuses more on emotional problem solving, rather than on the social, political, or verbal aspects inherent in social intelligence construct.

Having gone through the brief background of the emotional intelligence now, let us try to understand the concept emotional intelligence. It has been defined by different theorists in different manners or ways. In 1990, Peter Salovey and John Mayer coined the term "emotional intelligence".

In 1995, emotional intelligence was popularised by the psychologist, Daniel Goleman, with his reader-friendly books on the topic, which have become international best sellers. In 1998, Goleman published "Working
with Emotional Intelligence’ in response to heightened interest from the business community. It was from here that the term "EQ" became a popular phrase.

Goleman's research on emotional intelligence in the workplace showed that emotional competence results in high organisational performance. Goleman's framework for emotional competence is divided into two categories. Firstly, personal competence; which determines how we manage ourselves. This includes self-awareness, self-regulation and motivation. The second category, social competence; looks at how we manage our relationships and include empathy and social skills with a purpose.

Meanwhile, another well known psychologist, Martin Seligman was intrigued to find out what was the core characteristic that enabled people to bounce back from adversity or keep going under pressure. His work has resulted in over 20 years of studies that have proven that our level of "optimism" is the key differentiator between people who consistently outperform others of similar competence. When the going gets tough, the tough get going - and research has proven they tend to be optimists.

The person most commonly associated with the term emotional intelligence is actually a New York writer and consultant named Daniel Goleman. In the early 1990's Goleman had been writing articles for the magazine Popular Psychology and then later for the New York Times newspaper. In 1992 he was doing research for a book about emotions and emotional literacy when he discovered the 1990 article by Salovey and Mayer. According to the article by Annie Paul, Goleman asked them permission to use the term "emotional intelligence" in his book and that
permission was granted providing he told people where he heard the term. Before then it seems his book was planning to focus on "emotional literacy".

In 1995 Goleman's book came out under the title "Emotional Intelligence." The book made it to the cover of Time Magazine in the USA. In the book he collected, and often dramatized, a lot of information on the brain, emotions, and behavior.

In 1998 Goleman published a book called "Working with Emotional Intelligence". In that book he widened the definition of emotional intelligence even farther, saying that it consists of 25 "skills, abilities and competencies". Since then there have been many definitions about emotional intelligence:

Emotional intelligence is the ability to perceive emotions, to assess and generate emotions so as to assist thought, to understand emotions and emotional knowledge, and to reflectively regulate emotions so as to promote emotional intellectual growth (Mayer and Salovey, 1997).

According to Goleman (1998) “emotional intelligence” refers to the capacity for recognizing our own feelings and those of others, for motivating ourselves, and for managing emotions, well in ourselves and in our relationships.

Ryback cited in Wolmarans (2001) describes “emotional intelligence” as the ability to use our awareness and sensitivity to discern the feelings underlying interpersonal communication, and to resist the temptation to respond impulsively and thoughtlessly, but instead to act from receptivity, authenticity and candour.

From the above exposition it is clear that emotional intelligence refers to attributes such as understanding one’s feeling, empathy for others, and the
regulation of emotions to enhance one’s life. That is, EQ can lead one to healthy relationships and to have the ability to respond to the challenges of one’s life and career in a positive manner.

The current definition of emotional intelligence, as proposed by Mayer, Salovey and their recent colleague David Caruso, suggests that EI is a true form of intelligence which has not been scientifically measured until they began their research work. One definition they propose is "the ability to process emotional information, particularly as it involves the perception, assimilation, understanding, and management of emotion" (Mayer and Cobb, 2000).

To understand emotional intelligence, various models have been proposed. Each model allows different classifications of the construct, but these classifications are, in some sense, compelling and complementary. As a first division we could distinguish several approaches following the publication of Golemen’s book (1995). These are pseudo-scientific proposals with a noticeably commercial intention, and with divulgation rather than scientific purposes (Cooper & Sawaf, 1997; Elias, Tobias, & Friedlander, 1999; Weisinger, 1997).

On the other hand as a second division, we distinguish those scientific models which propose a theoretical explanation of their components. These models are based on the review of previous literature, conduct controlled empirical studies to validate them, and use measurement instruments developed with this purpose (Bar-On, 1997; Boyatzis, Goleman, & Rhee, 2000; Mayer & Salovey, 1997).

These theoretical approaches have guided current lines of research. In general, these approaches try to discover the emotional components that
underlie emotionally intelligent people and the mechanisms and processes that set off the use of these abilities in our everyday life. Currently, there are three theoretical approaches accepted by the scientific community, these are: the emotional intelligence ability model by Mayer and Salovey (1997; Brackett & Salovey, 2006), Bar-On’s Emotional-Social Intelligence (ESI) model (1997; Bar-On, 2006), and the emotional competencies model focused on the workplace (Goleman, 1998; 2001; Boyatzis, 2006).

The EI ability-based model, which has been propagated by Mayer & Salovey (1997). Reviewing the literature on emotional intelligence, one finds that Mayer and Salovey’s mental ability model is the theoretical approach that has generated the largest number of researches published in peer-review journals (Mathews et al., 2002). The interest of the scientific community for this model is based on several reasons: 1, the solid and justified theoretical base, 2, the novelty of the measurement compared to other approaches, and 3, its systematic evaluation and support by empirical data obtained from basic and applied fields. Moreover, the critics of the concept consider Mayer and Salovey’s model as genuine approach to the study of intelligence that could add interesting contributions to the emotional and individual differences field (Mathews et al., 2002).

Although there was a previous theoretical approach (Salovey & Mayer, 1990), the most accepted proposal is the one that considers EI as a mental ability, specifically: “Emotional intelligence involves the ability to perceive accurately, appraise, and express emotion; the ability to access and/or generate feelings when they facilitate thought; the ability to understand emotion and emotional knowledge; and ability to regulate
emotions to promote emotional and intellectual growth” (Mayer & Salovey, 1997).

The model comprises four abilities: perception, assimilation, understanding, and regulation of emotions, concisely emotional perception consists of the ability to perceive emotions on the self and on the others, and also on objects, art, stories, music and other stimuli. The assimilation of emotions is ability to generate, use, and feel emotions as necessary to communicate feelings, or to use them in other cognitive processes. Emotional understanding is related to the ability to understand emotional information, how emotions combine and shift across time, and the ability to appreciate emotional meanings. Finally, emotional regulation refers to the ability to stay open to feelings, and to monitor and regulate one’s and others emotions to promote understanding and personal growth.

These four branches are hierarchy organized, thus, perceiving emotions is at the most basic level, and managing emotions is at the highest and most complex level in the hierarchy, therefore, the ability to regulate one’s and other’s emotions is built on the basis of the competencies of the three other branches.

