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CORPORATE CULTURE AND RELIGIOUS RITES: IMPLICATIONS FOR ORGANIZATIONAL DEVELOPMENT IN ILORIN METROPOLIS

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Abstract

Humans have practiced some form of religion since the dawn of time. We have sought for solace in religion when faced by unexplainable questions of human existence. From womb to tomb, we are socialized into the particular beliefs that lend credence to the events of this life. To reinforce one's belief, rites have to be performed by the believer often in a regularly scheduled fashion. However, the individual is in some cases unable to carry out these rites while at work. Here, corporate culture faces off with religion, seeking to assert dominance over the other and have the largest sway on the actions of the individual. It is on this basis that this study looks into the corporate culture of organizations in Ilorin metropolis to find out how as well as on what basis it hinders the employees from practicing the rites of their religion as well as how their face off affects organizational development in Ilorin metropolis To accomplish this research plan, the study made use of the survey method with multistage sampling used to select 350 respondents. Statistical Packages for Social Sciences (SPSS) was used to analyze the quantitative data. The simple percentage method and chi square were used to analyze the quantitative data. The study found out that Muslim employees have their rites

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choked out more than Christians under the yoke of corporate culture. This research also discovered that human capital flight occurs largely as a result of clashes with the organization's dress code, when attributed to religious matters. The study as well discovered that females are robbed of their rites more than males. Centered on these discoveries, the study recommends that attempts should be made to reconcile an organization's culture with the employees' religious needs. A happy employee will obviously be able to contribute more to the achievement of the organization's goal than an unhappy one bothered by religious infidelity.

Keywords: Religion, Rites, Corporate, Culture, Organization

Introduction

Small-scale or large-scale, all organizations have their own unique culture. A company's culture is entrenched in the aims, structures, as well as the customers of the organization. The growth as well as the plummet, the failure or triumph of any organization is highly reliant on its culture. As the company grows, there might be a hindrance on the success. The sense of "we-ness" might be obliterated in the face of the overbearing lack of democracy. Employees can become demoralized, conceiving themselves as mere cogs in an authoritarian wheel whose welfare are not catered for.

The concept of culture is a multifaceted phenomenon having conglomerates of definitions as much as there are cultures. Despite this, some of the familiar definitions will be explored. Burns and Stalker (1961) set forth that culture is a reliable, unswerving system of commonly shared beliefs. Peters and Waterman (1982) postulated that culture can be viewed as 'shared values' but accentuate that this is composed of 'basic beliefs.

Statement of Problem

Humans are highly religious. There is always a quest to believe in something divine, a desire to attribute unexplainable events in life as acts of a supreme being. Such is the nature of humans as some form of religion has existed since time immemorial. We have progressed from polytheism to monotheism. The desire to believe in a supernatural force is simply unquenchable. It should however be noted that as nothing is pristine in this life, there are individuals who do not believe in the existence of the supernatural.

When it comes to the workplace, the common conception is that rationality, efficiency and calculability should be the mantra. A business mogul seeking to expand his business will not rely on prayer but devise strategic plans, execute them and wait for the results. Therefore, the influence of religion in the corporate world has been drastically cut short. This has affected the religious zeal of employees as well. Muslim employees might not be able to pray during working hours which incidentally clash with the prayer time. Employees are pitted against their religion. A tough choice has to be made; my job or my religion? This could lead to the “brain drain” phenomenon, coined from the work of Cervantes and Guellec (2002). This is also referred to as the human capital flight. When some certain employees perceive that an organization’s culture heedlessly hampers them from taking to their religious creeds, from practicing the rites of their religion as expected, they might take flight, seeking employment in another organization willing to cater for their religious needs. This leads to the loss of creative, talented, highly qualified employees. Certain employees could be denied promotion at work because they are unwilling to compromise their religion. Such employees may have no hope of ever reaching the “top rung” of the ladder.

