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Article

Value Reinforcement and Sustainability of Faith-Based Organisations in South-South, Nigeria

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Abstract: This study investigated the relationship between value reinforcement and sustainability of Faith-Based organisations in South-South, Nigeria. The study objectives centred on ascertaining the role of value reinforcement in the outcome of sustainability measures, comprising, economic sustainability, environmental sustainability and social sustainability. The study adopted a positivism social paradigm as its underpinning philosophy and a correlational design as the research design for the study. The instrument for the study, was the questionnaire, which was utilized in generating data from 26 leadership members of six Faith-Based organisations in South-South Nigeria. Instruments were subjected to quality assessments using the validity test (content and face validity) and reliability test (Cronbach alpha coefficient). The Structural Equation Modelling (SEM) tool was utilized in the test for the hypotheses of the study. Results showed value reinforcement, significantly and positively, influence the outcomes of sustainability (economic sustainability, environmental sustainability and social sustainability); hence all hypotheses were rejected. In conclusion, it was affirmed that value reinforcement is imperative for aligning the practices and values of the organisation with those of its overarching environment or context. It was therefore recommended that the leadership of the Faith-Based organisations in South-South Nigeria, ensure clarity and consistency in their position on their organisational values, emphasizing value system of the organisation; and thus, establishing coherence across the organisation.

Keywords: Value reinforcement, faith-based organisation, south-south Nigeria, sustainability.

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1. Introduction

Faith-Based Organizations (FBOs) serve as instruments for sustainable Development in contemporary times, they provide human development services, such as education, health care, peace keeping and other social services. FBOs are valued to have comparative advantages over secular social service providers because of their moral competence, their roots within rural and urban communities, the respect and trust of their members as well as their beneficiaries. Hence, Jiang contends that FBOs have historically been in the forefront of service delivery and social security, even though they have been disregarded by donors for decades. Okoro et al. asserted that there is a need for contemporary study of Faith-Based Organizations in Nigeria [1].

Maseko identified culture as the assumptions, norms, traditions and customs that guides and conditions the actions of collectives or groups. Culture is not only overarching, but it is imposing on the behaviour and choices of the members of the group or organisation [2]. However, Aboramadan et al. noted that due to its imposing nature, it can also be constraining, and counter-productive; particularly where there is a misalignment

with the prevailing concerns or factors of the general environment or context of the organisation. Such misalignments can be problematic for the organisation, create disparities in expectations and lead to shortfalls in organisational expectations; hence the need for value reinforcement. Value reinforcement, according to Brian and Joyce describes the communicating of adapted or reengineered organisational culture to its employees in line with adequately address the organisation's needs, operations and goals [3]. It describes the extent of modifications in the features and content of the organisation's norms, customs, traditions and rituals in line with advancing new beliefs and values [4].

Recent studies also appear to focus more on the emergence and evolution of culture systems as a result of the changes and dynamism of the environment, a position or perspective to culture that views it as a consequence of the environment, rather than the deliberate action of value reinforcement and the redressing of culture values to address behavioural and operational concerns, such as relate to sustainability [5]. The observed scarcity of research addressing value reinforcement as a means or approach to improved sustainability, thus poses a knowledge gap. This study, is designed as an empirical investigation, targeted at establishing the nature and direction of the relationship between organisational value reinforcement and sustainability of faith-based organisations in South-South Nigeria. As a departure from previous research, it adopts the Camron and Quinn culture model and Fiedler's contingency theory of leadership as framework in expatiating the imperatives of organisational value reinforcement for sustainability [6].

1.1 Objectives of the study

a. Examine the relationship between the reinforcement of values and economic sustainability of Faith-based organisations in South-South Nigeria
b. Determine the relationship between the reinforcement of values and environmental sustainability of Faith-based organisations in South-South Nigeria
c. Ascertain the relationship between the reinforcement of values and social sustainability of Faith-based organisations in South-South Nigeria

1.2 Research Questions

a. What is the relationship between the reinforcement of values and economic sustainability of Faith-based organisations in South-South Nigeria?
b. What is the relationship between the reinforcement of values and environmental sustainability of Faith-based organisations in South-South Nigeria?
c. What is the relationship between the reinforcement of values and social sustainability of Faith-based organisations in South-South Nigeria?

