Is Life Satisfaction Driven by Spiritual Intelligence? A Study amongst the Students Pursuing Doctoral Degrees after Leaving Jobs in Corporate Houses

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Abstract—*Spiritual intelligence enables people to live with greater meaning and depth and to look for a meaning beyond the regular physical needs, staying in the family and worklife. The purpose of this paper is to search the relationship between Spiritual Intelligence and the Life Satisfaction amongst students pursuing higher degrees after leaving jobs in corporate houses. For this, 53 Ph.d students were selected following a clustered stratified sampling method. The results revealed that there is a medium meaningful relationship amongst Spiritual Intelligence and Life satisfaction of the Ph.d Students. The results also showed that the female students are largely driven by SI. The subscale of SI "Personal Meaning Production" also strongly predicts LS. Also the factor "Critical Existential Thinking" predicts the factor "Self" of LS.*

Keywords:- *Spiritual Intelligence, Life Satisfaction, Doctoral Student*

1. INTRODUCTION

The divine system of creation is an exceptional system in which human beings have physical, mental, and emotional differences. Among these human beings, there are both weak minded as well as talented brilliant people with zeal to excel. Brilliant minds do not necessarily make brilliant students and the difference is often due to a person's emotional intelligence, the somehow dictates the way we deal with other people and understand our own emotions. Ideally, three basic types of intelligence (rational - IQ, emotional – EQ and spiritual – SQ) work together and complement each other (e.g. Gardner, 2000). In contrast to the rational (IQ) and emotional intelligence (EQ), spiritual intelligence (SQ) is often underestimated and insufficiently investigated, particularly because there is now biological evidence to support its existence (e.g. Newburg, et al., 2002; Joseph et al., 2003). This type of intelligence refers to our approach to the issue of the meaning and value of life, in terms that our actions are placed in a wider context (Lerner, 2000). He perceives SQ as "a deep inner knowing that our lives have meaning through our innermost being as manifestations of the ultimate goodness of the universe", It allows us to deal with the existing limitations and provides us the ability to discern. Theories of intelligence

have traditionally emphasized that adult IQ is relatively fixed over time. It has become widely accepted that intelligence, or at least what is measured by traditional intelligence tests, is a major predictor of academic performance and work success (Drasgow, 2003; Furnham, 2005). problem-solving abilities or ‗academic intelligence' (Furnham, 2005). The idea of spirituality is increasing in prominence among recent educational and student psychology and theory (Dent, Higgins, & Wharff, 2005; Edwards, 2003; Emmons, 1999, 2000a, 2000b; Fry, 2003; Fry & Cohen, 2009; Fry & Slocum, 2008; Gardner, 2000; Hyde, 2004; Mayer, 2000; Neiman, 2000; Rogers, 2003; Vaughan, 2002; Yang, 2006; Zohar, 2005). This reflects a shift toward the exploration of spiritual concerns previously submerged by the advent of scientific positivisms and the effort to reduce, if not eradicate, the role of spirituality in education (Bertrand, 2003; Sacks, 1999).

Although sphere of the influence of religion and spirituality declined after the scientific and industrial revolutions in the West, so that it was thought that the religion is generally declining, but in recent years it was obvious that religion and spirituality have indispensable roles in the human life. Both of these factors were again considered in academic and scientific researches. The results show that a thirst for the spiritual affairs including religion is felt in today's societies. Issues such as the meaningless of life, a sense of moral vacuum, human bondage in the hand of technology and the contact of West with Oriental Religions have led to the growing awareness of contemporary human about the religion and spirituality which are aligned with religious statements, or at least do not contradict with religion. The introduction of the concepts such as morality, truth, believing in superior strength, honesty, conscience, magnanimity and forgiveness, trust, forgiveness, kindness, looking for the meaning in the work, relationship with colleagues and having a sense of altruism towards working environment and increased management researches with new concepts, all indicate the emergence of a new paradigm in psychological studies.

