

THE IMPACT OF CULTURE ON ORGANIZATIONAL PERFORMANCE IN SELECTED TEXTILE FIRMS IN NIGERIA

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ABSTRACT

The present study examines the multidimensional impact of culture on organizational performance in selected textile firm from Lagos, Asaba and Kano in Nigeria. The main objectives of the study were to (i) identify the cultural variables which influence organizational performance (ii) determine the nature of the relationship between culture and performance (iii) identify other determinants of performance and (iv) determine the ways in which culture interact with other factors to influence organizational performance.

The data were collected using both qualitative and quantitative methodologies. The former were collected through interviews and observations while the latter were collected via structured questionnaire and from documents. In all, 630 respondents were used for the study. The respondents were selected using multiple sampling techniques - comprising of (i) stratified random sampling (ii) quota sampling and (iii) systematic sampling techniques. The data were analysed using parametric and non-parametric statistics.

The main finding of the study was that irrespective of their cultural backgrounds, workers in the textile industry appeared to have imbibed the industrial way of life. The results of the analysis of the cultural variables showed a high level of commitment to work, low level of labour turnover and absenteeism, positive beliefs about work, positive work values, attitudes, and norms in all the firms studied. But these positive attributes of the cultural variables did not translate directly to high level of organizational performance in these mills because some other variables were at work. This was an indication that culture was not the sole determinant of organizational performance. Other factors most especially exogenous variables such as the economy, technology and the murky political climate all influence organizational performance significantly and much more than endogenous variable such as size, structure, and style of management.

In the main the study showed that there was a significantly positive relationship between culture and organizational performance. This notwithstanding, the study also found that the selected firms were not performing very well because of some peculiar problems. These included the problem of the inadequacy of technology and social infrastructures most especially electricity and the incessant fuel crisis. Coupled with this was the problem of low effective demand for domestic prints and the preference of the average Nigerian for imported wax. Low level of effective demand had also meant low level of capacity utilization that prevented these mills from making profits. Moreover, there was the problem associated with the globalization and liberalization of trade and the impact of the murky political climate most especially in the years between 1993 and 19998. The study concluded on the note that organizational performance is a multi –dimensional phenomenon as it largely depended on the contingencies confronting a particular organization.

Keywords: culture, organization, performance

INTRODUCTION

One pervasive feature that distinguishes contemporary life from life in the ancient times is the domination by large, formal and complex organizations. Modern man is everywhere in organizations. Man is born into organizations, lives in organizations, works for organizations and even dies in organizations. These organizations have become an inevitable feature of life.

An organization is defined as basically a structure for carrying out a particular social activity on a regular basis. This, according to Fulcher and Scott (1999) generally has the following features:

- a specific goal
- a defined membership
- rules of behaviour or conduct and authority relationships.

Organizations do not exist in a vacuum but in a specific culture or socio-cultural environment. Culture is a concept rooted in Anthropology and Sociology, where it is a key term in explaining the existence and nature of social order. According to Cotgrove (1978), culture is the shared norms and values of a social system which are a most important aspect of a society. Again, Hofstede (1991) defined culture as “the collective programming of the mind and distinguishes the member of one group or category from another”.

However, for our aim in this study, culture is conceptualised as an aggregation of attitudes, values, norms, style, consumption and general world view of life; its perception, expression and utility by a people that identify and distinguish them from other people.

Culture is a wide and multidimensional concept that one cannot hope to deal with in its entirety in a single study. This is because culture is divided into two major aspects in Anthropological and Sociological studies. The two major aspects of culture are (i) material and (ii) non-material cultures. Material culture is overt and explicit, such as products of industry, technology, art, that is, every visible or concrete acquisition of man in society, artefacts, such as bridges, pots, cutlasses, hoes, houses, cooking utensils, handicrafts. These are directly observable as the cultural products of any society.

The non-material aspects of culture consist of the knowledge, philosophy, morals, languages, motivation, attitudes, values, and norms shared and transmitted in a society. The non-material includes work values, ethos, ideology and other behavioural traits exhibited at work. These are sometimes referred to as the covert or implicit aspects of culture and are acquired by members of a society. They are not visible or tangible but they are manifested through the psychological states and behaviour of a people. The focus in this study is on the non-material aspects of culture. Here, culture is treated as the independent variable and the concept that determines other behaviour traits exhibited at work. The economy, politics technology, organizational structure and context

are taken as the intervening-variables. Performance is taken and treated as the dependent variable.