According to these authors, emotional intelligence represents an intelligence system focused on the processing of emotional information, and, as that, it must be part of other traditional and well established intelligences (Mayer, Caruso, & Salovey, 1999). In this sense, the methodology for the assessment of emotional intelligence is based on performance or ability measure, in line with the assessment methodology used to measure other intelligences (i.e., math intelligence or logic-spatial intelligence).
Although the authors initially developed self-reported measures for the assessment of the concepts (Salovey, Mayer, Goldman, Turvey, & Palfai, 1995), their biggest efforts have been focused on the design and development of ability measures or performance-based measures, culminating in the development of the MSCEIT (Mayer-Salovey-Caruso Emotional Intelligence Test; Mayer, Salovey & Caruso, 2002; Mayer Salovey, Caruso, & Sitarenios, 2001; 2003). This instrument provides an indicator of people’s emotional performance level in different items that evaluate: the ability to perceive emotions in faces, pictures and abstracts designs; the ability to assimilate emotions in several thinking and decision making processes; the ability to understand simple and complex emotions, their combinations and the shift of emotions; and finally, the ability to manage and regulate owns and other’ emotions.

The second model of emotional intelligence has been proposed by Bar-on (1997; Bar-On, 2000) and known as Bar-On’s Emotional-Social Intelligence Model. Bar-On’s (1997) theoretical approach to EI is wider and more comprehensive than Mayer and Salovey’s model (1997). From Bar-On’s point of view ‘emotional – social intelligence is a cross-section of interrelated emotional and social competencies, skills and facilitators that determine how effectively we understand and express ourselves, understand others and relate with them, and cope with daily demands’ (Bar-On, 2006). The accent on ‘non-cognitive’ factors represents a withdrawal from the traditional conceptions of intelligence which underlined the relevance of cognitive factors. The aim of this proposal was to find out the key factors and components of social and emotional functioning that lead individuals to a better psychological well-being (Bar-On, 2000, 2004, 2006).
Bar-One’s model defines the construct ‘emotional-social intelligence’, which is formed by a cross-section of inter-related emotional and personality traits that are well established and interact together in the individual. Specifically, emotional and social intelligence comprises five high level factors, which are subdivided in 15 sub factors: 1, Intrapersonal skills refers to the ability of being aware and understand emotions, feelings, and ideas in the self, and it is subdivided into the five sub factors self-regard, emotional self awareness, assertiveness, independence, and self-actualization; 2, Interpersonal skills refers to the ability of being aware and understanding emotions, feelings, and ideas in the others, and it is subdivided into the three sub factors; empathy, social responsibility, and interpersonal relationship; 3, Adaptability refers to the ability of being open to change our feelings depending on the situations, and includes the three sub factors reality-testing, flexibility, and problem-solving; 4, Stress management refers to the ability to copy stress and control emotions, it is composed by the sub factors stress tolerance and impulse control; and lastly, 5, General mood refers to the ability of feeling and expression positive emotions, and being optimistic, and comprises the sub factors optimism and happiness (Bar-On, 2006).

In order to evaluate the factors proposed in his model, Bar-On developed the first commercial instrument available to measure EI (EQ-I; Bar-On, 1997). Later, Bar-On, designed a large amount of measuring instruments (i.e., interviews, questionnaires for external raters, self-report measures for different ages, and different versions of these instruments) distributed by Multi-Health System (MHS). For research purposes the most employed measure is the Emotional Quotient Inventory (EQ-I; Bar-On, 1997), a self-
reported measure comprising 133 items that evaluates the five components described in his theoretical model. As the author points out, the EQ-I is a wide inventory that includes many emotional and social competencies, giving not just an estimation of the EI level, but also an affective and social profile (Bar-On, 2000). This led some authors to consider Bar-On’s proposals as a mixed model of EI, since it combines social, emotional, cognitive, and personality dimensions (Mayer, Salovey, & Caruso, 2000). A substantial part of the research developed by this group and by independent groups is focused on the psychometric properties of the EQ-I, its predictive, construct and incremental validity upon other classical constructs (i.e., personality and cognitive intelligence) and its contribution to different everyday life criteria (Bar-On, 2000, 2004, 2006).

The third model of Emotional Intelligence which has been proposed by Goleman and is known as Model of Competencies focused on the workplace. No doubt, the term emotional intelligence was brought to light by Daniel Goleman’s book and by his statements regarding the influence of these abilities upon many areas of our lives (Goleman, 1995). In his first book, Goleman stated that emotional intelligence comprises five essential elements: (i) knowing one’s emotions; (ii) managing emotions; (iii) motivating oneself; (iv) recognizing emotions in others, and (v) handling relationships.

In 1998, Goleman presented his second book, proposing a theory of performance in organizations based on a model of emotional intelligence. This model was created and adapted to predict the effectiveness and personal outcomes in the workplace and in organizational fields (Goleman, 1998). The model is based on several competencies, which were identified
by researches conducted in hundreds of organizations; these competencies are considered characteristic of the most brilliant and successful employees (Goleman, 2001). Currently, the model presents four essential dimensions, which are subdivided into twenty competencies (Boyatzis Emotional self-awareness, Accurate self-assessment, and Self-orientation, and Organizational awareness; Self-management comprising Self-control, Trustworthiness, Conscientiousness, Relationship Management which comprises Developing others, Influence, Communication, Conflict management, Leadership, Change catalyst, Building bonds and Teamwork and collaboration.

According to Goleman, each one of these four dimensions are the basis to develop other learned abilities or competencies necessary in the organizational field. For example, the Self-awareness domain provides the basis for the development of learned competencies such as to perform an ‘accurate self-assessment’ of the advantages and disadvantages in decision making processes, which is necessary when an executive must play his/her leading role in his/her work team. For Goleman (2001), an emotional competency is learned capability based on emotional intelligence those results in outstanding performance at work.

This idea of learned competence is essential to understand Goleman’s proposal. Thus, while emotional intelligence as defined by Mayer and Salovey represents our potential to dominate specific emotional abilities, from Goleman’s proposal, emotional competencies by themselves represent the level in which a person dominates specific abilities or skills based on his/her emotional intelligence level and make this person more effective in his/her work (Goleman, 2001).
In order to evaluate social and emotional competencies in the organization, this approach uses 360 methodology or measures based on external raters. This methodology is easier and quicker than other measurement methods such as the individualized interview, and it is also wider because it provides a general indicator of twenty emotional competencies regarding the work performance using just one instrument. Besides, this instrument shows higher security and reliability than other because it allows the comparison between the employees’ perception of his/her own competencies and other employee’s perception of his/her own competencies and other employee’s and boss’ perceptions of these competencies (Boyatzis, et al., 2000). The instrument used to evaluate Goleman’s model is the Emotional Competence Inventory 2.0 (ECI 2.0), which is based on 360 methodologies and shows evidence of validity and reliability (Boyatzis et al., 2000; Sala, 2002). Built on the measure developed by Bayatzis, the authors of the ECI consider that the instrument has applicability only in the workplace and organizational fields. The ECI consists on 110 items, where 3 items is the minimum number to evaluate each competence. The ECI comprises two ways of evaluation: a self-reported measure where people are asked to estimate their performance in each one of the competencies, and an evaluation by an external rater, such as work mates or superiors.

