

# Spiritual Capital and Organisational Resilience of Banks in Anambra State South-Eastern State of Nigeria

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**Abstract**— This study investigates relationships between spiritual capital and organisational resilience of bank employees in Nigeria. The sample consisted of one hundred and ninety-eight (198) respondents from ten (10) purposively selected area offices of banks in Anambra State South-East geographical zone of Nigeria. The questionnaire was in 5 Likert type ordinal scales and the Spearman's Rank Order Correlation Coefficient Statistical Technique in the Statistical Package for Social Sciences (SPSS) was used for data analyses. It was revealed that all facets of spiritual capital showed positive and significant relationship with both adaptability and flexibility orientations. Although other researchers dwelt more on how spiritual leaders motivate others, formulate models of trust, tolerance, courage, and forgiveness to strengthen and develop spiritual culture, but this study has established further that spiritual leaders could not only motivate subordinates for positive organisational outcomes but promote organisational resilience through its adaptive and flexibility capacity. When properly managed it promotes strong commitment of employees and shareholders for sharing wealth, disseminating knowledge, enhancing well-being of customers, thus engendering progress and collective well-being. Firms high in spiritual capital meet relatedness needs of employees inherent in Maslow's model in terms of reciprocity, as organisational members expect atmosphere rich in interpersonal relationships and emotional support. Managers of banks should embrace these spiritual capital facets used in this study in their order of importance to promote adaptability and flexibility orientations and enhance organisations resilience, improve its reputation, healthy corporate culture, comradeship, teamwork, and motivated workforce, encourage discipline and justice and provide unique socially beneficial services for its members and customers.

**Index Terms**— Capital, Organisational, Resilience, Spiritual.

## I. INTRODUCTION

In recent time, many studies have sought to shed light on peoples religious behaviour at work places using existing 'capital' framework such as Becker's notion of 'human capital' and issues relating to religious participation<sup>(154),(99)</sup>; others responded to specific religious challenges by proposing fresh theories of 'religious' or 'spiritual' capital. These cases assume that religion represent novel constructs for distribution of power, demanding specific nomenclature to capture its distinctiveness using existing concepts of human, social and cultural capitals<sup>(45)</sup>.

Since changes in economies and the businesses render

contemporary management and leadership process irrelevant, business leaders try to seek balances between financial viability and collective sustainability of firms after Greenleaf over 30 years ago linked good services to organisational success after world's major religion's presentation of the 'golden rule'; religiosity and spirituality increased with ordered expression of religions' steady decline and consequent assumption that people seek integration of spiritual and religious identity in daily life at home and at workplaces. In trying to integrate spirituality in the workplace, authors' believe that firms are less capable than before in providing such meanings. Before now, workers found meaning in their jobs by enjoying secured work environments, noble missions for their firms, and leaders' inspiring personality, but these features rarely defined organisations since the turn of the 21<sup>st</sup> century as job security increasingly become a luxury, increased turnover rate at leadership positions become the norm, and temporality of work a common feature due to difficult economic challenges, and technological changes leading to economic recession and increased competitive challenges<sup>(142)</sup>.

Researchers believe that spiritual capital provide power, influence and dispositions for individuals and/or organisations' spiritual belief, affecting knowledge and practices with emerging concepts from intellectual capital domain since past studies emphasized the relationship between spirituality, religiosity, and performance, and that better spiritual condition improves organisational performance and boosts competitive advantage<sup>(159p.13)</sup>. Thus, spiritual leaders create refreshing leadership paradigms that intrinsically motivate others<sup>(68),(69),(162),(31)</sup>; this behaviour of leaders have immeasurable effect on subordinates and organisations thus enhancing triple bottom line of people, planet/environment, and profits (Fry & Slocum, 2008; Bosch, 2009). This will in turn produce motivated, committed and productive workforce<sup>(106),(13),(69), (70), (71),(31),(165)</sup>. These leaders focus on recognition of values, attitudes and behaviour of employees that promote positive health and psychological wellbeing<sup>(66), (67), (213), (31), (133)</sup>; also enhancing sustainable organisational revenue growth and subsequent attainment of organisational goals and objectives<sup>(212)(70)</sup>.

This paper tries to explore the development of spiritual capital as a multi-level form of organisational value at individual level showing disposition to serve, and at organisational level as a system, norm, and culture. It defines how spiritual and religious practices, beliefs, networks and institutions exert measurable impact on employees, and

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management systems in organisations<sup>(143)</sup>. This expression though important, requires proper distinction, alignment, and integration within established concepts of human, social and cultural capitals, which frequently overlaps with vital organisation elements at different degrees as are captured by scholars<sup>(137)</sup>. Conceptualisation of spiritual capital provides basis for discussing implications and application of leadership across diverse levels of analyses and sectors that support organisational outcomes.

Operationalising spiritual capital discloses applications at different levels-individual<sup>(220)</sup>; organisation<sup>(144),(143)</sup>; specific faith communities<sup>(8),(10)</sup>; and on broader communities or nations<sup>(53),(9)</sup>. Liu presented the most succinct definition of spiritual capital 'as the power, influence and dispositions created by individuals or organisations' spiritual belief, knowledge and practices that influence their work behaviour'<sup>(130)</sup>.

From the fore going, it is discovered that different forms of organisational capital have diverse implications for attainment of different goals and objectives. Existing literature dwelt extensively on the impact of traditional capital such as financial, physical, intellectual, human, and social capital on organisations' financial and positional outcomes made up of assets, both tangible and intangible, originating from organisation's spirit, management and employees that impact on the spiritual condition of its participants both internally and externally. Organisations have stock of spiritual capital; although some at higher degrees than others while some develop theirs better than others, and some have greater quality of it than others, all these influence decision making and managerial processes of these organisations. Every organisation's stock of spiritual capital has specific effect on its anticipated outcome(s). We therefore focus this study more specifically on the effect of spiritual capital on organisational resilience of Nigerian banks.

It is believed that although traditional capital resources might have effect on organisation's financial and positional outcomes, but little is known about its effect on organisation-level spiritual outcomes and its capacity to overcome unanticipated alterations in its internal and external environment. Organisations' spiritual health though without the help of spiritual scorecard is difficult to ascertain since to the best of my knowledge there is little existing research that sheds empirical support on what to expect from organisations that focus on spiritual issues. Besides, literature reveals that spiritual capital influence firms' outcomes, enhance organisational reputation, healthy corporate culture, comradeship, teamwork, and motivated workforce which helps develop stronger reputation in its internal and external constituents; it makes organisational life more meaningful thus minimizing turnover rate; outwardly enjoying personalised service that further enhance organisations' reputation<sup>(137),(156),(74),(98)</sup>.

