

## Relationship of Spiritual Intelligence and Hardiness with Quality of Work Life in University Employees

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### ABSTRACT

The present study aimed to ascertain the relationship of spiritual intelligence and hardiness with quality of work life in employees of University of Sistan and Baluchestan. The sample consisted of 240 employees (125 female and 115 male) that were selected at random. To collect the data Spiritual Intelligence, Hardiness and Quality of Work Life questionnaires were applied. For analyzing data, Pearson correlation coefficient and stepwise regression analysis were used. Results of Pearson correlation coefficient demonstrated that spiritual intelligence and hardiness were positively correlated with overall score of quality of work life. Moreover, results of stepwise regression analysis revealed that transcendental awareness (a dimension of spiritual intelligence) and overall scores of hardiness were positive predictors of overall score of quality of work life. Findings of the present study indicated that spiritual intelligence of the employees of University of Sistan and Baluchestan was significantly related to their hardiness and quality of work life. Therefore, it can be concluded that spiritual intelligence plays a key role in determination of employees' hardiness and quality of work life.

### Introduction

Today's organizations need both competencies and values. Employing outstanding staff is not enough, staff's morality, including their spiritual dimension, should also be regarded. Without values, distinguished talents cannot be successful in long term and cannot establish credibility in the organization in which they work (Saghruni & Ghaior, 2009). Not perceiving the meaning of life is an important factor that leads to purposelessness in people's individual and social lives. The main reason for the importance of being purposive is that people who have high meaning in their lives are able to solve complicated value – related issues and challenges in their individual, social, and organizational lives. Lack of organizational commitment, being late to work, lack of organizational citizenship, and fairness in the workplace are all examples of not perceiving the meaning of life in the work environment. To manage an organization effectively, managers should pay special attention to introduce the concept of meaning of life to their staff. To perceive the meaning of life and solve value – related issues, not only logical thought and emotional intelligence should be used, but also intelligence beyond conventional intelligence is required a concept which is discussed in terms of spiritual intelligence (Zarei Matin, Kheirandish, & Jahani, 2011).



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However, nowadays, various aspects of human resources are taken into consideration by organizations. Promoting staff's level of talents, skills, and quality of work life, maintaining their motivation and work ethic, improving organizational commitment and job satisfaction and the like has become major issues (Yavari, Amirtash, & Tondnevis, 2009). High quality of work life is an essential in attracting and retaining staff in organizations. Quality of work life is a comprehensive program aiming to improve staff's satisfaction. Quality of work life is an integrated solution determined by the Ministry of Planning and Development to improve staff's satisfaction, enhance on-the-job learning, and aid staff to better manage change and transition. Dissatisfaction with quality of work life is an issue which impacts almost all staff regardless of their position or status (Nasl Saraji & Dargahi, 2006). On the other hand, studies indicated that hardiness is another factor influencing an individual's quality of life. Hardiness aids individuals deal with stressful life events (Klag & Bradley, 2004). In stressful working situations, hardiness plays a moderating role. Other words, hardiness works as a resistance shield against pressure and impacts individual's quality of life and life satisfaction (Teimori & Ayoubi, 2008).

