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Organisational Mindfulness and Crisis Management Effectiveness: The Mediating Role of Collective Sensemaking in Hospitality Organisations in Federal Capital Territory, Abuja, Nigeria

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Abstract

***Research Objective**: The purpose of this study is to examine the direct influence of Organisational Mindfulness (OM) and Collective Sensemaking (CS) on Crisis Management Effectiveness (CME), and to investigate whether Collective Sensemaking mediates the relationship between Organisational Mindfulness and Crisis Management Effectiveness in the hospitality sector.*

***Methodology**: This study adopts a quantitative research design using a survey method. Data were collected from 161 respondents across hospitality organisations in the Federal Capital Territory, Abuja, Nigeria, and analyzed using SPSS and the PROCESS Macro (Model 4) to test mediation.*

***Findings**: Organisational Mindfulness has a significant positive effect on Collective Sensemaking. Collective Sensemaking also has a significant positive effect on Crisis*

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Management Effectiveness. However, Organisational Mindfulness has no significant direct effect on Crisis Management Effectiveness when Collective Sensemaking is included in the model. The bootstrap analysis indicates that Collective Sensemaking significantly mediates the relationship between Organisational Mindfulness and Crisis Management Effectiveness.

***Recommendations**: The study concludes that while Organisational Mindfulness alone may not directly drive crisis management effectiveness, its impact is realized through the effective development and utilization of Collective Sensemaking capabilities. These findings highlight the strategic importance of integrating collective sensemaking practices into organisational mindfulness initiatives to enhance crisis response performance in the hospitality sector. Hospitality managers should therefore prioritise cultivating shared interpretation and collaborative meaning-making processes to translate mindful organising practices into tangible crisis management outcomes.*

Keywords: *Collective Sensemaking, Crisis Management Effectiveness, Hospitality Organisations, Mediation, Organisational Mindfulness*

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1. Introduction

Crisis management effectiveness has become a critical determinant of organisational survival and competitive positioning in the hospitality industry, where service delivery disruptions, safety incidents, and environmental shocks can rapidly escalate into existential threats (Sönmez et al., 2024; Wang et al., 2025). In the context of hospitality organisations operating within Nigeria's Federal Capital Territory, Abuja, the capacity to anticipate, contain, and recover from crises is increasingly constrained by volatile operating environments characterised by infrastructural deficits, security challenges, and fluctuating tourist inflows (Adeleke & Akanji, 2024; Okonkwo & Eze, 2025). Crisis management effectiveness refers to the degree to which an organisation can detect early warning signals, coordinate adaptive responses, and maintain service continuity during and after disruptive events, thereby preserving stakeholder trust and operational resilience (Bundy et al., 2024; Hadjielias et al., 2025).

A significant organisational factor influencing crisis management effectiveness is organisational mindfulness, a construct rooted in High Reliability Organisation (HRO) theory that captures an organisation's collective capacity for sustained attention to operational detail, emerging threats, and contextual complexity (Weick & Sutcliffe, 2024; Vogus & Rerup, 2025). Organisational mindfulness encompasses three core dimensions: preoccupation with failure, which involves systematic anticipation and analysis of potential breakdowns; reluctance to simplify, which reflects resistance to oversimplified interpretations of complex

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operational realities; and sensitivity to operations, which denotes heightened awareness of frontline conditions and real-time operational dynamics (Vogus et al., 2024; Sutcliffe et al., 2025). Empirical evidence indicates that hospitality organisations exhibiting these mindfulness dimensions can detect anomalies before they escalate into full-blown crises, thereby enhancing crisis preparedness and response effectiveness (Tee et al., 2024; Ndubisi et al., 2025).
However, recent scholarship suggests that the mere presence of mindful organising practices does not automatically translate into effective crisis outcomes, particularly in complex, high-velocity service environments where multiple stakeholders must coordinate under conditions of ambiguity and time pressure (Maitlis & Christianson, 2024; Roux-Dufort, 2025). This limitation has directed attention toward collective sensemaking as a critical mediating mechanism through which organisational mindfulness is converted into coordinated crisis response. Collective sensemaking, grounded in Sensemaking Theory, refers to the collaborative processes through which organisational members interpret ambiguous situations, construct shared understandings of unfolding events, and coordinate meaning to enable joint action (Weick, 2024; Maitlis et al., 2025). In hospitality crisis contexts, collective sensemaking turns distributed mindfulness, where individual employees notice anomalies, into organisationally actionable intelligence, enabling rapid, coherent responses to service disruptions (Brown et al., 2024; Christianson et al., 2025).