1.3 Social Cognitive Theory

Proposed by Bandura, the social cognitive theory advances self-efficacy as an individual's conviction (or confidence) about his or her abilities to mobilize the motivation, cognitive resources, and courses of action needed to successfully execute a specific task within a given context. This means that individuals or groups with the same skills, competencies or operational forms may, therefore, perform poorly, adequately, or extraordinarily, depending on whether their self-beliefs of efficacy enhance or impair their motivation and problem-solving efforts [7].

Central to SCT is the idea that people are capable of self-regulation their thoughts, emotions, motivation, and actions. Self-regulation refers to the process in which people control and direct their actions. It conceives of the individual as being goal directed and actively involved in developing functional patterns of thinking and behaving in response to environmental conditions in order to attain personal goals. Effective self-regulation is a cyclical process in which performers actively monitor the performance environment, develop functional task strategies, skilfully implements those plans, and monitor the results [8].

1.4 Value Reinforcement

The reinforcement of organizational values is even more stressed by Musek Lešnik when he stated that organization is just like a human; it makes decisions, does what it thinks it's right, has legal limitations on what it can do, has moral limitations, cerates and implements its own rules and beliefs, it advances on the basis of its decisions, creates myths, legends and habits and so on. One could argue that organizational values are

integrated into personality of a company thus playing a similar role as values do in lives of individuals; directing behavioural patterns, influencing relationships within the organization and influencing how company perceives its customers, suppliers and competition [9].

Organisational culture and its value system become a distinct way of life within the institution and an integrated pattern of life for employees during their work, helping to retain them and also attract the best talent. As a result, social prosperity and harmony are created, while conflicts and tensions that burden the organisation are reduced. The benefits to the organisation are many and varied: economic, social and cultural. It is a wonderful way to share values, ideas and experiences with others. As a result, employees are provided with tools for achievement, growth and learning, which brings a sense of reassurance and great satisfaction. It can therefore be said that positive work values are indeed a source of fostering a sense of belonging to the community spirit, rejecting individualism, promoting awareness and social cohesion, and mitigating conflict, tension and hostility. On the other hand, they also encourage loyalty to the institution, which ultimately leads to the unity of all and the achievement of success over the years of work [10].

1.5 Sustainability

Sustainability has recently emerged as a key concern for all parties involved, such as company directors. The goal of sustainable development is to optimize benefits while preserving services and the high quality of resources. It is a dynamic interactive development that actively seeks to harmonize the three pillars of people, resources, and the environment. Due to the growing emphasis on the financial, legal, and other aspects of clean manufacturing business, corporations are placing greater emphasis on sustainability, social responsibility, and the value of human resources. As the business environment evolves, sustainability has emerged as a central topic. It's seen as the optimal mode of conducting business, to achieve growth through a visionary approach, set particular targets, and embed human resource management practices within sustainability tenets [11].

Environmental Sustainability: Environmental sustainability refers to the inclination to preserve the attributes that help to protect the physical and ecological environment. This includes the natural environment, clean water, air, the life of people and other species, and other aspects of natural resources. All actions that protect environmental behaviours and minimize the risk and threat to natural resources are considered environmental sustainability. Previously, when environmental-related issues arose in any organization, managers tried to solve that particular problem. Later on, realization occurs of increasing environmental problems. Now, the environmental sustainability program is considered a full sustainability program in line with SDG goals [12].

Economic Sustainability: The term economic sustainability describes a country's capacity to keep its GDP stable over time (or its capital assets intact). The term "economic growth" is shorthand for a rise in per capita income. A rise in the stock of capital is essential to maintaining economic expansion. Investment quantity, FDI, and macroeconomic policy all have a role in the expansion of the economy. Uncertainty is inherent in economic policymaking because the proposed strategy may or may not provide the desired outcomes.

Social Sustainability: The pressure from stakeholders whose concerns span environmental to social issues has led to an increase in the focus of modern businesses on the social aspects of sustainable development. Human resource issues, both internal and external, can be addressed by implementing elements of social sustainability. Internal human resources encompass several aspects such as employment stability, acceptable accommodations, health and safety programmes, and skill development possibilities. As defined in the supply chain research, social sustainability is a straightforward extension of corporate social responsibility [13].

