SPIRITUALITY AS CORRELATE OF ENTREPRENEURSHIP DEVELOPMENT

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Abstract
Owing to the overtly increasing level of religiosity without a corresponding increase in spirituality, the low entrepreneurial intentionality among jobless youths, the high rate of unemployment and poverty, and the uncertainties in the Nigerian business environment which have given rise to an unprecedented need to fast-track entrepreneurship development, this study was designed to investigate the influence of the dimensions of spirituality on entrepreneurship development. The study identified vision, hope/faith, altruistic love, meaning/calling and membership as the dimensions of spirituality. The data generated were analysed using multiple regression analysis. It was found that vision, meaning/calling and altruistic love are the significant predictors of entrepreneurship development. The study concludes that: vision will inspire entrepreneurial intentions and motivate would-be entrepreneurs to seek to actualize their vision through entrepreneurial networking support; meaning/calling will instigate the acquisition of entrepreneurial capabilities from entrepreneurial network providers; and altruistic love will enhance their integration into the network and the eventual cordial work-support relationship that will assure entrepreneurial success. The study recommends a reinvention of entrepreneurship development centres/agencies and a review of entrepreneurship development curriculum so as to ensure the internalization of spirituality values by budding entrepreneurs.

Keywords: Spirituality, entrepreneurship development, workplace spirituality

Introduction
Man is made up of spirit, soul and body. Thus, man can be spiritual or soulical. Man’s spirit is the noblest part of man and the “God-consciousness” – the element through which man is joined to a higher power. Hence, the spirit of man is the source of man’s abilities and the highest of the three elements. This further suggests that it is more profitable to be spiritual than to be soulical, as man’s creativity and optimal performance are tied to his level of spirituality. The enterprising/spiritual man is therefore connected to a higher power through his spirit and to others in the workplace and/or community through his body, which expresses the content of the spirit (Nee, 1992; Desai, 2009; Malik and Naeem, 2011).

However, the entrepreneurial intentionality of the would-be enterprising men or entrepreneurs who should be the “incubators”/“drivers” of entrepreneurship development are still low. This low entrepreneurial intention has been linked to the high rate of poverty and uncertainties in the business environment (Graboulski et al., 2001; Rutte, 2003; Hunjra et al., 2011). Aside, the mindset of the people is not being reawakened and/or re-engineered at the same pace/rate at which unemployment and poverty is spreading globally. Nevertheless, it has been suggested that, the spiritual reawakening of all concerned and the introduction/internalization of
Spiritual leadership and workplace spirituality principles will be instrumental in salvaging the situation (Haroutinounian et al., 2003; Rutte, 2003).

Since individual religiosity remains high, while the organized expression of spirituality is steadily declining in Nigeria, it is safe to assume that people will seek to integrate their spiritual and religious identities into all parts of their daily life so as to enhance their creativity and performance in life. However, this is not so in reality. This study seeks to propose entrepreneurship development as a front-seat in terms of the process and place of spirituality for would-be entrepreneurs. More so, owing to the prevailing trend of poverty and uncertainties in the Nigerian business environment which are impinging on entrepreneurship development, the study is set out to investigate the relationship between the dimensions of spirituality and entrepreneurship development.

Spirituality
Traditionally, spirituality has predominantly been studied in disciplines such as Theology, Psychology and Sociology. However, theologists consider it as part of religion (MaClain et al., 2003; Malik and Naeem, 2011). This probably could be due to the fact that religion and spirituality have many common characteristics. However, it is important to note that religion has the additional dimension of theological structure that comprises dogmas, rituals and formalities (Davis et al., 2003). Conversely, spirituality and religion have been viewed as having no association and as such can be studied separately. Thus, spirituality and religion are not synonymous. The construct, spirituality, is much more encompassing than religion. For instance, an individual who is not necessarily religious may develop the spirituality value system. This is irrespective of the individual’s religious affiliation (Davis et al., 2003; Malik and Naeem, 2011).

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, Elkins et al. (1988, cited in Malik and Naeem, 2011) defined spirituality as a state of being and experience that comes through transcendental awareness which is reflected by particular identifiable values with respect to self, others, nature, life and whatever somebody considers to be the ultimate. Cogners (1994, cited in Malik and Naeem, 2011) agreed that spirituality is an experience but further noted that it is that inner feeling of love and social justice that enables someone to transform one’s vision and feelings beyond the ordinary and to discern extraordinarily, godly (Godly) presence in one’s life and the universe.

