

The relative importance of spirituality in entrepreneurship development among graduates of Nigerian tertiary institutions

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ABSTRACT: *Man is a spiritual being that needs to be spiritually nurtured so as to optimally tap and harness his potentials in a work or vocation. Work or vocation is a calling when the spiritual man finds meaning and purpose in it. Since the spiritual man can actualize this calling through entrepreneurship, this study was designed to examine the relative importance of the dimensions of spirituality in entrepreneurship development. The study adopted a survey research method and purposive sampling technique. Data for the study were generated via questionnaires and analyzed using multiple regression. The results show that: vision affects entrepreneurial intentions, capabilities and success significantly and positively; hope/faith is significantly and positively related to entrepreneurial networking and capabilities; altruistic love is significantly and positively related to entrepreneurial networking, capabilities and success; meaning/calling has a significant positive relationship with entrepreneurial capabilities; and there is a significantly positive relationship between membership and entrepreneurial success. The study therefore recommends the teaching and practice of spirituality values among students undergoing entrepreneurship development programmes in Nigeria.*

Keywords: *Workplace spirituality, Spiritual leadership, Spirituality, Entrepreneurship development, Nigerian tertiary institutions.*

I. INTRODUCTION

Background of the Study

Man is made up of spirit, soul and body. Thus, man can be either spiritual or soulical (Nee, 1992). A man's spirit is the vital principle or animating force traditionally believed to be the intangible, life affirming force in self and all human beings (Anderson, 2000). It is a state of intimate relationship with the inner self of higher values and morality as well as recognition of the truth of the inner nature of people (Fairholm, 1997). People have the intrinsic drive and motivation to learn and find meaning in their work (Giacalone and Jurkiewicz, 2003). This spiritual quest is one that emphasizes dynamic process where people seek to discover their potential, an ultimate purpose and a personal relationship with a higher power or being that may or not be called God (Tart, 1975; Wulff, 1996). Therefore, everyone has a spiritual background (Griffin, 1988; Rastgar, 2006, as cited in Javanmard, 2012).

Statement of Research Problem

The world, in the twenty first century, is unprecedented embracing entrepreneurship development as a more sustainable way of harnessing the potentials of the spiritual man thus ensuring employment generation and economic development. This came to be against the backdrop of the shrinking ability of governments and big organizations to create and provide job opportunities for the ever increasing job seekers.

Despite the fact that the study of spirituality in the context of the workplace and leadership is still in its infancy (Milliman et al., 2003), there are mounting evidence that the more an individual is spiritually-based, the more benefits realized by the individual in terms of satisfaction, commitment, productivity, flexibility and creativity. However, Kauranui et al. (2009) noted that entrepreneurship research remains silent on factors related to spirituality as the body of entrepreneurship literature supplied some of the key motivation factors for pursuing an entrepreneurial lifestyle, little exists to tie spirituality to entrepreneurship. Consequently, this study seeks to examine the importance of the dimensions of spirituality in entrepreneurship development.

Objectives of the Study

- To determine the effect of the dimensions of spirituality on entrepreneurial intentions.
- To determine the effect of dimensions of spirituality on entrepreneurial networking.
- To determine the effect of the dimensions of spirituality on entrepreneurial capabilities.
- To determine the effect of the dimensions of on entrepreneurial success.

Research Hypotheses

- H₀₁:** The dimensions of spirituality have no significant effect on entrepreneurial intentions;
- H₀₂:** The dimensions of spirituality have no significant effect on entrepreneurial networking;
- H₀₃:** The dimensions of spirituality have no significant effect on entrepreneurial capabilities; and
- H₀₄:** The dimensions of spirituality have no significant effect on entrepreneurial success.

II. LITERATURE REVIEW

2.1 Theoretical Background

Self-Determination Theory. The theory states that humans have a fundamental need to feel autonomous to choose their actions. When the autonomous need is satisfied, self-determined motivation toward an activity is enhanced (Sheldon et al., 2001). Self-determined motivation results from performance of a behaviour or action out of personal choice, satisfaction or pleasure. On the other hand, non-self-determined motivation implies engaging in an activity or behaviour for controlled reasons. Non self-determined activity can be observed when one performs a behaviour in order to attain a positive end state (e.g., obtaining a reward) or to avoid a negative end state (e.g., avoiding punishment) (Kauauui et al., 2009).