Similarly, through spiritual capital, organisations develop and foster healthy corporate culture that verify and plug ethical lapses, ensuring that behaviours are consistent with firm missions and ethical standards. It promotes comradeship, team work, healthy competition, spiritual

leadership and survival, and encourages organisational members' free development of significant bond, and effective team relationship that promote positive organisational outcomes<sup>(168)</sup>. Where spiritual capital exists, spiritual survival, spiritual motivation, and motivated workforce prevail to enhance attainment of organisational objectives and goals<sup>(167),(143)</sup>; besides, criminality rate is lowered such as pilfering, fraud etc<sup>(57),(103)</sup>; with increased discipline, justice and control<sup>(215)</sup>. This is linked with increased authority, status and power<sup>(212),(213),110)</sup>; providing unique socially beneficial services for an organisation, its members and customers<sup>(9)</sup>.

Other researchers found significant correlation between mindfulness, spirituality, creativity and ethical behaviour in organisations which affected effective education and leadership and promote schools' effectiveness<sup>(141)</sup>; but in dynamic schools-the schools with good reputation led by principals considered good by students, proprietors and other stakeholders<sup>(52)</sup>. Other research findings showed phenomena of effective schools being lead by reputable and committed principals<sup>(78)</sup>; personal spirituality positively correlates with culture and organisational commitment<sup>(171),(32),(35),(75),(200),(192)</sup>; these helped organisations solve challenging problems devoid of infraction on its operating standards, performance levels and resilience- ability to solve its internal and external unforeseen challenges.

All these findings have been reported in more developed and emerging economies of Europe, the USA and Asian countries. It is not certain if these findings would be affirmed in developing economies like Nigeria hence the need to close this apparent gap in literature by dimentionalizing spiritual capital with spiritual leadership, spiritual survival, spiritual outreach and spiritual motivation presented by<sup>(138)</sup> as there is dearth of information on the relationship between spiritual capital with these dimensions and organisational resilience which this study intends to fill.

*Key words: Spiritual leadership, spiritual survival, spiritual outreach, spiritual motivation, and organisational resilience.*

## II. REVIEW OF LITERATURE

Organisations have sought for ways of improving levels of workers performance as variations among scholarly theories increased with consensus that leadership practices are vital in improving performance of workers through proper mix of motivators to achieve competitive advantage<sup>(180),(22)</sup>. It has become obvious from many studies that employees perform better when they enjoy positive spiritual health that help them cope with pressures and challenges of spiritual learning and growth<sup>(11)</sup>. The reason organisations develop spirituality at workplaces is to link it with ethics by echoing organisational culture that improves its productivity<sup>(29)</sup>. Spirituality in the workplace such as high ideals, compassion, altruism, honesty, respect, responsibility and trust reduces organisational deviant behaviours<sup>(203)</sup>.

It exerts pressure on individuals to adopt new ideologies of learning, do things right, express self not in words through preaching but through embodiment of spiritual values such as integrity, demonstrating spiritual behaviour through care and concern for others. Workplace spirituality is a "framework of

organisational values evidenced in its culture to promote employees' experience of transcendence through work processes that facilitate sense of being inter-connected, and providing feeling of compassion and joy<sup>(73,p13)</sup>. Many leadership theorists have emphasized the need for leaders to articulate inspiring visions not in much words but actions, showing levels of ethics, demonstrating respect for organisational rules and compassion for subordinates<sup>(177)</sup>.

Since the last two decades, researchers have proposed various leadership theories among intellectuals that leaders be virtuous, and inspiring the trust of followers<sup>(40)</sup>. Based on this belief spiritual leadership is popular in combining motivation based perspectives contained in previous leadership theories highlighting intrinsic motivation of transformational and charismatic leaders; religious-based perspective-religion and spirituality, and placing emphasis on giving care and love toward others; ethic based perspectives-giving organisational stakeholders and customers good service and responsible attitudes; and value-based perspective-fostering organisational culture that values employees' meaning of work and friendly interpersonal relationships<sup>(30),(186)</sup>.

Spiritual leaders positively influence employees' spiritual well-being through sharing of altruistic love; jointly developing common vision that generates hope/faith and a willingness to do what it takes to pursue a vision of inspiring service to key stakeholders/customers. This in turn produces sense of vocation by showing them a sense of meaning and purpose that make the difference. Simultaneously, as leaders and followers engage in this process they gain mutual care and concern, sense of membership, feeling understood and appreciated by the organisation and its leaders<sup>(56)</sup>. They motivate employees through spiritual vision and culture based on human values that are empowering<sup>(221p1)</sup>. By creating a sense of hope/faith, friendship and altruistic love they empower followers<sup>(44p1013)</sup>. Meaning creates greater significance and identity in workplaces and promotes individual talents and abilities for subordinates<sup>(155p118)</sup>. They confer on followers the calling and membership, striving for ethical and spiritual well-being, feeling socially responsible for fulfilment of personal and organisations' goals<sup>(108p66)</sup>.

These types of leaders are always in control of their emotions; self managed, time managers, and inculcate in followers the value of self discipline, with the philosophy of collective responsibility. They transfer to their subordinates the value of learning from subordinates and peers and always ready to learn from subordinates' expertise and ingenuity.

#### **A. Characteristics of Spiritual Capital**

Spiritual capital is made up of tangible and intangible assets which originate from organisations' spirit, management process, and employees' impact on the spiritual condition of organisations' stakeholders' assets. Every organisation's stock and use of spiritual capital has specific impact on its outcomes. Assets related to organisation's treasury of spiritual capital are innumerable, but the following five important elements are used in this study; spiritual leadership, spiritual survival, spiritual outreach, and spiritual motivation<sup>(138)</sup>.

Many researchers affirmed that high level of leaders'

honesty and humility associates well with fairness and/or non-exploitation of followers<sup>(93),(94),(12),(91),(218),(87),(88)</sup> and pro-social relationships<sup>(91),(87),(195),(196),(89)</sup>. Conversely, low level of honesty-humility associates with the desire for money, material gains, and power<sup>(122)</sup>; as well as misbehaviour and crime<sup>(50),(206),(44),(34)</sup>. We therefore discuss hereunder the dimensions of spiritual capital under four headings; spiritual leadership, spiritual survival, spiritual outreach, and spiritual motivation as earlier mentioned.

Organisations that are high in spiritual capital meet relatedness needs of employees inherent in Maslow's model, in terms of reciprocity and organisational members expect an atmosphere rich in interpersonal relationships with emotional support. Such firms are strong in elements of spiritual survival through overcoming loneliness and isolation inherent in most modern organisations with community and relational structures. Organisational members do not only receive greater emotional and relational support but also are able to give same out in return. Such organisations are defined by high spiritual motivation and some element of spiritual outreach among employees and better able to provide emotional support for one another, customers, clients, participants, and collaborators<sup>(166)</sup>.

