

THE DIGNITY AND QUALITY OF EMPLOYMENT / WORK IN NIGERIA – AN EXPLORATORY ANALYSIS

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ABSTRACT

Work and employment have served as a measure of rights, actions and activity for centuries and in many countries, surprisingly many countries have made it imperative while some today are negating socio-economic imperative to human living. This study seeks to re-examine the question of what is work, employment and why do people do it in Nigeria. The answer would depend grossly with government, management and the owners of labour on various levels and how workers in their respective work places are treated. This paper is an exploratory study that will adopt a content analysis as a method of data collection and analysis. It suggested reliable actions to be taken to see that work and employment in Nigeria is given its dignity respect and values as it is done in other countries.

KEYWORDS: *Quality of Employment, Exploratory Study, Planning and Creativity*

Received: 02 Jul 2019

Accepted: 23 Aug 2019

Published: 31 Aug 2019

INTRODUCTION

In the economic sense work can be defined as any task based activity for which people are paid by an employer, client or customer. It is the carrying out of tasks which enable to make a living within the social and economic context in which they are located, employed. (Tony J., Watson 2012) work relates to how people shape their very lives and identities. And peoples' lives are shaped by circumstances and environments in which they have to work. The work people do consume becomes classified to their conception of “self” for looking at work and employment we see how people tend to “make a living, mort and dignities living and how they deal with the economic, the social and cultural aspects of their lives”.

According to Marx, to understand work and what induces pressures to work we must understand his concept of work and labour. Labour to Marx is the activity by which human use their mental capacity, will, body and tools to transform nature to satisfy their needs and desires to nature to satisfy their needs, and desires to produce and reproduce species (1867), 1990. Work demands mental activity, planning and creativity. People are completed to work by the desire to leave a mark on the world and dominate nature and improve her biological needs through work, especially paid employment / work. Marx noted that the existence of the political economy, capitalism motivates individuals to work. The goal of capitalism being to accumulate capital by extracting profits from the worker and cycle of production. Profits and surplus profits derived from surplus value, or the value of work, a commodity beyond the capital necessary to sustain the workers (wages) and the confirmation of the production process (Judith R Halos 2012).

Max Weber

According to Max Weber's work ethics, it seems the methodological approach to labors and the systematic pursuit of profits. This ethos got constituted from an idea of duty of the individual to increase his wealth which is deemed to be a self defined interest in itself through work. The motion here is that work must be done and performed as if it were an absolute end itself. The earning of more and more money, with the all out avoidance of all employment of it. Work according to Weber is an ethically ordered way of life anchored on values, work leads to the acquisition of wealth as a result of the expression of one competency and proficiency in his work and the frame of mind that strives systematically and rationally in a work, calling for legitimate profit which Weber translates as the spirit of capitalism. The protestant ethics anchored in England in the 15th and 16th century saw work as a means of striving for salvation, work as means of helping others.

Weber in his original idea of work study "the multidimensional work ethics profile, he mentioned a seven Weber associated dimension of real work. These he mentioned as self-reliance, morality, ethics, leisure, hard work, work centrality, wasted time, delay and gratification (Miller et al, (2001).

Analyzing these dimensions, he means that the self-reliance dimension consists of strive for independence and job security, in one's daily work. Second in morality / ethics dimension consisting of believing in a just and moral existence (wages of existence due to work done and its moral obligations to employees of labour).

Third are the Leisure dimensions-pre-measures the attitude for work for the purpose of leisure. That is that money got from work for the purpose of enjoying and using it for the leisure, rest to increase life expectancy, pleasure and after time work (pensions and retirement benefit).

Fourth is hard work and the virtues of hard work – which one time American president Franklin support, that hard work does not kill but gives reward and in the future this idea has so far being erogated and denied to workers in Nigeria. Results can be seen how Nigeria workers are treated today, that is canning-poverty and incessant strikes in dismissal manifestations of workers in Nigeria.