Ajzen's Theory of Planned Behaviour (TPB). This theory linked intentions to attitudes and behaviour (Ajzen, 1991). TPB posits three antecedents to intentions or planned behaviour (1) "attitude toward the behaviour", (2) "subjective norm", and (3) "perceived behaviour control". These antecedents affect intention and by extension actual behaviour. Both internal state of the person (internal locus) and external or contextual variables (external locus) influence intentions and ultimately actions (Birds, 1988). Self efficacy is critical to self perception and personal success (Boyd and Vozikis, 1994). Kureger and Carsrud (1993) asserted that TPB does appear applicable to entrepreneurship.

Push/pull Theory. The theory holds that negative and positive factors attract individuals to entrepreneurship (Vesper, 1990). Push factors are negative situational issues, such as economic necessity, conflicts with employer or employment, joblessness (Olofsson, 1986), Career Setbacks (Gilad, 1986), and limited alternative opportunities (Greenberger, 1988) that "push" the individual toward entrepreneurship. Conversely, pull factors are characterized as affirmative events that "pull" one to entrepreneurship. Need for achievement (McClelland, 1961), internal locus of control, belief in self-determination (Rotter, 1966, as cited in Kauauui et al., 2009; Brockhaus, 1982), higher propensity for risk-taking (Slevin, 1992), identification of a market opportunity, and strong sense of personal ability to perform (Boyd and Vozikis, 1994) are all examples of pull factors of entrepreneurship. Researchers have found both push and pull factors to be extremely influential. Shapero and Sokol (1982) demonstrated that individuals are much more apt to form a company based on negative information rather than positive. Amit (1994) found that pull entrepreneurs were more successful than push entrepreneurs in both personal income and sales per employee. Amit postulated that this was due to the fact that pull entrepreneurs are lured by attractiveness of a personal business idea.

Internal/External Theory. It is somewhat parallel to "push/pull" theory. The internal/external theory examines motivation attributes that originate from within the individual (internal) or from the environment (external). Internal attributes are commonly linked to pull factors and consist of variables such as personal ability, skill set, feelings, experiences and knowledge. External factors are generally in keeping with push factors and include attributes like the economy, consumers, investors, product demand and competition (Shaver et al., 2001; Hunger et al., 2002). Internally motivated individuals tend to proactively seek entrepreneurship while the externally motivated react to surrounding circumstances in entrepreneurial decisions and actions (Hunger et al., 2002).

The self-determination theory and the Ajzen's theory of planned behaviour have contributed significantly to research by providing a foundation for understanding personal characters and situational factors that motivate would-be/nascent entrepreneurs. Push/pull theory revealed that entrepreneurship can result from both positive and negative factors, while the internal/external theory illustrated that the drive for entrepreneurship can come from within one's self or from extraneous circumstances. The collective push/pull and internal/external theories provide structure and categorization to the many factors that can prompt entrepreneurship (Kauauui et al., 2009).

2.2 Dimensions of Workplace Spirituality

Some researchers believe that differing perspectives held on defining spirituality in the workplace has resulted in ambiguous and inconsistent findings in research literature (Butts, 1999; Cavanagh, 1999; Konz and Ryan, 1999, Milliman et al., 1999). Because of these differing perspectives, Ashmos and Duchon (2000) used a factor analysis of 696 respondents to define workplace spirituality as the "recognition of an inner life that nourishes and is nourished by meaningful work that takes place in the context of community". They suggested that individuals are spiritual beings needing to be fed spiritually at work. They concluded that workplace spirituality is about bringing together an individual's mind, body and spirit into the work environment. Thus,

the Ashmos and Duchon definition of workplace spirituality sees spirituality as having three dimensions: the inner life, meaningful work and community.

Inner life. The notion of inner life is related to individual identity, which is explained by the self-concept, and also to social identity which occurs through group membership – in this case in a work unit or organization. That is, individuals require a larger social context or group in order to completely understand and express themselves. Thus, a work unit that enables one's spiritual identity can energise the individual and the group (Dushon and Plowman, 2005). Laabs (1995) noted that workplace spirituality is more than just empowering people, it is allowing everyone within an organization to live out their personal values. Fry (2003) referred to this in the theory of spiritual leadership as membership. Membership encompasses the cultural and social structures we are immersed in and through which we seek, what William James, the founder of modern psychology, called man's most fundamental need – to be understood and appreciated. Having a sense of being understood and appreciated is largely a matter of interrelationship and connection through social interaction and thus membership (Fry, 2003).