#### **B. Spiritual Leadership**

An organisation's spiritual capital is gained through the development of spiritual leadership abilities and processes within organisations "comprising of values, attitudes, and behaviours that one adopts for intrinsically motivating self and others, promoting sense of spiritual survival through vocation and membership, experiencing one's meaning of life, making a difference, and feeling understood and appreciated"<sup>(67p716)</sup>. This is a holistic need of employees and followers which "integrates components of one's work and personal life into a comprehensive system of managing the workplace to overcome challenging situations"<sup>(58p25)</sup>. Researchers reported that spirituality based organisations nurture entire persons, their emotions, self-worth, aspirations, and desire for purpose through cultivation of sense of membership and if a situation of layoff arise, they are handled with empathy and care<sup>(102p77),(55)</sup>.

This type of leadership is an emerging paradigm in the context of workplace spirituality meant to help create intrinsically motivated learning organisation for employees for firms' benefit. It encompasses values, attitudes, and behaviours necessary for intrinsically motivating self, satisfying spiritual well-being through vocation, and association which positively influence employee well-being, promotes triple outcomes of sustainability, corporate social responsibility, and financial growth. This concept of leadership in emerging leadership theories explores multifaceted nature of spiritual leadership, broad, and sometimes overlapping with each other. These descriptors of compassion and helpfulness promote hope, honesty, humility, inspiration, integrity, sense of purpose, intuition, optimism, unity, openness and transparency, forgiveness, gratitude, patience, service, tranquillity and peace, thankfulness, tolerance, meaning or sense making, experience, vision etc a common feature of organisational convivial work environment.



Spiritual leaders convey worldliness into spiritual dimension as God is the veritable leader who inspires, influences, serves, and moves human conscience in His wise ways through ethical approach, modelling and commitment to spirituality<sup>(198)</sup>. As a result, they promote religious ethics, which inspires, generates, influence, and move humans by means of service, affection, and implementation of theological values and characteristics that enrich goals, processes, culture, and leadership behaviour of subordinates<sup>(198)</sup>. These descriptors convey social expectations from spiritual individuals and leaders; while spiritual individuals have certain characteristics, at deeper levels than others<sup>(196)</sup>. These descriptors show that spiritual leaders have relationships with oriented leadership theories such as servant leadership, interpersonal relationship and leader-follower orientation since the descriptors in the inventory of spiritual leadership and spirituality are also present in the literature for other leadership theories. Therefore, spiritual leadership, relationship oriented leadership and servant leadership are all part of the “value-based leadership theories”, as they contain spiritual elements for responses to disturbing situations, non-ethical leadership or abuses prevalent in unhealthy organisation<sup>(183)</sup>.

These spiritual values adopt religious traditions into ethical approaches and practices more broadly aligned to secular discourse because of its trend in many countries of 20th century<sup>(38)</sup>. The need to establish spirituality in the workplace constitute reinventing the wheel as in academic discourses of human relations, corporate social responsibility, development of human resources and organisational resources less over looked<sup>(48)</sup>. Besides, relationship orientated leaders are very relevant descriptor of inspiration as they are not only inspirational and/or visionary but are able to move beyond existing limitations of firms<sup>(59),(185)</sup>; describing relationship oriented leaders as inspirational leaders, since it is similar to spiritual leadership, thus relationship oriented leaders possess the ability to increase motivation and morality of others, enabling them to achieve higher performance expectations<sup>(21),(182)</sup>. These relationship oriented spiritual leaders imbibe Maslow’s and Herzberg’s higher-order needs theory that help build inspirational involvements distinguishable from transactional leadership in a secular or worldly exchange between leaders and followers<sup>(139),(82),(65)</sup>.

Likewise, relationship oriented leaders stimulate intellectual activities consistent with spiritual leaders’ critical sense with holistic integration of rationality and spirit<sup>(149)</sup>. Discussions on the relationship between spiritual leadership and intellectualism are based on Durkheim’s idea that spirituality from religion engage our thinking capacity although not less logical than the scientific thinking thus contributing immensely to intellectual evolution of humans at work places and social reality. To Durkheim, the comprehension of the secular society is illustrated by social reality concept which puts religion into separate elements thereby giving it status of social institution in which certain features of “social fact” (a thing that affects the individual from the outside) are based on morality or a moral life consisting of two elements-the good and the duty. The good reflects intimate interests and needs of individuals, while the

duty is the influence of social coercion or obligation such that the moral or public conscience is formed from a number of sources of institutional nature<sup>(51),(184)</sup>.

Effective spiritual leaders exhibit proactiveness and efforts directed at changing ways others “see” and “act”; take-over situations and influence other people’s attitude and exploits directed at achieving common goals that benefit the group as a whole; and the capacity to build trust and compassion<sup>(95),(149)</sup>. This implies that without intervention from spiritual leaders, trust and compassion would wither and die, even in an ocean of goodwill. They promote spiritual well-being-a daily practice of maintaining and improving one’s physical, mental, and intellectual status, for leaders and followers directed at increasing the capacity to have spirit instead of few individuals being more suitable spiritual leaders than others<sup>(215)</sup>. This literature appears to put emphasis more on how spiritual leaders motivate others, formulate models of trust, tolerance, courage, and forgiveness to strengthen and develop spiritual culture<sup>(19),(213),(147)</sup>. In this study therefore, we intend to find out how spiritual leadership could motivate subordinates for the benefit of organisational outcomes including resilience which are lacking in existing literature.

### C. Spiritual Survival

Man is intensely a spiritual creature with survival mentality necessary in this hostile and challenging world affecting their psyche and soul. Psychologist Fleischman posits that lasting truth of human form is the presence of ongoing tension between survival and heavenly desires. Humans seek spiritual survival through inner spiritual peace that comes from looking beyond earthly tensions<sup>(62),(63)</sup>. Such survival is found “in pursuit of one’s vocational calling, and answering this call from their focus and less on temporalities and mundane material domains but on futuristic benefit both for self in particular and the organisation in general”<sup>(56p57-86)</sup>. Thus, organisations that search for spiritual or noble purposes are generally successful in terms of establishing goals toward motivating and retaining their employees<sup>(117)</sup>.

At the same time, spiritual survival requires a sense of belonging that overcomes human natural concerns for isolation and loneliness<sup>(67)</sup>. It is therefore the development and maintenance of sense of purpose or the need for social connection and membership since organisations enable employees develop perceived vocational callings that promotes sense of belongingness, and the supply of spiritual capital<sup>(80)</sup>. But when spiritual survival is embedded in organisational culture, although spiritual leaders come and go; some are more effective than others but most effective spiritual leaders always embed spiritual survival tendencies in the culture, routines, and general life of the organisation and its members. However, effective leaders propel members’ spiritual development, convalescence and aids members spiritual survival as spiritual goals, expectations, and blessings as part of the organisational life. Spiritual language becomes natural, efficient, and organisational structures and systems reflect mutually established spiritual goals.

It is in this area of spiritual leadership that perhaps, spiritual survival is made most prominent, as effective

spiritual leaders create structures that are affirming not alienating, and create systems that combine functionally, and operational efficiency with spiritual learning. Through this, organisational members expect that spiritual goals are pursued with legitimate operational goals by firm members. In this sense, it becomes a hallmark of effective spiritual leadership which endures beyond individual leaders' tenure<sup>(135)</sup>. Firms lacking spirituality are perceived by employees as flawed, erosive, imprisoning, and unhealthy entities making life in it less benign experience therefore causing considerable emotional discomfort and stress<sup>(120)</sup>. This type of corporate life hinders work life balance, worse still; people are treated as mere disposable goods done with at any little alteration in the business environment<sup>(207),(126),(210)</sup>.