Another is work centrality dimension consisting of the belief in the virtues of work, work for work's sake, the quality of work, its importance and its belief and socio-economic implications to humanity and to man's dignity in society.

The first is the attributed to the wasted time consisting of attitudes and beliefs of reflecting active and productive use of time. Time is money they say, that time flies and waits for nobody. Time wasted cannot be regained. Judicious use of time is important for productivity, not to be wasted by conflicts, strikes and industrial manifestations because of inadequate compliance by labour and employees of workers on wages and conditions of work. Finally Weber talks of delays in gratification dimensions consisting of the orientation towards the future, the postponement of the rewards of work, pensions, after work age, liquidations after work days and retirements benefits.

Shahrul Salashindin Mond Nur Ruzainy et al (2016): it looks like Weber saw the future of work in Nigeria in propounding these seven ideas which bedrails the Nigerian environment today. How far has Nigerian labour system tried to solve these problems of work that is becoming endemic.

According to Yoram Weise (2008) in his “work and Leisure” A history of ideas, he said going close to biblical injunctions, for what has a man for all his labour and the thriving of his heart, in which he labors, works under the sun. Man has no better thing, under the sun than to eat and to drink and be merry, for this shall accompany him in his work through the days of his life which God gives him under the sun. This is the finite end and much of it is spent on work, employment for living (Eccl. 2:22) But is this so in the Nigerian society?

The African (Nigerian Concept of Work)

Initially the African, Nigerian society is based on work, cooperative work in nature. The concept was that you work for me today in return I work for you. Work was not paid for, but it was done on a mutual help and support agreement. Work was done on the bases of subsistence labour, to feed the family, and the surplus was used in exchange for that which the family lacked. (Start describing certain tribes in Nigeria).The African society believes and is built on hard work and cooperation Gabriel E Adang, (2015).

Work gets its meanings by looking at countries cultural values, needs, priorities and what they want to pursue. Cultural values so much influences the meanings of work in different societies and what their attributes of the value and dignity of work.

According to Swartz (1999) value is seen as the conceptions of the desirables that guide the way social actors like organizational leaders, policy makers, individuals select actions, activities, and evaluate people and explains their actions. In this case value becomes transituational entering to goals (e.g., security, hedonism, self and humane esteem. This is ordered by importance as guiding principles in life. Family relations, status in the community, self esteem and mental health all require some settled meanings of work connections.

In the Nigerian society today there are evidences to see the overriding effect of neglect dignity and respect for meaningful work rather than preoccupation with economic security and the decline of the pride in work. The society, the government, management and leaders of organizations share the greater blame.

Let us take a look at the concept of work in the Nigerian concept. We have earlier mentioned that work, in the early Nigerian society was done as acts of cooperation between families with no remuneration of wages but with exchanges of work reciprocations that is helping relatives who had worked and will later hiss them in their own work when the time arrives. In doing so healthy communal and friendly efforts are condoles and developed for work, as one family cannot do it all alone. This action is that of mutual help, you help me, I help you.

In most sections of the Nigerian society for example, the Yoruba’s believe that work is an antidote to poverty. To be prosperous therefore work is a must and it is the only avenue to alleviate poverty. Work is therefore seen as a means to an end.

To the Ibos work is regarded only at the subsistence, substantial level, to fed the family and the surplus to be sold in the markets only for exchange to buy the essential lacking needs of the family. There was nothing like paid labour in our ancestral history. To them also work was wellbeing of a family (Achugo E., 1992).

The Ibibio society believed that work is founded on hard work and cooperation based on culture and values (Gabriel Idang, 2015), it is traditionally held that one who fails to work should not partake in the joys of fruitful harvest and should not eat thereof. Only a thief reaps where he did not show some western cultures like Italy, write units constitution that the country is built on work. The people and government see work as an inevitable to the process of development of the people. The Americans and Japanese see work as an obligation; you see it today in their value. The

Germans are so much devoted, mentality, respect and dignity to work that they see the meaning of work in the individual's development hence the nation's development. Work is an important political issue in most industrial nations and must be taken as such in Nigeria.