Compared to other approaches, to date, the model by Bayatzis and Goleman (see Boyatzis et al., 2000; Goleman, 2001) has less empirical support (Boyatzis, 2006).

Comparing Models of Emotional Intelligence
Despite the existence of three distinct models of emotional intelligence, there are theoretical and statistical similarities between the various
conceptions. On a global level, all of the models aim to understand and measure the elements involved in the recognition and regulation of one's own emotions and the emotions of others (Goleman, 2001). All models agree that there are certain key components to emotional intelligence, and there is even some consensus on what those components are. For example, all three models of emotional intelligence implicate the awareness (or perception) of emotional and the management of emotions as being key elements in being an emotionally intelligent individual.

A relationship between elements of the models has been established through statistical analyses. As outlined in the descriptions of the measures of emotional intelligence, there is evidence that different measures of emotional intelligence are related and may be measuring similar components. Brackett and Mayer (2002) found significant similarities between regulation of emotion subscale of the Mayer-Salovey-Caruso Emotional Intelligence Test and the interpersonal EQ scale of the Bar-On Emotion Quotient Inventory. Considerable similarities have been found between self-report measures of emotional intelligence. Brackett and Mayer (2002) found that two self-report measures, the Emotion Quotient Inventory and the Self Report Emotional Intelligence Test, were highly correlated. However, no relation between the two measures could be found when personality and positive well-being were controlled for, suggesting that while the two measures share variance, this variance may be attributable not to the measurement of emotional intelligence but to the measurement of other factors.

Emotional Intelligence can be beneficial in many areas of life. However, the application of its usefulness has been most frequently documented in the professional workplace. Cherniss (2000) outlines four main reasons
why the workplace would be a logical setting for evaluating and improving emotional intelligence competencies:

1. Emotional intelligence competencies are critical for success in most jobs.

2. Many adults enter the workforce without the competencies necessary to succeed or excel at their job.

3. Employers already have the established means and motivation for providing emotional intelligence training.

4. Most adults spend the majority of their waking hours at work.

A strong interest in the professional applications of emotional intelligence is apparent in the way organizations have embraced E.I. ideas. The American Society for Training and Development, for example, has published a volume describing guidelines for helping people in organizations cultivate emotional intelligence competencies which distinguish outstanding performers from average ones (Cherniss and Adler, 2000).

As previously noted, considerable research in the emotional intelligence field has focused on leadership, a fundamental workplace quality. Even before research in the area of E.I. had begun, the Ohio State Leadership Studies reported that leaders who were able to establish mutual trust, respect, and certain warmth and rapport with members of their group were more effective (Fleishman and Harris, 1962). This result is not surprising given that many researchers have argued that effective leadership fundamentally depends upon the leader's ability to solve the complex
social problems which can arise in organizations (Mumford, Zaccaro, Harding, Jacobs, & Fleishman, 2000).

The cost-effectiveness of emotional intelligence in the workplace has been an area of interest. Several studies have reported the economic value of hiring staff based on emotional intelligence. In a report to Congress, the Government Accounting Office (1998) outlined the amount saved when the United States Air Force used Bar On's Emotional Quotient Inventory (EQ-I) to select program recruiters. By selecting those individuals who scored highest in emotional intelligence as recruiters, they increased their ability to select successful recruiters by threefold and saved $3 million annually. A similar study by Boyatzis (1999) found that when partners in a multinational consulting firm were assessed on E.I. competencies, partners who scored above the median on nine or more competencies delivered $1.2 million more profit than did other partners.

Cherniss and Goleman (1998) estimated that by not following training guidelines established to increase emotional intelligence in the workplace, industry in the United States is losing between $5.6 and $16.8 billion a year. They found that the impact of training employees in emotional and social competencies with programs which followed their guidelines was higher than for other programs, and by not implementing these programs companies were receiving less of an impact and consequently losing money.

Trait emotional intelligence skills, such as above-average communication skills, reactions appropriate to the presenting situation and the ability to resolve conflicts satisfactorily have been listed as desirable characteristics in police officers (Gettinger, 1981; Lumb & Breazeale, 2002; Tannehill &
Janeksela, 1984). Nevertheless, there is a dearth of literature pertaining to emotional intelligence as it relates to police officers (Aremu, 2005). In one of the few studies conducted, Zacker and Bard (1973) developed a conflict management program for New York police officers working in housing projects to help them become more effective at handling interpersonal conflict. During the 1960’s, social scientists began to recognize the extent to which police officers are involved in interpersonal conflicts. In addition, changes in many inner-city communities put heavy strains on police-community relations, and many people believed that lack of skill in managing interpersonal conflict on the part of the police either caused or exacerbated such strain. All of these trends led to growing interest in teaching police officers how to resolve interpersonal conflict more effectively. Zacker and Bard’s (1973) program included training in communication, empathy, self-awareness and influence, all aspects of social and emotional intelligence. Results demonstrated officers who received training performed at significantly higher levels than officers who did not receive the training. Zacker and Bard’s study led the way for police training, and to date, large urban police departments commonly incorporate such training into their programs (Brondolo, 1996; Cherniss, 2000).

**Psychological Well Being**

The second independent variable of the present research work is psychological well being. Throughout human history, normative understandings of well-being have defined particular human characteristics and qualities as desirable and worthy of pursuit or emulation (Maclntyre, 1984; Brinton, 1987; Taylor, 1989). Such normative understandings are epitomized by traditional philosophies and religious that often stresses the cultivation of certain virtues (Coan, 1977; Diener, 1984). Psychological
well-being is among the most central notions in counseling. It plays a crucial role in theories of personality and development in both pure and applied forms; it provides a baseline from which we can assess psychological problems, psychopathology; it serves as a guide for clinical work by helping the counselor determine the direction clients might move to alleviate distress and find fulfillment, purpose, and meaning; and it informs goals and objectives for counseling–related interventions. Moreover, an understanding of psychological well-being may be a transcendental requirement for human existence, what Geertz (1973) terms a pervasive orientational necessity. In other words, human beings always and necessarily live on the basis of some understanding of what is better, more desirable, or worthier way of being in world (Christopher, 1996; Cristopher and Fowers, 1996, 1998; Coan, 1977, Taylor, 1988, 1989). Yet, as a topic itself, psychological well-being receives a little attention. Interest in psychological well-being and positive mental health seems to have peaked between the late 1950s and 1970s. Since this time, interest seems to have waned, especially in the type of theorizing done by Jahoda (1958), Maslow (1968, 1971), and Shostrom (1973), with the possible exception of the somewhat marginalized field of transpersonal psychology. Contemporary research conducted on psychological well-being usually involves discerning the variables that enhance or diminish well-being with a specific population through the use of some preexistent measure of well-being. Well-being itself is defined in these studies as the outcome on a particular measure or set of measures. Consequently, focus is on the variables that affect well-being, whereas the nature of well-being itself is secondary to these studies. These observations suggest a curious discrepancy: Although notions of psychological well-being lie at the core of counseling, very little time is spent theorizing or researching about this.
We have differentiated, scrutinized, and articulated those aspects of social reality and human behavior that we term psychopathology, but we have failed to invest the same amount of time and energy differentiating, scrutinizing, and articulating aspects of well-being. Such a discrepancy suggests that we are not as explicit or clear about our understanding of psychological well-being as we are about what we see as problematic about human behavior. Under these conditions, we may be simply drawing on our commonsense understandings of well-being in a largely unrecognized and uncritical manner. This can be problematic in a number of ways. If, as Geertz (1983) argued, common sense is itself a cultural system, then our understandings of psychological well-being may be much more informed by our own culture than we have tended to consider. Moreover, by failing to account for the assumptions and influences underlying the field of psychological well-being, we may fall prey to what Bernstein (1978) termed disguised ideology.