1.6 Value Reinforcement and Sustainability

The reinforcement of values is pursued through the use of policies, structures and the development of frameworks that are designed to drive such values within the

organisation. Value reinforcement is also achieved through the use of rewards, sanctions for defaulters, structures and rituals that highlight the core concerns and values of the organisation. Value reinforcement is imperative as it demonstrates the significance of related values to all stakeholders. Yet still, the scarcity of research addressing the influence of the reinforcement of values on sustainability is scant, hence this study hypothesizes as follows:

Ho1: There is no significant relationship between the value reinforcement and economic sustainability of faith-based organisations in South-South Nigeria

Ho2: There is no significant relationship between the value reinforcement and environmental sustainability of faith-based organisations in South-South Nigeria

Ho3: There is no significant relationship between the value reinforcement and social sustainability of faith-based organisations in South-South Nigeria

2. Materials and Methods

For this study, the cross-sectional survey is considered adequate. The adoption of the cross-sectional survey, aligns with the intent of engaging the research interests at a specific period in time, and generating descriptive data across various groups within that particular time. This study investigates faith-based organisations, however, given the prolific nature and spread of religions centres within the regions and States of interest, and the lack of any professional or governing body over the various denominations that are now widely scattered in the regions of interest, this study restricts its focus to an accessible population of the six (6) notable faith-based organisations in South-South Nigeria. These include the five protestant churches, namely, (a) the Anglican Communion Church (b) Methodist Church (c) Nigerian Baptist Convention, (d) the Presbyterian Church of Nigeria (e) the Seventh Day Adventist, and (f) the Mosque.

The choice of these faith-based organisations is premised on criteria of their longstanding operations in the South-South of Nigeria, their global membership and recognition and also (for the churches) their categorisation as protestant churches. Due to the size of the population, a census was conducted. Bryman and Bell described the census as the investigation of the totality of all units of the population. This means all elements captured or identified as components or units of the population are engaged in the research work. Data was sourced from the primary source for this research. Primary source for this study comprises all target participants identified as units within the population for the study. This study adopts the use of the structured (close-ended) questionnaire, in its generation of data for the study. Neuman argued that in view of ensuring focus and consistency in terms of research objectives and outcomes, it is important that the questionnaire is structured to emphasize the aim and concerns of the research.

Table 1. Result for reliability

Variables	No. of items	Alpha coefficients
Value reinforcement	5	0.790
Economic Sustainability	5	0.891
Environmental Sustainability	5	0.895
Social Sustainability	5	0.902

Source: Research Data (2026).

3. Results

The total number of questionnaire copies distributed for this study was 36. This was in line with the estimated population elements for the study. Questionnaire distribution was carried out manually and through contact persons within the target faith-based organisations in the South-South of Nigeria. The fieldwork was extensive, cutting across the six States in the geographical region of South-South, Nigeria. Given the geographical sparsity of the Faith-based organisations in the States of concern, the research involved research assistants who aided in the retrieval of the completed questionnaire copies and the transportation of the copies to the researcher in Rivers State. From the 36 copies distributed, 27 copies were successfully retrieved from the field work [14].

3.1 Value Reinforcement

Value reinforcement is the predictor variable and the result of the analysis on its properties are presented in the table 2.

Table 2. Univariate data analysis for communicating values

		Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree	Total
Policies are formulated in line with ensuring compliance to new precepts	Count	1	1	0	17	8	27
	Row N %	3.7%	3.7%	0.0%	63.0%	29.6%	100.0%
	Mean						4.11
	Standard Deviation						.89
Members are sanctioned for failing to adhere to new operational models	Count	0	2	0	0	25	27
	Row N %	0.0%	7.4%	0.0%	0.0%	92.6%	100.0%
	Mean						4.78
	Standard Deviation						.80
New beliefs are supported through organisational rituals	Count	0	2	0	21	4	27
	Row N %	0.0%	7.4%	0.0%	77.8%	14.8%	100.0%
	Mean						4.00
	Standard Deviation						.68
Members are rewarded when they comply with new systems of beliefs and principles	Count	1	1	0	21	4	27
	Row N %	3.7%	3.7%	0.0%	77.8%	14.8%	100.0%
	Mean						3.96
	Standard Deviation						.81
Members actions and behaviour are regulated to ensure compliance	Count	0	2	0	17	8	27
	Row N %	0.0%	7.4%	0.0%	63.0%	29.6%	100.0%
	Mean						4.15
	Standard Deviation						.77