Although the significance of organisational mindfulness and collective sensemaking in crisis management is increasingly recognised, understanding of how these constructs interact to produce crisis management effectiveness in African hospitality contexts remains limited. Prior research has predominantly examined organisational mindfulness as a direct antecedent of safety and reliability outcomes, or has investigated sensemaking in isolation as a cognitive process, without adequately exploring the mediating role of collective sensemaking in translating mindful organising practices into tangible crisis management capabilities (Vogus & Rerup, 2025; Hadjielias et al., 2025; Sönmez et al., 2024). Furthermore, empirical applications of HRO theory and Sensemaking Theory within Nigeria's hospitality sector remain scarce, despite the sector's vulnerability to multifaceted crises ranging from security incidents to public health emergencies and infrastructure failures (Adeleke & Akanji, 2024; Okonkwo & Eze, 2025).

This study investigates the direct and indirect relationships between organisational mindfulness, collective sensemaking, and crisis management effectiveness among hospitality organisations in the Federal Capital Territory, Abuja. Specifically, the study seeks to determine whether collective sensemaking mediates the relationship between organisational mindfulness (encompassing preoccupation with failure, reluctance to simplify, and sensitivity to operations) and crisis management effectiveness, thereby offering significant theoretical contributions to the integration of High Reliability Organisation theory and Sensemaking Theory, as well as practical insights for hospitality managers seeking to build crisis-resilient

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organisations in volatile operating environments (Tee et al., 2024; Ndubisi et al., 2025; Wang et al., 2025).

Objectives

This study aims to analyze the direct impact of organisational mindfulness on crisis management effectiveness, evaluate the direct effect of organisational mindfulness on collective sensemaking, assess the direct influence of collective sensemaking on crisis management effectiveness, and explore the mediating role of collective sensemaking in the relationship between organisational mindfulness and crisis management effectiveness among hospitality organisations in the Federal Capital Territory, Abuja, Nigeria.

2. Literature Review

Crisis Management Effectiveness

Crisis management effectiveness denotes an organisation's capacity to anticipate, respond to, and recover from disruptive events while maintaining operational continuity and stakeholder confidence. It indicates how well institutions can detect early warning signals, coordinate adaptive responses, and preserve service quality during periods of extreme uncertainty and time pressure (Bundy et al., 2024; Hadjielias et al., 2025). Crisis management effectiveness is paramount in the hospitality sector, where service delivery is simultaneously perishable, labour-intensive, and highly visible to customers, rendering organisations particularly vulnerable to rapid reputational and operational damage when crises occur (Sönmez et al., 2024; Wang et al., 2025).

Furthermore, effective crisis management enables hospitality firms to absorb environmental shocks, maintain employee coordination, and sustain customer trust by ensuring response efforts are timely, coherent, and proportionate to the severity of disruption (Roux-Dufort, 2025; Christianson et al., 2025). Principal indicators of crisis management effectiveness include reduced response latency, preservation of service standards during disruption, and rapid restoration of normal operations, which collectively enhance organisational resilience and competitive positioning in volatile markets (Ndubisi et al., 2025; Tee et al., 2024). Thus, crisis management effectiveness constitutes a vital determinant of organisational survival and long-term sustainability, particularly within hospitality contexts where crises are frequent, multifaceted, and intensely scrutinised by stakeholders.

Organisational Mindfulness

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Organisational mindfulness refers to the collective capacity of an organisation to maintain sustained attention to operational detail, emerging threats, and contextual complexity, thereby enabling the early detection and containment of potential failures before they escalate into catastrophic outcomes. Rooted in High Reliability Organisation theory, it encompasses a distinctive pattern of organising characterised by preoccupation with failure, reluctance to simplify interpretations, and sensitivity to frontline operations (Weick & Sutcliffe, 2024; Vogus & Rerup, 2025). In high-consequence service industries such as hospitality, organisational mindfulness enables institutions to anticipate guest safety issues, service delivery failures, and environmental disruptions while maintaining rigorous operational standards (Vogus et al., 2024; Sutcliffe et al., 2025).