1. STATEMENT OF THE PROBLEM

Blunt and Jones (1992), George and Jones (1996) and Zakaria (1997) argued that all organizations, everywhere, function within a specific culture, and it is becoming more widely recognized in contemporary discussions of organizational performance that managers and other organizational practitioners have to develop an understanding of their cultural settings if their organizations are to perform effectively. Organizational practitioners continue to be bedevilled by a lot of management problems that have their roots in the culture of a society and those that impede progress toward achieving high performance. Relating Nigerian organizations to their specific cultural settings provided the main motivation for this study. The main focus will be how to relate organizations more closely with their cultural settings in order to enhance optimal performance.

Ahiauзу (1986) comments that “it is becoming increasingly widely accepted among social scientists, especially managers and organizational theorists that the patterns of management and employee behaviour in the work place are largely culture-bound”. Ahiauзу argued further that there is indeed a growing body of literature concerning questions of cultural influences on organizational behaviour and performance but that much of it is of poor quality consisting of anecdotes, prescriptions based on Western experience and fantasies.

Thus there exists the problem of a dearth of research focusing exclusively on the impact of culture on organizational performance. And as such, little is known about the nature and uniqueness of the Nigerian ‘culture’ and its impact on organizational performance. In view of these limitations, an attempt was made in this study to provide answers to the following research questions:

(a) What specific cultural characteristics make Nigerian organizations unique?

(b) Which cultural variables positively influence organizational performance?

(c) How does culture interact with other factor (e.g. structural contingencies, macro-economic systems, surrounding institutional frameworks) as part of a complex model of multiple and interesting determinants of organizational performance?

2. SIGNIFICANCE OF STUDY

One of the significant contributions which Anthropology and Sociology can add to the body of existing knowledge in organization theory and management is to

come up with findings that can be used to tackle problems arising from work situations. One way of doing this is to examine critically how the culture of a particular society affects work behaviour in general and how this in turn determines organizational performance. The logical question that may be asked is: “To what extent is culture determinant of organizational performance?” And again, what other variables intervene between culture and organizational performance? The significance of this study is anchored in the answers to these and some other related questions.

To begin with, Aldrich and Marsden (1988); Hofstede (1991), Tayeb (1994) and Zakaria (1997) among others have argued that organizations do not exist in a vacuum but in specific cultures. These scholars and researchers have, however, argued that much of the research into organizations neglects and fails to investigate the important relationship between culture and organizations. Presently, there is a considerable body of literature on the relationship between culture and organizational performance. However, it is sad to observe that most of these studies are carried out in different socio-cultural contexts. Therefore, these findings cannot be invoked with full confidence in understanding the Nigerian situation.

In the light of this observation, it is envisaged that the results of this study will fill some gaps and at the same time make modest contributions to knowledge. As this is a descriptive study, it is also envisaged that it can define other areas of research for further investigation.

3. THE LITERATURE

Culture is a universal phenomenon as there is no society in history without a culture. But culture varies from one society to another. Studies of formal organizations in both Western and non-Western societies have shown the implications of varying cultures for ‘organizational operations and performance’. Multinational organizations operating in different cultural contexts have become increasingly sensitive to the potential impact of the culture of a host country on organizational performance. (Brown 1973, and Hofstede 1991).

The following quotes gathered from anonymous sources help to lend credence to the fact that the culture of business varies from place to place.

American: From our pragmatic individualistic approach, many of the things the Japanese do appear to be symptoms of warped minds.

Japanese: The cold objective approach of the American business man who hires and fires mechanically and whose primary concern is to make as much profit as possible is not only inhuman but sinful.

British: As far as we are concerned, business is not charity.

According to Brown (1973) the American culture emphasizes individual responsibility, decision and a blending of reason and emotion into an urge to act. The philosophy is built on rugged individualism, a strong work ethic and an insatiable desire for new life that could be won only by aggressive, ruthless determination to succeed. Employers who have built vast organizations by rigorous driving ability were unlikely to take kindly to attempts by workers to limit their freedom to hire and fire, and to give orders and have them executed without question (Nord *et al.*, 1976).