Source: Survey Data (2026)

The univariate data analysis on the properties of value reinforcement is addressed in this section of the chapter. The analysis shows that most of the participants, identify these items as apparent and as characterizing their organisations. From the analysis on the properties, it was revealed that at $x = 4.11$ and $SD = 0.89$, participants agree that in their

organisations, policies are formulated in line with ensuring compliance to new precepts. The result also shows that at x = 4.78 and SD = 0.80, participants strongly agree that organisational members who fail to adhere to operational models are sanctioned. Furthermore, the result shows that at x = 4 and SD = 0.68, participants agree that organisational rituals are utilised in driving and strengthening new beliefs. Analysis shows that at x = 3.96 and SD = 0.81, participants affirm that organisational members readily comply with new systems of beliefs and principles in the organisation. On the fifth item, the result also shows that at x = 4.15 and SD = 0.77, majority of the participants identify organisational members actions and behaviour as being regulated to ensure compliance [15].

The analysis on reinforcing value in Faith-based organisations, demonstrates the substantiality of related practices and actions. The result from the analysis, indicates that, on the average, most of the participants recognise and affirm to related behaviour of value reinforcement based on their positions as referent authorities in these organisations. It is revealed that item1, item3, item4 and item5 ($X = 3.41 – 4.2$ and $SD < 0.90$) have mean scores, that reflect a shared position of agreement, while for item2 ($X = 4.21 – 5.0$ and $SD < 1.0$), the mean score indicates that participants strongly affirm and highly approve of the property as a characteristic, expressed or manifested in the behaviour and actions of the organisation. The result thus goes to demonstrate the extent to which values are reinforced in the Faith-Based organisations. Following the observed shared position on the recognition and affirmation to the stated items and properties of the variable, it is thus the result of the analysis that the Faith-Based organisations in South-South, Nigeria, engage in the reinforcement of new values and beliefs. Presented in the table 4.10 is the summary for the distribution for the dimensions of organisational value reinforcement [16].

3.2 Economic Sustainability

Economic sustainability is the first measure of sustainability analysed in this sub-section, and the result is presented in table 3.

Table 3. Univariate data analysis for the properties of economic sustainability

		Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree	Total
We are careful not to abuse our relationship with stakeholders in our pursuit for profit	Count	0	2	0	22	3	27
	Row N %	0.0%	7.4%	0.0%	81.5%	11.1%	100.0%
	Mean						3.96
	Standard Deviation						.65
We emphasize ethics over financial gain	Count	0	2	0	11	14	27
	Row N %	0.0%	7.4%	0.0%	40.7%	51.9%	100.0%
	Mean						4.37
	Standard Deviation						.84
This organisation is considerate of stakeholder concerns in our pursuit for interest	Count	2	0	0	9	16	27
	Row N %	7.4%	0.0%	0.0%	33.3%	59.3%	100.0%
	Mean						4.37
	Standard Deviation						1.08
	Count	0	2	0	22	3	27

		Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree	Total
We are focused on maintaining healthy relationship with stakeholders in our business activities	Row N % Mean Standard Deviation	0.0%	7.4%	0.0%	81.5%	11.1%	100.0% 3.96 .65
Our priorities extend beyond making money in this organisation	Count Row N % Mean Standard Deviation	1 3.7%	1 3.7%	0 0.0%	8 29.6%	17 63.0%	27 100.0% 4.44 .97

Source: Survey Data (2026)

The result for the analysis on the properties of economic sustainability, reveals outcomes that indicate a shared and overall affirmative position or view of the properties as evident and as characterizing the faith-based organisations in South-South Nigeria. Results indicate that where x = 3.96, participants agree that they are careful not to abuse their relationship with the stakeholders in their pursuit of profit. Following the result of x = 4.37 and SD = 0.84, participants strongly agreed that their organisations emphasized ethics over financial benefits or gain. Based on x = 4.37 and SD = 1.08, participants strongly agreed that their organisations are considerate of stakeholders concerns even in their own pursuit of benefits or organisational interest [17]. The evidence from the analysis, also showed that, following an x = 3.96 and SD = 0.65, participants agree that in their organisation, they are focused on maintaining healthy relationship with stakeholders in our business activities. From the analysis, it is revealed that where x = 4.44 and SD = 0.97, participants strongly agree that their organisations priorities extend beyond making money in the organisation.