LITERATURE REVIEW

Political theorist Russel Moorhead (2004) argues that work, respectful employment is necessary for humane living for modern democracy in society. Whatever else we do, as demonstrated, we remain a working people. We have work imbibed in our beliefs, including the work ethic, in our self understanding which makes us to identify ourselves with the work we do, our policies, values and in our behaviors to live. This compels us to work, works that ally our working life with human dignity. Any democratic society as Nigeria portrays itself to be must in some way affirm the value, respect and dignity of work for its workers citizens to live a humane life as indicated by Russel Muirhead (2004). So work must be the business of making one's dignity and the dignity to work respected. This leads to self worth in all life's ramifications. But how has the Nigerian workplace and workers been respected, to give its citizens these worth respect and dignity for good employment and work?

While some few (management and politicians) benefit from working, enjoying increased economic wellbeing, pride, respect, status, national development and contributions to the collective good, the negative effects of unemployment is heavily weighing down and terminating many and this is widespread in Nigeria.

There are political, economic and social and existential imperatives to work productivity in Nigeria, but this contributes instead to social problems undesired today, such as alienations, subordinations, exploitations, poverty, industrial actions (no work no pay) and stratification amongst other incursions on one's life chances of humane living. To overcome the problematic aspect of work, its dignity, employment and adherence to the tenets of collective bargaining some have proposed spending much time on workers wellbeing to live, some chances, and separating work from income that moves, get rewarding, and suited to individual dispositions dignity and make one to spend more time engaging in self determined activities.

According to Muir head (2004), he suggests that only guaranteed and steady income and good employment could be engineered to solve these problems. Given the importance of work unemployment in human society, (*Rerum Norarum*) implies that it must be just, retributive wage. And for work to be just it must fit the individual society and society.

The most fitting employment, work fulfills the existential promise to work, getting a worker a meaningful life as he employs his sweat in practicing work. Work as a practice involves any activity that is coherent complex, cooperative, socially established and continuity. Secondly this activity must motivate its participants through the goods, rewards that follow that practice, activities gained through the efforts to achieve excellence in life through that activity. Also dedications to the activity extend the capacity to achieve excellence and intellectually grasp. The good needs good remunerations and well being involved in this activity of work, respectful work and dignity in Nigeria.

In other words work is a right to which one is entitled and an obligation that everyone owes to the society. "Every person in our society should be entitled to interesting, respectful and meaningful work, employment. It is not the time that a worker should value the work he or she does or is given to do even if it is dirty, boring or unskilled as far as it meets up his needs and rewards him very well. Even after work retirement/pension benefits. This is equity, egaliterarjamsu and respect for the dignity of work.

Dignity and Quality of Work / Employment

Work and employment is an emphasized right to which the individual is entitled to, as obligation to everyone in the society. It is a debt that everyone owes to society to keep growing and sustaining it. Every person in our society is entitled to a respectful, interesting and meaningful work/employment. According to Schwartzman an element of egalitarianism and intellectual autonomy the values of work is related in our system which views and stands that all workers should observe similar outcomes of these elements, and work provided is supposed to be interesting, dignifying and meaningful. How is this so in Nigeria?

According to Kochan and Katz (1988) the primary thread running through industrial work and society is work, labour and employment which they see as more than a commodity. In labour, employment relations there is an inherent conflict of interest between employers and employees that interest which must have to be resolved to accord work a dignity for progress and productivity and man fulfilling his humane meanings in work life. This is a good part underlying value of work, dignity of work and employment relations. Employers respect for dignity and quality of work rest on his or organization's interests. Interests consistent with the interest of share holders, Executives and management of organizations while the employees' interest rests on his income and survival, equity and voice. In his place of work, fulfillment and social identity and power emanating from meaningful work and dignity (Gulla, 2000) Kelloway et al (2004).