Achieving a qualified working life requires an organization's regular efforts to provide more opportunities for its staff to influence its work and collaborate in the overall effectiveness of the organization. In this regard, any organization with optimal and effective organizational productivity and efficiency is in search of methods to bring its staff to a degree in which they apply their intelligent minds, a state that will be possible through providing a suitable level of quality of life created through participating and involving the staff in the decision – making process. Quality of work life represents a type of organizational culture or management practice based on which staff experiences sense of ownership, autonomy, responsibility and self-esteem (Joseph & Deshpanda, 1997). Lomis and Albert (1992) defined quality of work life as the possibility of satisfying more staff's personal needs, establishing security for individuals in a way that they can safely continue their lives, creating a sense of usefulness and being accepted by others, and ultimately providing opportunities to increase their skills and knowledge. A variety of health consequences including quality of work life, bio – psychological and social functions is affected by spiritual intelligence (Yang & Mao, 2007). After introducing psychological concepts, like cognitive intelligence and emotional intelligence in the workplace, several studies revealed that along with their body, mind, and emotions, staffs bring their personal talents and unique spirit to their workplace (Saghrouni & Ghaior, 2009). Currently, cognitive intelligence and emotional intelligence do not meet all needs; however, humans need a third factor that is spiritual intelligence (Naddaf, Daneshvar, & Jahanbani, 2010). Introducing concepts such as ethics, truth, belief in beyond or a superior power, rectitude, conscience, magnanimity and forgiveness, trust, clemency, kindness, seeking meaning in work, solidarity with colleagues, and altruism in the workplace, and conducting various studies to examine new concepts indicate the emergence of a new paradigm (Mosavi, Talebzadeh Nobarian, & Shams Morkani, 2011). Considering spiritual intelligence in an organization enables staff to achieve a more integrated perspective such that they can link their work and individual lives with their spiritual world (Cavanaugh, 1999). Spiritual intelligence is a profound self-awareness through which an individual becomes more aware of his/her inner aspects considering the fact that he/she is not only a body, but also is a set of mind, body and spirit (Mosavi, Talebzadeh Nobarian, & Shams Morkani, 2011).

Among belief systems which play a key role in people's quality of life and create balance between various aspects of life, hardiness can be mentioned. Hardiness is a personality trait which facilitates coping with stressful incidents and prevents mental and physical issues (Bagheri & Yousefi, 2009). Hardiness impacts individuals' physical and mental health and their quality of life (Teimori & Ayoubi, 2008). Hardiness is a set of personality traits which acts as a source of resistance in the face of life stressful events. This personality trait describes a sense of commitment (rather than transference), a sense of control (rather than influence), and understanding a problem as a challenge (rather than a threat) (Khoshaba & Maddi, 1999). Other words, it can be stated that hardiness is a psychological sign of an individual's mental health (Maddia, 1994). Results indicated that people with hardiness have better levels of general health and quality of life. Since they consider life experiences full of meaning and believe that encountering with problems is instructive, and they have a great control over life incidents and are more resistance against stress ([Harrison, Loisele, Duquette, & Semenic, 2002](#)).