From the analysis, it is affirmed that although participants affirm to all indicators as true and as characterizing the behaviour and practices in the organisation, however, for item2, item3 and item5 (X = 4.21 – 5.0 and SD < 1.0) mean score distributions indicate strong levels of agreement to the indicators. The result offers clarity and insight on the general disposition of participants in terms of their behaviour and actions when it comes to economic sustainability. The analysis shows that participants identify their organisations as expressing the capacity for shared values and consideration for the views and concerns of their stakeholders. The result from the analysis also offers a position on the extent to which the faith-based organisations are focused on partnerships and developing trust, rather than profit-making or financial gain at the detriment of their relationships and collaboration with their various stakeholders. The outcome of the test points to the emphasis of the Faith-Based organisations on their promotion of cooperation, shared interest and understanding with their stakeholders in South-South, Nigeria [18].

3.3 Environmental Sustainability

The result for the univariate data analysis for the properties of environmental sustainability, the second measure of sustainability is presented in table 4.

Table 4. Univariate data analysis for the properties of economic sustainability

		Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree	Total
The management of waste is emphasized in this organisation	Count	1	1	0	20	5	27
	Row N %	3.7%	3.7%	0.0%	74.1%	18.5%	100.0%
	Mean						4.00
	Standard Deviation						.83
We try to ensure that our activities do not negatively impact our environment	Count	0	2	0	23	2	27
	Row N %	0.0%	7.4%	0.0%	85.2%	7.4%	100.0%
	Mean						3.93
	Standard Deviation						.62
We try to control members crowding and its negative impact around our locations	Count	0	2	0	11	14	27
	Row N %	0.0%	7.4%	0.0%	40.7%	51.9%	100.0%
	Mean						4.37
	Standard Deviation						.84
We have regulatory systems in place to limit members littering of the environment	Count	2	0	0	10	15	27
	Row N %	7.4%	0.0%	0.0%	37.0%	55.6%	100.0%
	Mean						4.33
	Standard Deviation						1.07
We collaborate with recycling agencies for used plastics and other materials	Count	2	0	0	11	14	27
	Row N %	7.4%	0.0%	0.0%	40.7%	51.9%	100.0%
	Mean						4.30
	Standard Deviation						1.07

Source: Survey Data (2026)

From the analysis, it was revealed that most of the participants affirm to their organisation's engagement in behaviour and practices that can be described as environmental sustainability. The analysis shows that participants identify the properties of the variable as evident and as substantially manifested in the actions of their organisations. Where x = 4.00 and SD = 0.83, the results indicate that participants agree that their organisations emphasize the management of waste. At x = 3.93 and SD = 0.62, participants agree that they try to ensure that their activities do not negatively impact their environment. At x = 4.37 and SD = 0.84 participants assert that effort is made to control members crowding and its negative impact around their locations. The result also shows that at x = 4.33 and SD = 1.07, participants strongly agree that there exist regulatory systems in place to limit members littering of the environment. At x = 4.30 and SD = 1.07, participants strongly agree that their organisations collaborate with recycling agencies for used plastics and other materials [19].

The result from the analysis, affirms to the position that the Faith-Based organisations engage and substantially express environmentally sustainable behaviour and practices. The result indicates that the Faith-based organisations are not only conscious of the implications of their actions, but that they also understand their roles and responsibilities in ensuring the wellbeing of their ecosystem. The result shows that while for item1 and item2 ($X = 3.41 - 4.2$ and $SD < 0.90$), average outcomes can be considered as agreement, item3, item4 and item5 ($X = 4.21 - 5.0$ and $SD < 1.0$) express strong levels of affirmation. The outcome of the analysis, thus identifies the participants as associating with the stated indicators and that way, identifying the Faith-Based organisations as demonstrating accountability and responsibility for the management of their waste and the crowding effect of their functions, on the environment.

3.4 Social Sustainability

In this sub-section, univariate data analysis is carried out on the properties of the third measure of sustainability, that is social sustainability. The result is presented in table 5.