Spiritual leadership and workplace spirituality
The definitions of spirituality highlight two concepts – spiritual leadership and workplace spirituality. Eggert (1998, cited in Aydin and Ceylan, 2009) viewed spiritual leadership as inquiring, thinking, perceiving, valuing and acting in the community with team spirit rather than acting individually. Dent et al. (2005) noted that spiritual leadership is concerned with moral, transformational and ethical leadership. Spiritual leadership portrays integrity, goodness, honesty, teamwork, knowledge, congruency, wholeness and interconnectedness.

The theory of spiritual leadership is developed within an intrinsic motivation model that incorporates the spiritual leaders and workplace spirituality values (Fry et al., 2005). Relying on this theory, Fry (2005) stated that spiritual leadership comprises 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. Fry et al. (2005) further identified these spiritual values or dimensions as vision, hope/faith, altruistic love, meaning/calling and membership. Research literature on spirituality according to Middlebrooks and Noghiu (2010) makes reference to Fry (2005) as the first to approach workplace spirituality from the leadership perspective.

Spiritual leaders must have vision and while moving toward this vision, they perform the following acts: (a) they respect the existing reality; (b) they provide the context to accomplish the vision; and (c) they harmonize everything to accomplish the vision (Bishop, 2006, cited in Yaghoubi et al., 2010). More so, according to Nargesian (2008, cited in Javanmard, 2012) spiritual leadership enhance employees’ intrinsic motivation for more effort and facilitates the establishment of hope/faith in work in the employees. This, consequently, motivates the employees to look for how and where to develop their abilities so as to increase their responsibility.
Also, altruistic love causes employees to become aware of themselves, establish desired relationship with others and brings the employees to a level they can be held responsible and authorized. Spiritual leadership according to Aydin and Ceylan (2003) plays a crucial role in ensuring that the employees believe that the job makes difference in the life of the people. Aydin and Ceylan further noted that spiritual leadership ensures that the organizational leaders understands and appreciates their employees so as to sustain their loyalty.

Workplace spirituality involves consistency (or alignment) between one’s core beliefs and the values of the desired organization (Milliman et al., 2003). According to Brason (2008), it is assumed that persons coming together to establish an organization would bring unique sets of personal/spiritual values and attempt to integrate same in the workplace as a manifestation of themselves. Thus, Rust and Gabriels (2011) asserted that these persons should understand their personal/spiritual values before attempting an alignment of their values with that of the intended organization. This is to ensure the achievement of success. Building on this idea, Maxwell (2003) stated that spiritual leadership plays an important role in organizational development and effectiveness (success). Similarly, Ashmon and Duchon (2000) viewed workplace spirituality as a recognition of the inner life which nourishes and is nourished by meaningful work that occurs in the context of the community. The Ashmon and Duchon definition of workplace spirituality sees spirituality as having three dimensions: the inner life, meaningful work and community. These three dimensions according to Dehler and Welsh (2003) are propositions of spirituality at work in which inner life, meaningful work and community relate to human self-concept, work content and working context respectively.

The intensity of spirituality differs from person to person. This explains why there is spiritual background in everyone on the basis of their own internal nature (Rastgar, 2006, cited in Javanmard, 2012). The notion of inner life is therefore 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 energize the individual and the group (Ellermeier et al., 2004, cited in Dutton, 2005; Dushon and Plowman, 2005). The argument therefore is that an individual’s self-concept is shaped by the knowledge that the individual is part of a work unit. Fry (2003) referred to this in the theory of spiritual leadership as membership.

The meaningful work dimension of workplace spirituality can develop spirituality in the workplace. That is, if work content can provide people with positive spiritual experience, it will result in spiritual development. Good work content will give rise to a good feeling of positivity and effectiveness. This feeling of effectiveness and well-being will bring joy and peace in the workplace. More so, the conceptualization of workplace spirituality is not only the recognition that individuals have inner lives that push them towards a search for meaning, but that the part of the search for meaning is satisfied by meaningful work. Meaningful work implies a cognitively meaningful tasks 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). Fry et al. (2005) referred to meaningful work as meaning/calling or sustained work (Aydin and Ceylan, 2009; Yaghoubi et al., 2010).