Ouchi and Jaeger (1978) made an evaluative study of the differences between American and Japanese cultures. According to them, the American culture is characterized by short-term employment, individual decision-making, individual responsibility rapid evaluation and promotion, explicit, formalized control, specialized career paths and segmented concern. On the other hand, Japanese culture is characterized by lifetime employment, consensual decision making, collective responsibility, slow evaluation and promotion, implicit formal control, non-specialized career path and holistic concern. This description exhibits a sharp and marked contrast between the two cultures.

In another instance, Tayeb (1988) conducted a systematic study of culture and work attitudes among Indian and English employees. In this comparative study, Tayeb found that Indian and English workers were similar with regard to honesty, tolerance, friendliness, attitudes to change, attitude to law, self-control and self-confidence, and acceptance of social differentiation. The two samples were similar with respect to trust in their colleagues, individualism, and commitment to their organization. There were also similarities in the relation between certain work-related attitudes and some non-cultural characteristics of the respondents.

The cultural attitudinal differences were found to be consistent with the institutionalised differences discerned from the literature. For the English employees, both 'intrinsic' and 'extrinsic' aspects of their jobs were important. To the Indians, intrinsic aspects of the jobs were given greater significance. The English have less fear of, and respect and obey, their seniors and those in the position of power than the Indians. The English cope better with ambiguity and uncertainty, are more tenacious, more independent, less emotional, less fatalistic, more arrogant, more reserved and care more for other people. Also, English employees communicate with each other to a far greater extent than do the Indian employees.

The findings of Tayeb's study suggest that, although in modern industrial societies, organizations tend to develop similar structural configurations in response to similar task environments, the means by which they achieve these configurations are different, depending on the particular socio-cultural characteristics of the society in which they operate and which the large percentage of their employees come from.

In recognition of the fact that culture varies from one society to another, George and Jones (1996) came up with the concept of 'National Culture'. According to them, a national culture is the particular set of economic, political and social values that exist in a particular nation. And that invariably the national culture of a nation characterize the way people therein live and work.

Based on his research, Hofstede (1984, 1991) identified five dimensions along which national cultures can be placed. They are listed and defined as follows:

Power Distance

The extent to which people in a society accept the often unequal distribution of power. It refers to the degree to which a nation accepts the fact that differences in its citizens' physical and intellectual capabilities give rise to inequalities in their well-being.

Individualism Versus Collectivism

Individualism is a national culture attribute describing a loose-knit social framework in which people emphasize only the care of themselves and their immediate family.

Collectivism: A national culture attribute that describes a tight social framework in which people expect others in groups of which they are a part to look after them and protect them.

Quantity of Life Versus Quality of Life

Quantity of Life: A national culture attribute describing the extent to which societal values are characterized by assertiveness and materialism. *Quality of Life*: A national culture attribute that emphasizes relationships and concern for others.

Uncertainty Avoidance

A national culture attribute describing the extent to which a society feels threatened by uncertain and ambiguous situations and tries to avoid them.

Long-term Versus Short-term Orientation

Long-term Orientation: A national culture attribute that emphasizes the future, thrift, and persistence. *Short-term Orientation*: A national culture attribute that emphasizes the past and present, respect for tradition, and fulfilling social obligation.

There is now the inevitable need to examine Nigerian culture. Sociologically speaking, Nigeria does not have a 'national culture' similar to what obtains in the Western world. This is because Nigeria is made up of over three hundred ethnic group (Nnoli, 1980). From all indications, one cannot expect a multicultural, multiethnic, multi-religious and pluralistic nation like Nigeria to have a homogeneous culture. In recognition of this diversity, the three dominant ethnic groups, Ibo, Hausa and Yoruba, are often used in most social science research.

3.1 THE YORUBA

With regard to the culture of work, the Yoruba tend to strike a balance between the opposite extremes represented by the Ibo and Hausa typologies. While that of the Ibo is extremely individualistic, that of the Yoruba remains largely collective. The Yoruba work according to the need and dictates of the situation. However, there is a tradition of hard work and excellence. This is reflected in the words of a popular work philosophy – "Ise loogun Ise" meaning "work is the antidote of poverty". Idleness is seen as an aberration and a lazy man is looked down upon with disregard and contempt.