Table 5. Univariate data analysis for the properties of social sustainability

		Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree	Total
We build and leverage on our relationship with stakeholders	Count	0	2	0	22	3	27
	Row N %	0.0%	7.4%	0.0%	81.5%	11.1%	100.0%
	Mean						3.96
	Standard Deviation						.65
We value the relationship and support from our members and other stakeholders	Count	1	1	0	22	3	27
	Row N %	3.7%	3.7%	0.0%	81.5%	11.1%	100.0%
	Mean						3.93
	Standard Deviation						.78
We contribute to creating valuable and healthy connections between our various stakeholders' groups	Count	0	2	0	24	1	27
	Row N %	0.0%	7.4%	0.0%	88.9%	3.7%	100.0%
	Mean						3.89
	Standard Deviation						.58
We focus on advancing the social fabric and promoting growth values	Count	0	2	0	10	15	27
	Row N %	0.0%	7.4%	0.0%	37.0%	55.6%	100.0%
	Mean						4.41
	Standard Deviation						.84
This organisation invests in the development of families and communities	Count	0	2	0	20	5	27
	Row N %	0.0%	7.4%	0.0%	74.1%	18.5%	100.0%
	Mean						4.04
	Standard Deviation						.71

Source: Survey Data (2026)

From the analysis, it is revealed that on the average, most of the participants affirm to the items for social sustainability. The result shows that participants, at $x = 3.96$ and $SD = 0.65$, agree to their organisation leveraging their relationship with stakeholders. Likewise, at $x = 3.93$ and $SD = 0.78$, participants agree that their organisations value the relationship with their stakeholders, and the support availed the organisation through such. At $x = 3.89$ and $SD = 0.58$, participants agree that their organisation contribute toward building and

strengthening their connections and relationship with various stakeholder groups. Furthermore, at x = 4.41 and SD = 0.84 result shows that participants strongly agree that their organisation work towards reinforcing the social fabric of their context, and also at x = 4.04 and SD = 0.71 participants agree that their organisations invest substantially in the development of the wellbeing of families and communities within their context [20].

From the result it is revealed that there is substantial agreement (X = 3.41 – 4.2 and SD < 0.90) especially for item1, item2, item3 and item5. However, there appears to be a stronger position and view, indicated by stronger levels of agreement on item4 (X = 4.21 – 5.0 and SD < 1.0). The result reveals that there is a dominant position which support and affirms to social sustainability as characterizing the behaviour and attributes of the faith-based organisations in South-South Nigeria. The result demonstrates the extent to which social sustainability is valued and forms a core concern of the Faith-Based organisation; thus, facilitating their invested efforts and operations, geared toward reinforcing community development and through consistent contributions toward developing the quality of stakeholder relationships within the context of South-South Nigeria. Following the outcome of the analysis on the measures of sustainability, it is thus affirmed that all three measures of sustainability, are evident and expressed in the behaviour and practices of the Faith-Based organisations in South-South Nigeria. This goes to demonstrate the extent to which these three measures can be considered outcomes in terms of the choices and operations of the Faith-Based organisations in South-South Nigeria.

3.5 Bivariate Data Analysis

The test on the nature and significance of the relationship between value reinforcement and the dimensions of sustainability, is addressed in this section of the study. The analysis focused on understanding the role of value reinforcement, especially with regard to the sustainability of the Faith-based organisations in South-South Nigeria. Following this position, the following research questions were put forward and are to be answered based on the evidence generated from the analysis:

a. What is the relationship between value reinforcement and economic sustainability of Faith-based organisations in South-South Nigeria?
b. What is the relationship between value reinforcement and environmental sustainability of Faith-based organisations in South-South Nigeria?
c. What is the relationship between value reinforcement and social sustainability of Faith-based organisations in South-South Nigeria?

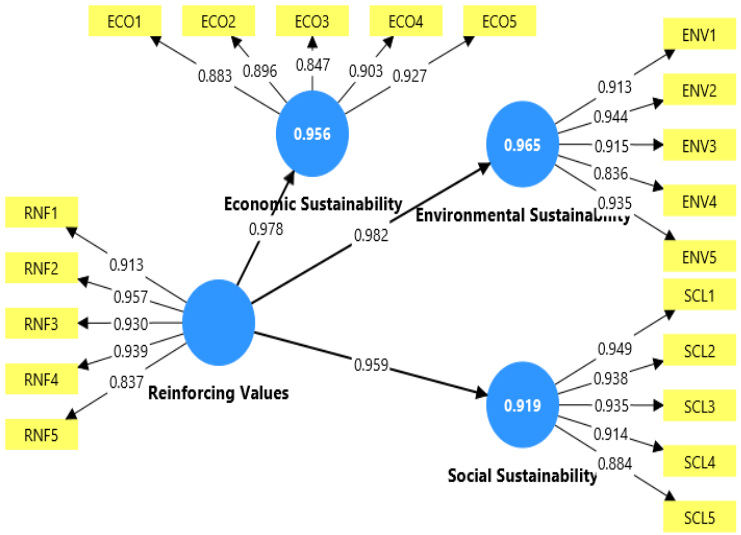


Figure 1. The test for the relationship between communicating values and sustainability