Life satisfaction is the way a person evaluates his or her life and how he or she feels about where it is going in the future. It is a measure of well-being and may be assessed in terms of mood, satisfaction with relations with others and with achieved goals, self-concepts, and self-perceived ability to cope with daily life. Salamon and Conte (1982, 1988) have operationally defined life satisfaction as the perceived degree to which an individual has successfully cleared life's developmental circumstances. These developmental circumstances are things such as overcoming childhood illnesses, the process of education, to marry or to remain single, employment and/or job loss, and coping with the loss or death of loved ones (e.g., through divorce or runaway, etc.)(Conte & Salamon, 1982).

The issue of adults in university studies has a wider sphere of interest world-wide because adults now make up a good deal of the university population in all countries, in some countries even a majority (Bowl 2000). Adult students must balance their university studies with these external requirements leaving no time for extracurricular activities and placing them "at risk" of not completing their studies. More research focusing on this group is needed in order to help facilitate the creation of an environment that best meets their educational needs and goals (e.g., Nunn 1944) and develop intervention strategies to reduce drop-out rates among these students (see, Hoyt 1999). Actually, the drop out phenomenon may be different for the traditional and non-traditional students as suggested by Cleveland-Innes (1994). Researchers have found that persistence rates were lower for older adults at four-year institutions who worked more hours and only attended part-time (Naretto 1995). They also noted that a supportive social environment relates positively to the retention of older adults (Ashar & Skenes1993; Naretto 1995. There also is a growing body of studies of other differences between these two student groups. They include satisfaction with study programs, study achievements, academic and intellectual development, learning preferences and the self-concept as a learner, and student-faculty interaction (e.g., Donohue & Wong 1997; Graham & Donaldson 1999; Lamport 1993; Nunn 1994; Rosenthal et al. 2000), to mention just a few topics of relevance to the context of the present study. ccording to Tinto (1987; 1993), the process of academic and social adaptation creates the foundation for successful study experiences and persistence in higher education. An other known researcher of students' university experiences, Alexander Astin, suggests (Astin 1995) that in order for students to get the most out their studies, they should become meaningfully and psychologically involved in their university experiences. Hatcher and others (1992) have proposed that satisfaction with the university experience is linked to student attrition and performance. Winefield (1993) has indicated that older students are more at risk for psychological distress and that their needs may not be met in a traditional university setting. Moreover, an extensive review of the literature on non-traditional students completed by Bean and Metzner (1985) indicated that there was evidence that satisfaction has a positive correlation with persistence and is one of the most important variables to consider in relation to dropping out among non-traditional students. Contrary to their expectations, Donohue and Wong (1997) did not find any Differences in satisfaction in traditional and non-traditional undergraduate students.

This paper aims to find out the relationship between Spiritual Intelligence and Life Satisfaction of students who have minimum 5-7 years of experience working in renowned corporate houses in India with a good designation and salary. Though the numbers of such students were not very large few years back also, but the last five years trend shows that there are many people in India both from Government and Private sectors are leaving their jobs even after having a lucrative salary and starting their higher studies after a gap of many years.

2. LITERATURE SURVEY

Spiritual Intelligence

Today, in ever changing world, people strive to find meaning in their lives (Fairholm, 1996). "The materialism and individualism of Western culture"(Sisk, 2002) induced a hunger for spirituality. Every people have their inborn spiritual capacities (Wolman, 2001) that give meaning and purpose to life. Emmons (2000) recommended that spirituality as an element of intelligence because it predicts functioning and adaptation and offers capabilities that enable people to solve problems and attain goals. Now a days it is commonly seen that people tend to be connected with their workplaces and value their jobs more than paychecks (Klenke, 2003). This is the reason that many people can leave their job with a good salary and start pursuing academics in the middle of the career also. Rosner (2001) indicated the work should serve to spirituality, not spirituality to work. Spirituality integrates our personal values and needs with professional environment in the more meaningful context and entirely reflecting ourselves. Zohar and Marshall (2000) defined Spiritual Intelligence as intelligence which people address and solve problems of meaning and value, place their actions and live their life meaningfully. Spiritual Intelligence were then reviewed by many researchers (Emmons, 1999; Sisk & Torrance, 2001; Wolman, 2001; Zohar and Marshal, 2002; Nasel, 2004; Khavari, 2000; MacHovec, 2002; Rogers, 2003; Yang, 2006; Mark, 2004; King, 2007 and Howard et al, 2009). Spirituality is often related to a person's belief system. The spiritual power of a person guarantees his/her positive attitude to the problems and his interest in helping the people around him/her. Spiritual intelligence is important to assist a person in finding the deepest and most inner resource from which the capacity to care, the power to tolerate and adapt is obtained (George, 2006). In workplace, spiritual intelligence helps worker in the