Given the importance of work / employment and its vulnerability in any given society and for work to fulfill its promises given the USA as an example, Moorhead said that work and employment must be just, retributive and it must the individuals dignity and society.

The most fitting employment most fitting employment must fulfill the existential promise to work, enabling the worker a meaningful life as he employs his skills to it. As a matter of fact work is the geese that lays the society's golden eggs, moves ti on and keeps the cycle growing. No wonder many societies have made it imperative while some today are practically negating its socio-economic imperative to the wellbeing of its workers.

According to (ILO) the International Labour Organization, the society, workers are entitled to dignified and quality work that can lead to humane life sustenance in the society. The quality of work is importance has social implications to humanity and mans dignity in the society. Leo XIII, on the conditions of the working class, says that the reason why those who engage in any gainful occupation undertake labour, employment, and at the same time the end to which workers immediately looks, is to procure wellbeing. For themselves and to retain rights. When a worker places his work on the disposal at the disposal of another does so for the purpose of getting the means necessary for live ligoood.

He seeks in return for the work done accordingly, a true and full right not only the demand his wage but to dispose of it as he sees it. Leo XIII, on the conditions of worker Rerum Novarum (1942). On the aspect of the dignity of work the Rerum Novarum predicted that work are not to be treated as slaves as the Nigerian society and owners of labour tend to portray justice demands that the dignity of the human personality be respected in them, ennobled as it has been through what we call the Christian ethics of work employment contract. If we hearken to the natural reasons and the Christian philosophy, gainful occupations are not a mark of shame to man, but rather of respect as they provide him with an honorable means of supporting life. It is therefore shameful and inhuman in Nigeria to use workers as things to gain and to put no values on them, than what they are worth in muscle and energy. It is appropriate to alienate the worker from the care of his family and the practice of survival and thrifts (Leo XIII, 1942).

In our country Nigeria as we inspired to protect the rights, wage and after work savings of the workers from coercion, corruption and more other reasons, we see that the workers are not sufficiently protected against injustices and violence by both the government, owners of labour and management. This could be seen in their non-payment or delays of salaries, non-implementation of promises on the agreements reached on collective agreements and the dalliance Ho implementing promises. This dishonors the working clan and dishumans their dignity to work. Workers must not result to manifestation, industrial manifestation to set in descriptive and the motivation to move the country and the economy, ahead towards the development of the society. One of the demands for dignity and respectable quality of employment in equity. Equity commands that public authority shows proper concern for the work so that from what he contributes to the societal good, he may receive what will enable him, housed and clothed, and secure to live a humane life without hardship and regrets.

But if a worker receives benefits and wages sufficiently large to enable him to provide comfortably for himself, his wife and his family, he will try to save some theft fund in which he can serve for the future especially at retirement or buy a property for retirement. And this philosophy noted at times is what the Nigerian government, labour owners and management is denying its workers by way of delays in salaries, pensions benefits and gratuities, and the nonpayment of old age pension rights for Nigeria according to world standards in alarming dignity of work and he humane motivations to work and productivity Continued Rerum Movarum. In the encicla Labored Exerts by John Paul II on human work, and to man in the vast context of the reality of work, and more closely define the dignity of human work. In doing so we must always keep in mind the biblical calling to man to subdue the earth, which means that work should enable man to achieve the earth's dominion in this visible world that is proper to him. In many cases today man appears to be violated to dignity of human work (John Paul II on Human Work, 1981).