3.6 What is the relationship between value reinforcement and economic sustainability of Faith-based organisations in South-South Nigeria?

Value reinforcement, is based on the analysis, observed to significantly correlate with economic sustainability of Faith-based organisations in South-South Nigeria. The relationship between the variables is revealed to be very high ($\beta = 0.978$ and $P = 0.000$) and also positive. The relationship between the variables, demonstrates the extent to which value reinforcement contributes toward ensuring conformity and adherence to expected behavioural and functional standards. The strength of the relationship between the variables, proves the usefulness of value reinforcement for conditioning the actions and choices of the organisation when it comes to concerns of profitability, the interest of stakeholders, and investing in trust and reputation through ethical actions and activities. In this vein, the use of policies and other forms of reinforcement within the organisation, serve as tools in ensuring compliance and conformity to the enacted economic framework and standards of the organisation. Based on the evidence generated, the null hypothesis is rejected and the result stated as: *There is a significant relationship between value reinforcement and economic sustainability of Faith-based organisations in South-South Nigeria*

3.7 What is the relationship between value reinforcement and environmental sustainability of Faith-based organisations in South-South Nigeria?

Value reinforcement is revealed to play a significant role in the environmental stability of Faith-based organisations in South-South Nigeria ($\beta = 0.982$ and $P = 0.000$). The relationship between the variables is in this vein, revealed to be very strong and also positive in nature; where relative changes or modifications in the practices and actions of value reinforcement, would also impact and be reflected in the outcome of the environmental sustainability of the Faith-based organisations in South-South of Nigeria. The evidence demonstrates the extent to which value reinforcement influences the behaviour and decisions of the organisation and its members in their engagement with their environment or ecosystem. It shows that through the reinforcing of values; organisations can spur their members to be more involved in deliberately and consciously advancing the wellbeing of their environment through actions and behaviour that are targeted at conserving and developing such [21]. Following the outcome of the test for the relationship between the variables, and the evidence presented, the null hypothesis is therefore rejected as the result shows that: *There is a significant relationship between value reinforcement and environmental sustainability of Faith-based organisations in South-South Nigeria*.

3.8 What is the relationship between value reinforcement and social sustainability of Faith-based organisations in South-South Nigeria?

Following the outcome of the analysis on the relationship between value reinforcement and social sustainability of Faith-based organisations in South-South Nigeria, it was observed that value reinforcement has a very high impact and positive influence on social sustainability ($\beta = 0.982$ and $P = 0.000$). Thus, from the evidence presented, the relationship between value reinforcement and social sustainability is revealed to be very strong and also positive in nature. This indicates that the practice and action of value reinforcement, is important in stimulating the required level of social sustainability behaviour in Faith-based organisations in South-South Nigeria. The evidence affirms to the imperatives of value reinforcement in enhancing increased levels of attention to the organisation's relationship with its various stakeholders and its contributions to the overall wellbeing of its host community. In order words, to understand and emphasize value reinforcement is to advance the social sustainability of the Faith-based organisations in South-South Nigeria. Subsequently, following the outcome of the analysis, the null hypothesis is therefore rejected and the result stated as: *There is a significant relationship between value reinforcement and social sustainability of Faith-based organisations in South-South Nigeria*.

4. Discussion

The reinforcement of values is revealed to be significantly correlated with the sustainability of the Faith-based organisations in the South-South of Nigeria. Evidence from the analysis, affirms to the significance of reinforced values in bolstering related behaviour such as economic, environmental and social sustainability. The relationship between the variables, demonstrates the extent to which the enactment of structure and policies that drive or channel the organisations values are critical and imperative in modelling and modifying behaviour and organisational practices [22]. Desson and Clouthier argued that organisations through effective policy implementation and follow-up, can pattern the features of their organisation; creating and shaping its outcomes in the ways or manner that can be considered suited to the needs or objectives of the organisation.