Results of previous studies have demonstrated that spiritual intelligence increases job performance in an organization. For example, results of George, Larson, Koenig and McCullough (2000) revealed that employees with high spiritual intelligence in the workplace had a better performance, provided a better service, and their physical health was higher than average. In other words, other employees, looking for a sublime meaning in work, typically have a positive attitude and are less affected by severe environmental stressors (cited by Akbari Lakeh, Karimi Moneghi, Makarem, Esmaeili, & Ebrahimi, 2013). Knowledge and perception of spirituality can be considered as an important part of promoting human resources in the workplace and as a part of management trainings which provides great advantages and consequences for an organization (Parandeh, Izadi, Ebadi, & Ghanbari, 2011). Other studies demonstrated that spirituality and paying attention to spirituality in an organization are positively correlated with creativity, job satisfaction, team performance, and organizational commitment (McCormicx, 1994; Brandt, 1996). Krishnakumar and Neck (2002), in a study conducted to determine the impacts of spirituality on staff, found that intuition, creativity, honesty and trust, personal fulfillment, and commitment were among the most significant advantages of encouraging spirituality in an organization (cited by Moghimi, Rahbar, & Eslami, 2007). Oswick (2009) considered spirituality as a potential source for improving personal effectiveness and promoting organizational performance (Doaei & Azizi, 2012). Milliman, Czaplewski, and Ferguson (2003), in a study, indicated that dimensions of meaningful work, sense of solidarity and conformity with existing values in the structure of workplace spirituality and the consequences of organizational commitment were significantly related to desire to leave the organization, job satisfaction, and self-confidence. Arménio (2008), in a study revealed that experiencing workplace spirituality created a more effective sense of solidarity, commitment, and loyalty to the organization. Akbarizadeh, Hatami, and Hajivandi (2011), found out that spiritual intelligence and hardiness was positively correlated with general health. Himanshu, Duggal, and, Pooja (2021) revealed that quality of work life is positively influenced by spiritual intelligence. In a study Mohsenimaram, Naji, and Zarea (2018) showed that spiritual intelligence and quality of work life were significantly correlated, and the quality of work life has been increased with increasing spiritual intelligence in nurses. Karimi and Karimi (2016) found that emotional intelligence has a direct impact quality of work life. Khanghahi, Kebria, and Sedaghat (2018) illustrated that spiritual intelligence was positively correlated with quality of work life and it predicted 40% of changes for quality of work life. Moreover, results indicated that gender and years of experience did not impact on spiritual intelligence, hardiness, and general health. Results of Teimori and Ayoubi (2008) showed that hardiness was significantly and positively correlated with hardiness and quality of life, i.e. managers, whose level of hardiness (commitment, control and challenge) was high, reported higher levels of quality of life. Moreover, findings of this study revealed that hardiness could significantly predict changes related to quality of work life. Results of Alipour, Sahraeeian, Aliakbari, and Hajiagha Babaei (2011) indicated that hardiness and subscales of control, challenge, and commitment were positively correlated with mental health. Hosseinian, Ghasemzadeh, and Niknam (2011) in a study indicated that some components of spiritual intelligence were positively related to sub – scales of quality of life. In addition, results demonstrated that some components of spiritual intelligence significantly predicted quality of work life. Kiamarsi and Abolghasemi (2010) revealed that there was a significant and positive relationship between spiritual intelligence and quality of life. Results of Hamid and Zemestani (2013) showed that spiritual intelligence had high positive relationship with quality of life. Results of previous studies demonstrated that hardiness has a significant correlation with high physical and mental health and high quality of life (Kobasa, 1979; Brioks, 2003; Gale, 1990; Pagana, 1990; Akbarizadeh, Bagheri, Hatami, & Hajivandi, 2011; Teimori & Ayoubi, 2008; Alipour, Sahraeeian, Aliakbari, & Hajiagha Babaei, 2011; Veisi, Atef Vahid, & Rezaei, 2000). Hatamipour, Hoveida, Rahimaghaee, Babaeiamiri, and Ashoori (2017) concluded that perceived social support and psychological hardiness had a positive and significant correlation with quality of life of nurses and perceived social support and psychological hardiness could predict 59.3 percent of the changes in quality of life. Issacson (2002) investigated other common characteristics among hardy individuals including higher autonomy, independence, empathy, commitment to work, seriousness, good problem – solving skills and good relations with peers and colleagues (Abdi Zarrin, Aghayousefi, Abdi Zarrin, Mohammadi, & Khodajavadi, 2008). Although various studies in Iran and other countries have carried out on spiritual intelligence, hardiness, and quality of life, few studies

have investigated the relationship of spiritual intelligence and hardiness with quality of work life; therefore, due to the existing gap in conducted studies, more studies should be carried out to examine the issue. To figure out whether or not spiritual intelligence and hardiness are significantly related to quality of work life, more studies need to be conducted. Accordingly, the present study aimed to examine the relationship of spiritual intelligence and hardiness with quality of work life among employees of University of Sistan and Baluchestan.

### **Research Questions**

1. Is there any significant relationship between spiritual intelligence and quality of work life in employees of University of Sistan and Baluchestan?
2. Is there any significant relationship between hardiness and quality of work life in employees of University of Sistan and Baluchestan?