The Rerum Novarum forms a background that endows the teaching of dignity to decent work and employment is expressed in the eloquence of living relevance, to human living work is therefore seen in great relevance, in great reality with the fundamental influence on the shaping of human life in the way that the creator has entrusted to man. It is a reality closely linked to with man as the subject of work and with man's rational activity which fills human life and strongly affects its value and meaning. So man develops himself and the society through work (Laborem Excern, 1981). It is through work / employment that man achieves dominion, transforms nature, adapts to his own needs and achieves fulfillment as a human being, and indeed becomes more of a human being. With work man grains in nobility, and man himself must not experience a lowering of his own dignity as is seen today an industrial societies. Nigeria being a typical example was salaries are low, hardly paid, exploitation of workers pension and benefits, and many social disorders of work.

Work and industrious influences rather the whole process of education and living in the family, for the very reason that everyone becomes a human being through work and becoming a human being, useful human being is precisely the main purpose of work, employment and the dignity of work in any given society.

Meaning of Work

From time ago the reason why man or people engage in gainful employment, occupation to undertake work, and at the same time the end of which the workers look immediately for in his wages, living or job security and his ability to procure property for himself and to retain it as his right through work in his life time till after work retirement and pensions for living after

work. When the worker places his energy and his sweat to labour at the disposal of another he is doing so for the purpose of getting the means necessary for livelihood. He in return seeks for the work done, accordingly a full benefit, right to his demand for or commensurate wage of which he can dispose as he wishes, a decent wage that reflects a meaningful work.

The International Labour Organization (ILO) says that work is central to people's wellbeing, in addition to providing income, work can pave the way for broader social and economic advancement strengthening individuals, their families and communities. Such indexes of progress hang on work that is dignifying, decent and respectful.

C. Olayinka (2015) in *Gaurdian Newspaper*. The International Labour Organization on the meaning of work insist that work must promote sustainable livelihood. It announces that guaranteeing the rights and meanings of work, is that work must be made to obtain recognition and respect for all workers. All workers, in particular disadvantaged poor, or old workers need representation, remunerations and laws that work for their interests.

Works with respect and dignity means social protection of workers promote their industrial and enhance productivity by ensuring that workers enjoy working conditions, safe conditions, and work that allows for adequate free time and rest, take into accounts family, social values, provide adequate compensation and adequate healthcare. Today works, dignity and decency is pronounced by ILO to government, employers and workers to identify organizational priorities, understanding that work and the worker is a priority that work is a source of personal dignity, family stability, peace in the society, that caters for the people and the economic growth that expands and provides opportunities for productive work for more development in society. So in a country with dignity of work and decent employment and work reflects priorities in the social, economic and political interest of countries and their international partners. These countries therefore will understand that employers' government, workers and their civil society the dignities employment, decent and respectful work are key elements of sustaining work, workers reducing poverty, conflicts and achieving equity and sustaining development. This dignities and decent work purpose meaning is to affect positively people's lives at the national and local levels.

According to Ayuba (2015), the Nigerian Labour Congress quoted the (ILO) stating the decent and dignitious work means simply work that is productive, delivers fair income commensurate to work done, delivers security of work and in the workplace with social protection for the families. Better prospect for personal freedom and development social decisions making without discriminations. This assertion is a source of personal dignity, love for humane living, family stability, peace and self esteem in the community, and democracies that deliver for people and economic growth that expand opportunities for more productive jobs.

According to Karl Marx theory, the society is made up of class. The struggle in society is that of survival between the owners of labour the bourgeoisie (capitalists) and the proletariat, the workers, employers who give their labour, sweat to the capitalist's interests in more profits and maximization of profits and control of power. The worker is the subordinates and constrained to work for the capitalist, owners of work under precarious conditions with lower wages determined by them. On work environment and business organizations profit maximization is seen as legitimate interests, and the pursuit of profits is when tempered with respects for workers dignity and pursuit for quality and decent employment. The pro-plus has to be used for the interest and dignity of the employers, against the sweat, welfare and compensation of the workers. (John Budd, 2015). The pursuit of profits, power and control over employees goes beyond that necessity to maximize profit for continuous production and expansion with little regards.