context of relationships and align personal values with a clear sense of purpose that demonstrate a high level of integrity in work (Tee et al. 2011).

Spiritual Intelligence Does not necessarily involve a belief in God or any higher power. Spirituality is a reality that cannot be proved by empirical evidences (Baal and Beek, 1985). On the other hand, materialism is a philosophy full of realism and subjective idealism and one can often prove its viewpoints by the empirical rules (Yang and Mao, 2010). Spirituality is a kind of inner consciousness and insight consciousness and is considered as a valuable personal capital. Inner consciousness and insight consciousness are human's natural instincts. As spirituality deals with our souls, it affects our thoughts, words and deeds and governs our body and mind. (Yang K. 1998). Spirituality is a personal belief system that gives meaning to the life events and raises his power of life and vitality. Manning (2004) believes that spirituality can be experienced and felt either in the religious or in non-religious context and background. Amram and Dryer (2007) have identified five construct of Spiritual Intelligence; they are Consciousness, Transcendence, Grace, Meaning and Truth. Spiritual Intelligence in this study refers to human capability in controlling their mind and action according their beliefs to the supreme power that is also a practice of behavioral control in keeping human in balance and remaining their pure heart. Mayfield and Durand (2011) labelled this dynamic aspect of spirituality as "spiritual expression at work" (SEW) refering to the impact or influence of personal spirituality on workplace thoughts, behaviours and interactions. Spiritual intelligence is more than individual mental ability and it connects the personal to the transpersonal and the self to spirit (Vaughan, 2002). In contrast to rational intelligence which is about thinking and solving logical problems and emotional intelligence which deals with feeling and allows us to judge the situation, spiritual intelligence allows us to ask whether we want to be in present situation, enabling connection between mind and body as well as between reason and emotion (Kadkhoda et al., 2012). It involves a capacity for a deep understanding of questions but also set of skills and resources that facilitate problem solving and goal attainment (Sisk, 2002; Wolman, 2001). The big picture and relation between our actions and greater context are enabled by SQ (Frankl, 1985). Spiritual intelligence deals with problems of meaning and value (Kadkhoda & Jahani, 2012) thus enabling students to look into their own position in professional life visa vis their friend and family from the same background. According to Amram and Dryer (2007), EI not only defines a set of abilities that draw on emotional resources but it also involves a set of abilities that draws on spiritual resources. Spirituality is a form of intelligence that predicts functioning and adaptation, as demonstrated by correlations of spirituality, with improved health or well-being (Emmons, 2000a; Emmons, 2000b). Wolman (2001) defined SI differently and said that SI is "the human capacity to address the 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". Furthermore, based on Abdullah's study of 2012, SI integrates all the dimensions of human life and guides them to live a meaningful life. SI is the ability to find meaning, purpose and value in our lives, connecting our actions and lives to a wider, richer meaning-giving context (Alex & Ajawani, 2011). According to Hosseini et al. (2010), "spirituality can be viewed as a form of intelligence because it predicts functioning and adaptation and offers capabilities that enable people to solve problems and attain goals".