### **Method**

#### **Population, Sample and Sampling**

The statistical population of the current study included all employees of University of Sistan and Baluchestan. 248 employees were selected at random for this study. After preparing the questionnaires and coordinating with authorities of University of Sistan and Baluchestan, the sample was selected from all university employees at random. After providing essential information on the questionnaires, explaining that their responses will remain confidential, and mentioning objectives of the present study, participants' consent was obtained and the questionnaires were distributed among the selected staff. After filling out the questionnaires, the questionnaires were collected.

#### **Tools Used**

##### **The Spiritual Intelligence Self-Report Inventory (SISRI-24):**

The Spiritual Intelligence Self-Report Inventory (SISRI-24) was developed by King (2008) to assess the spiritual intelligence. This scale has 24 items and each to be rated from not at all true of me (0) to completely true of me (4). It contains four subscales including: I. Critical Existential Thinking (items 1, 3, 5, 9, 13, 17, and 21). II. Personal Meaning Production (items 7, 11, 15, 19, and 23). III. Transcendental Awareness (items 2, 6, 10, 14, 18, 20, and 22). IV. Conscious State Expansion (items 4, 8, 12, 16, and 24). Item 6 is reversely scored. Higher scores represent higher levels of spiritual intelligence and/or each capacity. Using exploratory factor analysis in a sample of 619 individuals in Trent University in Canada, the overall Cronbach's alpha coefficient of this questionnaire was obtained 0.95 and applying split-half method, its validity was obtained 0.84. Moreover, the Cronbach's alpha coefficients of critical existential thinking, personal meaning production, transcendental awareness, and conscious state expansion were respectively 0.88, 0.87, 0.88, and 0.94 (Bagherpour & Abdollahzadeh, 2012). In a study conducted by Mosavi, Talebzadeh Nobarian, and Shams Morkani (2011) Cronbach's alpha coefficients of critical existential thinking, personal meaning production, transcendental awareness, conscious state expansion and the overall questionnaire were obtained 0.59, 0.51, 0.74, 0.68, and 0.73, respectively. In the present study, to evaluate its reliability, Cronbach's alpha coefficient was used. For the subscales of critical existential thinking, personal meaning production, transcendental awareness, conscious state expansion and the overall questionnaire, the Cronbach's alpha coefficients were respectively 0.76, 0.73, 0.74, 0.75, and 0.85.

##### **Ahvaz Hardiness Inventory:**

This inventory was developed and validated by Kiamarsi, Najjarian, and Mehrabizadeh Honarmand (1997) to assess the psychological hardiness in Shahid Chamran University of Ahvaz. It contains 27 items and each item entails a 4-point Likert type scale including never, rarely, sometimes, and always. Each

item is scored based on respondents answer from 1 to 4 (never=1 and always=4), except items 6, 7, 10, 13, 17, and 21 which are scored diversely from 4 to 1. The original version of Ahvaz Hardiness Inventory belongs to Kobasa (1994). Scores range from 0 to 81. Higher scores indicate higher levels of psychological hardiness. Kiamarsi, Najjarian, Mehrabizadeh Honarmand (1997) applied test-retest method and internal consistency to assess its reliability. Pearson correlation coefficient of test-retest conducted on 119 individuals was 0.85. Cronbach's Alpha coefficient for internal consistency conducted on 523 individuals was 0.76. To evaluate its validity, concurrent criterion validity was used and simultaneously four criteria questionnaires including Anxiety Questionnaire, Ahvaz Depression Inventory, Maslow Self-Actualization Inventory, Hardiness Validity Scale were applied (Abdi Zarrin, Aghayousefi, Abdi Zarrin, Mohammadi, & Khodajavadi, 2008). In the current study, to evaluate this questionnaire's reliability, Cronbach's alpha coefficient was used. Cronbach's alpha coefficient for the overall scale was obtained 0.81.