Also, on the issue of dressing, some employees cannot dress to their religious taste. A presiding judge who happens to be a female Muslim cannot wear hijab to the courtroom. Even, if she can, is it of the appropriate length as prescribed by the religion? Christian employees as well miss out on church programs as they happen to clash with the working hours. The war between corporate culture and religious rites is real. If left unchecked, employees will become soulless cogs in the bureaucratic machine, having been robbed of their religious rites. This is consistent with Marx (1976) who opined that religion represents the soul of soulless conditions.

It should however be noted that the worker in deciding to seek employment in an organization gives up his/her rights in such matters as working hours, pay schedule, religious rites, etc. in exchange for wages and salaries. This is the principle of labor economics. This might be of advantage to the organization but the individual employee suffers the brunt of it. He is robbed of his religious vigor, an uneven trade as there is absolutely no way an organization targeting great success would allow the Marginal Cost (MC) to outweigh the Marginal Revenue Product (MRP).

Although, organizations are known to state their corporate culture before employing workers, not all the employees pay attention to it at first. They are usually joyous over getting a job that they might fail to read all the binding agreements (as is the concern of labor economics). It is along the line that most employees find out that “this is allowed” and that “this is not”. With noticed clashes against religious rites, they might become somewhat dumb founded, going through some inner struggle over what should be done.

Objectives

As it is commonly said, a problem shared is half-solved. It is in line with this that the objectives are crafted out. The ensuing are the objectives of the study:

1. To determine the extent of human capital flight occurring on the basis of religion.
2. To examine if either Muslims or Christians are deprived more of their religious rites.
3. To ascertain which gender has its religious rites robbed more than the other.

Theoretical Framework

Rational choice theory is used to explain the problem from the view of the employees. Central to this theory is the view that social occurrences can be understood by assuming rational choice at the level of the actor. Elster (1989) itemized the spirit of rational choice theory when he voiced that “when faced with several courses of action, people usually do what they conceive will yield the best total outcome”. The ‘rationality’ as conceived by the theory has a narrower and precise meaning, which basically details that “an individual acts as if weighing costs as against benefits to accede to an act that maximizes personal advantage.” (Friedman, 1970)

Drawing from the opus of Green and Shapiro (2002), the basic steps in the rational choice theory can be outlined as:

1. Definition of problem: The problem here is the clash of corporate culture with religious rites.
2. Identification of decision criteria: The employee could decide to compromise his relationship with the sacred such as a Muslim working during praying hours or generally, the corporate dress

code not being in line with religious tenets or could decide that nothing is worth that and forgo employment.

3. Weighing of decision criteria: The employee, having identified his decision criteria will ascertain the pros and cons of each decision.

4. Generation of valid alternatives: Here, the employee will attempt to find cracks in the amour, essentially trying to squeeze out some sort of alternative. Take for instance an organization without a mosque. The employee could decide to go out and pray whenever he is chanced, perhaps during breaks, if given. A form of makeshift mosque could also be made available, following grievance pursuance by the affected employees.

5. Weighing of each alternative: The employee will as well evaluate each alternative with deep scrutiny.

6. Making of decision: After all of the above comes the decision making. Here, the employee will endeavor to make a rational decision which he will follow through. He might resolve that his job is more vital thereby corroding religious rites into nothingness or he might conceive religion to be all there is to life. He might view a workplace devoid of religion as soulless and hell in itself, thereby choosing religion over employment.

Literature Review

Corporate Culture

The concept of “culture”, as applied to human groups or societies can be traced to anthropology (Smircich, 1983; Sackman, 1991; Hofstede, 1991), and “the concept of an organizational culture commenced with force in the management texts about two decades ago, having benefitted from this anthropological bounty” (Depres, 1995). Hofstede (1991) makes use of the alternative expression corporate culture that, he affirms, “acquired popularity

following a book carrying this title, written by Terrence Deal and Allan Kennedy, and came into view in the USA in 1982”.

Cleland (1994) adopts a subject of uniqueness: "corporate culture is the totality of beliefs, knowledge, customs, conventionalized behavior and practices of a specific social group. Each and every organization, corporation has its distinct character. People make organizations function, and the culture ties the people together, providing them meaning and a set of standards and principles to work and live by".