Meaningful Work. A meaningful work implies a cognitively meaningful task and work that creates a sense of joy (Wrzesniewski, 2003), which connects workers to a larger good and to things viewed by the worker as important in life (Giacalone and Jurkiewicz, 2003). Spirituality views meaningful work as work that is not just meant to be interesting or challenging, but about searching for deeper meaning and purpose, living one's dream, expressing one's inner life needs of seeking meaningful work, and contributing to others (Fox, 1994; Neal, 1997; Ashmos and Duchon, 2000).

Moore (1992) asserted that when work becomes a vocation and calling, it provides an individual with greater meaning and identity. When individuals find meaning and purpose through their life's work, it becomes a calling (Thompson, 2001). Work as a calling requires the alignment of unique talents and gifts with the needs of the world. Only then does work become a vocation, rather than a job (Leider, 1997). From where does this calling originate? Some have suggested that it comes from within the "self". It is the expression of personal essence, the inner core, the "voice" within that must surface a deeper "self", calling out for actualization and integration (Jung, 1993; Leider, 1997). Fry et al. (2005) referred to meaningful work as meaning/calling or sustained work (Aydin and Ceylan, 2009).

Calling is referred to as the experience of transcendence or how one makes a difference through service to others and, in doing so, derives meaning and purpose in life. Many people seek not only competence and mastery to realize their full potential through their work but also a sense that work has some social meaning or value (Pfeffer, 2003). The term calling has long been used as one of the defining characteristics of a professional. Professionals in general have expertise in a specialized body of knowledge, ethics centered on selfless service to clients/customers, an obligation to maintain quality standards within the profession, commitment to calling in their field, a dedication to their work, and a strong commitment to their careers (Fillely et al., 1976). They believe their chosen profession is valuable, even essential to society and they are proud to be a member of it (Fry, 2003).

Community. Milliman et al. (2003) suggested that finding one's purpose at work produces an alignment of personal inner being with the organization's vision and mission. It creates a deep connection to coworkers and an understanding that an individual's inner life must be nourished and lived out at work. People who experience work as a "calling" seem to enjoy a personal sense of wholeness, and are energized by a spiritual connection with others (Depree, 1989; Stein and Hollwitz, 1992; Marcic, 1997; Morris, 1997). This connection with others creates a community within the workplace (Ashmos and Duchon, 2000). Community at work is based on the belief that people see themselves as connected to each other and that there is some type of relationship between one's inner life and the inner self of other people (Maynard, 1992; Miller, 1992). Fry et al. (2005) referred to this as membership.

2.3 Dimensions of Spiritual Leadership

Fry (2003) defined spiritual leadership as comprising the values, attitudes, and behaviours that are necessary to intrinsically motivate one's self and others so that they have a sense of spiritual survival through calling and membership. This entails: (1) creating a vision wherein organization members experience a sense of calling in that their life has meaning and makes a difference; (2) establishing a social/organizational culture based on altruistic love whereby leaders and followers have genuine care, concern and appreciation for both self and others, thereby producing a sense of membership and being understood and appreciated. Fry further identified these spiritual values or dimensions as vision, hope/faith and altruistic love.

Vision. Vision refers to a picture of the future with some implicit or explicit commentary on why people should strive to create that future (Kotter, 1996). It must energize people, give meaning to work, and garner commitment. It also should establish a standard of excellence. In mobilizing people, it should have broad appeal, define the vision's destination and journey, reflect high ideals, and encourage hope and faith (Nanus, 1992; Daft and Lengel, 1998).

Hope/Faith. Faith is the assurance of things hoped for, the conviction of things not seen (Webster's dictionary, as cited in Fry, 2003). "Faith is more than hope or the expectation of something desired. It is the conviction that a thing unproved by physical evidence is true. Hope is a desire with expectation of fulfillment. Faith adds certainty to hope. It is a firm belief in something for which there is no proof. Faith is more than merely wishing for something. It is based on values, attitudes, and behaviours that demonstrate absolute certainty and trust that what is desired and expected will come to pass. People with hope/faith have a vision of where they are going, and how to get there; they are willing to face opposition and endure hardships and suffering, to achieve their goals" (MacArthur, 1998).