### Questionnaire of Quality of Work Life:

This questionnaire was developed by Ghasemzadeh (2005) and contains eight main components including human relations in the workplace, questions 1-11, work security, questions 12-16, career advancement, questions 17-22, partnership, questions 23-26, observance of human rights and dignity, questions 27-30, work-life balance, questions 31-37, commitment, questions 38-46, financial issues and welfare, questions 47-50. This questionnaire is scored using a 5-point Likert type scale ranges from 1 to 5 (1=totally disagree, 2= disagree, 3= no idea, 4= agree, and 5= totally agree). However, questions 10, 12, 13, 16, 31, 34, 36, 37, and 42 are diversely scored. Ghasemzadeh (2005), in a study examined the impacts of career counseling using Davis method on quality of work life among staff of Isfahan municipality, the reliability of this through applying Cronbach's alpha coefficient was obtained 0.95 (Mostafavirad, Tabe' Bordbar, & Zahedi, 2011). In the current study the reliability of this questionnaire using Cronbach's alpha coefficient for human relations in the workplace, work security, career advancement, partnership, observance of human rights and dignity, work-life balance, commitment, financial issues and welfare was 0.84, 0.36, 0.87, 0.91, 0.89, 0.31, 0.34, 0.71, and 0.74, respectively.

## Results

### Demographic Information

As demonstrated in table 1, 52.1% of the respondents were female and 47.9% of were male. 23.3% of the employees had 1-5 years of experience, 20% of them had 6-10 years of experience, 24.6% of them had 11-15 years of experience, 15% of the employees had 16-20 years of experience, 8.3% of them had 21-25 years of experience, 7.9% of the selected employees had 26-30 years of experience, and years of experience of 0.8% of the respondents was undetermined.

**Table 1- Frequency of respondents with regard to gender and years of experience.**

Variable		n	%
Gender	Female	125	52.1
	Male	115	47.9
	Total	240	100
Years of experience	1-5 years	56	23.3
	6-10 years	48	20
	11-15 years	59	24.6
	16-20 years	36	15
	21-25 years	20	8.3
	26-30 years	19	7.9
	Total	238	99.2
	Undetermined	2	0.8

To answer the research questions, Pearson correlation coefficient and stepwise regression analysis were used and the results are presented in the following tables.

**Table 2- Pearson correlation coefficient of various dimensions of spiritual intelligence and hardiness with quality of work life**

Variable	critical existential thinking	personal meaning production	transcendental awareness	conscious state expansion	Spiritual intelligence	Hardiness
Human relations in the workplace	-0.241**	-0.324**	-0.350**	0.184**	-0.256**	-0.442**
Work security	-0.106	-0.092	-0.066	0.145*	-0.038	-0.226**
Career advancement	0.206**	0.295**	0.303**	-0.168*	-0.219**	0.360**
Partnership	0.239**	0.325**	0.351**	-0.210**	0.252**	0.397**
Observance of human rights and dignity	0.241**	0.316**	0.341**	-0.197**	0.247**	0.376**
Work-life balance	-0.140*	-0.141*	-0.095	0.096	-0.087	-0.203**
Commitment	0.215**	0.301**	0.290**	-0.077	0.253**	0.325**
Financial issues and welfare	0.316**	0.328**	0.308**	-0.101	0.306**	0.326**
Quality of work life	0.212**	0.267**	0.261**	-0.103	0.229**	0.246**