The concept of well-being plays a prominent role in a variety of disciplines, including philosophy – especially in ethics and in social and political philosophy – but also in psychology, psychiatry, economics, public health, gerontology, and elsewhere. Although the exact function of the concept varies across authors and disciplines, it is typically expected to play several extraordinarily important roles.

Whatever the exact function of the concept of well-being in various disciplines, it certainly is often assumed to play a role in determining both what I should pursue in my own life, and what I should promote in the lives of others. Incidentally, the concept of well-being is often applied to groups and nations as well as to individuals, and supposed to play a role as a basis for the deliberations by governments regarding public policy.
The philosophical literature refers to this “simple notion” of well-being in a variety of ways. In his book entitled “Welfare, Happiness and Ethics”, L. W. Sumner (1996) writes that “a person’s welfare is more or less the same as her well-being or interest or (in one of its many meanings) her good” (Sumner, 1996). Similarly, in the words of Moore and others: “At a minimum, a life of well-being is a life going well. The numerous near-equivalents to well-being include a person’s good, benefit, advantage, interest, prudential value, welfare, happiness, flourishing, eudaimonia, and utility” (Moore and Crisp, 1996). Other terms that could have been added to this list include “quality of life” and “thriving” (Nussbaum and Sen, 1993).

Psychological well being in simple terms could be defined as the state of being well, happy or prosperous, welfare. Psychological well being is a subjective term means different thing to different people. The term psychological is used throughout the health industry as a kind of a catch-all phrase meaning contentment, satisfaction, with all elements of life, self-actualization (a felling of having achieved something with one’s life), peace, and happiness.

Since recorded history, philosophers have always considered happiness to be the highest good and ultimate motivation for human functioning, but it is only recently that excellent reviews of the history and philosophy of happiness have begun to appear in psychological literature (Diener et al., 1999). There have been many attempts to describe psychological health in ideal terms which give us a list of qualities that constitute a mature, healthy, fully functioning, self-actualizing person. It is important to examine the definitions provided by some health psychologists who have, in their attempts to define a healthy individual, spelt out a list of specific
characteristics, mostly based on research and observation, that could be associated with an individual who is psychologically healthy and experiences a state of well-being most of the time.

In her analysis of many definitions Jahoda (1958), says positive mental health is based on the following: (1) Attitudes towards the self which include the accessibility of the self to consciousness, a correct self-concept which is one’s sense of identity and the acceptance of one’s self. (2) Growth, development and self-actualization (3) Integration (4) Autonomy (5) Perception of reality and (6) Environmental Mastery which includes abilities to work, love and play, adequate interpersonal relationships, the ability to meet situational requirements, adaptation and adjustment, and efficiency in problem solving.

David Seedhouse (1995), introspects that the term “well-being” as used in present day health promotion literature is an extremely vague notion. While psychologists believe well-being is constructed out of three components: (1) Life-satisfaction (2) Positive affect and (3) low Negative affect, the author concludes that judgements of well-being are irreducibly subjective and that the meaning and content of the term are seen to fluctuate, depending on who is using it and why it is being used. Myers and Diener (1995) in their paper entitled “Who is happy?” define high subjective well-being as frequent positive affect, infrequent negative affect and a global sense of satisfaction with life.

Based on the above discussion an operational definition of well-being may include the following: Firstly it may be understood as a scientific sounding term for what people usually mean by happiness. Secondly, it refers to what people think and feel about themselves i.e., the cognitive and
affective conclusions they reach when they evaluate their existence. Thirdly, it involves the individual’s entire condition i.e., psychological, social, and spiritual aspects of one’s existence, and fourthly well-being is a relative state of affairs—relative to the situation as well as to the values of the particular culture one belongs to, such as the traditional “Indianness” of avoiding extreme and maintaining equilibrium, of having good health and practicing self control, self-realization and dissolution of the self.

Ryff (1989) critiqued research on subjective well-being for what she saw as its impoverished theoretical basis. She acknowledged that current approaches to subjective well-being have been extensively evaluated, and that psychometrically solid measures have been constructed. What she took issue with is not particular measures and indexes per se, but rather she holds the view that subjective well-being research was a result of historical accident and was not designed to define the basic structure of psychological well-being. Acting on the basis of her critique, Ryff (1989) developed an alternative approach to well-being that she refers to as psychological well-being. Synthesizing ideas from the personality theories of Malsow, Jung, Rogers, Allport, Erikson, Buhler, Neurgartens, and Jahoda, she constructed a measure of well-being around six subscales: Autonomy, Environmental Mastery, Positive Relations With Others, Purpose in Life, Personal Growth, and Self-Acceptance. The strength of Ryff’s measure of psychological well-being is also ironically its Achille’s heel; to the extent that she integrates Western personality theorists, she also includes the cultural values and assumptions underlying their work. A hermeneutic analysis that draws on history and anthropology helps to situate Ryff’s criteria of psychological wellbeing and raises questions about their universality.
Autonomy

Ryff equates autonomy with attributes such as self-determination, independence, internal locus of control, individuation, and internal regulation of behavior. Underlying these attributes is the belief that one's thoughts and actions are one's own and should not be determined by agencies or causes outside one's control. This belief, although common in Western psychology, is also one of the main ideals and defining values of individualism (Lukes, 1973). It is related to the Western concepts of liberty and freedom, and, as Kant (1965/1781) theorized, it is our capacity for autonomy that brings us our dignity as human beings.

Significantly, the meaning of an attribute like autonomy can also vary across cultures. Munro (1985) offered a penetrating analysis of how such stereotypically Western values as uniqueness, privacy, autonomy, and dignity were present in ancient Chinese culture but held a different meaning than they do for contemporary Americans (see also, Elvin, 1985; Nakamura, 1964). Although values and assumptions may be shared across cultures or time, they may be accorded different significance or ranked differently within that culture's hierarchy of values and assumptions. Thus, although autonomy and respect are values found in both Chinese and American cultural history, the Chinese are more likely to place more weight on respect, whereas contemporary Americans give priority to autonomy. Thus, both the meaning and weighting of autonomy can vary depending on local contexts. These points apply to Ryff's other subscales as well.
Environmental Mastery

Ryff (1989) defined environmental mastery as the ability to choose or create environments suitable to his or her psychic conditions. This criterion is also a central part of individualism. Environmental mastery presupposes a particular view of the world as, to use Weber’s (1946) term, *disenchanted* -without deeper purpose. The mature individual from the Enlightenment onward is one who can rationally face this disenchanted world and calculate most effective means of accomplishing self-chosen goals. The ability to manipulate, control or master the environment both confirms and proves this vision of the world as disenchanted (Taylor, 1975).