#### D. Spiritual Outreach

Many organisations find the development and employment of specific abilities useful for positive impact on spiritual conditions of employees, co-workers and stakeholders. It is delicate to allow organisational members engage in spiritual activities of counselling, socialising, evangelism, service and/or empathic processes at the expense of their jobs. This element of spiritual capital is most important in organisations that trade into spiritual products or services for others, such as religious congregations and faith-based human service organisations. In many Christian organisations, more obvious abilities that promote this kind of outreach are recognised as spiritual gifts such as love, joy, patience, kindness, encouragement, teaching, compassion, etc. These abilities when emphasised in organisations may not be associated with spiritual dimension but are fairly obvious when aggressive manifestation of spiritual capital enhance spiritual outreach thereby contributing to organisations' store of spiritual capital. Spiritual desire compel individuals to be generous to others, bring a sphere of spirituality into everyday life and foster connection between occupation and engagement sacrosanct<sup>(145)</sup>.

Similarly, as every human being believe in God in one way or the other, he/she reaches out to all to engage courageously with the needs of communities both locally and globally and managers in such spiritual capital organisations nurture employees' confidence in God by providing opportunities for self discovery, learning and education; raising awareness of and involvement in issues of social justice; and prophetic engagement within the industry or the wider world and enshrining social justice, equity, fairness etc in the organisational culture, management processes, and extending these to other firms in the industry (<http://www.elycathedral.org/files/pdf/resources/ely-cathedral-chapter-strategy-jun-015.pdf>).

To promote spiritual outreach, organisations must be able to serve customers well by meeting their physical and spiritual needs. In order to meet these needs, leaders must first identify and meet the physical and spiritual needs of employees; otherwise, they may not be interested in transferring same to customers<sup>(109)</sup>. These are achieved by providing goods that meet high ethical standard, user and environmental friendly as well meeting employees and customers religious fit not only in an organisation but in the industry as a whole. In addition, the gospel of ethical

behaviour by management, employees and customers are extended to other organisations. The success in achieving these depend to a large extent of the religiosity of it founder. This is because, the religiosity of organisation's founding fathers have significant influence on people's attitude and behaviour about ethics, expression of spirituality, outreach, attitude to work, well-being and work-faith-balance.

Finally, ensuring superior customer service by promptly addressing concerns, demonstrating respect and empathy, and resolving problems on the spot during walk-ins and willingness to assist with tasks outside primary realm of responsibility as needed, always in a manner which demonstrates interest, care, and concern for the staff and public the organisation serves. Being alert to and provide information on success stories to appropriate team members; participating in periodic team meetings to discuss current events, goals, and programmes, and finally, help ensure that all established procedures and policies are followed within the intended spirit of each.

#### E. Spiritual Motivation

Spiritual motivations are actions in organisational contexts emanating from different and often overlooked sources of motivation related to spiritual factors<sup>(41)</sup>. Extrinsic motivational factors are prevalent in all organisations, although mostly from profit oriented firms. But, employees are motivated through goals, processes, and outcomes that are both intellectual and material in nature that reside both inside and outside the individual. On the other hand, intrinsic or internalized motivational factors are similarly present in people in all firms and mostly very important in non-profit organisations that do not have material rewards to offer employees. Intrinsic motivational sources originate from within the individual and mostly spiritually-oriented factors.

Most often spiritual motivators are religious in nature because individuals are motivated by the sense of working for God, or perhaps based on certain exhortations in religious scriptures as representative of God's love. On the other hand, spiritually-based motivations emanate from individual's belief that his/her own spiritual journey is enhanced through his/her conduct of organisational activities, and one's sense of call of duty at work. An organisation in which spiritual sources of motivation are prevalent tremendous source of spiritual capital prevails. While the preceding list of spiritual capital types is not exhaustive, but each of those mentioned provide an important spiritual well-being in modern organisations<sup>(137)</sup>. Thus, [recognition of a job well done](#) helps create an emotional connection between employer and employee being and critically provide [employee engagement](#) which and fulfils him/her basic needs of esteem and belonging within the workgroup.

We therefore turn next to a discussion on the benefits and implications of spiritual capital on employees in modern organisations.

### III. BENEFITS OF SPIRITUALLY-BASED ORGANISATION

There is no clear definition of what a spiritual based organisation means, as such there has not been any definitive developmental stage requiring agreement in terms of

ontology, definition and conceptual boundary<sup>(6)</sup>. But, a scant investigation focusing on organisational level implication of spiritual capital do exist<sup>(146),(148),(174),(175),(207),(42),(168),(3),(46),(208),(217),(209)</sup>.

In spite of these difficulties, spirituality in the workplace integrates humanistic principles, practices, and behaviours to promote business operations. It enhances employee-friendly work environment, service orientation, creative and innovative behaviour, personal and collective transformation, environmental sensitivity and higher performance<sup>(76)</sup>. It also enhances caring attitude towards existence, engaging in meaningful work irrespective of its area of operation, inspiring managerial decisions through awareness of social and natural environment in organisations and societies at large<sup>(167)</sup>.

Similarly, spiritual consciousness stresses stability of market requirements, social needs and natural environment in which employees possess multi-potentials and meaningfulness seeking entities just as organisations move from market consciousness to social and spiritual consciousness to achieve better integration of ideals, efficiency, equity and stability<sup>(167p896)</sup>.

Spirituality based organisations possess significant features such as; i) meeting needs and demands of society through ongoing corporate social responsibility behaviour-adopting practices of doing good, promoting well-being of stakeholders, behaving ethically, going beyond its interests, satisfying societal desires, and building strong reputation; ii) showing consistent internal business policies that value its employees-through fulfilment of internal customer desires, providing strong human resource policies, promoting work motivation and job satisfaction that also promotes happiness in the workplace, earning employee's trust, involvement, engagement, and commitment with organisational goals<sup>(208)</sup>. Therefore, spiritual based organisation that achieve these fitting outcomes in business operations are admired by society at large.

In this perspective, spiritual based organisations promote mission statements that embrace noble obligations, and are held accountable for worthy initiatives. In this sense, it adopts this path because it is the right thing to do. After all, employees need firms that contribute to employee health and well-being, and committed to preserving the environment<sup>(134)</sup>. On the whole, it shows strong commitment to sharing wealth, disseminating knowledge, enhancing well-being of customers, engendering progress and collective well-being<sup>(208),(209)</sup>.

