1. Introduction

Organisational Effectiveness (OE) is critical to success in any economy. It has been one of the most extensively researched issues since the early development of organisational theory (Rojas, 2000). In the earlier theories of Organisational Behaviour, OE has been identified with the maximization of profits, high productivity, efficient service or good employee morale (Khan et al, 2012). Since 1960’s, organisational researchers became increasingly interested in the topic of Organisational Effectiveness but due to lack of much theoretical justification it was neglected (Hannan & Freeman, 1977). In the 1980s, Organisational Effectiveness became more prominent and switched to being a concept from the status of a construct (Henry, 2011). This concept is related to issues such as the ability of an organization to access and absorb resources and consequently achieve its aims (Federman, 2006). Cameron (1978) pointed out that Organisational Effectiveness is the proficiency of the organization at having access to the essential resources. However, McCann (2004) noted it as the criterion of the organization’s successful fulfillment of its purposes through core strategies. To create OE, businesses need to focus on aligning and engaging their people management systems, the structure and capabilities along with organisational culture to the organisational strategy.

Before discussing the various models of OE, as proposed by different theorists, it is imperative to understand and define the concept of OE. Organisational Effectiveness is a broad concept. It implicitly refers to a range of variables at different organizational levels. The factors that could affect OE could be performance, motivation, organisational environment, management expertise, creative synergy, diverse cultural background (Mallik et al, 2011). According to Cameron and Whetten (1983) “Understanding Organisational Effectiveness requires an understanding of multiple models. Because none of the models are universally applicable, understanding the relative contributions of several different models, and how these models relate to one another, is the only way to appreciate the meaning of this construct”. The concept of effectiveness is of great importance to an understanding of Organisational Behavior (Chelladurai & Haggerty, 1991). There are a number of definitions and concepts proposed by various theorists and researchers. However, there seems to be no consensus related to the definitions and approaches there in. These researchers have also developed several models and approaches to evaluate the whole construct of OE. The best known models are the goal models (Etzioni, 1960; Price, 1972; Scott, 1977), the system resource model (Yuchman & Seashore, 1967), the internal process approach (Pfeffer, 1977; Steers, 1977), the multiple constituency models (Connolly, Conlon, & Deutsch, 1980; Tsui, 1990; Zammuto, 1984) and the Competing Values Model (Quinn & Roharbaugh, 1981, 1983).

Spiritual Intelligence (SI) directly and indirectly impacts upon the contextual and task performances of employees (Upadhyay S, 2012). SI relates to the multiple ways of knowing and to the integration of inner life of mind and spirit with the outer life of work in the world. After the dominance of Intelligence Quotient (IQ) for almost decades, Daniel Goleman propounded a very significant type of human intelligence known as Emotional Quotient (EQ). EQ as juxtaposed to IQ relied solely on an individual’s ability to identify assess and control the emotions of oneself, of others and of groups. A lot of research had been conducted on EQ in relation to performance management and management effectiveness. However, as IQ fails to understand the intricacies of human intelligence (Gavriila, 2005); EQ fails to miserably to answer the call for creativity in the human spirit. EQ does equip an individual to effectively cope with and manage emotions but it does not make one realize whether he/she wants to be in a particular situation. SI enables a person to make such choices and enables him/her to take responsibility for meaning, to create new access to it and to use it intelligently. SQ transforms people and makes them whole by integrating outer life with the inner life of the self.
None of the studies focus on identifying and assessing the influence of SI on OE. The authors, therefore, in this paper, have attempted to propose a conceptual model of Spiritual Intelligence and Organisational Effectiveness ecosystem to depict the influence of SI on OE and have also tried to establish this relationship involving a set of constructs.

2. Literature Review

Every OE model adds something to the previous ones in order to increase the accuracy of the whole Organisational Effectiveness coverage. Yet, none of the models provide a very comprehensive approach to assess OE. In the words of Cameron (1984), “…none of these models captures the total construct space of the completeness of the total meaning of effectiveness. Whereas each is valuable in its own right because it includes distinctions absent in the others, none has enough explanatory power to supersede other approaches”. The table 1 provides the critical review of the OE models.