According to Christian Philosophy gainful employment, work must not be a mark of shame to man, but rather of respect and dignity as they provide him with honorable means of supporting life. It is shameful however for owners of labour, employers to use man as things for gain and to put no more value on them than what they are worth in muscle and energy, and in no way alienate him from the care of his family. Amongst all its important for employers to give the worker what is justly due to him, that no law permits them to oppress the needy and to seek gains from their wants. The government, employers, and organizations must religiously avoid harming the wages, or savings of the workers either by dalliances, coercion or by fraud, corruption, more so for this reason, that the workers are not sufficiently protected against injustice and violence Leo XIII (1942).

With respect to the Kantian theory of meaningful work (Norman E Bowie, 2015) it is belied that one of the obligation strictly fed to government and governance, the employer or him is to provide meaningful, quality and decent work to its citizens/employees. The Kantian theory of work enumerates elements of meaningful work as:

- Meaningful work is work that is freely entered into
- Meaningful work allows the worker to exercise his autonomy and independence.
- Meaningful work enables the worker to develop his rational capacities.
- Meaningful work provides a wage sufficient for physical welfare
- Meaningful work supports the moral development of the employees.
- Meaningful work is not paternalistic in the sense of interfering with the workers concept of how her/she wishes to obtain happiness.

Above all these it also necessary that equity commands that public authority shows proper concern for the common goal he may receive what will enable him to be housed, clothed and secure, to live a life without hardship, even after work age. If these measures are followed it would benefit the conditions of the workers. Are these norms and theories seen in our Nigerian of today?

Work and Employment Relations in Nigeria (Today and After)

The functions of the state in defense of dignity and quality of work Employment. In Nigeria, the state is a major actor and the highest employer of labour and workers in the country, and oversees to real work relations, for good pay, maintains the concept of collective bargaining, agreement and the dignity of work. The state has at least five roles to play in facilitating peace and harmony, industrial democracy, dignity and employment relations at work (Godard, 2005).

- According to Godard (2005) the state plays a regulative role and enacts laws regulating workers, unions, firms and management relationship with workers.
- The state is the chief employer of labour, employment in the public sector.
- The state facilitates and establishes social norms and provides support and control for employment, work and work conditions.
- It also provides structural roles which consist of economic policies that shapes the economic envelop of workers and sees to their wellbeing, the citizens and the societies at large. The state also protects workers from the whims and caprices of employers of labour and in economic recession.

The state in a constitutive role determines how wages, employment, work conditions and relationship is constituted in a market oriented capital economy, so as to main equity, distributive justice in wages and respect for the dignity of work.

The government, according to Leo XIII (1942) emphasized that the state must be sure to avoid the interruption of work which inflicts damage not only upon employers and workers, but also injures the society, trade, commerce and the general interest of the state. In this case it is more effective and salutary that the state, the authority of the law anticipates and completely prevents violence from breaking out by removing early the causes from which it would seem that conflict between employers and workers would arise.

Among all these functions it is expected of the state to promote in work and employment the freedom of association and the rule of law within the work environment, promoting equitable outcomes and an objective support system against the domination of the elites, capitalists, by promoting domestic stability of work and workers in employment (John W Budd, Dabersteers 2006).

Work and Employment Relations in Nigeria Today

In the 1960s when Nigeria got its independence, its industrial relations system and methods of work, conditions of work, salary and wages was like of that practical in the Britain the colonial where it got in rules of collective bargaining. Today these industrial, work and employment relations are firstly eroding the concept of dignity and respect for work, employment in Nigeria.

Nigeria is a member of the International Labour Organization (ILO, 1978) and its signatory to the ordinance for the dignity of work, decent work, wages and the freedom of associations. The Nigerian there was a cultural compulsion to work. Work with its existential, economic expectations and social imperatives to produce and contribute solve man's social problems has been gradually neglected in various sectors of the economy. There are today in Nigeria, the problems of alienations of workers, to technology, exploitation by the government and owners of labour, non-payment of wages and salaries to worker and employees especially in the public sector where government has the responsibility of intelligence of the workers tight and dignity. There is also the lack of dignity and respect for the workers and his family. The workers in Nigeria, the geese that lays the golden egg and builds the wealth of the nation are deprived of their salaries for even up to 9 months while retirement benefit, gratuities and after work pensions are even delayed or not paid at all for 36 months.