The race of faith is a marathon not a sprint; it requires endurance, perseverance and a willingness to "do what it takes" to do one's personal best and maximize ones potential. It requires setting challenging, stretch, yet achievable goals and laying aside encumbrances and distractions in pursuing the vision of the preparation, running and ultimate victory of the race (MacArthur, 1998). Thus, belief and trust in a vision is necessary for faith and is the source of self-motivation for doing the work and from which active faith is fueled (Fry, 2003).

Altruistic Love. Altruistic love is defined as a sense of wholeness, harmony, and well-being produced through care, concern and appreciation for both self and others. Underlying this definition are the values; patience, kindness, lack of envy, forgiveness, humility, selflessness, self-control, trust, loyalty and truthfulness (Fry, 2003). Both medicine and the field of positive psychology have begun to study and confirm that love has the power to overcome the destructive influence of the four main groups of destructive emotions (Allen, 1972; Keys, 1990; Jones, 1995; Seligman and Csikszentmihalyi, 2000; Snyder and Ingram, 2000): fear; anger; sense of failure; and pride. All these destructive emotions according to Fry (2003) stem from fear of losing something one values or not getting something one believes he/she deserves. Love then forms the basis for overcoming and removing fear and is the basis for all healing emotions. Focusing on care and concern for both self and others, independent of ones needs, drives out fears and worries, anger and jealousies, failures and guilt, and provides the foundation for well-being and experience of joy, peace and serenity. It also produces loyalty and commitment to the individuals and social networks (organizations) from which it is received.

2.4 Dimensions of spirituality

Spirituality is an inner experience by an individual who, through connection with others and a higher power, finds meaning and purpose in life (Rust and Gabriels, 2011). Similarly, Cavanagh (1999) defined spirituality as passion to find meaning and purpose of life and to live on its basis. McKnight (1984, as cited in Javanmard, 2012) viewed spirituality as a motivating power of life, an energy which inspires an individual to a particular ending or a self-transcendent purpose. According to Mitroff and Denton (1999) spirituality is the basic feeling of being connected with one's complete self, others and the entire universe.

Spirituality is broader than any single formal or organized religion with its prescribed tenets, dogma and doctrines (Zellers and Perrewe, 2003). There is no reason why individuals could not or should not develop these inner qualities independent of any religion or metaphysical belief system. Religion is something we can perhaps do without and spiritual qualities as something we cannot do without (Dalai Lama, 1999). From this perspective, Fry (2003) asserted that spirituality is necessary for religion but religion is not necessary for spirituality. Workplace spirituality and spiritual leadership can therefore be inclusive or exclusive of religious theory and practice.

The various definitions of spirituality show similarity with respect to four elements. Firstly, spirituality denotes an inner experience; it comes from within a person (Guillory, 2000; Krishnakumar and Neck, 2002). Secondly, spirituality depicts connectedness with others and the universe; awareness of connectedness with all things (Krishnakumar and Neck, 2002; Kale and Shrivastava, 2003). Thirdly, spirituality upholds the motion of meaning and purpose; an inner search for meaning and fulfillment (Zohar and Marshall, 2000; Milliman et al., 2003). Fourthly, spirituality highlights connection with a higher power or the beyond; a relationship with the ultimate (Kale and Shrivastava, 2003).

Furthermore, the definitions of spirituality also highlight two constructs - spiritual leadership and workplace spirituality. The definition of spiritual leadership by Fry (2005) represents the spiritual leadership construct with vision, hope/faith and altruistic love as its dimensions. The definition of workplace spirituality by Ashmos and Duchon (2000) represent the workplace spirituality construct with inner life, meaningful work and community identified as its dimensions. Since the workplace spirituality dimensions – inner life and community are both related to the membership dimension of spiritual leadership, while meaningful work of workplace spirituality is related to meaning/calling in spiritual leadership, the study adopts *vision, hope/faith, altruistic love, meaning/calling and membership* as the dimensions of spirituality.

2.5 Dimensions of Entrepreneurship Development

Entrepreneurship development is the process of actualizing an innovative intention by an individual or group of individuals in either a new or old enterprise through networking to acquire the requisite capabilities that will enhance the success of the venture in the face of environmental uncertainties (Agbim and Oriarewo, 2012, as cited in Agbim, 2013). It is evident from the Agbim and Oriarewo definition that entrepreneurship has four dimensions: entrepreneurial intention; entrepreneurial networking; entrepreneurial capabilities and entrepreneurial success.