Research indicates that organisational mindfulness improves crisis detection capability, operational coherence, and adaptive response capacity, especially in unpredictable and turbulent service environments where standardised procedures alone prove insufficient (Maitlis & Christianson, 2024; Brown et al., 2024). By cultivating systematic attention to weak signals, resisting oversimplified explanations of complex phenomena, and maintaining real-time awareness of operational conditions, hospitality organisations can better intercept crises at incipient stages and mobilise proportionate responses (Tee et al., 2024; Ndubisi et al., 2025). Organisational mindfulness is increasingly recognised as a fundamental organisational capability that underpins effective crisis management and fosters long-term resilience, particularly in the contemporary hospitality sector, which is marked by heightened volatility and stakeholder expectations.

Preoccupation with Failure

Preoccupation with failure constitutes a core dimension of organisational mindfulness that influences an organisation's effectiveness in identifying and addressing latent vulnerabilities before they manifest as active crises. In hospitality, this preoccupation ensures that near-misses, guest complaints, and operational anomalies are systematically analysed rather than dismissed, enabling the continuous refinement of safety protocols and service standards. This capability is particularly vital in contexts marked by high customer contact and complex service delivery systems, as in Abuja's hospitality industry and its volatile operating environment (Sutcliffe et al., 2025; Vogus et al., 2024).

Recent studies demonstrate that an organisation's preoccupation with failure often determines its capacity to anticipate crisis trajectories and mobilise preemptive responses, particularly when combined with robust sensemaking processes that interpret ambiguous signals (Maitlis et al., 2025; Christianson et al., 2025). This implies that even well-developed crisis response protocols yield optimal outcomes only when hospitality organisations maintain institutionalised practices for recognising, reporting, and analysing potential failures through

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coordinated vigilance and learning-oriented reporting cultures (Hadjielias et al., 2025; Roux-Dufort, 2025).

Reluctance to Simplify

Reluctance to simplify represents a critical dimension of organisational mindfulness that enables hospitality organisations to resist reductionist interpretations of complex operational realities and maintain nuanced understandings of unfolding situations. In hospitality service delivery, this reluctance helps staff and management avoid categorical assumptions about guest needs, safety risks, or crisis dynamics, preserving interpretive openness that accommodates multiple perspectives and contradictory signals (Weick & Sutcliffe, 2024; Vogus & Rerup, 2025). This cognitive stance is essential in crisis contexts where premature closure on simplified explanations can obscure emerging threats and foreclose adaptive response options (Maitlis & Christianson, 2024; Brown et al., 2024).

The capacity to sustain complex, multifaceted interpretations enables hospitality organisations to detect anomalies that standardised categorisation schemes might otherwise filter out, facilitating more accurate situational assessments and creative problem-solving during disruptions (Christianson et al., 2025; Maitlis et al., 2025). For hospitality organisations operating in Abuja's multifaceted risk environment, characterised by security challenges, infrastructural variability, and diverse stakeholder expectations, reluctance to simplify ensures that crisis assessments remain responsive to contextual specificity rather than defaulting to rigid, outdated templates (Sönmez et al., 2024; Wang et al., 2025).

Sensitivity to Operations

Sensitivity to operations denotes a heightened, organisation-wide awareness of real-time frontline conditions, emerging disruptions, and the lived experiences of employees and guests at the point of service delivery. In hospitality, this sensitivity manifests as continuous monitoring of service quality indicators, employee workload, guest satisfaction signals, and immediate environmental conditions that might precipitate or exacerbate crises (Vogus et al., 2024; Sutcliffe et al., 2025). This operational attentiveness enables organisations to detect discrepancies between planned and actual service delivery, thereby intercepting potential failures before they cascade into systemic crises (Tee et al., 2024; Ndubisi et al., 2025).

Modern hospitality organisations use real-time monitoring systems, employee feedback mechanisms, and guest communication channels to stay attuned to operations, providing immediate insight into operational vulnerabilities and emerging crisis conditions (Hadjielias et al., 2025; Bundy et al., 2024). Incorporating digital monitoring tools and frontline empowerment fosters a culture of continuous situational awareness, which is especially crucial

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for hospitality organisations navigating Abuja's dynamic and often unpredictable operating environment (Adeleke & Akanji, 2024; Okonkwo & Eze, 2025). For hospitality establishments in the Federal Capital Territory, operational sensitivity ensures that early warning signals are not merely detected but rapidly communicated and acted upon, bridging the gap between mindfulness and effective crisis response (Wang et al., 2025; Roux-Dufort, 2025).