Positive Relations with Others

Ryff (1989) defined positive relations with others as warm, trusting interpersonal relations and strong feelings of empathy and affection. At first glance this subscale/criterion seems most sympathetic to or compatible with collectivism. However, there is a significant difference between having relations with others and being psychologically constituted.

Purpose in Life

Ryff (1989) suggested that having a clear comprehension of life’s purpose, a sense of directedness, and intentionality are important parts of the feeling that there is purpose and meaning to life. This concern for purpose in life seems tightly linked to individualism with its stress on human freedom. On situating purpose in life in a historical context, it seems clear that we must ask questions about the nature of the self that is to obtain purpose. For example, is purpose attained by radically free
modern individuals stepping back from life, from their commitments, and choosing whatever suits them.

Personal Growth

Ryff (1989) defined personal growth as the continuing ability to develop one's potential, to grow and expand as a person. This notion of self-growth has clear roots in both our Enlightenment and Romantic heritages. For example, Taylor (1988, 1989) pointed out how during the Enlightenment the notion was prevalent that self could be remade. Similar sentiments are also found in the Romantic tradition as in the idea that a person should cultivate the inner voice of nature. (Taylor, 1975).

Self-Acceptance

Ryff (1989) maintained that holding positive attitudes toward oneself emerges as a central characteristic of positive psychological functioning. Yet Ryff did not specify what the nature of this self is. What if one lives in a culture, such as Java (Geertz, 1973), that does not think of selves as a primary reality? What would it mean to have self-acceptance in a society that does not value selves? Moreover, it is not clear whether the self should always be accepted. Are there not times when actions or behaviors are so morally reprehensible that we cannot accept the self and instead demand that the self be radically transformed?

Many Psychologists and Social Scientists have linked spirituality with Psychological Well Being. From time immemorial it is believed that spiritual experiences and practices have a therapeutic value in so far as they are capable of establishing an integrated personality. The report of a 1995 conference held at Harvard University reflects the new collaborative
attempts of religion and medicine wherein there is recognition of the power of religion and spiritual practices in medical treatment. The conference explored the relationship between spirituality and healing in medicine, with reference to the major world religions, and it provided a platform to discuss the physiological, neurological and psychological effects of healing resulting from spirituality (Culligan, 1996).

As Indian culture has a long tradition of spiritual practitioners as well as authentic records of spiritual experiences it will not be out of place here to consider them briefly. In addition, their contribution to well-being is not inconsiderable.

The schools of Hindu philosophy are abundant with rich, insightful, psychological treatises on well-being. Buddhism and Jainism represent a view of personality and describe methods for its growth into a particular form of perception. The various schools of yoga prescribe methods to help to reach a high level of consciousness and go beyond the limits of ordinary human experience. Well-being is equated with the integration of personality at cognitive (rigorous self examination), conative (performance of duty) and affective (expression of self beyond the ego) levels.

The concept of well-being in the West and the East, in that the conceptualizations made in the West revolve around the ability to satisfy one’s needs, avoidance of frustrations and stress, and exercising certain amounts of control on the environment such that it enhances the satisfaction of personal and social needs. In the Indian tradition control over the senses is thought to be essential to well-being. Emphasis is on the maintenance of balance between extremes of satisfaction and denial (implying that needs need not be totally denied) and adoption of a path of
moderation. Further, since frustrations, failure, successes and joys are considered inevitable in one’s life, the essence of well-being lies in not being overwhelmed by either. While in the West the idea is to have control or exploit the environment since it is thought that environment provides the inputs that lead to need satisfaction, in Hindu spiritual thought the concept of “being in tune” with the environment is encouraged to be able to experience well-being.

Several recent studies (Elkins, 1995; Shafranske & Malony, 1990) have shown that the majority of practicing psychologists though not involved in organized religion, consider spirituality important not only to their personal lives but also to their clinical work counsellor education.

Numerous studies have found positive relationships between religious beliefs and practices and psychological well being. Although it appears that religious belief and participation may possibly influence one’s subjective well-being, but many questions need to be answered such as when and why religion is related to psychological well-being. A review by Worthington et al., (1996) offers some tentative answers as to why religion may sometimes have positive effects on individuals. Religion may (a) produce a sense of meaning, something worth living and dying for (Spilka, Shaves & Kirkpath, 1985); (b) stimulate hope (Scheier & Carver, 1987) and optimism (Seligman, 1991); (c) give religious people a sense of control by a beneficent God, which compensates for reduced personal control (Pargament et al., 1987); (d) prescribe a healthier lifestyle that yields positive health and mental health outcomes; (e) set positive social norms that elicit approval, nurturance, and acceptance from others; (f) provide a social support network; or (g) give the person a sense of the supernatural that is certainly a psychological boost—but may also be a
spiritual boost that cannot be measured phenomenologically (Bergin & Payne, 1993). It is also reported by Myers and Diener (1995) that people who experience a sustained level of happiness are more likely to say that they have a meaningful religious faith than people who are not happy over a long period of time.

A study by Handway (1978) on religiosity concluded that religion is one potential resource in people’s lives. More recently Myers and Diener (1995) in their survey of related studies observe that links between religion and mental health are impressive and that culture and religiosity may provide better clues to understanding the nature of well-being. Religious belief and practice play an important role in the lives of millions of people worldwide. A review by Selway and Ashman (1998) highlighted the potential of religion to effect the lives of people with disabilities, their families and care givers.

Courtenary et al., (1992) found a significant relationship between religiosity and physical health and that religion and coping were strongly related especially among the oldest-old.

With regard to coping, Pargament (1996) cites five studies that show that religious forms of coping are especially helpful to people in uncontrollable, unmanageable or otherwise difficult situations. In the same lines Moran also believes that survivors of crisis or disaster may benefit by experiencing God as a refuge and as a reason to have hope (Moran, 1990).

Individuals with strong religious faith have been found to report higher levels of life satisfaction, greater personal happiness, and fewer negative psychological consequences of traumatic life events (Ellison, 1991). Anson et al., (1990) examined among 639 Jewish retirees over 60 years the
relationship between self-rated religiosity, physical and psychological well-being and life satisfaction using data from a longitudinal study. Findings revealed religiosity was only weakly and inversely related to health and psychological distress, poor well-being at time 1 and a decline in well-being during the follow-up year led to an increase in religiosity. Ellis and Smith (1991) administered to 100 undergraduate students the Reasons for Living Inventory (RFL) and a spiritual well-being scale, and found a positive correlation between religious well-being and the total RFL score. Ellison’s (1993) data from a national survey of Black Americans supported the hypothesis that participation in Church communities fosters positive self-perception.