Entrepreneurial intention presumes that new business formation is a deliberately designed behaviour (Krueger and Carsrud, 1993), as such; entrepreneurial intention is viewed as a procedure that crops up in the course of time (Kyro and Carrier, 2005). Entrepreneurial intention is the first step in new business formation (Lee and Wong, 2004); it is typically considered to be formed by a person's attitude toward entrepreneurship, the prevailing social norms attached to entrepreneurship, and the person's level of self-efficacy. Self-efficacy is a person's cognitive estimate of his/her capabilities to mobilize the motivation, cognitive resources and courses of action needed to exercise control over events in his/her life (Bandura, 1986). A person's intention to become an entrepreneur offers the best predictor of the person actually engaging in entrepreneurship in the future (Delmar and Davidsson, 2000). Thus, entrepreneurial intentions is a conscious state of mind that directs attention (and therefore experience and action) toward a specific object (goal) or pathway to achieve it (Bird, 1989). Networking, generally, enables people to get the right information, shrink operational expenditures by permitting the organization of actions and makes possible combined decision-making (Grootaert and Van Bastelaer, 2001). In addition, the would-be or nascent/budding entrepreneur according to Hellman and Puri (2002) is exposed to finance and experienced workforce that ensure entrepreneurship development and sustenance through networking. Entrepreneurial networks therefore create a relationship between the would-be entrepreneurs and the networks of their desired line of business at the start-up (Zhao and Aram, 1995). When the entrepreneurial networks of entrepreneurs begin to contribute to their entrepreneurial goals, these social contacts becomes their social capital (Burt, 1992). It has been established that persons with entrepreneurial intentions and who are exposed to various skills through entrepreneurial networking can gain access to useful information and even finance from the existing sources (Johannisson, 2000) and take measures to develop their entrepreneurial capabilities (Tian, et al., 2009) and by extension their own businesses (Hunjra et al., 2011).

Entrepreneurial capability is developed by means of a specific and identifiable process (Treece, et al., 1997). Golden and Powell (2000) described entrepreneurial capability as the flexibility to alterations. Ravichandran and Lertwongsatein (2005) further asserted that flexibility facilitates individuals and companies to swiftly and efficiently use state of the art technologies to constantly maintain existing businesses. Additionally, strategic flexibility is a type of vibrant entrepreneurial capability, which assists a person or a firm identify and grab opportunities (Herreld et al., 2007).

There are four entrepreneurial capabilities that are intertwined with the environment: (1) technological skills. These skills have been viewed in different ways in literature. But, majorly, it has been described by Hisrich (1992) as writing, oral communication, technology, interpersonal, listening, organizing ability, network building, coaching, team work and environmental monitoring skills. It has also been defined as the skills needed to collaborate with other organizations and institutions, foster better relations, and less opposition to development (Sharma and Vredenburg, 1998); (2) Management skills. These include learning capabilities and proactivity. It connotes planning, organizing, leading and coordination skills (Agbim, 2013). Hisrich (1992) viewed management skills as consisting planning and goal setting, decision making, human relations, marketing, finance, accounting, management control, negotiation, venture launch and growth management skills; (3) personal entrepreneurial skills. This is the capacity for continuous generation of technological, organizational and operational innovation (Sharma and Vredenburg, 1998). Hisrich (1992) described personal entrepreneurial skills as inner control/discipline, risk taking, innovativeness, change orientation, persistence, imagination, drive, flexibility, competitiveness, optimism and courage.

Additionally, owing to the fact that entrepreneurs are involved in the start-up of new ventures, while leaders get involved in existing one (Gupta et al., 2004), and entrepreneurs are found in extraordinary situations more than leaders (Cogliser and Brigham, 2004), researchers have recently brought to the fore the need for entrepreneurs to possess entrepreneurial leadership skills. (4) Entrepreneurial leadership skills. These are skills needed to gain competitive advantage through value creation that is based on newly discovered opportunities and strategies (Schulz and Hofer, 1999). Integrating entrepreneurs' vision and followers commitment, Lee and Venkataraman (2006) defined entrepreneurial leadership as the dynamic process of presenting a vision, making commitment among followers and risk acceptance when facing opportunities that cause efficient use of available resources along with discovering and utilizing new resources with respect to the leaders' vision. Cogliser and Brigham (2004) further noted that entrepreneurial leadership skills enhances the entrepreneurs capability to cope with the challenges associated with new venture creation, growth and success, and to adapt to the competitive business environment.