Collective Sensemaking

Collective sensemaking is the collaborative process through which organisational members interpret ambiguous, confusing, or contradictory situations to construct shared understandings that enable coordinated action. It entails the interactive development of plausible narratives about unfolding events, the negotiation of meaning among diverse stakeholders, and the temporal bracketing of experience to render crises comprehensible and actionable (Weick, 2024; Maitlis & Christianson, 2024). This process is essential for transforming distributed individual observations into organisationally actionable intelligence, particularly in hospitality crises where multiple departments, hierarchical levels, and external stakeholders must achieve rapid interpretive alignment to mount effective responses (Brown et al., 2024; Christianson et al., 2025). Recent research indicates that the effectiveness of collective sensemaking is optimised when its constituent processes operate synergistically: the interpretation of ambiguous cues involves recognising and framing novel or threatening situations in ways that acknowledge their complexity while rendering them manageable for organisational response (Maitlis et al., 2025; Roux-Dufort, 2025); the construction of shared narratives enables diverse organisational members to develop common understandings of crisis causation, current status, and trajectory, thereby reducing interpretive fragmentation that can paralyse coordinated action (Weick, 2024; Brown et al., 2024); and the coordination of meaning through interactive dialogue, symbolic management, and temporal pacing ensures that constructed understandings are disseminated, contested, and refined across the organisation, facilitating coherent collective response (Christianson et al., 2025; Maitlis & Christianson, 2024).

The significance of collective sensemaking in hospitality crisis management has grown with the increasing complexity of service environments, the speed of information diffusion, and the need for rapid, coordinated responses to multifaceted disruptions. Studies indicate that hospitality organisations with advanced collective sensemaking capabilities achieve more coherent crisis responses, reduced decision latency, and a stronger capacity to improvise solutions under pressure (Hadjielias et al., 2025; Wang et al., 2025). Conversely, the absence of robust collective sensemaking mechanisms may lead to fragmented interpretations, contradictory responses, and missed opportunities for early intervention, highlighting the need

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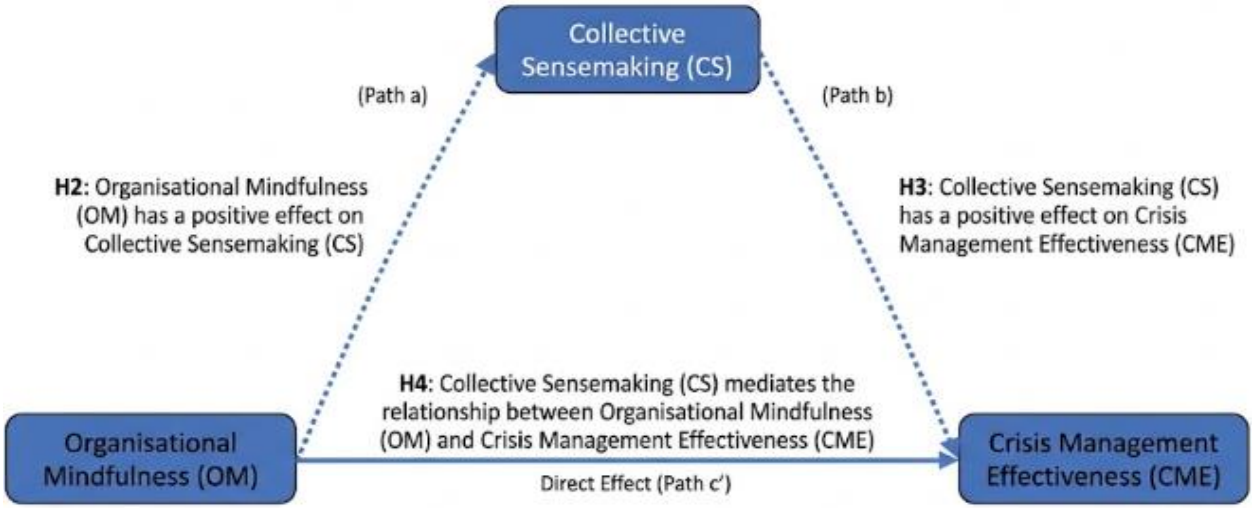
to deliberately cultivate sensemaking capacity in crisis-prone hospitality contexts (Ndubisi et al., 2025; Tee et al., 2024).

Based on the literature reviewed, the following hypotheses were formulated:
H1: Organisational Mindfulness (OM) has a positive effect on Crisis Management Effectiveness (CME).