Civilization is in the midst of a profound historical transformation: technological advances, globalization, and shifting worldviews are bringing multiple, often conflicting points of view into conversation with one another, and these trends are exposing the influence of culture, language, and thought processes on the construction of our perceptions, beliefs, and ideologies. Transformative learning, psychological development, and spiritual growth can help us to better understand and survive in this increasingly more complex and rapidly changing world. A recent scientific description of the human brain, takes into consideration three types of constructs, mental, emotional and spiritual. When we use our brains for thought, this process does not only include the brain and intelligent quotient, but also feelings or emotional intelligence as well as spirituality. Regular and routine daily activities together with the conscious awareness, full feeling of presence and understanding the simple and beautiful things in the life can affect an individual's existential perspective and to create a sense of sacredness and even facilitate transcendent encounters. Actively integration of spirituality with daily life and its related adaptive utilization of abilities, values and resources indicate the tools of spiritual intelligence. Cavendish et al. (2001) explain that young adults, in particular, are exploring spirituality and describe individuals between the ages of 18 and 24 as operating with newly discovered abstract thought, questioning and drawing upon their own conclusions about worldviews. Webber (2002) describes the young adult as actively pursuing a reason for existence and, at times, the search for self is equated with a search for God, a search not always manifested through traditionalized religion. Nonetheless, young adults are seeking spirituality. Payne, Hahn, and Mauer (2005) explain in one of his study that young college students are particularly susceptible to emotional vulnerability, thereby experiencing feelings that may lead to rejection and failure, reducing their opportunity to be productive and satisfied with life. But with increase of age, corporate e experience and also life experience this vulnerability decreases, thus increasing the life satisfaction.

Life satisfaction

Life satisfaction has been defined as individual's subjective evaluation of the degree to which his or hers most important needs, goals and wishes have been fulfilled (Frisch et al., 1992). Various factors such as education, family life,

personality, genetics, economical condition, and social relations can affect Life Satisfaction. On the other hand, intelligence is a variable that can have a significant effect on LS. Satisfaction with life is a reliable, inclusive concept which reflects the feeling and general viewpoint of a society towards the world in which they live. (Extremera, N. & Fernández-Berrocal, P.,2006). For some, satisfaction with life is defined as future hope, whereas future hope is one of the consequences of satisfaction or dissatisfaction with life, such that when a person is completely satisfied with their life, they become more hopeful about the future. As a whole, satisfaction with life is the feeling of prosperity because the individual finds meaning and satisfaction in life, from the past to the present with hope of a desirable life in the future. Yang (2002) has reported a meaningful relation between the rate of an individual's combativeness and decreased satisfaction with life. Numerous studies have shown a widespread connection between satisfaction with life and numerous psychological behaviors and states that included depression, self-esteem, and hope (Arnidul, 2007). The findings of Losoncz (Losoncz, I. 2009) have shown that students who enjoy a higher level of satisfaction in life have greater feelings of welfare and happiness. These feelings of welfare and happiness rises in any human being as a result of higher spiritual intelligence. Seligman (Seligman, M.E., et al., 2005) regards life satisfaction to be a reflection of balance between an individual's desires and his/her present situation. In other words, no matter how much the gap between an individual's level of expectation and his/her objective is increased, there will be a decrease in satisfaction (Zaki, 1386). Spiritual and emotional intelligence variables are predictors of life satisfaction (Naderi, F.& Roushani, K., 2011).

Healthy and happy, money can't buy happiness and ignorance is bliss, are but a few proverbs that deal with aspects of what determines happiness or satisfaction. Oden (1968) concluded that a higher level of intelligence enables gifted individuals to adapt, which in turn is related to their ability to find happiness. Oden found a positive correlation between intelligence and happiness. Happiness and life satisfaction are related constructs (Peterson, Park, & Seligman, 2005). The conclusions of the Kim (1984) study were later reinforced by Yetim (1993), who found that goals of students had a meaningful effect on satisfaction levels. When individuals come to academics after leaving a long tenure of jobs they have a specific goal in their mind which they want to achieve within a given minimum time. Fugl-Meyer, Branholm and Fugl-Meyer (1991) found that there was a significant relationship between goal setting and the level of an individual's life satisfaction. Levin, Chatters and Taylor (1995b) found that controlling for the effects of socio-demographic variables, level of religiosity maintained a strong, positive correlation with life satisfaction. These findings are reinforced by Ellison (1991) who found that individuals with strong religious faith reported higher levels of

both happiness and life satisfaction. There is a positive relationship between self-efficacy and life satisfaction amongst students (Coffman & Gilligan, 2002; Tong & Song, 2004).