The proper utilization of these opportunities gives rise to entrepreneurial success. Entrepreneurial success implies positively affecting the lives of others and making a living through a well managed innovative product and/or service (Agbim and Oriarewo, 2012, as cited in Agbim, 2013). Entrepreneurial success has also been viewed as: starting and achieving some benefits from a business; adding value to employees, customers and the larger community; doing something you love; finding meaning and purpose in work; and helping others (Maxwell, 2003; Kauanui et al., 2009).

2.6 Previous Studies

In a study to examine the relationship between spirituality quotient and entrepreneurship of employees in Islamic Azad University of Mashhad by Masoud and Elaheh (2012), it was found that there is a positive relationship between spiritual quotient and entrepreneurship. It was further found that people with high level of intellectual intelligence (II) have more entrepreneurship compared with those with low level of II. Nandram (2009) undertook a qualitative study which focused on how entrepreneurs defined spirituality in their lives and what meaning it has in their professional lives. It was found that spirituality is a multidimensional concept and that entrepreneurs with spiritual need tend to use more often criteria that relate to connectedness to others in society and personal values together with business performance criteria in pursuing new opportunities. Similarly, in a study on entrepreneurship and spirituality: an exploration using grounded theory, Kauani et al. (2009) found that spirituality motivates entrepreneurs to start and sustain their businesses beyond traits, behaviours, intentions and context.

III. RESEARCH METHODOLOGY

A survey research method was adopted for the study, while purposive sampling technique was employed to select the sample size for the study. The sample size for the study was selected from the 1,320 graduates of Nigerian tertiary institutions who were in Benue state in July 2012 for the one year National Youth Service. The sample selection was done using the Yaro-Yamen (1980) sample determination method [$n = N/(1 + N(e)^2)$, where n = sample size sought, N = population size, e = level of significance]. Thus, the sample size for the study is 307 graduates.

To test the proposed hypotheses, data for the study were collected and analyzed using multiple regression with the aid of SPSS (Version 18.0). The dimensions of spirituality, which are the predictor (independent) variables, were measured using survey questions that were adapted from Fry and Matherly (2006). The dimensions of entrepreneurship development are the dependent variables. The items measuring entrepreneurship development were adapted from previous researches of Triandis et al. (1985), Kolvereid (1996), Fry (2005), Linan et al. (2008) and Hunjra et al. (2011). The questionnaire utilized a response set of strongly disagree (1) to strongly agree (5). The internal consistency test showed that all the scale exhibited coefficient of alpha that exceeded a minimum threshold of 0.7 suggested by Nunnally and Bernstein (1994).

Out of the 307 questionnaire that were sent out, 21 were discarded on account of missing data. Thus, resulting in a final useable sample size of 286 and a response rate of 93.2%. All the respondents were under the age of 31. The sample is 54.6% male and 45.4% female. The respondents studied courses in the following faculties: 16.8% management sciences; 11.5% environmental science; 9.8% natural sciences; 10.1% health sciences; 10.9% Law; 8.7% Arts; 9.1% social sciences; 15.4% engineering/technology; and 7.7% education.

Test of Hypotheses/Findings

H₀₁: The dimensions of spirituality have no significant effect on entrepreneurial intentions.

The statistical results of the effect of the dimensions of spirituality on entrepreneurial intentions are shown in Table 1. The results in Table 1 depict that vision affects entrepreneurial intentions significantly and positively. Hope/faith has a negative effect on entrepreneurial intentions. Also, altruistic love, meaning/calling and membership all have positive effects on entrepreneurial intentions. However, these effects are not significant. This indicates that vision will inspire the graduates to develop a conscious state of mind that will direct their attention towards entrepreneurship.