**Work Commitment**

The only dependent variable of the present research endeavor is work commitment. It is an important aspect of every organization. If the employee of an organization is not committed to his/her work that organization fails to achieve its goal, hence the overall employee prospect is affected. Work commitment has been found to be pivotal to processes as diverse as organizational commitment, job performance, organizational citizenship behaviors, employee withdrawal, absenteeism, work and non-work perceived stress and life satisfaction. The literature defines commitment as an employee’s level of attachment to some aspect of work. Various authors have been instrumental in identifying types of employee’s commitment as critical construct in understanding the attitudes and behaviours of employees in an organisation. Two major theoretical approaches emerge from previous research on commitment:
Firstly, commitment is viewed as an attitude of attachment to the organisation, which leads to particular job-related behaviours. The committed employee, for example, is less often absent, and is less likely to leave the organisation voluntarily, than are less committed employees (Myer & Lynne, 2001).

Secondly, one line of research in organizations focuses on the implications of certain types of behaviours on subsequent attitudes. A typical finding is that employees who freely choose to behave in a certain way, and who find their decision difficult to change, become committed to the chosen behaviour and develop attitudes consistent with their choice (Hope, 2003).

One approach emphasizes the influence of commitment attitudes on behaviours, whereas the other emphasizes the influence of committing behaviours on attitudes. Although the 'commitment attitude behaviour' and 'committing behaviour attitude' approaches emerge from different theoretical orientations, and have generated separate research traditions, understanding the commitment process is facilitated by viewing these two approaches as, inherently, inter-related (Myer & Lynne, 2001).

Rather than viewing the causal arrow, between attitudinal and behavioural commitment, as pointing in one direction or the other, it is more useful to consider the two as reciprocally-related over time. It is equally reasonable to assume that (a) commitment attitudes lead to committing behaviours that subsequently reinforce and strengthen attitudes; and (b) committing behaviours lead to commitment attitudes and subsequent committing behaviours.

The important issue is not whether the commitment process begins with either attitude or behaviour. Rather, it is important to recognize the
development of commitment may involve the subtle interplay of attitudes and behaviours over a period of time. The process through which commitment is developed may involve self-reinforcing cycles of attitudes and behaviours that evolve on the job, and, over time, strengthen employee commitment to the organisation.

Meyer and Allen (Meyer & Allen, 1991) presented the following three approaches and defined their three-dimensional constructs as affective, continuance and normative commitment. Affective commitment refers to the employee's emotional attachment to, identification with, and involvement in, the organisation [based on positive feelings, or emotions, toward the organisation]. The antecedents for affective commitment include perceived job characteristics [task autonomy, task significance, task identity, skill variety and supervisory feedback], organisational dependability [extent to which employees feel the organisation can be counted on to look after their interests], and perceived participatory management [extent to which employees feel they can influence decisions on the work environment and other issues of concern to them].

Fig 1.1-Typology of Organisational Commitment [Meyer & Allen, 1991]
The use of these antecedents is consistent with findings by researchers, such as Steers [Steers, 1974], Mottaz (1988) and Rowden, [Rowden, 2003], that these factors all create rewarding situations, intrinsically conducive to the development of affective commitment. In addition, age and organisational tenure are considered to be positively associated with affective commitment. It is hypothesized that employees with low affective commitment will choose to leave an organisation, while employees with a high affective commitment will stay for longer periods, as they believe in the organization and its mission.

Continuance commitment refers to commitment based on the costs that the employee associates with leaving the organisation [due to the high cost of leaving]. Potential antecedents of continuance commitment include age, tenure, career satisfaction and intent to leave. Age and tenure can function as predictors of continuance commitment, primarily because of their roles as surrogate measures of investment in the organisation (Meyer & Allen, 1991).

Tenure can be indicative of non-transferable investments [close working relationship with coworkers, retirement investments, career investments and skills unique to the particular organisation]. Age can also be negatively related to the number of available alternative job opportunities. Career satisfaction provides a more direct measure of career related investments, which could be at risk if the individual leaves the organisation. In general, whatever employees perceive as sunk cost, resulting from leaving the organisation, are the antecedents of continuance commitment.

Normative commitment refers to an employee’s feeling of obligation to remain with the organisation [based on the employee having internalised
the values and goals of the organisation]. The potential antecedents for normative commitment include co-worker commitment [including affective and normative dimensions, as well as commitment behaviours], organisational dependability and participatory management. Co-workers' commitment is expected to provide normative signals that influence the development of normative commitment [Dodd-McCue & Wright, 1996; Commerias & Fournier, 2002]. Organisational dependability and perceived participatory management are expected to instill a sense of moral obligation to reciprocate to the organisation.

Meyer *et al.* (2001) identified more than 25 employee commitment concepts and measures. They argue that conceptual redundancy exists across these, and group them into three foci: commitment to work/job, commitment to career/profession and commitment to organisation.

![Fig. 1.2: Typology of Employee Commitment](image-url)
The concept of work commitment will be clear after going through the typology given by Meyer & Lynne (2001). There are three types of employee commitments and they will be discussed very briefly as:

(i) Organisational commitment.

There are two dominant conceptualizations of organisational commitment in sociological literature. These are an employee’s loyalty towards the organisation and an employee’s intention to stay with the organisation. Loyalty is an affective response to, and identification with, an organisation, based on a sense of duty and responsibility.

According to Herscovitch and Meyer’s (2002) ‘the degree to which an employee identifies with the goals and values of the organisation and is willing to exert effort to help it succeed’. Loyalty is argued to be an important intervening variable between the structural conditions of work, and the values, and expectations, of employees, and their decision to stay, or leave.

Positive and rewarding features of work are expected to increase loyalty, which, in turn, will reduce the likelihood of leaving. Loyalty becomes stabilized with tenure, which partly explains the negative relationship typically found between tenure and turnover (Cacioppe, 2000).

Intent to stay is portrayed as effectively neutral, and focuses on an employee’s intention to remain a member of the organisation (Baruch, 1998; Hagen & Nelson, 2001). It is much closer to economists’ ideas on how weighing the costs of leaving versus staying, decides the employee to leave or stay. Hagen (Hagen & Nelson, 2001) defines this form of commitment as the employee’s expected likelihood of remaining employed
in the same organisation. As with loyalty, intent to stay stabilizes with tenure, and helps explain the negative tenure and turnover relationship. Theoretically, it is viewed as an intervening response to structural conditions of work, as well as conditions of work elsewhere, or to not working at all (Holmes & Marsden, 1996).