#### IV. ORGANISATIONAL RESILIENCE

The concept of "organisational resilience" has gained popularity that aids organisation adaptation in recent times in the face of hipper-competition. It enables firms respond productively to significant changes that interfere with its pattern of operations without engaging in prolonged regressive behaviour<sup>(96)</sup>. It is therefore an organisation's ability to prosper in a dynamic, interconnected world through adaptive, agile, robust competitiveness by harnessing its experiences, and embracing opportunities to stand the taste of time. Also organisation's resilience capacity influences its

response to environmental changes<sup>(123)</sup>. "It is not what happens to an organisation but what it does with what happens to it that matters"<sup>(111)</sup>. It is a knowledge power, discipline and strength to anticipate challenges, proactively set in motion, by taking actions that can douce its effect on the organisation. In the light of these, resilience capacity help firms reinvent business models and strategies as circumstances change in their business environment by applying firm specific capabilities<sup>(182)</sup>. In organisation adaptation areas of study, resilience focuses on subgroups of organisations at high adversity but somehow circumvent unfavourable outcomes<sup>(220)</sup>.

Research on resilience investigates differences between firm's high adversity/unfavourable outcome and high capacity/favourable outcomes. It is therefore a multidimensional construct which at the organisational level describes its adaptation to adversity conceptualised from both capability and practice perspectives. From capacity perspective, it is a capability to cope with adversity or trauma used in addressing three features of organisational resilience: i) organisation's ability to absorb or cushion disturbances and still maintain core functioning; ii) ability to self-organize; and iii) the capacity to learn and adapt in a change context. As a dynamic process, organisational resilience encompasses positive adaptation in circumstances of significant difficulty. Its indicators are i) disturbance that can be absorbed; and ii) the rate of recovery from unforeseen variation in business plans. In the light of this, organisation resilience is developmental strings such that significant environmental changes are quickly perceived, broadly accepted, by implementing early adaptive responses<sup>(220)</sup>.

It is an organisation's ability to adopt best practices that delivers business improvement, embedded competence and capability across all aspects of the organisation's activities. Extant literature revealed that employee resilience is not a static and inherent attribute of the jobholder nor is it transient phenomenon but a dynamic process cultivated in his/her behavioural pattern, thoughts and actions learnt and/or developed over time for managing self and jobs<sup>(139)</sup>. Consensus exists on the dimensions of organisational resilience since many researchers viewed it differently. The focus on organisational resilience is based on its effect on organisational variables that enhance the success every firm aim to achieve in the face of economic and environmental challenges<sup>(172),(124),(190),(193),(178),(127),(107)</sup>.

Most recent literature focused on the understanding of organisational resilience in terms of its relationship with organisation variables to enhance success<sup>(124),(193),(178)</sup>. Therefore, human resource management systems can enhance organisational capacity for resilience in three ways made up of cognitive, behavioural and contextual levels<sup>(124),(107)</sup>. Other researchers analyzed resilience in terms of competitive advantage enhancement not only on a reactive and proactive innovation facet but anticipatory innovation anticipating buyer preferences, and relevant innovations developed<sup>(193)</sup>. Others suggest that resilience is a positive state that every organisation aspires to overcome unanticipated challenges and return the organisation to a state of equilibrium<sup>(127)</sup>.

These authors developed four quadrants framework

made up of rigidity, transience, adaptability and openness and concluding that desirability of resilience varies according to characteristics of each quadrant. Therefore, making resilience a major focus of discussion in small and medium sized companies' literature, become inevitable considering its importance since the growth of economic crisis of the 21<sup>st</sup> century<sup>(2),(163)</sup>. We therefore adopt two major measures of organisational resilience- adaptability orientation and flexibility orientation in this study.

### A. Organisational Adaptability Orientation

Business success is no longer just a matter of how fast and proficient an organisation can react to new challenges, new customer demands, and technological changes but ability to device means to adapt over time embedded in its environmental conditions. Some authors posit that adaptation is a core competency and critical factor in survival and success that has strategy instead of operative character<sup>(100)</sup>. On account of organisational resilience theory, it is measured variously, but for this work, we adopt organisational adaptability and flexibility orientations as measures of resilience. Presently, organisations are characterized by changes in the business environment for fast-tracking, turbulent, unpredictable and high velocity and hyper-competition<sup>(28),(85)</sup>. These changes need that a firm change itself and look for ways to increase flexibility, react quickly to changing conditions and gain competitive advantage over competitors<sup>(132),(164)</sup>. Business success is no longer just a matter of how fast and dexterous an organisation reacts to new challenges of new customer demands, and new technological changes but to adaptively react to them. Organisations cannot flee from changes but have to adapt over time because businesses are embedded in environmental conditions' and steady variations. Authors conceive adaptation as core competency and critical factor for survival and success, and strategy instead of operative disposition<sup>(100)</sup>.

Organisational competency is the internal capability of a firm to create competitive advantage and its ability to perform coordinated set of tasks, utilizing its resources, for the purpose of achieving particular set of outcomes. Its resources and capabilities evolve and change over time and are key success factors for competitive advantage and sustainability<sup>(86)</sup>. It can then become its core competence which can help its quick adaptation thus leading to success in turbulent environmental conditions.

Organisation adaptability orientation is the modification and alteration of organisational components by adjusting to changes in external environment for the purpose of restoring stability to demanding circumstances<sup>(24)</sup>. The need for organisations to be adaptive, versatile, and tolerant of uncertainties in changing and varied environments cannot be over emphasized. Although some authors used this concept with various terms such as adaptability, flexibility and versatility as the ability of the firm to react to unpredictable changes and deal with uncertain environmental changes resulting in adaptive, agile, and flexible organisation as an open system<sup>(171)</sup>.

The characteristics of effective gain and successful response is made up of four dimensions of learning change

capability, operational flexibility orientation, valuable business reaction and corporate proactiveness practices<sup>(116)</sup>. Organisations that adapt on an ongoing basis are more reliable than other that remain stable over a long periods of time<sup>(77)</sup>. This change learning capability is a central concept in explaining how organisations learn from their environment. Some studies linked this learning capability to business success as it allows firms create value, gain and sustain competitive advantage<sup>(25)</sup>. This learning capability results to transforming and exploitation of assimilated knowledge, incorporating it into firms' operations to achieve enhanced organisation innovation and improved performance. Positive relationship was found by researchers to exist between organisation leaning capability to innovation and new product development<sup>(23),(28),(1),(83)</sup>.

Researchers had postulated that organisational environment changes in an unprecedented increasingly rapid pace but adaptability has become increasingly important skill for organizational success and resilience. It is defined as a "functional change (cognitive, behavioural, and/or affective) in response to actual or correctly anticipated alterations in environmental contingencies"<sup>(173),(125),(112),(156),(153)</sup>.