Table 1: Coefficients in the Regression Analysis of the Dimensions of Spirituality And Entrepreneurial Intentions

Predictor variable	B	Std. Error	Beta	T	Sig.
(Constant)	8.245	1.432		5.408	0.000
Vision	0.463	0.118	0.267	3.489	0.000
Hope/faith	-0.253	0.016	-0.057	-0.360	0.287
Altruistic love	0.384	0.213	0.063	2.308	0.253
Meaning/calling	0.351	0.014	0.072	1.894	0.184
Membership	0.065	0.046	0.068	1.387	0.531

Dependent variable: Entrepreneurial Intentions

H₀₂: The dimensions of spirituality have no significant effect on entrepreneurial networking
 The statistical results of the relationship between the dimensions of spirituality and entrepreneurial networking are shown in Table 2. Table 2 reveals that there is a significant positive relationship between hope/faith and entrepreneurial networking, and between altruistic love and entrepreneurial networking. A negative relationship is seen between vision and entrepreneurial networking. Also, there is a positive relationship between meaning/calling and entrepreneurial networking, and between membership and entrepreneurial networking. However, this relationship is not significant. This implies that hope/faith and altruistic love will drive the graduates to search-out and acquire the requisite skills for the respective vocations they have chosen.

Table 2: Coefficients in the Regression Analysis of the Dimensions Of Spirituality and Entrepreneurial Networking

Predictor variable	B	Std. Error	Beta	T	Sig.
(Constant)	6.142	1.883		3.486	0.000
Vision	-0.050	0.077	-0.084	-0.603	0.558
Hope/faith	0.351	0.061	0.462	3.453	0.000
Altruistic love	0.164	0.072	0.143	1.430	0.000
Meaning/calling	0.140	0.043	0.374	4.510	0.568
Membership	1.741	0.380	0.564	4.362	0.426

Dependent variable: Entrepreneurial networking

H₀₃: The dimensions of spirituality have no significant effect on entrepreneurial capabilities.
 The statistical results of the relationship between the dimensions of spirituality and entrepreneurial capabilities are shown in Table 3. The results in Table 3 reveal that there is a significant positive relationship between: vision and entrepreneurial capabilities; hope/faith and entrepreneurial capabilities; altruistic love and entrepreneurial capabilities; and meaning/calling and entrepreneurial capabilities. A negative relationship is seen between membership and entrepreneurial capabilities. It can thus be inferred that vision, hope/faith and altruistic love will motivate graduates to get connected to entrepreneurial network providers to learn the requisite skills and strategies for their chosen vocation.

Table 3: Coefficients in the Regression Analysis of the Dimensions Of Spirituality and Entrepreneurial Capabilities

Predictor variable	B	Std. Error	Beta	T	Sig.
(Constant)	12.053	1.460		7.506	0.000
Vision	2.041	0.068	0.142	4.081	0.000
Hope/faith	1.867	0.072	0.160	3.462	0.000
Altruistic love	1.089	0.056	0.108	2.835	0.000
Meaning/calling	0.043	0.054	0.194	1.431	0.000
Membership	-0.062	0.074	-0.058	-1.421	0.407

Dependent variable: Entrepreneurial Capabilities

H₀₄: The dimensions of spirituality have no significant effect on entrepreneurial success.
 The statistical results of the relationship between the dimensions of spirituality and entrepreneurial success are shown in Table 4. It is evident from Table 4 that there is a significant positive relationship between: vision and entrepreneurial success; altruistic love and entrepreneurial success; and membership and entrepreneurial success. A negative relationship is seen between hope/faith and entrepreneurial success. Also, there is a positive relationship between meaning/calling and entrepreneurial success. However, this relationship is not significant. These indicate that spirituality (vision and altruistic love) will spur the graduates to be more dedicated to learning the requisite skills and afterwards be committed to practicing their chosen vocation in order to achieve some benefits, find meaning and purpose in the vocation and help others. The result also revealed that spirituality (membership) will expose the graduates to the fact that “to be understood and appreciated” is an integral part of the cultural and social structure which facilitate interrelationship, high productivity and by extension success in any business enterprise.

Table 4: Coefficients in the Regression Analysis of the Dimensions Of Spirituality and Entrepreneurial Success

Predictor variable	B	Std. Error	Beta	T	Sig.
(Constant)	15.164	3.214		9.064	0.000
Vision	0.748	0.421	0.534	6.367	0.000
Hope/faith	-0.823	0.273	-0.613	-0.413	0.473
Altruistic love	1.840	0.341	0.249	5.203	0.000
Meaning/calling	0.437	0.246	0.674	1.402	0.060
Membership	0.562	0.364	0.771	2.793	0.000