\*\*p<0.01 and \*p<0.05

Results presented in Table 2 indicate that critical existential thinking has significant diverse relationships with human relations in the workplace and work – life balance and it has direct significant correlations with career advancement, observance of human rights and dignity, commitment, financial issues and welfare. Moreover, it is significantly related to overall score of quality of work life. Additionally, personal meaning production has significant diverse relationships with human relations in the workplace and work – life balance and it has direct significant relationships with career advancement, partnership, observance of human rights and dignity, commitment, financial issues and welfare and it is significantly correlated with overall score of quality of work life. Transcendental awareness has direct significant relationships with human relations in the workplace, career advancement, partnership, observance of human rights and dignity, commitment, financial issues and welfare and it is significantly correlated with overall score of quality of work life. Moreover, conscious state expansion has direct significant relationships with human relations in the workplace and work security and it has diverse significant correlations with career advancement, observance of human rights and dignity. In addition, overall score of spiritual intelligence has a diverse significant relationship with human relations in the workplace and it has direct significant correlations with career advancement, partnership, observance of human rights and dignity, commitment, financial issues and welfare and it has a direct significant relationship with overall score of quality of work life. Overall score of hardiness has diverse significant relationships with human relations in the workplace, work security, and work-life balance and it has direct significant correlations with career advancement, partnership, observance of human rights and dignity, commitment, financial issues and welfare and it has a direct significant relationship with overall score of quality of work life.

**Table 3-Stepwise Regression Results for overall score of quality of work life based on dimensions of spiritual intelligence**

Variable	R	R <sup>2</sup>	B	S.E	Beta	T	Sig.
Transcendental awareness	.263	.069	.868	.221	.263	3.930	.0005

According to Table 3, to predict overall score of quality of work life based on dimensions of spiritual intelligence, stepwise regression analysis was used. The result demonstrates that transcendental awareness was entered into the equation and it could explain 6.9% of the variance in overall score of quality of work life. Critical existential thinking, personal meaning production, and conscious state expansion did not enter into the equation and were eliminated. Findings show that transcendental awareness has a significant and positive relationship with overall score of quality of work life (Beta=.263 and  $p=.0005$ ). Therefore, transcendental awareness is a positive predictor of overall score of quality of work life.

**Table 4- Results of stepwise regression analysis for overall score of quality of work life based on overall score of hardiness**

Variable	R	R <sup>2</sup>	B	S.E	Beta	T	Sig.
Hardiness	.246	.061	.390	.106	.246	3.682	.0005

According to Table 4, to predict overall score of quality of work life based on overall score of hardiness, stepwise regression analysis was used. The result demonstrates that hardiness was entered into the equation and it could explain 6.1% of the variance in overall score of quality of work life. Findings show that hardiness has a significant and positive relationship with overall score of quality of work life (Beta=.246 and  $p=.0005$ ). Therefore, hardiness is a positive predictor of overall score of quality of work life.

### Discussion and Conclusion

Results of the current study indicated that spiritual intelligence was positively related to overall score of quality of work life. Results of stepwise regression analysis demonstrated that transcendental awareness was the best predictor of quality of work life. These findings are in consistent with these results indicating that spiritual intelligence is significantly and positively correlated with quality of work life, for instance performance in the workplace and high physical health (George, Larson, Koenig, & McCullough, 2000), creativity, job satisfaction, team performance, and organizational commitment (McCormicx, 1994; Brandt, 1996), trust and honesty, personal fulfillment in the workplace (Krishnakumar & Neck, 2002), personal effectiveness and promoting organizational performance (Oswick, 2009), high self-confidence and sense of solidarity at work (Milliman, Czaplewski, & Ferguson, 2003), commitment and obligation to stay in the organization (Arménio, 2008), general health and high quality of life (Akbarizadeh, Bagheri, Hatami, & Hajivandi, 2011; Hosseini, Ghasemzadeh, & Niknam, 2011; Hamid & Zemestani, 2013). In the educational environment, employees who have critical existential thinking, transcendental awareness, personal meaning production can better perform their job, are able to participate in current issues of the organization, establish a more desirable positive relationship with their colleagues, are more patient and tolerant in the face of hardship and difficulties, and do their duty far more than the formal role assigned to them. These individual are able to think about every single issue of the organization, to determine, and to define their status in the holistic view of the organization, they can identify their own and others' capabilities and considering non – financial issues and also their ability in creating and determining goals, they can present the philosophy and reasons of their presence in the organization. Spiritual intelligence in the workplace displays itself in the form of various values including accuracy (integrity), honesty, responsibility, compassion, respect, and bravery. Spiritual intelligence can aid individuals to manage emotions and peaceful coexistence. The fact that spiritual intelligence impacts individuals' quality of life is probably due to the fact that people's feelings about supernatural phenomena can provide psychological support and may also accompanied with a moral support that cannot be measured in terms of phenomenology. Due to the sublime nature of spiritual experiences, individual those have spiritual beliefs constantly attempt to understand their own life experiences in a way that they include spiritual and divine