We therefore hypothesize that:

**Ho<sub>1</sub>:** *dimensions of spiritual capital- spiritual leadership; spiritual survival; spiritual outreach; and spiritual motivation will not have significantly influence on organisational adaptation and flexibility orientation of banks.*

### B. Organisation Flexibility Orientation

Operational flexibility orientation is the strategic intention of an organisation to emphasize its ability to rapidly respond to changing business conditions through modifying, and refining operation practices, continuously improving on its process to reposition itself in the market. For example, many Japanese firms develop an operational flexibility based competitive advantage through relentless pursuit of continuous improvement of their operations<sup>(202),(169)</sup>; treating operational flexibility as a competitive priority and a key success factor during great turbulence, contributing to demands, constant quest for better product/process, and acting as source of competitive advantage.

Proper understanding of manufacturing flexibility positively impacts on cost-related economic performance and new product innovation performance cannot be overstressed<sup>(128)</sup>. Thus, operational flexibility is very important for firms to improve their value offer to customers for increased efficiency<sup>(189)</sup>. Operational capability was found by researchers to significantly impact on firm's business performance<sup>(152)</sup>. Besides, operation flexibility is important for firms to improve on values offered to customers through increased efficiency in business process<sup>(189)</sup>.

Workers with an orientation towards flexibility never say, "It's not my job" or "Do I have to?" when they are asked to take on new assignment. Such flexible employees modify their approach to tasks based on the preferences of stakeholders and the unique demands of situation. Employers having willing employees to go beyond specific job descriptions get more accomplished with workers who are able to take on more responsibilities, do different tasks, and



do more at work. It also means, they do not need to persuade employees to take on more work. These flexible employees are willing to do whatever is necessary to get tasks accomplished and jobs done.

On the other hand, flexibility of skills helps management in handling employees better. Thus, flexible managers treat employees as individuals and make an effort to accommodate personal styles and needs. But flexible managers provide workers with greater latitude about the way they accomplish goals. They assess the needs of employees and provide feedback, guidance, and recognition of employees individually for performance optimization<sup>(47)</sup>.

We therefore hypothesize that:

**H<sub>02</sub>:** *the dimensions of spiritual capital-spiritual leadership; spiritual survival; spiritual outreach; and spiritual motivation will not have significantly influence organisational adaptation and flexibility orientation of banks.*

## V. METHODOLOGY

Research methodology is a systematic process adopted by researchers to identify and apply research instrument in studies. Essentially, it is procedures by which researchers go about their work of describing, explaining and predicting phenomena. Thus, the focus of this investigation is to find out if any link exists between spiritual capital and organisational resilience of banks in Nigeria. The quasi-experimental research design is adopted to show model of proof that allows a researcher to draw inference concerning causal relations among variables under investigation; useful in measuring social variables; takes a snap shot at a situation at hand in the organisation; and with the use of the questionnaire inquire retrospectively from employees on how they perceive a situation at hand and proffer possible answers to deduced questions.

Similarly, survey and sampling design is adopted. This is appropriate since a cross section of various units/departments of banks were surveyed. A structured questionnaire was designed using 5-points Likert type scale, which copies were well validated and the reliability (internal consistency of the items) defined by the subject matter experts in addition to Cronbach's Alpha tests returning (spiritual leadership=.970; spiritual outreach=.934; spiritual motivation=.968; Spiritual survival=.918; Organisational Adaptability Orientation=.974 and Organisation Flexibility Orientation=.974) respectively. These outcomes are very significant indicating that the questionnaire used for the study meet standard questions in the discipline.

This study covers ten purposively selected area offices of recapitalised commercial banks in Anambra State of Nigeria. Information obtained from the human resource departments of these Area Offices showed a collective staff of six hundred (520) employees on full time employment from which two hundred and forty (226) were sampled using Taro Yamen's sampling technique. Thus twenty-three employees were served copies of the questionnaire in each area office at three different levels (managerial, supervisory and lower levels). After copies of the questionnaire were

returned one hundred and ninety eight (198) copies were validated and found suitable for this work and used for data analysis.

The variables were operationalized with questions, to what extent do you think each of these predictor variables (spiritual leadership, spiritual survival, spiritual outreach, and spiritual motivation) would affect the criterion variable (organisational adaptability orientation and organisational flexibility orientation). The answer modes were: strongly disagree (1 points); disagree (2 points); undecided (0 Point); agree (3 points); and strongly agree (4 points). Since the questions were in ordinal scale, it satisfies the condition for the use of Spearman Rank Order Correlation Coefficient Statistical Tool for analyses of the variables in the statistical package for social sciences (SPSS).

## VI. DATA ANALYSES AND HYPOTHESES TESTING

This study covers ten purposively selected area offices of recapitalised commercial banks in Enugu State of Nigeria. Information obtained from the human resource departments of these Area Offices showed a collective staff strength of five hundred and twenty (520) employees on full time employment from which two hundred and twenty-six (226) were sampled using Taro Yamen's sampling technique. Thus twenty-three employees were served copies of the questionnaire in each area office at three different levels (managerial, supervisory and lower levels). After copies of the questionnaire were returned one hundred and ninety eight (198) copies were validated and found suitable for this work and used for data analysis.

## VII. BACKGROUND OF RESULTS

The purpose of this study is to ascertain if spiritual capital would have any significant relationship with organisational resilience. Before now, workers found meaning in their jobs, enjoyed secured work environments, noble missions for their firms, and leaders' inspiring personality, but these features rarely defined organisations since the turn of the 21<sup>st</sup> century as job security increasingly become a luxury, increased turnover rate at leadership positions become the norm, and temporality of work a common feature due to difficult economic challenges, and technological changes leading to economic recession and increased competitive problems. But spiritual capital provides power, influence and dispositions for individuals and/or organisations' spiritual belief, affecting knowledge and practices with emerging concepts from intellectual capital domain as past studies emphasized on the relationship between spirituality, religiosity, and performance, and that better spiritual condition improves organisational performance and boosts competitive advantage<sup>(159),(160)</sup>. Spiritual leaders try to create refreshing leadership paradigms that intrinsically motivate others<sup>(162),(31),(68),(69)</sup>; because the behaviour of leaders have immeasurable effect on subordinates and the organisation in general for enhancing triple bottom line of people, planet/environment, and profits<sup>(70)</sup>. This in turn produce motivated, committed and productive workforce<sup>(106),(13),(69),(70),(71),(31)</sup>. These leaders



focus more on recognition of values, attitudes and behaviour of employees that promote positive health and psychological wellbeing<sup>(133),(67),(214),(31),(133)</sup>; thus, enhancing sustainable organisational revenue growth and subsequent attainment of organisational objectives and goals<sup>(214),(70)</sup>. Based on these managerial characteristics, our data analyses would help us ascertain the extent spiritual capital dimensions could increase organisation resilience measured with organisational

adaptation and flexibility orientations.

### VIII. RESULT OF TESTS AND DISCUSSION OF FINDINGS

Hereunder is presented the correlation matrix resulting from data analyses.