Life satisfaction is the need of the hour, without satisfaction a man cannot lead a better and prosperous life. So man must learn to break tensions, worries, anxieties of daily living or all these will break him. One will realize that happiness and contentment of satisfaction does not depend upon what happens outside but on what happens inside. It is measured by the spirit in which you meet the problems of life. Fabricatore et al. (Fabricatore, A.N., Handal, P.J. & Fenzel, L.M., 2000) have found that spirituality influences general satisfaction with life. Personal spirituality is a reliable predictor of increased satisfaction with life. The results of a study by Okulicz-Kozaryn (Okulicz-Kozaryn, A., 2010) have also shown that being religious was connected to higher satisfaction with life. According to Yahyazadeh and Lotfi-Goodarzi (2012) there exists a positive correlation between spiritual intelligence and job satisfaction. This also intrigues the basic thought that the older students having high SI and coming after a elaborate corporate life might derive better job satisfaction also from there academics and related work during their doctoral thesis tenure. In another study Ebrahimi, Keykhosrovani, Dehghani and Javdan (2012) mentioned that Spiritual intelligence and mental health are related. This also supports the basic hypothesis that older students whose mental health are proper and who have taken conscious decision of leaving a good pay package and join academics will derive satisfaction from their new job also (Pavot & Diener ,2008). Willis (2009) in one of his study suggested that further research should be done in the field of spirituality and life satisfaction and there is a high chance of these two variables being related to each other to great extent. Fife, Adegoke and McCoy (2011) mentioned that very little research on spiritual matters and life satisfaction with regard to college students had been done, especially in the field of ability to apply their knowledge, manifest and embody spiritual resources, values and qualities to enhance daily functioning and wellbeing (Amram & Dryer, 2007). Ke Ping (2006) in one of his study mentioned that the difference in spiritual intelligence occurs with difference in age. So, it is expected that the elder people will have better understanding of life and higher spiritual intelligence than very young people, who are more driven by materialism. So it is expected that elder students will have better SI than simple young college goers, and thus may have better life satisfaction (Pavot & Diener, 1993).

Thus the relationship between Spiritual Intelligence and Life Satisfaction can exist, specially within doctoral students, who are at least expected to have better IQ and SI.