3.2 THE HAUSA

Nnoli (1980) argued that the structure of authority among the Hausa places a high premium on deference to authority, loyalty, obedience and sensitivity to the interests, opinions, views and demands of one's superiors. Their custom strongly favours qualities of servility, respect for authority, allegiance to management or whoever is powerful, and submissiveness. Such a tradition frowned at the self-assertiveness of the worker as individual initiative and self-instigated actions towards goals not sanctioned by one's superior were negatively evaluated.

Furthermore, culturally the Hausa are not given to querying authority except on matters concerning their religion or traditional rulers. Again, the Hausa usually do very light work during the annual Ramadan fasting and as such the pace of work is usually slower during the period. In addition, they also like to attend the popular Friday Jumat prayers and as such Fridays are usually half-working days in most part of Northern Nigeria (Aluko, 2000).

3.3 THE IBO

Ibo culture as a whole is receptive to change and is achievement oriented. The work ethos idealizes egalitarian, individualistic and anarchic pursuits, with due respect to age and traditional. The struggle for survival was characterized by

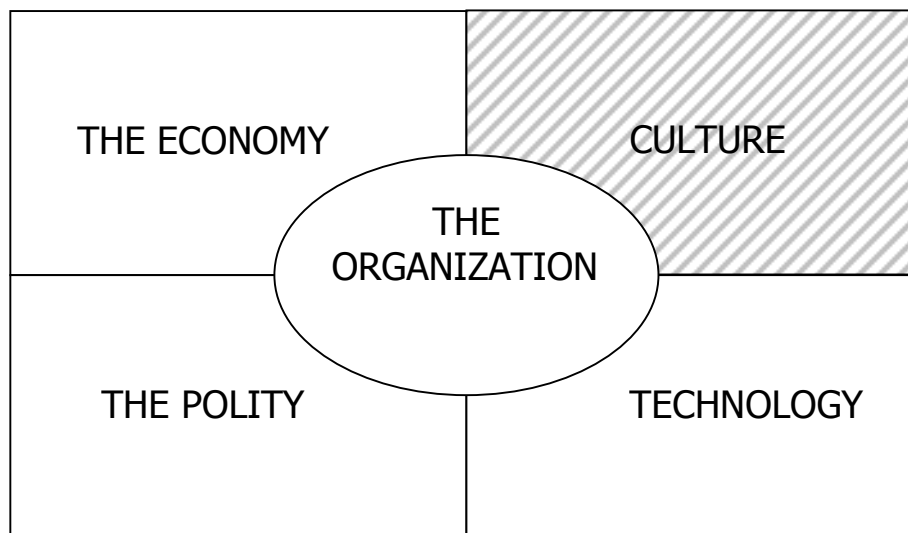
fierce individualistic struggles and ruthless determination to succeed. A certain boisterousness and aggressiveness is expected at work. The energetic and industrious person who achieved greatness and fame in his chosen vocation was admired. Thus, Ibo people look down on individuals who accepted superiors, depended on them, or relied on them for their progress. Subservience and unquestioning obedience signified weakness and a lack of masculinity (Aluko, 2000).

Among the Ibo, a man must be sufficiently self-motivated to work hard and to compete with and challenge the power his superiors. Again, the tendency towards individualism, the excessive self-seeking competition is balanced by a strong loyalty to the group. According to Morrill (1963), “No work is beneath an Ibo’s dignity, only sloth is”. Culturally, the Ibo value hard work, discipline, thrift and excellence in all its ramifications.

With regard to the points of convergence among the three ethnic groups, the following have been identified in the literature:

- collective tradition is in place in all Nigerian cultures
- Nigeria is a fatalistic society where people believe in divine intervention rather than hard work
- workers on the average ‘moonlight’, that is they engage in some form of private practice
- both Christian and Islamic virtues reflect in the work place
- the level of commitment to materialism; that is the craze for wealth is high
- the culture of corruption has been institutionalised in most of the work places
- the desire for self-employment is high
- workers in general are not time-conscious
- Nigerian workers are extrinsically oriented, that is they are largely motivated by monetary rewards. (Afonja 1986; Aluko 1998, 2000; Fashoyin 1980; Mohr 1986; and Olugbile 1997).