A lot of intellectuals have examined corporate culture and made attempts to classify the differing types of culture. It should be recognized that an organization's culture can be examined from innumerable viewpoints, and its characteristics can be seen in a number of overlapping dimensions.

Schein (2010) conceived culture as strictly the most onerous organizational attribute to adjustment and that it can outlive services, products, leaders and founders. Schein's model is absorbed with culture from the view of the observer and sees corporate culture at three levels:

1. Artifacts- These are attributes of the organization that is seen, heard and felt by the uninitiated observe. This includes the offices, facilities, décor, dress, furnishings, and the way people interact with others.
2. Espoused values - These consist of company slogans, operational creeds, mission statements are useful examples.
3. Basic underlying assumptions - These are not consciously recognized in everyday dealings among organizational members. Even the people with the necessary experience to comprehend this nethermost level of corporate culture can grow acclimatized to its attributes, reinforcing the anonymousness of its existence.

The concept of labor economics is however relevant here. Labor economics basically examines the workers (who supply labor) and the employers (who demand labor), endeavoring to grasp the consequent pattern of wages and salaries, income and employment (Lazear and Oyer, 2004). In the neoclassical approach, families are the providers of labor. People are generally considered to be rational and vying to maximize their utility. However, in labor economics, utility involves trade-offs in preference in working time, income with the real time used in labor and the received income. Therefore, in exchange for income, workers in some instances are expected to sacrifice such things as their religious rites, as it pertains to the corporate culture. The Marginal Revenue Product (MRP) and Marginal Cost (MC) are usually calculated. The MRP is basically the prospective income the worker can generate while the MC is required amount for upkeep of labor (salary, leisure time or in some cases religious rite). If the MRP is greater than the organization's MC, the worker would be hired. The organization could as well employ if $MRP=MC$. However, employment is not given if the MC is more than the MRP (Oyer and Schaefer, 2011).

Religious Rites

Rite, according to the Merriam-Webster dictionary (2017) entails a ceremonial practice of a group. It is essentially the practice of taking to a custom, rule, law, etc. Religious rites are therefore acts that uphold one's religious orientation. In Nigeria, there are three dominant religions; Christianity, Islam as well as the African Traditional Religion (ATR), with the first two overshadowing the ATR. In terms of religious rites in Islam, this refers to praying five times daily, attending jumat on Fridays, giving alms to the poor, taking to the prescribed dress codes etc. Below is a verse from the Quran and the most renowned statement from the Prophet Muhammad regarding the issue of hijab. "O Prophet! Tell your daughters and wives as well as the women of the faith to

draw their veils (cloaks) to cover their entire frame. (Quran 33:59) Say to the women of faith that they must not expose their ornaments and beauty apart from what shows thereof... (Quran 24:31). When a female is in the menstrual phase, it is considered offensive that anything should be exposed apart from “this and this”, pointing towards the face as well as the hands.

Males’ Dress code: “Say to the believing men that they should lower their gaze and protect their private parts (from sins). That is purer for them. And Allah is well acquainted with all that they do”. (Quran 24:30) Although they are every so often discounted, there are dress codes for the males too. A certain amount of the conditions are equivalent to those of the females but some concern the males particularly.

1. The portion of the body starting from the naval down towards the knees must be well concealed.
2. It must not bear similarity to the outfit that is particular to the non-Muslims. Western wears that do not signify a particular grouping or faction is allowed.(justislam.org, 2017)

Furthermore, in Christianity as well, there are prescribed codes of dressing, particularly for the females:

1. The prohibition of worldly jewelry, as it is seen as living ostentatiously.
2. Women should conceal their hair.
3. Cosmetic surgical procedures are regarded as sins.
4. The wearing of the opposite sex’s apparels is found offensive.

“The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are a bominations unto the LORD thy God” (Deut. 22:5).