3. THE YOUNG ADULT DOCTORAL STUDENTS

In India and abroad, it is generally noticed that the Phd or Doctoral students are those with higher intelligence, love for academics and also the perseverance to continue rigorous studying for a long time. The students who pursue doctoral studies can be divided into two categories a) students who directly go for Ph.d studies after Masters Degree without going for any jobs. b) Students who opt for jobs after bachelors or masters and resume academic career after a gap of few years. They work in corporate or other institutions in between and earn their livelihood themselves. The scenario of Indian University also follows a typical trend in this respect. Instead of viewing PhD as a means to nurture five P's, i.e., Passion, Patience, Perseverance, Perspective, and Purpose, a very large number of PhD scholars, supervisors, and academic institutions are increasingly approaching it with a mindset focussed on three D's, i.e., Degree, Designation, and Dough (money). One of the main objectives of postgraduate education, especially PhD education, is to prepare intellectual leaders who will do the groundwork to create new paradigms and products for tomorrow. Postgraduate education needs to provide deeper experience in the values, norms, and practices of the chosen profession while also developing the skills, tools, and habits of inquiry within a discipline. Hence, when it comes to postgraduate education, especially PhD education, the quality concerns ought to become more important than quantity concerns. In the last two decades, the exponential growth of higher education, especially in disciplines like engineering, computing, and management has created a huge demand for faculty with PhD degrees. As a response to this general demand, and also their own internal faculty requirements, many universities increased their PhD production. In developed economy, many Ph.ds join industry after the degree instead of pursuing academics also. Though there are also people who does part time Phd work, but Universities still prefer to cater to full time doctoral students. With the introduction of various private universities in India, there is an increased trend of people joining Ph.d (part-time or full-time) after working in corporate for many years. Though most of the time it is observed that these elder students have passion for academics, but sometimes they also do just for career advancement/job demand. These elder students, generally have a family to support and also earned a handsome salary before resuming academic career. So, sometimes it is seen that after pursuing the Doctoral thesis for a year or so, they opt out of these courses and join back industry to cater to his own and family financial demands. Studies also show that these students sometime suffer from mental anxiety and depression to cope up with the new career in the middle of their life, specially when financial matter is involved. Winefield (1993) has indicated that older students are more at risk for psychological distress and that their needs may not be met in a traditional university setting. Moreover, an extensive review of the literature on non-traditional students completed by Bean and Metzner (1985) indicated that there was evidence that satisfaction has a positive correlation with persistence and is one of the most important variables to consider in relation to dropping out among non-traditional students. Non-traditional-age students differ from their younger counterparts in many ways. On the negative side, non-traditional or mature students report difficulty in integrating into student life and other campus activities (Graham & Donaldson 1999), while on the positive side, they report a strong sense of commitment to the goal of obtaining a university degree (Bradley & Cleveland-Innes 1992) and have better academic facility than their younger counterparts (Cleveland-Innes 1994). In addition, adults have reported slightly higher levels of academic and intellectual growth than younger students (Graham & Donaldson 1999). Some research on academic achievement (Kuh 1993) suggests that adults do as well or better than traditional students on many different performance measures. unn's (1994) study (N = 759) indicated differences with respect to self-concept, locus of control, and learning temperament as a function of age and gender. It appeared that the older groups of students revealed tendencies to be more positive in their self-concepts, were more internally oriented, perceived less anxiety in learning, were oriented more to goals and achievement, wanted more formal learning methods, preferred to learn in a variety of ways, were less impulsive, and perceived themselves to be more abstract in their thinking. Nunn (1994) found that with respect to gender differences, three were apparent, i.e. females were more external than males; females were more anxious than males; and females had higher achievement orientations than males. Also Aslanian (1996) reports the anxiety of many adult students, especially women, that ranges from a perceived or real deficiency in university mathematical skills to more general fears of not being able to succeed in studies. Social support and interaction with peers and faculty may enhance the process if integration and as a consequence prevent dropping out (Pascarella & Terenzini 1991; Solberg & Villarreal 1997). Support is positively associated with greater life satisfaction and fewer negative feelings, such as loneliness, anxiety, and depression (Hunsberger et al. 1994). According to Graham and Donaldson (1999), there are some evidence from research that adult learners may compensate for their initial lack in confidence or rusty skills by attending college with a clear purpose in mind, by bringing a rich background of life experiences to class, by taking the advice of their teachers or tutors more seriously than the younger students (Kasworm 1995), or by working harder than the traditional-aged students (Cupp1991). Adults integrate new learning with connections to existing knowledge schemas and reflect on earlier rich, personal experiences (Kasworm & Blowers 1994). Their higher age enhances the value of the experiences and they draw on their previous knowledge and wisdom to "make meaning" with new material and understand it in a way that is a transformation of their own previous understandings (Kasworm 1997). Moore (2001) notes that life courses that before typically were linear have

now become more individually oriented life paths, and times of work and study take turns or take place simultaneously.

Thus this study was conducted to find out the relationship between Spiritual Intelligence and Life Satisfaction in elder students, pursuing doctoral studies after leaving a good corporate job.