In a bid to achieve both organizational and personal goals through workplace activities, employees create an association with others. This association with others, frequently, combines with common sense to attract reliability, respect, love and even appreciation from organization members and leaders. Experience of spirituality at work causes dependency among individuals from which a new success emerges. 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. Where people work together with solidarity, existence of a work community provides a suitable ground for development of workplace spirituality (Aydin and Ceylan, 2009; Rastgar, 2006, cited in Javanmard, 2012). Fry et al. (2005) referred to this in the theory of leadership as membership.
Despite the fact that the study of spirituality in the context of the workplace and leadership is still in its infancy (Millman et al., 2003), there are mounting evidence that the more an individual is spiritually-based, the more the benefits realized by the individual in terms of satisfaction, commitment, productivity, flexibility and creativity. For example, spirituality has been found to be negatively related to stress (Atkins, 2007), depression (Robertson, 2007; Yoshioka, 2007) and positively related to job satisfaction (Van der Walt, 2007). Also, Markov and Klenke (2005) found that commitment is positively related to personal meaning profile and work as calling but negatively associated to dissatisfaction. In relating spirituality to performance, McGeachy (2001) found that spirituality enhances organizational development and effectiveness.

**Entrepreneurship development**

Entrepreneurship 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, 2012). This definition reveals four dimensions of entrepreneurship development. These dimensions are: entrepreneurial intention, entrepreneurial networking support, 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). Economic motivation and self-independence are the main driving forces that create entrepreneurial intentions (Audretsch and Thurik, 2001, cited in Hunjra et al., 2011).

Networking, generally, enables people to get the right to use information, shrink operational expenditures by permitting the organization of actions and makes possible combined decision-making (Grootaert and Van Bastelaer, 2001). In addition, networking provides easy approach to finance, and experienced workforce to ensure entrepreneurship development and sustenance (Hellman and Puri, 2002). Entrepreneurial networks therefore create a relationship between entrepreneurs and their networks as at the start-up (Zhao and Aram, 1995). As the start-ups grows, the entrepreneurs’ personal networks and start-up networks merge (Johannison, 2000; Lechner et al., 2006). When the entrepreneurial networks of entrepreneurs begin to contribute to their entrepreneurial goals, these social contacts becomes their social capital (Burt, 1992). It is described as using the reputational effect associated with experience gained from previous work environments to expand their social networks thereby forming new social ties that are useful to reinforce the start-up’s development (Lee et al., 2001). It has been established that persons with entrepreneurial intentions and who are connected through entrepreneurial networking support can gain access to useful information and even finance from the existing sources, and by extension take measures to develop their entrepreneurial capabilities (Tian et al., 2009) and their own businesses (Hunjra, et al., 2011).

Golden and Powell (2000) described entrepreneurial capability as the flexibility to alterations. Ravichandran and Lertwongsatein (2003) 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). 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. Entrepreneurial success has also been viewed as starting and achieving some benefits from a business (Maxwell, 2003).

**Spirituality and entrepreneurship development**

This study conceptualizes spirituality based on two constructs – spiritual leadership and workplace spirituality. The definition of spiritual leadership by Fry (2005) represents the spiritual leadership construct with vision, hope/faith, altruistic love, meaning/calling and membership identified as its dimensions. The definition of workplace spirituality by Ashmon and Duchon (2000) represent the workplace spirituality construct with inner life, meaningful work and community identified as the dimensions of workplace spirituality. Fry argued that
workplace spirituality is positively associated with leaders who possess and exhibit the values, attitudes and behaviours of spiritual leadership, while Ashmon and Duchon argued that spiritual leadership will shape a work unit that recognizes employees having an inner life and enables these employees to participate in meaningful work that takes place in the context of the community. They believed that these variables will lead to organizational development. However, since the workplace spirituality dimensions – inner life and community are both related to the membership dimension of spiritual leadership, while meaningful work dimension of workplace spirituality is related to meaning/calling dimension of spiritual leadership, this study adopts the five dimensions of spiritual leadership as the dimensions of spirituality. The conceptual model (Figure 1) of this study is derived from the conceptualized five dimensions of spirituality (derived from the studies of Fry, 2003; Ashmon and Duchon, 2000) and the four dimensions of entrepreneurship development (derived from the studies of Maxwell, 2003; Zhao and Aram, 2005; Lechner et al., 2006; Tian et al., 2009; Audretsch and Thurik, 2001, cited in Hunjra, 2011).