Dependent variable: Entrepreneurial Success

IV. DISCUSSION OF FINDINGS

The study examined the importance of the dimensions of spirituality in entrepreneurship development. The study identified vision, hope/faith, altruistic love, meaning/calling and membership as the dimensions of spirituality, while entrepreneurial intentions, entrepreneurial networking, entrepreneurial capabilities and entrepreneurial success were identified as the dimensions of entrepreneurship development. We found that vision has significant and positive effect on entrepreneurial intentions, capabilities and success. Thus, vision will inspire graduates to develop the requisite skill that will enhance success in their chosen vocation. In motivating people, vision serves three important functions by clarifying the general direction of change, simplifying hundred or thousands of more detailed decisions, and helping to quickly and efficiently coordinate the actions of many people (Nanus, 1992; Daft and Lengel, 1998).

The study revealed that hope/faith is significantly and positively related to entrepreneurial networking and capabilities. This implies that hope/faith will drive the graduates to search-out and acquire the requisite skills for the respective vocations they have chosen. MacArthur (1998) argued that faith adds certainty to hope. True faith in something is demonstrated through action or work. Often the metaphor of a race is used to describe faith working or in action. Fry (2003) further noted that there are two essential components to every race: the vision and expectation of reward or victory and the joy of the journey of preparing for and running the race itself. Both of the components are necessary and essential elements of any vision that can generate hope and faith.

A term often used synonymously with charity, altruistic love, and the values comprising it is manifested through unconditional, unselfish, loyal and benevolent care, concern and appreciation for both self and others (Fry, 2003). The study also found that altruistic love is significantly and positively related to entrepreneurial networking, capabilities and success. Thus, altruistic love will motivate graduates to get connected to entrepreneurial network providers to learn skills and strategies that enhance success in their chosen vocation. Fry further asserted that the personal outcomes of altruistic love are the success of high organization commitment, productivity and reduced stress levels. More so, altruistic love produces loyalty and commitment to the individuals and social networks (organizations) from which it is received.

It was also found that spirituality (meaning/calling) is significantly and positively related to entrepreneurial capabilities. Thus, meaning/calling will spur graduates to be more dedicated to learning the requisite skills and afterward be committed to practicing their chosen vocation. Fry and Matherly (2005) asserted that vision produces a sense of calling- that part of spirituality that gives one a sense of making a difference and therefore that one's life has meaning. Rastgar (2006, as cited in Javanmard, 2012) stated that spirituality (meaning/calling) makes one to feel effective and this feeling of effectiveness brings joy and peace in work and the feeling of well-being. When work becomes a vocation and calling, it provides an individual with greater meaning and identity. When individuals find meaning and purpose through their life's work, it becomes a calling (Thompson, 2001).

The results also showed that spirituality (membership) is significantly and positively related to entrepreneurial success. This implies that membership will expose graduates to the fact that "to be understood and appreciated" is an integral part of the cultural and social structure which facilitate interrelationship, high productivity and by extension success in any business enterprise. Rastgar (2006, as cited in Javanmard, 2012) observed that interpersonal experience is based on the need which every one feels to achieve- organizational and common goals in the workplace. This association with others, frequently, combines with common sense which presents reliability, respect and even love. Experience of spirituality at work causes dependence between individuals from which a new success comes. They become part of something bigger than the sum of their individual beings; therefore they need each other to succeed. This unity for a common purpose brings a spirit of solidarity. Fry and Matherly (2006) stated that membership is that part of spirituality that gives one an awareness of being understood and appreciated, which results to increase in organizational outcomes- commitment, productivity, continuous improvement, profits and sales growth.

V. CONCLUSION AND RECOMMENDATIONS

The results of the study proved that the introduction of spirituality in entrepreneurship development programmes for students is relatively important. Thus, this can be achieved by teaching the students to be connected to God/god by believing and communicating with him; be connected to their fellow human beings through sound interpersonal relationship; choose a vocation that they are consciously attracted to and that is aligned to their talent; design a future for themselves through their chosen vocation; build their hope/faith of succeeding in the higher power of their God/god, their capabilities and chosen vocations; always bring their spirit, soul and body in the learning of the requisite skills for their chosen vocation and the practice of such vocation; do away with all forms of fears, worries, anger, jealousies and guilt. This is because they are destructive emotions; learn to love their fellow human beings, capabilities and chosen vocation unconditionally; always show commitment in the learning of the requisite skills and the practice of their chosen vocation; and learn to always understand and appreciate people.

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