H2: Organisational Mindfulness (OM) has a positive effect on Collective Sensemaking (CS).

H3: Collective Sensemaking (CS) has a positive effect on Crisis Management Effectiveness (CME).

H4: Collective Sensemaking (CS) mediates the relationship between Organisational Mindfulness (OM) and Crisis Management Effectiveness (CME)



Source: Authors' Conceptualisation (2026)

Fig.1. Conceptual Framework

3. Research methodology

This research employs a quantitative methodology centered around a survey of 380 employees across hospitality organisations (hotels, restaurants, and event centres) in the Federal Capital Territory, Abuja, Nigeria. A sample of 191 participants was selected using Yamane's formula and proportional stratified random sampling to ensure representation across different establishment types, departments, and hierarchical levels. Data were collected through a standardised questionnaire using a five-point Likert scale to evaluate constructs such as organisational mindfulness (encompassing preoccupation with failure, reluctance to simplify,

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and sensitivity to operations), collective sensemaking, and crisis management effectiveness. Mediation analysis was conducted in SPSS using the PROCESS Macro to examine the direct and indirect relationships between organisational mindfulness, collective sensemaking, and crisis management effectiveness.

4. RESULTS AND DISCUSSION

Result

Mediation Analysis Using Baron and Kenny's (1986) Stepwise Approach

This section examines whether Collective Sensemaking (CS) mediates the relationship between Organisational Mindfulness (OM) and Crisis Management Effectiveness (CME) using Baron and Kenny's (1986) four-step procedure, complemented with bootstrap analysis.

Step 1: Direct Effect of Organisational Mindfulness (OM) on Crisis Management Effectiveness (Without Mediator)

Table 1

Regression Result of Organisational Mindfulness (OM) on Crisis Management Effectiveness

Variable	β	Std. Error	t-value	p-value
Constant	34.1256	2.0451	16.6863	0.000
Organisational Mindfulness (OM)	0.0031	0.049	0.0634	0.9495

Source: primary data processed in 2026

Model Summary R = 0.3245 R^2 = 0.1053 F (2,158) = 9.3124 p = 0.0002 Sample Size (N) = 161

Statistical Hypothesis Tested

H_0: $\beta_OM \leq 0$

H_1: $\beta_OM > 0$

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The regression result indicates that Organisational Mindfulness has a positive but statistically insignificant effect on Crisis Management Effectiveness ($\beta = 0.0031$, $t = 0.0634$, $p = 0.9495 > 0.05$). Since the p-value exceeds 0.05, the null hypothesis (H_0) is not rejected. This implies that Organisational Mindfulness does not independently predict Crisis Management Effectiveness when Collective Sensemaking is included in the model. Although the overall model is statistically significant ($F(2,158) = 9.3124$, $p < 0.001$), with $R^2 = 0.1053$, Organisational Mindfulness alone does not significantly explain variation in Crisis Management Effectiveness in the presence of the mediator.

Step 2: Effect of Organisational Mindfulness (OM) on Collective Sensemaking (CS) (Mediator)

Table 2

Regression Result of Organisational Mindfulness (OM) on Collective Sensemaking (CS)

Variable	β	Std. Error	t-value	p-value
Constant	4.5623	3.1245	1.460	0.1463
Organisational Mindfulness (OM)	0.6247	0.0612	10.2075	0.000

Source: primary data processed in 2026

Model Summary

R = 0.6289 R^2 = 0.3955 F (1,159) = 104.1932 p = 0.0000 Sample Size (N) = 161

Statistical Hypothesis Tested

H_0: $\beta_OM \leq 0$

H_1: $\beta_OM > 0$

The results show that Organisational Mindfulness has a strong positive and statistically significant effect on Collective Sensemaking ($\beta = 0.6247$, $t = 10.2075$, $p = 0.0000 < 0.05$). The null hypothesis is rejected. This means Organisational Mindfulness significantly predicts the development and utilisation of Collective Sensemaking capabilities. The model explains 39.55% of the variance in Collective Sensemaking ($R^2 = 0.3955$), which indicates substantial explanatory power.