(ii) Career commitment:

Career commitment refers to identification with, and involvement in, one’s occupation. Much literature refers to similar or related concepts: occupational commitment (Mellor et al, 2001) professional commitment (Herscovitch & Meyer, 2002), career salience (Adler & Corson, 2003), the cosmopolitan/local distinction (Hope, 2003) and professionalism (Cacioppe, 2000). Common to all these is the critical notion of being committed to one’s career, or occupation, rather than to the organisation which employs one. In brief, Career commitment is subjective because it goes around the individual, not the organisation.

(iii) Work Commitment:

Work commitment is a type of employee commitment which has been used in broader sense as compared to career commitment. We know that work is some act which pays something. Work commitment refers neither to the organisation nor to one’s career, but to employment itself (Bard, 2002). Persons committed to work hold a strong sense of duty towards their work, and place intrinsic value on work as a central life interest (Saros & Santora, 2001). This form of commitment relates terms like work motivation (Kuo & Ronald, 1994), job involvement (Shore & Wayne, 1993), work as a central life interest (Rowden, 2003) and work involvement (Hope, 2003). Although work commitment is expected to be
related to organisational commitment and career commitment, literature (Mowday, 1998) shows it to be empirically distinct from these two forms of commitment.

Work commitment is an important aspect for any organisation, which has its direct influence on productivity efficiency. In the present modern world, the major concern of management is to utilize the maximum human resource to enhance quality of skill, quality of life and subsequently organisational commitment and other work related attitude and behaviour. For increasing productivity of the organisation, work commitment is an important aspect allied with motivation and that is why a number of motivational theories and approaches have been proposed by different thinkers. In this modern era, work commitment is being viewed as an important aspect for determining employees’ productivity, efficiency because perception of work commitment has been regarded as an important construct in understanding the work behaviour of employees. This concept has also become an important tool to be used as an aid to achieve organisational goals and also in maintaining high level of discipline in the organisation. It is considered as an important characteristic of affective and healthy organisations which always increases the productivity of the organisation.

In recent years, research has emphasized the relationships among different constructs of work commitment (Carmeli and Freund, 2004; Morrow, 1993; Randall and Cote, 1991) and how these combined constructs affect work outcomes (Cohen, 2000; Hackett et al., 2001). Three main approaches have been suggested regarding these relationships:
(1)- An approach that opposes the assumption that organisational commitment is a one-dimensional concept (Mueller et al., 1992) and, thus, suggests concentrating on work commitment constructs that are appropriate to as many professionals as possible – thereby increasing the generality of the results. (e.g. Becker, 1992; Becker and Billings, 1993; 2000; Morrow, 1983, 1993);

(2)- An approach that emphasizes the interrelationships among work commitment constructs, for which Randall and Cote (1991) note that “by failing to consider the larger web of relationships encompassing the various work commitment constructs, researchers may incorrectly identify the strength and the direction of the relationship between these constructs”; and

(3)- An approach that looks at the relationships among commitment constructs on the one hand and work behaviours and outcomes on the other hand without theoretically establishing their relationships (Cohen, 2000; Mueller et al., 1992).

One way to address the topics created by these approaches is through a multivariate analysis of work commitment constructs as they predict work outcomes (Randall and Cote, 1991). The discussion below develops these three approaches as they relate to the current study, in which the relationship between two commitment models and two types of withdrawal intentions is examined.

Universal constructs of work commitment

One of the problems identified by Morrow (1983) is that the increasing interest in work commitment has resulted in a concept redundancy.
Morrow (1983) indicated that about 25 commitment-related definitions and scales have been created. Furthermore, many of these definitions and measures were created without careful reliance on existing scales and definitions. Because of this, Morrow (1983, 1993) suggested directing research efforts towards establishing the empirical validity of work commitment constructs.

Accordingly, Morrow (1993) argued that a better validated and generalized work commitment definition could be accomplished by concentrating on five fundamental constructs that she labelled the universal forms of work commitment. The term “universal” is meant to “identify forms of work commitment relevant to as many employees as possible” (Morrow, 1993). The five universal constructs of work commitment were Protestant Work Ethic, career commitment, organisational commitment (continuance and affective), and job involvement. These forms are somewhat an alteration of the five forms (Protestant Work Ethic, career salience, job involvement, organisational commitment, and union commitment) suggested by Morrow in 1983.

Protestant Work Ethic (PWE) is the extent to which one believes that hard work is important and that leisure time and excess money are detrimental (Blood, 1969; Mirels and Garrett, 1971; Morrow, 1993). Protestant Work Ethic is considered a “relatively fixed attribute over the life course” (Morrow, 1983).

Career commitment is defined as “one’s attitude toward one’s profession or vocation” (Blau, 1985). Career commitment does not appear to be a particularly manipulated (changeable) attitude (Morrow, 1983).
Continuance commitment is defined as "the extent to which employees feel committed to their organisations by virtue of the costs that they feel are associated with leaving" (Meyer and Allen, 1984). In accordance with previous studies, organisational commitment is composed of two commitments, namely affective and continuance.

Affective commitment is "positive feelings of identification with, attachment to, and involvement in, the work organisation" (Meyer and Allen, 1984). Employees with strong affective commitment remain because they want to. Employees with strong continuance commitment remain because they need to (Allen and Meyer, 1990).

Job involvement is "a belief descriptive of the present job and tends to be a function of how much the job can satisfy one's present needs" (Kanungo, 1982). It appears to demonstrate a moderate level of stability (Morrow, 1983). PWE and career commitment are also relatively stable; organisational commitment can be subject to manipulation; and job involvement is moderately changeable (Morrow, 1983).

As discussed next, the content can determine how these five constructs interrelate. Employees may simultaneously experience varying degrees of work commitment toward different aspects of a work setting. Thus, the interrelationships among various work commitment constructs should be considered when assessing the strength and direction of the relationship between these constructs (Randall and Cote, 1991). Yet, "little research has tried to explore the relationships among the forms of work commitment" (Cohen, 1999). Nonetheless, two cornerstone studies did explore the interrelationships among these work commitment constructs, namely those of Morrow (1993) and Randall and Cote (1991). A third model was later
proposed by Cohen (1999), who examined these earlier models empirically and then suggested a revised model. The Randall and Cote (1991) model was also examined by Carmeli and Freund (2004) and by Hackett et al. (2001).