![Figure 1: A Conceptual Model of Spirituality/Entrepreneurship Development Relatedness](image)

**Methodology**

The sample size for the study is made up of 1,640 respondents. Systematic sampling technique was employed to select the respondents from the list of employees in the selected enterprises within Makurdi town. These enterprises are: schools, provision stores and supermarkets, restaurants and hotels, hospitals, printing and publishing, transportation, information and communication technology, building and construction, professional firms for lawyers, accountants and architects, auto mechanics, electronics mechanics, and sachet/bottled water enterprises.

The study questionnaire was developed using the 26 items from the spiritual leadership questionnaire by Fry (2005), while the entrepreneurship development aspect of the questionnaire which has 15 items was adapted from Fry (2005), Linan et al. (2008), Kolvereid (1996) and Triandis et al. (1985). The questionnaire adopted a 5-point Likert scale whose degree of agreement ranged from strongly disagree (1) to strongly agree (5). The SPSS version 18.0 was employed to test the reliability of the constructs and to regress the dimensions of spirituality on the dimensions of entrepreneurship development. Out of the 1,640 questionnaire that were sent out, 51 were discarded on account of missing data, leaving 1,589 useable questionnaire for a response rate of 97%. 

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Results

Table 1 reveals that among the respondents, 79.8% and 20.2% are male and female respectively. Majority (66.3%) of them have ages ranging from 20-40 years. Table 1 further show that 10.2% of the respondents have FSLC, 19.7% have O/level, 40.1% have NCE/OND, 28.2% have HND/B.Sc and 1.8% have postgraduate degrees. Majority (77.4%) of them have been working for their respective enterprises between 1-9 years.

<table>
<thead>
<tr>
<th>Variable</th>
<th>Frequency</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gender</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>1,308</td>
<td>79.8</td>
</tr>
<tr>
<td>Female</td>
<td>332</td>
<td>20.2</td>
</tr>
<tr>
<td>Age</td>
<td></td>
<td></td>
</tr>
<tr>
<td>&lt;20</td>
<td>57</td>
<td>3.5</td>
</tr>
<tr>
<td>20-30</td>
<td>507</td>
<td>30.9</td>
</tr>
<tr>
<td>31-40</td>
<td>581</td>
<td>35.4</td>
</tr>
<tr>
<td>41-50</td>
<td>311</td>
<td>19.0</td>
</tr>
<tr>
<td>&gt;50</td>
<td>184</td>
<td>11.2</td>
</tr>
<tr>
<td>Level of Education</td>
<td></td>
<td></td>
</tr>
<tr>
<td>FSLC</td>
<td>168</td>
<td>10.2</td>
</tr>
<tr>
<td>O/Level</td>
<td>323</td>
<td>19.7</td>
</tr>
<tr>
<td>NCE/OND</td>
<td>658</td>
<td>40.1</td>
</tr>
<tr>
<td>HND/B.Sc.</td>
<td>462</td>
<td>28.2</td>
</tr>
<tr>
<td>Postgraduate</td>
<td>29</td>
<td>1.8</td>
</tr>
<tr>
<td>Service Duration (in yrs)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1-5</td>
<td>716</td>
<td>43.7</td>
</tr>
<tr>
<td>6-10</td>
<td>553</td>
<td>33.7</td>
</tr>
<tr>
<td>11-15</td>
<td>288</td>
<td>17.6</td>
</tr>
<tr>
<td>16-20</td>
<td>58</td>
<td>3.5</td>
</tr>
<tr>
<td>21+</td>
<td>25</td>
<td>1.5</td>
</tr>
</tbody>
</table>

The reliability of the items and constructs used in the study was tested using internal consistency test. Table 2 shows the reliability analysis and indicates that the Cronbach alpha coefficient for all constructs surpassed the threshold of 0.70 (Nunnally and Bernstein, 1994). This implies that all the items concordedly contributed to the reliability of their represented constructs.