Methodology

The study was carried out in Ilorin metropolis of Kwara State. The survey method was used to generate data in the study. The multistage sampling technique was employed to pick respondents for the study. The sampling process comprises of four stages. The stratified random sampling method was used first to filter the organizations in terms of their orientation. With this, the organizations are classified into: banking sector, hospitals, law firms, Revenue generating agencies. A simple random sampling technique is used in the selection of the particular organizations consulted in each category. Each of these classifications has a particular number of respondents that were consulted hence, the use of quota sampling. A total number of 150 respondents are consulted in the banking sector, 100 from the hospitals, 50 from law firms and 50 from Revenue generating agencies. The third stage involves stratifying the respondents in terms of religion. Hence, in the banking sector, 75 Muslims and Christians are consulted, 50 Muslims and Christians from the hospitals, 25 Muslims and Christians from law firms and finally, 25 Muslims and Christians from Revenue generating agencies. These make a total of 350 respondents consulted in the study.

This sample size was used as a result of the need to make use of one that will be reliable enough in its result as well as the need to minimize sampling error. With this, a total of 350 questionnaires were designed and distributed. A total of 305 questionnaires were returned, with only 290 being useful. The data analysis was based on this (104 Muslims and 98 Christians). With further analysis, it was discovered that from the Muslims, 54 are males while the remaining 50 are females. From the Christians, 52 are males while 46 are females.

The questionnaires used contain only closed-ended questions, containing two sections. Section A consists of questions regarding the demographical background of the respondents. This includes those of gender, age, marital status, religion, occupation. A total

of 6 questions were asked here. In Section B, the questions asked on religious rites and how an organization's culture seems to be hindering it. A total of 10 questions were also asked here as well.

The Statistical Package for Social Sciences was employed to analyze the data. This was done following the collection of questionnaires with the editing and coding done. The statistical methods used in the analysis included the percentages, the mode, cross-tabulation and chi-square and contingency coefficient.

4. Results

4.1. Socio-Demographic Factors of the respondents

Socio-demographic factors	Frequency	Percentage (%)
Sex		
Male	162	55.9
Female	128	44.1
Total	290	100
Age		
18-20	11	3.8
21-30	93	32.1
31-40	98	33.8
41- and above	88	30.3
Total	290	100
Religion		
Christianity	105	36.2
Islam	185	63.8
Total	290	100
Occupational Sector		
Commercial banks	130	44.8
Health Institutions	62	21.4
Law firms	45	15.5
Revenue generating Agencies	53	18.3

Total	290	100
Marital Status		
Single	93	32.1
Married	165	56.9
Divorced/ Widowed	32	11.0
Total	290	100
Tribe		
Yoruba	163	56.2
Hausa	45	15.5
Ibo	42	14.5
Others	40	13.8
Total	290	100

Source: Researcher's Fieldwork (2017)

Table 2: This addresses the issue of capital flight on religious basis

Hypothesis one

Ho: There is no significant relationship between corporate culture and human capital flight as it relates to religion.

H1: There is significant relationship between corporate culture and human capital flight as it relates to religion.

Human capital flight on religious basis	Frequency	Percentage
Yes	161	55.5
No	129	44.5
Total	290	100.0

Source: Researcher's Fieldwork (2017)

Reasons for Capital Flight	Frequency	Percentage
Dress codes	122	75.8
Lack of Break for religious rites	34	21.1
Lack of official leave for some personal events such as naming ceremonies, burial	5	3.1
Total	161	100.0

Source: Researcher's Fieldwork (2017)

Gender of the flight risk	Religion		Total
	Islam	Christianity	
Male	26	19	45
Female	16	100	116
Total	42	119	161

Source: Researcher's Fieldwork (2017)

$$X^2_c = 5.05 \quad X^2_t = 3.84$$

Since the X^2_c is more than the X^2_t , the null hypothesis is rejected and the alternate is accepted.

Table 3: The religion with the highest amount of clashes with an organization's corporate culture

Hypothesis two

Ho: There is no significant relationship between an organization's culture and the extent of clashes with employees' particular religious rites.

H1: There is significant relationship between an organization's culture and the extent of clashes with employees' particular religious rites.