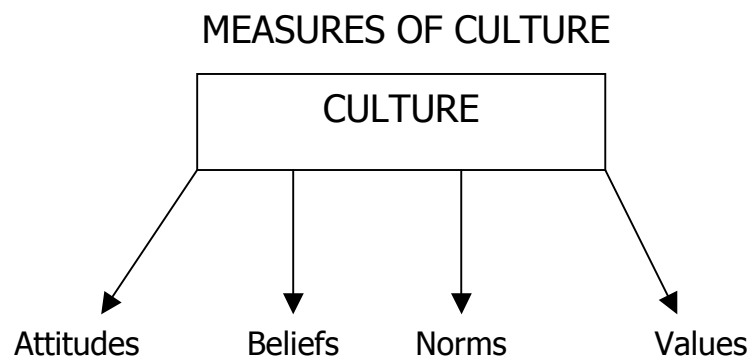
The foregoing is a brief description of the Nigerian culture and we will now examine the extent to which these influence organizational performance. The following discussions are illustrated in the diagram below. The shaded portion is the main focus of this study.



Source: Original Illustration by the Author.

4. MEASURES OF CULTURE

Culture in this study refers to the socio-cultural environment in its entirety. It is measured in terms of the attitudes, beliefs, norms and values which the people of a nation have and hold on to in general. The point of focus in this study is on how these concepts influence behaviour at work and how this in turn influence organizational performance. The discussion is presented in the diagram below.



5. MEASURES OF PERFORMANCE

Performance is the execution or accomplishment of work, tasks or goals to a certain level of desired satisfaction. In this study, however, organizational performance is defined in terms of the ability of an organization to satisfy the desired expectations of three main stakeholders comprising of owners, employees and customers. This is measured in terms of the following parameters:

- (i) Owners' satisfaction with financial returns or profits from organizational operations.
- (ii) Employees' satisfaction with the conditions of work, such as wages and remuneration, style of supervision, rapid promotion and the ability of the organization to guarantee job security.
- (iii) Employees' expressed a desire to stay with the organization, i.e., the ability of the organization to retain its workforce.
- (iv) Customers' expressed satisfaction with the quality of the products of the organization.

6. RESEARCH DESIGN

6.1 SELECTION OF ORGANIZATIONS

The data for this study were collected from three textile mills from different ethno-geographical locations in Nigeria. These are:

- (i) Nigeria Textile Mills, Ikeja, Lagos, Lagos State
- (ii) Asaba Textile Mills, Asaba, Delta State
- (iii) Gaskiya Textile Mills Plc, Kano, Kano State.

6.2 POPULATION AND SAMPLE

The study population consists of the following categories:

Category A: Workers. In this category, 750 workers in all, with 250 drawn from each of the work-places, were used after a stratified random sampling selection.

Category B: Owners/Shareholders. In this category, 45 respondents, with 15 drawn from each location, were randomly selected and interviewed.

Category C: Customers. In this group, customers, with 10 drawn from each location, were interviewed.

6.3 TECHNIQUES OF DATA COLLECTION

The following techniques of data collection were used:

- (i) Sample survey or structure self-administered questionnaire.
- (ii) A case study approach with in-depth interview conducted among the following people: (a) Personnel managers in the three locations (03); (b) Customers (30); and (c) Owners/shareholders (45).
- (iii) Direct observations of the work places. This helped to document the conditions under which people work.

- (iv) Documents. Additional data were also collected from secondary sources such as Annual Reports and Accounts for the previous five years and other relevant historical materials.

6.4 PROCEDURE FOR DATA ANALYSIS

The data for this study were analysed using simple percentages, cross tabulations, and ranking as well as logistic regression because some of the variables are dichotomous in nature.

Furthermore, the use of triangulation method was adopted in this study. The triangulation method involves the use of more than one form of data collection to test the same hypotheses within a unified research plan. By combining methods in the same study, researchers can partially overcome the deficiencies that flow from employing one method.

7. DISCUSSION OF FINDINGS

As stated earlier, following Jones's (1996) suggestion, multiple indicators were used to evaluate organizational performance in this study. This was done from the point of view of three stakeholders in these organizations, consisting of (1) Owners (2) Employees and (3) Customers.