interventions. These interventions can change life events and human thoughts and behaviors and can influence individuals' methods of dealing with undesirable incidents in a useful way. Moreover, when individual need consulting to deal with life pressure, spiritual realm can aid them to find meaning in stressful situations. Their attempt to deal with stressful events can be described as a struggle to find meaning. Individual with high spirituality and religious beliefs feel the presence of God in all aspects of their lives especially in difficult conditions. In this regard, when individual have high morale, spiritual intelligence impacts every aspect of their lives, particularly their performance and quality of work life. Since few studies have been conducted to examine this issue, more studies are needed to come into a definite conclusion.

Results of the present study revealed that overall score of hardiness were significantly and positively related to quality of work life and it was a positive predictor of quality of work life. These results are consistent with the results indicating that hardiness has significant relationships with mental and physical health and high quality of life (Himanshu, Duggal, &, Pooja, 2021; Mohsenimaram, Naji, & Zarea, 2018; 2016; Khanghahi, Kebria, and Sedaghat, 2018; Kobasa, 1979; Brioks, 2002; Gale, 1994; Pagana, 1990; Akbarizadeh, Bagheri, Hatami, & Hajivandi, 2011; Temori and Ayoubi, 2008; Alipour, Sahraeian, Aliakbari, & Hajiagha Babaei, 2011; Veisi, Atef Hmaid, & Rezaei, 2000). Issacson (2002) investigated other common characteristics among hardy individuals including high autonomy, independence, empathy, commitment to work, seriousness, good problem-solving skills and good relations with peers and colleagues (as cited in Abdi Zarrin, Aghayousefi, Abdi Zarrin, Mohammadi, & Khodajavadi, 2008). Khanghahi, Kebria, and Sedaghat (2018) illustrated that spiritual intelligence predicted 40% of changes for quality of work life. To explain the relationship between hardiness and quality of work life in employees of University of Sistan and Baluchestan and the fact that hardy people reported high levels of quality of life, the following points can be mentioned:

- Hardiness can impact on individuals' life satisfaction from various economic, cultural, and psychological aspects through increasing their self-esteem and flexibility when facing with various conditions and events of life and can improve their quality of life.
- Hardiness can promote individuals' performance in different life conditions and can impact individuals' satisfaction with themselves and their lives through improving their independence and autonomy. Other word, it can improve individuals' quality of life.

In other words, an individual's commitment and willingness to attach to events and have meaning in life can influence individual's understanding of his/her current situation with regard to the value system in which he/she lives in and can improve his/her quality of life. In addition, it can be noted that people with high levels of commitment can achieve occupational success and high levels of performance which can impact their overall quality of life. The more he/she believes that life experiences can be predicted and controlled, the more his/her self-esteem and quality of life. Individual who have high levels of control believe that all events and incidents can be controlled and predicated and that they can face difficulties and impact on them. Indeed, having control strengthen people's ability to cope with stress-causing life events. Therefore, it can be stated that this trait in individuals impacts on their current status in life, their value system and sense of having control over the environment and finally their viewpoint about life. Individual who have high levels of challenge consider changes and alternations normal and do not surrender in the face of life problems and deal with their problems. In fact, this feature aids individuals to better cope with

their issues and as a result, when people can adapt themselves to various life situation and events, their perception of current life status and their level of life and work satisfaction will be more positive.

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