<table>
<thead>
<tr>
<th>Construct</th>
<th>Item</th>
<th>Cronbach’s α</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vision</td>
<td>5</td>
<td>0.827</td>
</tr>
<tr>
<td>Hope/faith</td>
<td>5</td>
<td>0.750</td>
</tr>
<tr>
<td>Altruistic love</td>
<td>7</td>
<td>0.845</td>
</tr>
<tr>
<td>Meaning/calling</td>
<td>4</td>
<td>0.830</td>
</tr>
<tr>
<td>Membership</td>
<td>5</td>
<td>0.769</td>
</tr>
<tr>
<td>Entrepreneurial intentions</td>
<td>5</td>
<td>0.725</td>
</tr>
<tr>
<td>Entrepreneurial networking support</td>
<td>3</td>
<td>0.790</td>
</tr>
<tr>
<td>Entrepreneurial capabilities</td>
<td>3</td>
<td>0.782</td>
</tr>
<tr>
<td>Entrepreneurial success</td>
<td>5</td>
<td>0.798</td>
</tr>
</tbody>
</table>
The multiple regression analysis shows that the coefficient of multiple determination ($R^2$) of the predictor variables (vision, trope/faith, altruistic love, meaning/calling and membership) have explained 64.9% of the variation in the dimensions of entrepreneurship development. Table 3 shows the dimensions of spirituality as the predictor variables and entrepreneurship development as the dependent variable. An increase/decrease in the predictor variables will give rise to a corresponding increase/decrease in the dependent variable. Table 3 further reveals that vision (0.625) is the first predictor, followed by meaning/calling (0.197) and altruistic love (0.165). Thus, entrepreneurship development = 0.625 (Vision) + 0.197 (meaning/calling) + 0.165 (altruistic love).

Table 3: Relationship between the Dimensions of Spirituality and Entrepreneurship Development.

<table>
<thead>
<tr>
<th>Predictor variable</th>
<th>B</th>
<th>Std. Error</th>
<th>Beta</th>
<th>t</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(constraint)</td>
<td>5.199</td>
<td>0.046</td>
<td></td>
<td>112.495</td>
<td>0.000</td>
</tr>
<tr>
<td>Vision</td>
<td>1.549</td>
<td>0.036</td>
<td>0.625</td>
<td>33.499</td>
<td>0.000</td>
</tr>
<tr>
<td>Hope/faith</td>
<td>-0.062</td>
<td>0.024</td>
<td>-0.025</td>
<td>-1.332</td>
<td>0.183</td>
</tr>
<tr>
<td>Altruistic love</td>
<td>0.408</td>
<td>0.046</td>
<td>0.165</td>
<td>8.835</td>
<td>0.000</td>
</tr>
<tr>
<td>Meaning/calling</td>
<td>0.489</td>
<td>0.034</td>
<td>0.197</td>
<td>10.572</td>
<td>0.000</td>
</tr>
<tr>
<td>Membership</td>
<td>-0.127</td>
<td>0.038</td>
<td>-0.051</td>
<td>-2.740</td>
<td>0.006</td>
</tr>
</tbody>
</table>

Discussion

The global economic downturn has made both existing and would-be entrepreneurs to desire to be more spiritual than ever before (Aydin and Ceylan, 2009). In agreement with this idea, Maxwell (2003) noted that spirituality has the property of inspiring people to achieve more. According to Sanders et al. (2003) this quest to achieve more through a higher level of spirituality has brought narrower concepts of spirituality—spiritual leadership and workplace spirituality to considerable prominence. Sanders et al. further stated that spirituality should be seen as an integral component of leadership in today’s businesses. The result of the present study reveals that the items and the respective constructs that are used are valid. This implies that the integration of spirituality and entrepreneurship will be a leading factor for entrepreneurship development and higher levels of entrepreneurial success.