Is There Respect for Dignity of Labour and Employment?

Scholars like Moorhead have repeatedly said that, work is a dignities practice which involves an activity that is coherent, complex, cooperative and socially established to motivate its participants (the worker) through goods that are internal to the activity and gained, through his effort in achieving excellence in life through the activity. That employment/work must guarantee income, be rewarding, must be justified to fit both the individual dignity and that of the society. For this must be done to see work as a necessity and the bias for democracy, industrial peace and harmony. In Nigeria today this industrial peace and harmony is being truncated by employers of labour both in the public and private sectors of the economy and private sectors of the economy to the detriment of the workers and employers dreading their respect, dignity of work.

These could be seen today in the incessant strikes and industrial manifestations in the country. In fact since after the 60s in Nigeria no regime have successfully finished without leaving behind for the incoming government issues for industrial relations problem collective bargaining problems and non implementation of agreement reached with employees, unions and workers not resolved. Nigeria they say is a country proves to strikes and uncompromising parties in collective bargaining.

Note: ASUU strikes, Medical Doctors, JOHESU, and NURTW.

According to Peter Esselte (Former TUC president) these are reactions to several reactions to the maltreatment of the labour force and the constant violation collective agreements which also is the violation of the constitution of labour and the dignity of labour, this destroys Patriotism (Esselte 2017, NTA 850 News talk 18th Sept., 2017).

Imagine in a nation where some governors enforcing a 3 working days in a week for its employees. Their salaries unpaid for 6months, their pensions paid half of the emolument, yet the same governor destroys the activities of its citizens, workers in their place of activities (the Eke Ukwu Owerri, 2017). This is the typical irresponsible respect to work and dignity of work and employment in Nigeria. Destroying people activity, work and employment with due or guaranteed compensation by the same institution that its responsibility is to create work and employment and moreover to see to the welfare and wellbeing of its citizens.

The labour constitution dictates that salaries and wages must be reviewed every five years in consonance with the economic and market situations as it affects worker. Nigeria workers have been suffering under the York of rising in line with their wages, salaries, that is delayed or sometimes unpaid.

Today the Nigerian Labour Congress is battling for the review of these wages and the government; employers are using a delay political tactics on the issue of the minimum wage review. The Nigerian Labour Congress has vowed to ensure that workers earn a living wage and pensions no matter the pranks of policy delays by government and management. So that workers would not be pushed to strike and industrial manifestations (Oscaline Onwemenyi in Punch August 30th, 2017).

Also today in Nigeria there is the incessant failure of government to abide by the implementations of agreements reached with workers and unions. There has developed lack of trust on parties in industrial relations. Equity and justice in the workplace jabs been set aside for profit to the detriment of the employers, workers and the sweat laid down to work.

Workers right today is on line, for over the years there has been infringements on workers right, and this affects not only them but the economy and the society at large. If care is not taken to resolve this impasse it will degenerate more (Emma Okaka, 2017) NTA News talk on Managing International Relations in Nigeria).

There are also ultimatums from retired soldiers highlighting the non-payment of their pensions. There are to starting an industrial action of the 13th of September, 2017.

JOHESU the health workers Union at this same time intimated the government of their beginning of an indefinite strike if their demands on the restricting of their salary and wages system are not done.

The U.L.C, United Labour Congress threatened to go on indefinite strike at the same time if government fails to meet their demands. Their leader Comrade Joe Ajaero told Nigerians to stock up necessities take precautions, that the

strike will be very effective as they hope to cripple all modes of transportation in the nation, ensure total and disrupt banking operations which will make life difficult for the government. He said that these measures will help to create a nation that will give dignity to labour, be better governed for the benefit of Nigerian workers and the Nigerian people.