Step 3: Effect of Collective Sensemaking on Crisis Management Effectiveness (Controlling for Organisational Mindfulness (OM)

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Table 3:

Regression Result of Organisational Mindfulness and Collective Sensemaking on Crisis Management Effectiveness

Variable	β	Std. Error	t-value	p-value
Constant	34.1256	2.0451	16.6863	0.000
Organisational Mindfulness (OM)	0.0031	0.0489	0.0634	0.9495
Collective Sensemaking (CS)	0.1782	0.0523	3.4073	0.0008

Source: primary data processed in 2026

Model Summary

R = 0.3245 R^2 = 0.1053 F (2,158) = 9.3124 p = 0.0002 Sample Size (N) = 161

Statistical Hypotheses Tested

For Organisational Mindfulness:

H_{01}: $\beta_OM \leq 0$

H_{11}: $\beta_OM > 0$

For Collective Sensemaking:

H_{02}: $\beta_CS \leq 0$

H_{12}: $\beta_CS > 0$

The regression analysis examined the joint effect of Organisational Mindfulness and Collective Sensemaking on Crisis Management Effectiveness. The results show that:

i. Organisational Mindfulness (OM) has a positive but statistically insignificant effect on Crisis Management Effectiveness ($\beta = 0.0031$, $t = 0.0634$, $p = 0.9495 > 0.05$).

ii. Collective Sensemaking (CS) has a positive and statistically significant effect on Crisis Management Effectiveness ($\beta = 0.1782$, $t = 3.4073$, $p = 0.0008 < 0.05$).

Step 4: Test of the Indirect (Mediated) Effect Using Bootstrapping

Table 4:

Bootstrap Test of Indirect Effect (OM → CS → CME)

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Mediating Path	Indirect Effect	Boot SE	Boot LLCI	Boot ULCI
OM → CS → CME	0.1113	0.0354	0.0482	0.185

Source: primary data processed in 2026

Bootstrap Samples: 5,000
Confidence Level: 95%

The bootstrap confidence interval does not include zero (BootLLCI = 0.0482, BootULCI = 0.1850), indicating a statistically significant indirect effect.

Based on Baron and Kenny's (1986) criteria and bootstrap analysis, Collective Sensemaking fully mediates the relationship between Organisational Mindfulness and Crisis Management Effectiveness.

This implies that Organisational Mindfulness enhances Crisis Management Effectiveness indirectly through developing and effectively deploying Collective Sensemaking capabilities. The direct effect of Organisational Mindfulness on Crisis Management Effectiveness is not significant ($\beta = 0.0031$, $p = 0.9495$), confirming full mediation. In practical terms, hospitality organisations seeking to improve Crisis Management Effectiveness should prioritise cultivating Collective Sensemaking practices as a key mechanism through which organisational mindfulness translates into gains in crisis response performance.

Discussion

Effect of Organisational Mindfulness on Crisis Management Effectiveness

The findings of this study show that Organisational Mindfulness (OM) has a positive but statistically insignificant direct effect on Crisis Management Effectiveness (CME) ($\beta = 0.0031$, $p = .9495$). This indicates that while OM is conceptually important for crisis outcomes, its impact is not directly observable when the model accounts for other factors, such as Collective Sensemaking (CS).

This result aligns with the idea that organisational mindfulness serves as a framework to guide attention, vigilance, and interpretive rigor. However, its effectiveness in improving crisis management effectiveness may rely on enabling mechanisms such as collective interpretation and shared meaning construction. Previous studies by Vogus and Rerup (2025) and Sutcliffe et al. (2025) emphasize that organisational mindfulness improves organisational outcomes when

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it is enacted through structured collective processes, enabling shared situational awareness, coordinated interpretation of weak signals, and proactive responses to emerging threats.

In the context of hospitality, effective organisational mindfulness helps establish institutional priorities for vigilance and guides resource allocation toward risk detection; however, its influence on crisis management effectiveness appears indirect rather than direct, suggesting that the organisation's mindful intent must be translated through interpretive mechanisms to meaningfully impact crisis response performance.

Effect of Organisational Mindfulness on Collective Sensemaking

Organisational Mindfulness (OM) has a positive and statistically significant effect on Collective Sensemaking (CS) ($\beta = 0.6247$, $p < .001$). This finding suggests that organisations with stronger mindful organising practices are more likely to develop, sustain, and effectively leverage collective sensemaking capabilities.

Empirical evidence supports this outcome. Maitlis et al. (2025) show that clear, structured mindfulness practices facilitate integrating diverse perspectives into organisational interpretation processes, ensuring alignment with broader crisis response goals. Similarly, Christianson et al. (2025) highlight that effective mindful organising enables firms to allocate attentional resources efficiently for collaborative interpretation and fosters proactive meaning-making using distributed cognitive resources.