<table>
<thead>
<tr>
<th>Reference</th>
<th>OE MODEL(S)</th>
<th>DESCRIPTION</th>
<th>STRENGTHS</th>
<th>WEAKNESSES</th>
<th>SUMMARY</th>
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<tbody>
<tr>
<td>Price, 1968</td>
<td>Goal Attainment Model</td>
<td>Ability to accomplish stated goals and objectives</td>
<td>Defining clear and measureable goals</td>
<td>Numerous conflicting goals</td>
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<tr>
<td>Yuchtman and Seashore, 1967</td>
<td>System Resource Model</td>
<td>Ability to acquire valued resources</td>
<td>Performance depends on quality and use of inputs</td>
<td>Highly dependent in external environment for inputs</td>
<td>These models failed to consider the political nature of organizations’ for effectiveness</td>
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<tr>
<td>Steers, 1977</td>
<td>Internal Process Model</td>
<td>Ability to function smoothly without any internal strain</td>
<td>Organisational processes determine performance</td>
<td>Failure to identify valued internal processes and developing methods to assess them</td>
<td>Poor coverage of conflict management</td>
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<tr>
<td>Connolly, Conlon and Deutsch, 1980</td>
<td>Strategic Constituencies Model (Multiple Constituencies Model)</td>
<td>Ability to satisfy all constituencies (stakeholders) at least minimally satisfied</td>
<td>Stakeholders have a strong influence on the organisations processes</td>
<td>Failure to handle conflicting demands of stakeholders</td>
<td>Proposed a Human Relations quadrant which did not discuss Spiritual Intelligence</td>
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<tr>
<td>Quinn and Rohrbaugh,1983</td>
<td>Competing Values Model</td>
<td>Ability to meet preferences of constituencies by segregating the criteria in four broad quadrants defining the ends and means to achieve them</td>
<td>Flexibility to adapt change in goals to meet needs of the stakeholders by being strongly grounded in values of the organization</td>
<td>Too many factors or paradoxical pressures are encountered which makes decision making difficult</td>
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<tr>
<td>Cameron, 1984</td>
<td>Ineffectiveness Model</td>
<td>Identifying faults and problems that hinder attainment of OE</td>
<td>Ability to identify loopholes in effective management</td>
<td>Inability to highlight existing strengths of the organization</td>
<td>Targets weaknesses</td>
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After a critical review of all the above mentioned models, it may be deciphered that none of the models include the aspect of Spiritual Intelligence (SI or Spiritual Intelligence Quotient; referred to as SQ) as having a profound impact on the individual and overall performance of an employee and thereby influencing OE considerably. The Competing Values Model proposes the human relations quadrant; it does not consider SI as having any impact on OE.

Danah Zohar together with Ian Marshall developed the concept of Spiritual Intelligence Quotient (SQ) by defining it as “the soul’s intelligence that rests in that deep part of the self that is connected to wisdom from beyond the ego, or conscious mind; it is the intelligence with which we not only recognize existing values, but with which we creatively discover new values. It is the connection with higher dimensions of the universe to invite cosmic (spiritual) energy in the human body for a better lifestyle, self-definition and society. It empowers the faith system of personality which is the foundation for a successful and abundant life”. They propounded the following twelve dimensions/ principles of SQ: High Self-Awareness (HAS), Spontaneity (S), Being Vision and Value led (BVV), Holism (HM), Compassion (C), Celebrations of Diversity (CD), Field Independence (FI), Humility (H), Tendency to Ask fundamental “Why?” questions (TAW), Ability to Reframe (AR), Positive Use of Adversity (PUA) and Sense of Vocation (SV). In short, SQ provides a very holistic approach towards life and enables one to set higher goals based on a strong value system. Robert Emmons defines Spiritual Intelligence as “the adaptive use of spiritual information to facilitate everyday problem solving and goal attainment”. Emmons regarded SQ as a frame which contains prominent ability of solving problems by spiritual resources. He proposed four components of Spiritual Intelligence: the capacity to transcend the physical and material, the ability to experience heightened states of consciousness, the ability to sanctify everyday experience and the ability of utilizing spiritual resources to solve problems (Emmons, 2000). Spiritual Intelligence is described by Tony Buzan as “awareness of the world and our place in it” (2001). Kathleen Noble identifies Spiritual Intelligence as an innate human potential. She also adds two other components to Emmons’ four components of SQ: the conscious recognition that physical reality is embedded within a larger, multidimensional reality with which people interact, consciously and unconsciously, on a moment to moment basis and the conscious pursuit of psychological health, not only for oneself but also for the sake of the global community (2001, 2008). Frances Vaughan offered the following description of SQ: “Spiritual Intelligence is concerned with the inner life of mind and spirit and its relationship to being in the world”. SQ is necessary for discernment in making spiritual choices that contributes to psychological well-being and
Overall healthy human development (Vaughan, 2002). Cindy Wigglesworth (2012) defines Spiritual Intelligence as the ability to act with wisdom and the compassion, while maintaining inner and outer peace, regardless of the circumstances. David B. King (2008) defines Spiritual Intelligence as a set of adaptive mental capacities based on non-material and transcendent aspects of reality, specifically those that “…contribute to the awareness, integration, and adaptive application of the nonmaterial and transcendent aspects of one’s existence, leading to such outcomes as deep existential reflection, enhancement of meaning, recognition of a transcendent self, and mastery of spiritual states”.

In the light of the above literature review, it may be understood that SQ plays a major role in affecting an individual’s performance, which eventually leads to group performance and overall OE. So far, researchers have concentrated in establishing the influence of EQ on OE only (Cherniss, 2001).