Nonetheless, the discussion on the reinforcement of organisational values is such that extends beyond policies and regulatory measures. Tseng identified the establishment of systems, structures and even rituals, in the reinforcement of organisational or features, practices or attributes. According to Tseng, reinforcement tools like rituals and systems, engrain the tenets or principles of concern through consistent and deliberate actions that repeatedly remind and emphasize the imperatives or criticality of a practice or behaviour, to the organisation. In this vein, workers are reoriented and reprogrammed in line with recognizing and prioritizing related practices; integrating such beliefs within their being, such that it comes to define them, their role, and even expectations within the organisation. This agrees with Wu et al. position that through rituals, particular practices and activities are integrated, and become embodied in the disposition and behaviour of the organisation.

Valencia et al. noted that through reinforcement, organisational members are constantly reminded of their responsibility to the organisation and the need for their alignment of behaviour and actions with the values of the organisation. The finding on the relationship between reinforcement of values and sustainability further enriches and supports the social cognitive theory, especially as it highlights the usefulness of member reorientation and realignment of values with those of the organisation, for internal coherence and consistency. Priyono observed that organisations that are consistent in their drive for alignment through policy, and regulation, have a tendency to be more cohesive and with stakeholders' concerns, integrated and in synchrony with that of the organisation. This goes to demonstrate the significance of such alignment between individuals or stakeholders and the organisation; given that through such alignments or synchrony, organisations become more efficient and effective, but most importantly, there is a shared interpretation of reality and they are able to advance their goals as a group or organisation.

4.1 Implications of The Study

The findings also reinforce the ideology of learning put forward by Seng in the organisational learning theory. The findings of the study point to the importance of knowledge acquisition and development in view of the emerging or shifting interests and concerns in the environment. The study in this vein, emphasizes the role of learning and understanding the trends in the environment and the direction or approach to change that is critical for the survival and performance of the organisation. This follows the recognition and argument that the success of value reinforcement would draw on the understanding of the changes in the environment and the focus or goal of value reinforcement. Organisational learning thus improves the decision-making and approach to value reinforcement; enhancing the extent of its effectiveness in advancing the interest of the organisation. This observed imperatives of learning in the process of value reinforcement, also reiterates the peculiarities that create distinctions between contexts

and the imperatives of developing tailored reinforcement models or approaches suited to addressing unique concerns of each environment.

The practical or leadership implications of the findings of this study, are such that point to the need for managers to be more engaged and emphatic, not only of the change receptivity but also change readiness of their organisations. This is because value reinforcement does not only involve a recognition for modifying the organisations values, beliefs and ideologies, but also the availing of supportive infrastructure, imperative for the actualization of value reinforcement goals. In this vein, it is important that the leadership of the Faith-Based organisations in South-South Nigeria, not only focus on the idea or ideals of value reinforcement, but rather, come up with a practical approach toward developing the reinforcing the required actions, behaviour and attitudes through policies, reward and reprimand systems, as well as through operational models that guide the actions and behaviour of their members. These leaders can hold seminars and workshops on a regular basis, offer specialised and off-service training to their members, and even build or encourage intra-organisational communities designed to engrain values, particularly such addressing the economic, environmental and social sustainability of the organisations.

5. Conclusion

The findings of this research, establishes value reinforcement as a significant predictor of the sustainability of Faith-Based organisation in South-South Nigeria. The result points to the substantiality of the correlation between value reinforcement and sustainability. Following the findings of this study, it is therefore concluded that value reinforcement realigns the beliefs and systems of the organisation in such a way that allows it address the emerging economic, environmental and social sustainability concerns of its environment, thus reinforcing the symmetry between the organisation and realities of its environment.

Thus, it is recommended that the reinforcement of values is imperative for ensuring changes or adaptations of values are sustained and that way, consistently mirror the sustainability concerns of the organisation on a long-term basis. It is therefore recommended that the leadership of the Faith-Based develop policies and systems designed to primarily drive adherence and compliance to new values. Furthermore, the leadership of the organisation can also establish rituals or behaviour that align with the enforcement of sustainability practices and operations by the members or various stakeholders of the organisation.

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