The study further shows that vision, meaning/calling and altruistic love are the significant dimensions of spirituality. This suggests that in as much as promoting the internalization of spiritual values enhances entrepreneurship development, agencies and organizations that are saddled with the responsibility of stimulating entrepreneurship development should concentrate more on stimulating the internalization of vision, meaning/calling and altruistic love by would-be entrepreneurs. The study has thus shown that the relationship between the dimensions of spirituality and entrepreneurship development are important facilitators of entrepreneurship development in Nigeria. In addition, since vision, helps a person, through connection with a higher order and others to define an attractive future for himself (Aydin and Ceylan, 2009). The vision of a would-be entrepreneur will play a motivator role and aim to bring out the best in him. Spirituality inspires a person to create the vision and supervise it to fruition. This vision has the power to crop up or instigate entrepreneurial intention in unemployed Nigerians irrespective of their level of education.

Fry (2003) argued that while leadership theories emphasized extrinsic motivation (compelling individuals to work for others for money), spirituality necessitated a shift to intrinsic motivation (compelling individuals to start their own businesses). Fry defined intrinsic motivation as the “interest and enjoyment of an activity for its own sake” and as something that “promotes growth” and satisfies “higher order needs”. Thus, via intrinsic motivation, leadership and higher order motivations (i.e., spirituality) are linked. Consequently, the person gets affiliated to an entrepreneurial network to learn the desired line of business and to get the necessary supports sometimes including finance that will help him start the desired business. For instance, spirituality will re-engineer the minds of unemployed graduates, non-graduates and even employed Nigerians who are not satisfied with their present jobs so much so that they will desire to learn a trade
or acquire the requisite technical knowledge for a chosen line of business.

Meaning/calling inspires a person to believe that his chosen line of business is important and meaningful to him and that the products or services of the business will impact the society positively (Fry, 2003; Aydin and Ceylan, 2009). This knowledge will make the person to seek entrepreneurial capabilities. At this stage he learns to put more effort in developing his technical skills, business management skills and his personal entrepreneurial skills. These skills when combined, forms his entrepreneurial capabilities. It is upon these skills that the business is established. This dimension of spirituality will inspire would-be Nigerian entrepreneurs to be more committed in learning the different aspects of the processes in their chosen line of business and to seek to acquire knowledge in related businesses like sachet water and yoghurt/ice cream production, automobile and electrical mechanic repair, and men and women fashion designing.

Altruistic love inspires a person to love everybody with no exception. Altruistic love makes the person prefer to suffer himself instead of suffering others and to desist from self-centredness (Aydin and Ceylan, 2009). This will further enhance his integration into the network, his relationship with others in the network and his exposure to the nitty gritty of the business knowledge offered by the network. This dimension of spirituality will instill in Nigerians who desire to be self-employed/self-reliant to love their chosen line of business, the experts from whom they are learning the business and their fellow trainees. This is because altruistic love facilitates such learning. Spirituality gives the person the capacity to focus on achieving entrepreneurial success by making him understand that the success of the business is to a large extent hinged on the relationship between him and those working for him and with him. Also, altruistic love will help the entrepreneur to develop and maintain a cordial work-support relationship with his workers. This dimension will help the Nigerian budding entrepreneurs to develop the sense of value and appreciation of good things and good behaviours their workplace.

Conclusion

The study reveals that spirituality and entrepreneurship development are related through their dimensions. Interestingly, and perhaps most importantly, the study concludes that: vision will inspire entrepreneurial intention and create a forward looking attitude in the would-be entrepreneur that will further drive him to seek to actualize his vision through entrepreneurial networking; meaning/calling will instigate the acquisition of entrepreneurial capabilities – technical, business management and personal entrepreneurial skills from an entrepreneurial network provider. These are the requisite skills for the operation of his desired business; and altruistic love will enhance his integration into the network and the eventual cordial work-support relationship with his employees that will assure entrepreneurial success. Furthermore, spirituality will inspire him to maintain a cordial relationship with his workers as entrepreneurial success is largely hinged on such relationship.

Consequently, the study recommends the reinvention of entrepreneurship development centres and agencies, and the review of entrepreneurship development curriculum so as to ensure that they introduce the youths and all budding entrepreneurs to spiritual leadership and workplace spirituality values. This will fast-track mindset re-engineering, internalization and practice of spirituality values by would-be entrepreneurs. Secondly, existing entrepreneurial network support providers should be empowered to groom more entrepreneurs in their respective businesses. More entrepreneurial network support providers should be established and empowered to provide financial support to budding entrepreneurs with proven capabilities.

References


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**A CRITIQUE OF TWO OF UWA USEN’S SCULPTURES**

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