Morrow’s model

Morrow (1993) identified five universal forms of work commitment: they are Protestant Work Ethic, career commitment, job involvement, affective organisational commitment, and continuance organisational commitment. Randall and Cote’s (1991) model examined somewhat different constructs of work commitment: Protestant Work Ethic, work group attachment, organisational commitment (affective commitment), career salience, and job involvement. Four of these constructs (Protestant Work Ethic, career salience, affective organisational commitment, and job involvement) correspond to four of the universal constructs of work commitment (Protestant Work Ethic, job involvement, career commitment, and affective organisational commitment) that were suggested by Morrow (1993). In addition, Randall and Cote (1991) used only one aspect of organisational commitment, namely affective organisational commitment. As explained above, it may be more appropriate to view organisational commitment as consisting of two dimensions (i.e. affective commitment and continuance commitment). Incorporating the form of continuance commitment to the Randall and Cote’s model may therefore reveal additional implications. (The present study does not examine the other construct that appeared in the original model of Randall and Cote, work group attachment, because it is not included in the new articulation map of universal work commitment constructs suggested by Morrow (1993). Despite the differences between the two models, Cohen (1999) claimed that the Randall and Cote model
(1991) is generally composed of the five universal forms of work commitment proposed by Morrow (1993)). In addition, there have recently been reconsiderations regarding the inclusion of continuance commitment as one of the universal forms of work commitment. Conceptually, continuance commitment is an important form noting that employees remain in their work setting (e.g. organization, group, and occupation) because they have low alternatives or willing not to make a high sacrifice. This form of commitment is even more critical in time of recession in which employees often find themselves locked up in a particular work setting. This study has conducted during difficulties in the economy which entailed significant cutback efforts. Accordingly, the present study examined only those constructs that appear in the new articulation map of universal work commitment constructs suggested by Morrow (1993). Doing so is also in agreement with Cohen (1999), given that these models "present the best alternatives to be tested and compared". Morrow's circles-based model of work commitment contains the five distinguishable commitment constructs (Hackett et al., 2001) and represents different aspects of attachment. These are arranged along a continuum from a relatively fixed attribute to one that can be manipulated. In Morrow's model, the inner circles represent the relatively fixed attributes and the outer circles the more changeable and manipulative attributes. PWE is in the inner circle because it is a relatively fixed attribute throughout the employee's lifetime, while job involvement is in the outer of the circle as it is subjected to change through actions such as job design. Morrow (1993) suggested that the inner circles affect the outer circles, but with a decreasing magnitude of effect the further the outer circle is from the centre. For example, Protestant Work Ethic should affect both career commitment and continuance organisational commitment; however, it is
more likely to have a greater effect on career commitment than on continuance commitment. According to Morrow's model, Protestant Work Ethic is related to both career commitment and to continuance commitment; while career commitment is related to both continuance commitment and to affective commitment. The latter are, in turn, positively related to job involvement, and together mediate the relationships between Protestant Work Ethic, career commitment, and job involvement.

There are several possible processes implied by the relationship between Protestant Work Ethic and career commitment. First, an employee with a high degree of Protestant Work Ethic may consider hard work to be intrinsically meaningful (Morrow, 1983). Second, an employee's perception of the extent to which work is important in his/her life is reflected by the concept of career commitment (Greenhaus, 1971). Third, employees prefer careers that fit well with their personality because of their preference to be in the company of similar others (Hogg and Terry, 2000; Tsui et al., 1992), and an employee with high work ethic is likely to choose a vocation characterized by strong work values (Furnham, 1990). For these reasons, employees with a high degree of work ethic are likely to be more committed to their career. According to Morrow, PWE is also associated with continuance commitment: employees with high degrees of work value will try to remain within a certain work setting as long as they do not have other viable alternatives, and are generally more willing to make sacrifices for the good of their work. This is especially the case with highly specialized employees, who may have a rather limited range of alternative opportunities. Specialized employees with a high work ethic would develop continuance commitment because they wish to maintain the
meaningful level of work in their life given the limited alternative opportunities they may face (Cohen, 1999; Witt, 1993).

Morrow also suggested that career commitment leads to organizational commitment. Greenhaus (1971) argued that career salience is a significant factor in life in general and that it is because of this overall motivational effect that it encourages employees to seek fulfillment through a career that suits their competencies. A third position sees an inherent conflict between these constructs, arguing for an existence of a zero-sum game (Gunz and Gunz, 1994), claiming that career commitment and organizational commitment may be negatively correlated. Only a few studies support the latter prediction (Meyer and Allen, 1997), while a meta-analysis reports a positive relationship between these two work commitments constructs (Wallace, 1993). The latter may be the result of a self-selection process. Since, career commitment deals with employee job perceptions (Blau, 1985), it may be that some employees develop a continuance and/or affective commitment to their organisation because their job has the potential to offer them professional development (McGee and Ford, 1987). Clearly, an enriching job that gives employees the potential to develop their careers should result in higher degrees of organizational commitment than a job in which employees have fewer developmental opportunities.

Job involvement is in the outermost circle of Morrow’s model. According to Morrow, job involvement is affected by both affective and continuance commitments. Morrow assumes that the involvement of an employee in his/her job is mainly affected by situational conditions.

According to Rabinowitz and Hall (1977), Marrow’s approach is rooted in the human relations movement as well as in motivation theory that regards
organisational policies (e.g. rewards) as the main antecedents of employee behaviour (McGregor, 1960; Vroom, 1964). Employees that develop affective commitment are attached to their organisation because of identification with its values, goals and practices. A high degree of identification is created through the linkage between employees and their work settings and is likely to generate a higher degree of job involvement (Reichers, 1986). As explained earlier, continuance-based commitment means that employees are attached to their organisation because they feel they need to be attached. Therefore, employees who develop high degrees of continuance commitment may develop higher degrees of involvement in their jobs. This would happen either because they do not have attractive alternatives and/or because they are not willing to make the sacrifice needed based on a cost benefit assessment.

Randall and Cote’s model

Another model has been proposed by Randall & Cote, which suggests that the relationships between Protestant Work Ethic and continuance organisational commitment, affective organisational commitment, and career commitment are mediated by job involvement. The “pivotal” role that Randall and Cote attributed to job involvement implies a substantial difference from its role in Morrow’s model. The two approaches are reconcilable. Morrow holds that job involvement is mainly a function of situational conditions whereas Randall and Cote hold that job involvement is mainly a product of individual characteristics. The next section explains Randall and Cote’s approach.

Researchers have long considered that job involvement is affected by Protestant Work Ethic: employees with a high degree of Protestant Work
Ethic consider work to be a virtue, an end in its own right. It has also been suggested that job involvement is a relatively stable (i.e. one that cannot be manipulated) personal characteristic (Hall and Mansfield, 1971). Employees with a high degree of job-involvement perceive work as a very important aspect of their lives (Dubin, 1956; Rabinowitz and Hall, 1977). According to this logic, job involvement should be determined also by the value employees assign to work (Kanungo, 1979); employees with a strong work ethic should devote a significantly larger amount of time and involvement to their job (Lodhal, 1964).

Randall and Cote (1991) also suggested that job involvement should influence the other three forms of work commitment: affective organisational commitment, continuance organisational commitment, and career commitment. Drawing on the work of Mowday et al. (1982), in which they explained that employees first become familiar with and involved in a particular job, and only later, once their needs are fulfilled, develop feelings of commitment to the organisation, Brown (1996) suggested that work behaviour and outcomes are consequences of job involvement. Brown (1996) concluded that “organisational commitment is more often likely to evolve from a state of job involvement”. A similar process may also occur with job involvement affecting career commitment as part of the effect of work experience on work-related attitudes (Witt, 1993).