3. Spiritual Intelligence and Organisational Effectiveness Ecosystem- a Conceptual Model

The presence of an ecosystem in an organization that embraces Spiritual Intelligence as a whole will contribute to its success and effectiveness. In the critical literature review, it has been identified that researchers and practitioners have studied, presented, and practiced various models towards achieving Organisational Effectiveness. All those models fail to answer and measure various prominent questions in relation to an individual’s inner and meaningful self and life. In this section, a conceptual model to represent Spiritual Intelligence and Organisational Effectiveness ecosystem is presented, see figure 1. The ecosystem is comprised of two major components – organisational factors and Spiritual Intelligence dimensions/factors. A brief description about both the parts is illustrated below:

![Spiritual Intelligence and Organisational Effectiveness Ecosystem](image)

**Organisational Factors**

No matter whether the organization is public or private, profit or non-profit there exists three major parts – HR functions, Leadership and Organisational climate, structure and culture. All these parts are inter-related and contribute towards the Organisational Effectiveness. Leadership influences the HR functions and Organisational climate, structure and culture which in turn get influenced by them. Such composition is cohesive and represents part of an ecosystem. The HR functions of recruitment and selection, training and development, employee engagement and performance management have a strong impact on leadership. Leadership influences how HR functions get structured and operated. Similarly, leadership influences the composition of organisational climate, structure and culture. Variation in the success factors of an organization depends upon the leadership that gets influenced by the way the organizational climate, structure and culture is developed and evolved. In turn, organization climate, structure and culture influence the leadership.

The people in this ecosystem are responsible to leverage the part of the ecosystem effectively and this will happen only when they understand, assess, measure and evolve on the basis of the Spiritual Intelligence dimensions/factors. The inclusion of Spiritual Intelligence – individual and group, in sync with the organisational component in the ecosystem will lead to Organisational Effectiveness.

**Spiritual Intelligence Dimensions/Factors**

In the seminal work of Upadhyay and Parashar (2013) five broad categories or dimensions of Spiritual Intelligence is described. These dimensions can be effectively deployed to test the Spiritual Intelligence of an individual and group. These dimensions are as follows:

**Feeling of Oneness (FOO)**

Feeling of Oneness is one when an individual overcomes the concept of separateness and instead sees himself/herself as ‘One’ in relation to the other beings. Such an approach brings forth the holistic approach towards life. Instead of compartmentalizing things, the individual sees everything as a whole.
Self-Realization (SR)
The quest to realize “Self” begins with the fundamental question “Who am I?”, and “What is the purpose of this Life?”. Irrespective of whether this quest is accomplished or not, these basic questions make one introspect oneself in relation to another. It facilitates the process of probing, finding out the truth or searching for the answers which plague human mind. This quest enables one with an analytical bent of mind and though it is a quest or search, it itself is capable of taking a person on the path of self-realization. Though, SR is the end result of this “Universal Quest”, but the very inception of it in one’s mind, makes it a journey of a higher kind.

Foresightedness (FS)
It is the ability of a person to visualize and lead. A person should be able to envision a bright future for the mankind. However, when he/she embarks on this journey, he/she needs to have certain values and ethics which serve as guiding principles to pursue and to put into his/her plans into action. Such persons often meet with unprecedented challenges and crisis, but their ability to withstand and respect adversity help them to lead and accomplish their goals.

Professionalism (PF)
Professionalism as defined by Oxford Advanced Learner’s Dictionary “is the high standard that you expect from a person who is well trained in a particular job”. Hence, ‘High Standard’ is expected not only in terms of performance, but also in terms of contributing to the workplace and giving service to the society. In a deeper sense, a professional is one who is adept in his/her job and serves the society through his/her acquired skills. Such a person is fully aware of his/her profession and is passionate about his/her work. This quality makes him/her spontaneous and independent.

Self-Effacement (SE)
Effacement literally means to remove or to rub out. In this context, Self-Effacement (SE) means to remove one’s own self in order to give importance to others. It is like becoming selfless by overcoming selfish interests and desires. This is possible when one is humble and giving. An individual who is willing to give others without expecting anything in return and who derives contentment from the same is full of humility. It can be easily noticed that the inclusion of the Spiritual Intelligence dimensions/factors in the ecosystem will enable the organization to achieve Organisational Effectiveness.

4. Conclusion
Organisational Effectiveness is a critical factor to measure the success of an organization. Researchers and practitioners have studied, presented and practiced various models for the Organisational Effectiveness. After critical literature review, it has been identified that all those models fail to answer prominent questions of inner life and higher self of an individual. In purview of Organisational Effectiveness, the authors have presented a conceptual model representing Spiritual Intelligence and organization effectiveness ecosystem. The ecosystem will be helpful in understanding the effectiveness of an organization holistically. In future research work authors will identify, develop and present quantifiable methodological framework to generate index of Spiritual Intelligence and Organisational Effectiveness for an organization.

5. References