All these problems that has been existing and re-echoed in 2017, shows that the government, management and employers of labour do not respect work, the dignity and respect of the workers. Neither do they do so to their welfare and wellbeing despite their productivity. And this goes on, so with the ethics, values and meanings of work, decent work and employment in Nigerian. The line of unhealthy relations between employers, workers in Nigeria goes on and on. We advised government and employers of labour and work to adopt international best practices, and see that their workers are well paid, taken care of so that peace and harmony would reign at the workplace and the Nigerian working society at large. Labour has risen with their social partners to see to a decent, dignitiuous work. According to Ayuba, (the Nigerian Labour President quoting ILO) that decent and dignitiuous work has been deficit in Nigeria for some time. And this reflects in the incidents of avoidable industrial actions, incidents like fire, deaths. That trade unions have high level dissatisfaction with the rising incidence of actualization by employers in the private sector where there are no rules in most forms and that workers are treated worse than slaves. One other major violation is the denial of workers right to form or belong to association or unions of their choice. On wages he said only few organizations pay a just salary that could take the workers home. Most workers basically live from hand to mouth, without any access to any form of social benefit as housing, transport or Medicare. The mortality rate at the workplace is high and unacceptable. Workers are daily losing their jobs, without terminal benefits or unemployment allowances (Collins Olayinka 2015 on Quality Jobs as Panacea for Organization’s Growth, Guardian 13th October, 2015).

CONCLUSIONS

From the findings of our study, we can see that there is a big problem confronting the Nigerian Industrial Relations System, the workers, employers, employees, government and management or owners of the industry with regards to the dignity and quality of work and employment in the country.

There is the issue of non-payment and delay of wages is many sectors of non-payment of retirements, benefits, work liquidation’s, after work pensions. Retired workers are treated with neglect that most of them suffer and die tragically in quest for their rights, the university lecturers, the medical doctors, the petroleum workers' associations continuously go for months of strike for the government's neglect and unfulfilled promises on the implementation of agreements reached after negotiations collective bargaining. All these are done to workers in society where the government swore to protect the lives and properties of its citizens, protect workers from the unscrupulous hands of owners of labour, yet the same assurer tends to be killers of the workers themselves and their dignity to work, living wages, gainful and decent employment. This reality dissolves the dignity of work and right to decent work, quality employment of the Nigerian workers in the 21st century. Something must have to be done: as new answers must be given to new challenges.

Recommendations

According to Emma Okeke there should be no fixed hard position on deliberations of conflicts in between government, management, unions and workers. One party must play the “Mugu”, that is to close eyes and concede some rights even though those rights don’t belong for the sake of industrial harmony, peace and development, because the role of

government is to see to the wellbeing and welfare of the workers. The management of industries and manufacturing sector can never hole because they have the profits and pro-plus to re-invest.

Trust and faith must be developed and agreements implemented among parties in dispute concerning workers' demands and agreements in collective agreement.

There must be constant mutual engagement in communication and dialogue if Nigeria is a signatory to uphold this aspect of the International Labour Organization Act.

Government must try to eliminate precarious work, formalizing informal job, outsourcing, as well as living humane wages. We need to transform the exploitative supply chain which robs workers of work and filling the multinational companies, many of which modern slavery work.

Work dignity, respect and motivations are intrinsic in the Nigerian society. It is fundamental importance that employers of Labour and Management to be true and fair to all and face reality of work meaning of work, dignity of work for performance and productivity, and better services for Nigerian workers.

Governments must fight to resolve questions of maintaining workers wellbeing and welfare, neglecting outsourcing and using of intense to replace workers on industrial actions.

The refusal of government to solve industrial and work relations, will make the society, the civil society to hold the government, management responsible for the ills that the people, the sick suffers for working for the state and the society.

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