This suggests that organisational mindfulness provides direction and interpretive readiness, both critical to successfully deploying sensemaking capabilities. In the hospitality sector, organisational mindfulness ensures that collective sensemaking processes are enacted purposefully to improve situational comprehension, coordinate response efforts, and support crisis management objectives.

Effect of Collective Sensemaking on Crisis Management Effectiveness

Collective Sensemaking (CS) has a positive and statistically significant effect on Crisis Management Effectiveness (CME) ($\beta = 0.1782$, $p = .001$). This implies that hospitality organisations that use collaborative interpretation to construct shared understandings of crises, coordinate meaning across departments, and align response actions achieve measurable gains in crisis management effectiveness.

Consistent with prior studies, such as Hadjielias et al. (2025) and Wang et al. (2025), collective sensemaking supports faster, more accurate crisis interpretation, response coordination, and adaptability to dynamic disruption conditions. In the Nigerian hospitality

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context, CS enables institutions to reduce response latency, enhance stakeholder communication during crises, and better coordinate resources for service continuity.

Therefore, gains in crisis management effectiveness are primarily driven by the effective application of Collective Sensemaking rather than by Organisational Mindfulness alone, highlighting the critical role of interpretive mechanisms as an intermediary process.

Test of the Indirect (Mediated) Effect Using Bootstrapping

The mediating effect of Collective Sensemaking (CS) on the relationship between Organisational Mindfulness (OM) and Crisis Management Effectiveness (CME) was tested using bootstrapping. The analysis produced an indirect effect coefficient of $\beta = 0.1113$, with a bootstrapped standard error of 0.0354 and a 95% confidence interval ranging from 0.0482 to 0.1850.

Since the confidence interval does not include zero, the indirect effect is statistically significant. This indicates that Collective Sensemaking fully mediates the relationship between Organisational Mindfulness and Crisis Management Effectiveness. While OM alone does not directly enhance crisis management effectiveness, it influences it through the development and use of CS. These results are consistent with High Reliability Organisation Theory (Weick & Sutcliffe, 2024), which posits that mindful organising capabilities serve as critical mechanisms through which collective interpretive processes translate into superior crisis response outcomes.

5. Conclusion and Recommendations

Conclusion

The findings suggest that organisational mindfulness contributes to crisis management effectiveness in hospitality organisations in the Federal Capital Territory, Abuja, primarily through developing and effectively using collective sensemaking. Although organisational mindfulness does not have a statistically significant direct effect on crisis management effectiveness, it significantly and positively affects collective sensemaking, which in turn significantly enhances crisis management effectiveness. The significant indirect effect further demonstrates that collective sensemaking fully mediates the relationship between organisational mindfulness and crisis management effectiveness, highlighting the importance of shared interpretation, coordinated meaning-making, and collective understanding in translating mindful organising practices into effective crisis responses. Nevertheless, the study is constrained by its cross-sectional survey design and its focus on hospitality organisations within the Federal Capital Territory, Abuja. Future studies could extend the investigation

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across other geographical regions and hospitality contexts in Nigeria and adopt longitudinal or multi-source approaches to provide deeper insight into how organisational mindfulness and collective sensemaking jointly shape crisis management effectiveness over time.

Recommendations

Based on this study's findings, banking institutions should strengthen strategic management practices by ensuring clear goal setting, effective resource allocation, and strong alignment between strategic initiatives and overall organizational priorities. Strategic objectives should be well-defined, measurable, and consistently communicated across all levels of the organization to enhance coordination and accountability.

Banks should also invest substantially in Big Data Analytics infrastructure, modern analytical tools, and continuous staff training to enhance data literacy and analytical competence. By equipping employees with the skills and technological support necessary to interpret and apply data insights, institutions can promote informed decision-making that directly improves operational outcomes such as service efficiency, cost control, and risk management.

Furthermore, institutions need to deliberately integrate strategic management with analytics initiatives. Data-driven insights should not operate independently of strategy; rather, they should be embedded in decision-making processes, operational workflows, and performance-monitoring systems. Aligning analytics capabilities with strategic priorities will ensure that technological investments translate into tangible efficiency gains.

Finally, banking institutions should foster a strong culture of analytics adoption by encouraging experimentation, continuous learning, and innovation in operational processes. Creating an environment that supports data-driven thinking and cross-functional collaboration will enhance adaptability and ensure that analytics initiatives contribute sustainably to improved operational efficiency.

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