Clashes with Corporate Culture	Religion		Total
	Islam	Christianity	
Yes	124	52	176
No	61	53	114
Total	185	105	290

Source: Researcher's Fieldwork (2017)

$$X^2_c=8.56. \quad X^2_t=3.84$$

Decision Rule: Since the chi-square calculated is more than the one from the table, the null hypothesis is rejected and the alternate one accepted.

Religion (Clashes with Corporate Culture)	Frequency	Percentage
Christianity	52	29.5
Islam	124	70.5
Total	176	100.0

Source: Researcher's Fieldwork (2017)

Table 4: The gender with the highest amount of clashes with an organization's corporate culture on religious rites

Hypothesis three:

H1: There is significant relationship between gender and the extent to which employees are deprived of religious rites

Ho: There is no significant relationship between gender and the extent to which employees are deprived of their religious rites.

Gender (Deprivation of rites)	Frequency	Percentage
Male	76	39.8
Female	115	60.2
Total	191	100

Source: Researcher's Fieldwork (2017)

Deprivation of rites	Gender		Total
	Male	Female	
Yes	76	115	191
No	86	13	99
Total	162	128	290

Source: Researcher's Fieldwork (2017)

$$X^2_c = 12.9999. X^2_t = 3.84$$

Decision Rule: Since the X^2_c is more than the X^2_t , the alternate hypothesis is accepted while the null is rejected.

Discussion

This study has been able to achieve its stated objectives. It was discovered that human capital flight, occurring on religious basis has its cause traced predominantly to issues of dress codes (75.8%). The chi square analysis revealed as well that there is a significant relationship between corporate culture and human capital flight as it relates to religious issues. This denotes that certain employees or prospective employees having discovered a clash between the organizational dress code and what is prescribed by his/her religion, decided to seek employment elsewhere.

Furthermore, it was discovered that Islamic employees have more clashes with the organization's culture than the Christian ones. From the questionnaires distributed, 70.5% of the population agreed that Muslim employees have more clashes with the organization's culture. 29.5% of the sampled population were of the opinion that Christian employees have more clashes with an organization's corporate culture. From the analysis using chi square, it was as well discovered that there is a significant

relationship between the organization's culture and the extent of clashes with employees' religious rites. Furthermore, in terms of gender, 60.2% of the population agreed that the females had more struggles with the organization's culture when it comes to matters of religiosity with 39.8% opining that males have more struggles with an organization's culture. The chi square analysis revealed this as well that there is a significant relationship between gender and the extent to which employees are robbed of their religious rites.

Conclusion and Recommendations

This study sought out to accomplish its stated objectives; finding out the religion, gender that has a greater amount of clashes with an organization's culture as well as ascertaining the reason for human capital flight on the basis of religiosity. 305 respondents were consulted in the course of the study. Primary data were gotten through a self-administered questionnaire with the help of two research assistants. The questionnaires contained both open and close ended questions. The results revealed that Muslim employees have more bouts with the corporate culture than Christian employees in the study area. Most Muslim employees have to postpone their prayers to the time given by the organization as their break time.

Also, the study revealed that females have more clashes than males with the organizational culture. The study also showed that human capital flight on religious issues occurs largely on dress code issues such as Muslim women on the issue of hijab. As said, Muslim women seeking to follow the sunnah fully have no choice but to seek employment elsewhere as they are unable to accomplish that in their current place of employment. The employees having clashes with the organization's culture have but two choices; remain in their current place of employment and be

partly robbed of the innate sacredness of their religion or search for another job elsewhere with their beliefs intact.

This study therefore recommends that attempts should be made to reach some common ground. On the issue of capital flight, the organizations could make certain compromises by allowing the practice of rites harmless to the organizational goals to prevent the loss of workforce. An employee lacking religious vigor might not perform well as he/she might be psychologically disturbed as a result of not fully practicing the rites. The uneasiness accompanied with the inability to live up to the tenets of his/her religious belief might desensitize him/her of morale. The employee might find it difficult to focus on work. The employees should have a sit-down with the board and reach some common resolution that will not hinder the goals of the organization, but will not inhibit the employees of their religious rites as well.

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