7.1 OWNERS/SHAREHOLDERS

The larger percentage of the owners, 55.56% of them, stated that they were satisfied with the level of profits made by their organizations. In NTM, 26.67%, ATM, 66.67% and GTM, 73.33% of the owners expressed their satisfaction with the level of profits made by their organizations. This position is an indication that the only 42.22% of the owners were dissatisfied with the level of profit margins in these organisations.

7.2 WORKERS/EMPLOYEES

Workers were asked to assess the performance of their work organizations. To this end, workers were asked to relate their level of satisfaction with the following conditions of work: hours of work, discipline, management style and supervision, job security, promotion and advancement. Others included regularity in the payment of wages and salaries, reasonableness of the salary itself, and the opportunity to receive formal professional or in-service training on the job. A weighted average of 62.5% derived from multiple questions used

to assess organizational performance by the workers is an indication that the workers were satisfied with the performance of their respective organizations.

7.3 CUSTOMERS

The customers were also asked to relate the level of their satisfaction to the services and products of these mills. Across the locations, 76.66% of the sample stated that they were satisfied with the products of these textile mills. The remaining 23.33% emphatically stated that they are not satisfied at all with the products of these mills.

7.4 COMPUTING THE OVERALL ORGANIZATIONAL PERFORMANCE

There are three categories of stakeholders in this study. In percentage terms, this translates to $3n = 100$

$$\begin{aligned}\therefore n &= 100 \div 3 \\ n &= 33 \frac{1}{3}\%\end{aligned}$$

For the owners, we find the percentage of 55.56% in 33.33%. Thus we have;

$$\frac{55.56}{100} \times \frac{33.33}{1} = \frac{1851.81}{100} = 18.52\%$$

To compute the values for the level of satisfaction by workers, we find the percentage of 62.5% of 33.33 %. Thus we have;

$$\frac{62.5}{100} \times \frac{33.33}{1} = \frac{2083.13}{100} = 20.83\%$$

To compute the values for the level of satisfaction by the customers, we find the percentage of 76.66% of 33.33%. Thus we have;

$$\frac{76.66}{100} \times \frac{33.33}{1} = \frac{2555.08}{100} = 25.55\%$$

To compute figures for the overall performance, we added the results of the three categories of stakeholders together. Thus we have: $18.52\% + 20.83\% + 25.55\% = 64.9\%$. Thus, the result of 64.9% obtained at the end of the whole analysis is an indication that these organizations are on the average performing.

8. IMPACT OF CULTURE ON ORGANIZATIONAL PERFORMANCE

This study was specifically carried out to examine the extent to which culture influences organizational performance. To this end, culture was used as the independent variable while performance served as the dependent variable. According to Jones (1996), doubt about the reliability of any single indicator of culture and organizational performance encourages the identification of substitutes for those found wanting or alternative or additional measures. As it is likely that any single indicator may measure a concept imperfectly, as in the case of organizational performance and culture, the error may be minimized by using multiple measures of each concept. In compliance with this strategy, multiple indicators were used to assess the impact of culture on organizational performance.

Zakaria (1997) has contended that one of the relevant determinants of organizational performance is employee behaviour. To this end, questions were asked on the factors that determines employee's behaviour such as the family background, beliefs and religion, values, attitudes and perception of work, commitment to work, norms and collectivism versus individualism.

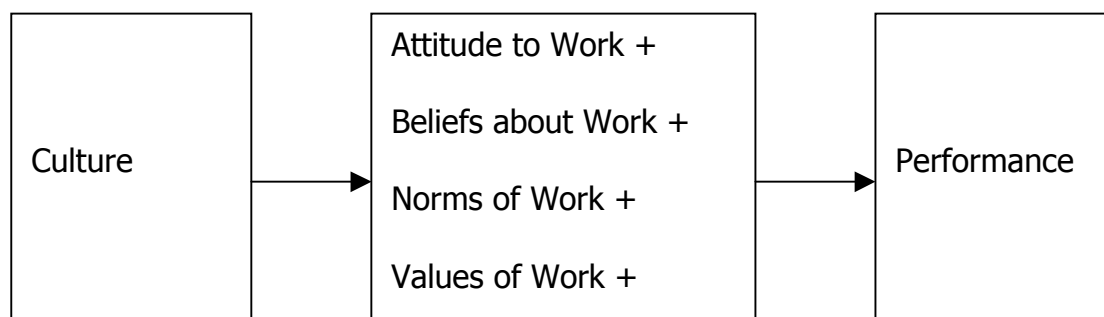
The results obtained from the analysis of data shows that:

- workers exhibited positive work values and attitudes
- the incidences of lateness for work, absenteeism, and labour turnover are very low
- the level of commitment to work is relatively high
- the premium and emphasis placed on the achievement of power, wealth and prestige made the workers made more effort at work.