**Table 4.1. Correlations of the relationship between Spiritual Capital and organisational Resilience of Banks**

		Spiritledshp	SpiritSurv	SpiritOutrech	SpiritMotiv	OrgFlxOr	OrglAdaOr
Spiritledshp	Pearson Correlation	1	.796**	.726**	.824**	.805**	.810**
	Sig. (2-tailed)		.000	.000	.000	.000	.000
	N	198	198	198	198	198	198
SpiritSurv	Pearson Correlation	.796**	1	.650**	.834**	.686**	.696**
	Sig. (2-tailed)	.000		.000	.000	.000	.000
	N	198	198	198	198	198	198
SpiritOutrech	Pearson Correlation	.726**	.650**	1	.645**	.697**	.638**
	Sig. (2-tailed)	.000	.000		.000	.000	.000
	N	198	198	198	198	198	198
SpiritMotiv	Pearson Correlation	.824**	.834**	.645**	1	.788**	.727**
	Sig. (2-tailed)	.000	.000	.000		.000	.000
	N	198	198	198	198	198	198
OrgFlxOr	Pearson Correlation	.805**	.686**	.697**	.788**	1	.674**
	Sig. (2-tailed)	.000	.000	.000	.000		.000
	N	198	198	198	198	198	198
OrglAdaOr	Pearson Correlation	.810**	.696**	.638**	.727**	.674**	1
	Sig. (2-tailed)	.000	.000	.000	.000	.000	
	N	198	198	198	198	198	198

\*\* . Correlation is significant at the 0.01 level (2-tailed).

Keys: Spiritledshp - Spiritual leadership SpiritMotiv - Spiritual Motivation  
SpiritSurv - Spiritual Survival OrgFlxOr - Org. Flexibility Orientation  
SpiritOutrech - Spiritual Outreach OrglAdaOr-Orgl. Adaptability Orientation

From the matrix on table 4.1, it is evident that the first hypothesis Ho<sub>1a</sub>: which states that *Spiritual Leadership will not have significant influence on organisational adaptation and flexibility orientation of Banks*. But the result shows that spiritual leadership has positive and significant relationship with organisational adaptation and flexibility hence resilience in Nigerian Banks (rs = .810, p ≤ .01 and rs = .805, p ≤ .01) respectively. This outcome agrees with report of other researchers who found that spiritual leaders promote religious ethics, inspires, generates, influence, and move humans by means of service, affection, and implementation of theological values and characteristics that enrich goals, processes, culture, and leadership behaviour of subordinates<sup>(215),(149),(199)</sup>. This outcome may have resulted from the fact that this type of leadership aspirations and desire for purpose through cultivation of a sense of membership, encompasses values, attitudes, and behaviours necessary for intrinsically motivating self, satisfying spiritual well-being through vocation, and association that positively influence

employee well-being, and triple outcomes of sustainability, corporate social responsibility, and financial growth as were reported by other researchers. This leadership theory explores, broadens, and sometimes overlaps with compassion and helpfulness which promote hope, honesty, humility, inspiration, integrity, sense of purpose, intuition, optimism, unity, openness and transparency, forgiveness, gratitude, patience, service, tranquillity and peace, thankfulness, tolerance, meaning or sense making, experience, vision etc as are reported by<sup>(103),(55)</sup>.

It was further revealed that spiritually oriented leaders adapt Maslow's higher-order needs theory that help build inspirational involvements distinguishable from transactional leadership in a secular or worldly exchange between leaders and followers<sup>(65)</sup>. Likewise, these leaders stimulate intellectual activities consistent with spiritual leaders' critical sense with holistic integration, rationality and spirit<sup>(149)</sup>; with intimate interests for the needs of individuals, while his/her duty influence social coercion or obligation

such that the moral or public conscience is formed from a number of institutional sources<sup>(51),(184)</sup>; thus promoting spiritual well-being-a daily practice of maintaining and improving one's physical, mental, and intellectual status, for both leaders and followers directed at the capacity to have spirit instead of few individuals being more suitable spiritual leaders than others<sup>(215)</sup>.

On the part of flexibility orientation, proper understanding of manufacturing flexibility positively impacts on cost-related economic performance and new product innovation performance which cannot be overstressed<sup>(128)</sup>. Therefore, operational flexibility becomes very important for firms to improve on the value offered customers via increased efficiency<sup>(189)</sup>. Researchers also found operational capability to significantly impact on firm's business performance<sup>(152)</sup>. Besides, operation flexibility is very important for firms to improve on values offered to customers through increased efficiency in business process<sup>(189)</sup>. Also, flexibility of skills help management handle employees better, as flexible managers treat employees as individuals and accommodate personal curiosity, styles and needs; provide workers with greater latitude in accomplishing goals by assessing needs of these employees and providing feedback, guidance, and recognition of individuals for performance optimization<sup>(47)</sup>.

From the matrix on table 4.1, it is evident that the second hypothesis Ho<sub>1b</sub>: which states that "*spiritual survival will not have significant influence on organisational adaptation and flexibility orientation of Banks.*" But the result here shows that spiritual leadership has positive and significant relationships with organisational adaptation and flexibility orientations hence resilience in Nigerian Banks ( $r_s = .696, p \leq .01$  and  $r_s = .686, \leq .01$ ) respectively. This finding agrees with that of other researchers who held that firms lacking spirituality are perceived by employees as flawed, erosive, imprisoning, and unhealthy entities that make life less benign experience, thus causing emotional discomfort and stress which hinders work life balance; worse still, people are treated as mere disposable goods done with at any little alteration in the business environment<sup>(120, 126, 209, 207)</sup>. The finding here may have resulted from the fact that, spiritual survival promotes a sense of belonging that helps one overcome natural human concern for isolation and loneliness; the development and maintenance of sense of purpose and the need for social connection and membership of the organisation which enable employees develop perceived vocational calling that promote belongingness, and the supply of spiritual capital reported by researchers<sup>(80, 67)</sup>. Evidently, when spiritual survival is embedded in the organisational culture with survival tendencies, such as routines, the general life of the organisation members improves. However, more effective leaders propel members' spiritual development, convalescence and aid members' spiritual survival as one of the spiritual goals, expectations, and blessings and part of the organisational life.

This type of spiritual survival is made most prominent by creating structures that affirm instead alienate systems that combine functionally and operational efficiency with spiritual learning that may be lacking in other leaders and through this process, organisational members expect that

spiritual goals are pursued with legitimate operational goals by firm members which endure beyond individual leaders' tenure<sup>(134)</sup>. Where this type of spirituality is lacking, employees are flawed, the environment become imprisoning and unhealthy thus making life in it mean experience, causing emotional discomfort and stressful<sup>(120)</sup>. This type of corporate life hinders work life balance, where people are treated as mere disposable goods, done with at any little alteration in the business environment (207, 126, 210).