4. RESEARCH MODEL
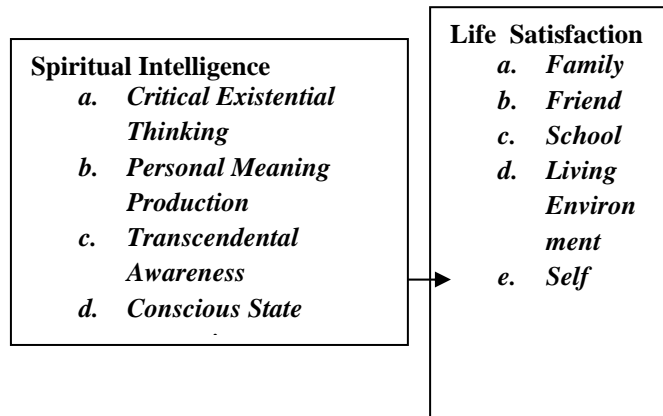
5. HYPOTHESIS

H1: Spiritual Intelligence predicts Life Satisfaction in elder doctoral students, who has joined academics after working in corporate for few years.

H2: Critical Existential Thinking predicts Family, Friend, School, Living Environment and Self in elder doctoral students, who has joined academics after working in corporate for few years.

H3: Personal Meaning Production predicts Family, Friend, School, Living Environment and Self in elder doctoral students, who has joined academics after working in corporate for few years.

H4: Transcendental Awareness predicts Family, Friend, School, Living Environment and Self in elder doctoral students, who has joined academics after working in corporate for few years.

H5: Conscious State Expansion predicts Family, Friend, School, Living Environment and Self in elder doctoral students, who has joined academics after working in corporate for few years.

H6: The Spiritual Intelligence and Life Satisfaction varies across gender.

6. METHODOLOGY

A. Sample

The sample for the study was done by cluster stratified sampling, where doctoral students of different Universities of Kolkata (both Govt. and Private) , who have rejoined academics after working in different corporate for few years were chosen. The clusters were made having different number of years as corporate/industry experience. The cluster having 5-7 years experience were chosen for the study, as this group had moderate experience and also maximum number of respondents.

a. The Sample had 58% female and 42% male respondents
b. The last Annual Salary of these doctoral students while in job were from Rs 3,60000 to Rs 8,00000.
c. The discipline of their studies is mostly Management, Computing, Electronics and Applied Physics.

B. Scales Used

SISRI-24: The instrument used in this current study to measure the variable of spiritual intelligence. It is a 24-question, self-report inventory that uses a Likert scale to measure spiritual intelligence. It was created and validated by David B. King in partial fulfillment of a Master's thesis at Trent University located in Peterborough, Oshawa, Ontario, Canada. It has been published and critiqued by other researchers in academic publications (King, 2008).MSLSS: For analyzing the students' Life Satisfaction, a questionnaire named Multi-dimensional Students' Life Satisfaction Scale (MSLSS) presented by Huebner (2001) has been utilized. The questionnaire contains 40 questions and five dimensions including Family (7 questions), Friends (9 questions), School (8 questions), Living Environment (9 questions), and Self (7 questions). For evaluating the reliability of the questionnaire, the Cronbach's alpha coefficient was utilized. The coefficient for the whole test is 0.079 and for the components of Family, Friends,School, Living Environment, and Self are 0.83, 0.58, 0.80, 0.33, and 0.80, respectively.

SISRI Subscale

Critical Existential Thinking (CET):- The contemplation of one's purpose or existence and connection to the universe as well as such topics as life, death, reality, truth, or justice.

Personal Meaning Production (PMP) :- The ability to create meaning and purpose in one's life and discern purpose from both mental and physical experiences even in failure.

Transcendental Awareness (TA) :- The capacity to perceive the "Big Picture" that is not material and goes beyond normal experiences. This awareness of spiritual existence can be recognized in others and personally observed.

Conscious State Expansion (CSE):- The power to control and move into higher spiritual planes through deep meditation, prayer, or contemplation.