The result of the logistic regression shows that the concern which workers show about the problems of fellow workers has a significant relationship with organizational performance ($P < 0.05$). This indicates that collectivism is significantly related to organizational performance. The results of the logistic regression also showed that punctuality at work is significantly related.

The empirical evidence generally in this study show clearly that all the indices of culture used exhibits a correlation, positive and significant relationship with organizational performance. There was no evidence in any of the three textile mills that the culture of work among the employees constituted a hindrance to organizational performance. This information is presented below.

Indices of Culture and Scores in Relation to Organizational Performance



9. CONCLUSION

In this study, the relationship between culture and organizational performance were examined across three ethno-geographical locations in Nigeria. The findings showed that there is a significant relationship between culture, on the one hand, and organizational performance on the other. In addition, if all things remain equal, organizations that are performing to the satisfaction of the owners, employees and customers will be found in culture suitable for their operations. However, the results of this study showed clearly that all things do not remain equal. It was found that variables such as organizational context, organizational culture, nature of the economy and polity, the availability of the needed equipments and the adequacy of public utilities most especially electricity all have significant impact on organizational performance.

The findings also showed that exogenous variables such as the nature of the economy and polity and the inadequacy of electricity have more impact on organizational performance than endogenous variables such as size, organizational culture, organizational structure and technology. Thus it is clear from the empirical evidence generated in this study that organizational performance is a multi-faceted and multidimensional criterion.

With regard to culture, the findings in this study do not reveal any significant cultural differences among the workers. We did, however, observe that the Igbo workers were more aggressive and tended to be individualistic. The Yoruba workers tended to be averagely aggressive but not individualistic. The Hausas are at the rear, with very little aggression and are largely collectively oriented. However, the Hausa workers exhibited more religious values at work, as the Hausa workers appear to be more inclined and attached to their religion - Islam. In general, the workers are largely extrinsically oriented as the premium placed on monetary rewards is very high. The emphasis and premium on money is higher among Igbo workers than among their Yoruba and Hausa counterparts. The Yoruba come in between, while the Hausas are at the rear. Again, there is ample evidence in this study to suggest that Nigerian culture emphasizes low individualism and high collectivism. It also emphasizes low power distance, since the workers expressed a preference for consultative management.

We are wary of making far-reaching generalizations in this study for two obvious reasons. First is the fact that the size of our sample is not large enough. Second is the restriction of this study to the manufacturing sector, especially textile firms, and to the private sector. The findings may not be applicable to organizations in the public sector or in sectors other than the manufacturing sector. Finally, science is a social activity. Analyses made by a single scholar should be susceptible to replication, amplification and modification by others. Throughout this study we have attempted to present our findings in a fashion that will facilitate further exploration of the problems by others.

The foregoing discussions notwithstanding, our final thesis is that it is impossible to derive a single criterion which will lead to improved organizational

performance. Organizational performance depends exclusively on the contingencies confronting an organization.

10. PROSPECTS FOR FURTHER RESEARCH

Cross-cultural studies dealing with organizational performance in Nigeria remain largely an uncharted course. One of the distinct claims made in the section on significance of the study was the absence of comparative studies across the ethnic groups in Nigeria. In short, there are not many studies that have focused on how organizations perform in the different ethno-cultural and geographical locations in Nigeria. There is therefore a tremendous potential for research in this direction. The present study of the impact of culture on organizational performance is an ambitious attempt to pave the way for future research from a similar perspective.

Moreover, this study is a relatively small one. In this regard, survey research methods covering large number of firms from diverse ethno-geographical and cultural background will be relevant. However, such research efforts will require greater financial, human and material resources than are currently at our disposal.

Fundamentally, there appears to be a veritable gap in the sociology of organizations dealing with the way in which cultural and religious values influence work behaviour and how this in turn determines organizational performance. Sociologists as social scientists must think anew about the roles of culture in organizations and its overall impact on organizational performance.

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