On the part of flexibility orientation, operational flexibility orientation is a strategic intention of an organisation to emphasize its ability to rapidly respond to changing business conditions through modification and refining operation practices, continuously improving on its process to reposition self in the market. Researchers found that many Japanese firms develop operational flexibility based competitive advantage through relentless pursuit of continuous improvement of their operations<sup>(202, 169)</sup>; treating operational flexibility as a competitive priority and a key success factor during great turbulence, contributes to demands, constant quest for better product/process, as well as acting as source of competitive advantage. This is because, flexible employees modify their approach to tasks based on the preferences of stakeholders and the unique demand of situations. Employers having willing employees see them go beyond specific job descriptions and get more accomplished tasks, and workers are then able to take on more responsibilities, do different tasks, and do more at work. It also means, they do not need to persuade employees to take on more work as these flexible employees are willing to do whatever is necessary to get tasks accomplished and jobs done to the benefit of the organisation.

From the matrix on table 4.1, it is evident that the third Ho<sub>1c</sub>: which states that "*Spiritual outreach will not have significant influence on organisational adaptation and flexibility orientation of Banks.*" But the result here shows that spiritual outreach has positive and significant relationships with organisational adaptation and flexibility orientations hence resilience in Nigerian Banks ( $r_s = .638, p \leq .01$  and  $r_s = .697, p \leq .01$ ) respectively although flexibility orientation showed higher correlation.

This result agrees with the report of other researchers which held that promoting spiritual outreach help organisations serve customers' physical and spiritual needs better, identify and meet the physical and spiritual needs of employees that also transfer same to customers<sup>(145, 109)</sup>. These may be achieved through the provision of goods and services that meet high ethical standards, user and environmental friendly and meet employees' and customers' religious fit in the organisation and the industry as a whole. Besides, the gospel of ethical behaviour by management, employees and customers are extended to other organisations and the success in achieving these depend on the religiosity of organisation founders. This is because, the religiosity of organisations' founding fathers have significant influence on people's attitude and behaviour about ethics, expression of spirituality, outreach, work attitude, well-being and work-faith-balance.

It suffices to say that spiritual outreach promotes organisational flexibility orientation when managers ensure

superior customer service by promptly addressing their concerns, through the demonstration of respect and empathy-social capital, resolving problems on the spot during walk-ins and are willing to assist with tasks outside primary area of responsibility as need arises in a manner demonstrating interest, care, and concern for the staff and the public served by organisations; alert to and provision of information about success stories to appropriate team members; participating in periodic team meetings to discuss current events, goals, and programmes, and finally, helping to ensure that all established procedures and policies are followed within the intended spirit of each. Similarly treating operational flexibility as a competitive priority and a key success factor during great turbulence, contribute to demands processing, constant quest for better product/process, as a source for competitive advantage.

On the other part of spiritual outreach, it has been revealed that spiritual desires compel individuals to be generous, brings a sphere of spirituality into everyday life and foster connection between occupation and engagement sacrosanct<sup>(145)</sup>. This to some extent enhance individual's ability to apply his/her tacit knowledge and versatility for the firm's adaptability orientation by reacting to unpredictable changes and deal with uncertain environmental changes resulting in adaptive, agile, and flexible organisation as an open system<sup>(171)</sup>.

From the matrix on table 4.1, it is revealed that the fourth  $H_{01d}$ : which states that "*Spiritual motivation will not have significant influence on organisational adaptation orientation of Banks.*" But the findings here showed positive and significant relationships between spiritual motivation and organisational adaptation and flexibility orientations ( $rs=.788, p \leq .01$  and  $rs=.727, p \leq .01$ ) respectfully although adaptation orientation showed higher correlation. The findings here conforms with that of other researchers that affirmed that spiritually-based motivation emanate from individual's belief that his/her own spiritual journey is enhanced through conducts of organisational activities and one's sense of call to duty. Organisations in which spiritual sources of motivation are prevalent, tremendous source of spiritual capital prevail which promote employees' spiritual well-being<sup>(139)</sup>.

From this outcome, it suffices to say that business success will no longer become just a matter of how fast and dexterous an organisation reacts to new challenges of changing customer demands, and new technological changes but the ability to adaptively react to these changes through employee preparedness and willingness to face challenges in appreciation of management support and encouragement. This is supported by researchers that held that this will directly promote organisational competency as an internal capability to create competitive advantage and its ability to perform coordinated set of tasks, utilizing its resources, for the purpose of achieving set outcomes. Management should allow these resources and capabilities evolve over time as likely key success factors for competitive advantage and sustainability<sup>(86)</sup>; and become its core competencies to help its quick adaptation to changes leading to success in turbulent environmental conditions.

Similarly, an organisation can emphasizes its ability to rapidly respond to changing business conditions through strategic intention by modifying and refining operational practices, continuously improving on its processes to reposition itself in the market. This agrees with other researchers that affirms that many Japanese firms develop operational flexibility based competitive advantage through relentless pursuit of continuous improvement in their operations<sup>(169, 202)</sup>; treating operational flexibility as a competitive priority and key success factor during vast turbulence, contributing to demands and constant customer quests for better product/process, and act as source of competitive advantage especially as flexibility of employees' skills help management handle them better.

These results also conforms with results of other researchers which revealed that spiritual capital sways firms' outcomes, improve organisational reputation, healthy corporate culture, promotes comradeship, teamwork, and motivated workforce, helps in developing stronger reputation in its internal and external constituents; it makes organisational life more meaningful thus minimizing turnover rate; and external enjoyment of personalised service<sup>(136, 74, 98)</sup>. Similarly, it helps organisations develop and foster healthy corporate cultures that expose ethical lapses ensuring that behaviours are consistent with firms' mission and ethical standards. It encourages organisational members' free development of significant tie and effective team relationship that promote positive organisational outcomes<sup>(166)</sup>. Where spiritual capital prevail, crime rate is lowered such as pilfering, fraud etc<sup>(57, 103)</sup>; encourage discipline, and justice<sup>(216)</sup>; with increased authority, status and power<sup>(110)</sup>; thus providing unique socially beneficial services for organisation members and customers.

## IX. CONCLUSION

The emphasis of other researchers dwelt more on how spiritual leaders motivate others, formulate models of trust, tolerance, courage, and forgiveness to strengthen and develop spiritual culture. But this study has established that leaders adoption of spiritual capital facets used here not only motivate subordinates for positive organisational outcomes but promote organisational resilience by enhancing its adaptive and flexibility capacity. Spiritual capital when properly managed promotes strong commitment of employees and shareholders through proper sharing of wealth, disseminating knowledge, enhancing well-being of customers, engendering progress and collective well-being. Besides, highly spiritual capital firms meet relatedness needs of employees inherent in Maslow's model in terms of reciprocity, as organisational members expect atmosphere rich in interpersonal relationships and emotional support. Through the promotion of adaptability and flexibility orientation organisations improve their reputation, healthy corporate culture, promote comradeship, teamwork, and motivated workforce that help minimise turnover rate, encourage discipline, and justice as well as provide unique socially beneficial services for its members and customers and assured ability to overcome changes in its internal and external environments.



X. RECOMMENDATION

We therefore recommend that organisation managers pay more attention on spiritual leadership, motivation, outreach and survival in their order of importance that gave the highest-lowest correlations with both adaptability and flexibility orientations as veritable tool for achieving organisational resilience.

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