The data were collected through direct questionnaire survey. SPSS 14 was used for Data analysis

7.   RESULTS

The study was conducted in an exploratory framework using survey research method to examine the strength of association among the study variables, and differences across certain demographic variables for outcome variables. The data were subjected to statistical analyses for drawing inferences. Multiple Regression Analysis (MRA) and Analysis of Variance (ANOVA) were used to examine the strength of association among the variables and differences with regard to them also. First of all, mean, SD and inter-correlation among all the variables were examined. Multi-collinearity among the variables was not found, as none of the variables were highly correlated (>.80). This shows that all the variables were independent though related to each other.

The t-tests were conducted to examine the differences for dimensions of Spiritual Intelligence and Life Satisfaction of elder students across gender.

The results showed significance difference in all the four factors of Spiritual Intelligence between male and female doctoral students.

Dimensions	CET	PMP	TA	CSE
T -Test	6.06*	3.90*	4.81*	5.88*

8.   T-TEST RESULTS SHOWING DIFFERENCES ACROSS GENDER FOR SPIRITUAL INTELLIGENCE

Females report better in all aspects of Spiritual Intelligence at 0.05 level of significance. This also infers that females are more self conscious, try to think about purpose or existence and connection to the universe as well as such topics as life, death, reality, truth, or justice. They also show the basic power of meditation, calm, self composed and try to find the meaning of life without always running after materialism.

There is no significant difference seen in different factors of life satisfaction across gender.

In the next step Multiple Regression Analysis (MRA) was performed treating the independent variable Spiritual Intelligence as the predictor and the dependent variable Life Satisfaction as the criterion variable.

The results of Regression show that there is there was a statistically significant correlation between life satisfaction and spiritual intelligence (p ≤ 0.01) which confirmed the hypothesis, "There is a connection between life satisfaction and spiritual intelligence". It concluded that with increased spiritual intelligence, there was increased life satisfaction. This relation was also observed in male compared to females.

Predictors	Overall Beta of the five dimensions of Life Satisfaction				
	Family	Friends	Schools	Living Environment	Self
CA					.71*
PMP	.09	.17*	.17*	.42	.26
TA	-.36*		-.33*		
CST	.07*		.		.

9.   SUMMARY OF MULTIPLE REGRESSION ANALYSIS RESULTS SHOWING FOUR FACTORS OF INDEPENDENT VARIABLES AS PREDICTORS AND LIFE SATISFACTION AS CRITERION MEASURE

The regression results show that Personal Meaning Production predicts all the factors of Life Satisfaction. PMP is the ability to create meaning and purpose in one's life and discern purpose from both mental and physical experiences even in failure. A person having such thinking can well adjust with family and friends well and also cope up with any types of environment.

Critical existential thinking, the contemplation of one's purpose or existence and connection to the universe as well as such topics as life, death, reality, truth, or justice, predicts Self factor of Life Satisfaction. This also shows that person having critical existential thinking process can understand himself well, can redefine his goal in life, can distinguish between real and unreal and can realize the need of spirituality over materialism.

Thus it can be concluded that Spiritual Intelligence predicts Life Satisfaction in elder students having job experience . This is also true for these students as they at one point of time were earning well and could support their family confidently and comfortably. But once they go back to academics and start PhD, even after having scholarships in some cases their financial status couldn't be matched with their own former ones. But even then, just the want of "achieve big" and learn more factor pushes them to study well and go for higher degrees. Kelley & Miller (2007) indicates that spirituality and religiousness have generally reported positive correlations between internal characteristics and well-being including life satisfaction. The results of regression analysis in a study by Naderi et al. (2010) also revealed that spiritual intelligence and emotional intelligence were significant predictive

variables concerning life satisfaction. This holds true for these elder students also. Though at some point these students go through a frustration of monitory problems and family/ spouse pressure, but it was seen that the elder students who are dominated with high spiritual intelligence can manage and balance these materialistic needs and need for something "BIG" which is non material and goes beyond normal experience, and maintain a peaceful life.

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