UNIVERSITY OF ILORIN

THE ONE HUNDRED AND FIFTY-FIRST (151st) INAUGURAL LECTURE

"WORK, INDUSTRY AND SOCIETY: THE SYNERGY THAT MIRRORS THE REALITY OF OUR EVERYDAY EXISTENCE"

By

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of:

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My Lords Spiritual and Temporal,
Distinguished Students of the Department of Sociology,
And the entire Faculty of Social Sciences,
Gentlemen of the Print and Electronic Media,
Distinguished Guests,
Great Unilorites!
Ladies and Gentlemen.

Preamble
        In the name of Almighty Allah, the Beneficent, the
Magnificent. I give glory to Almighty Allah for sparing our
lives to witness this glorious day, and for making today's
special event in my life a reality. I also give thanks to Him
for His numerous mercies in my life and specifically for
making it possible for me to attain the academic pinnacle of
professorship in the number one and most-subscribed

university in Nigeria, the University of Ilorin, popularly known as "the Better By Far University" . I appreciate Almighty Allah on behalf of those whom He used to lay the solid foundation of the foremost citadel of learning in Nigeria. To these individuals, known and unknown, may they continue to reap the fruits of the seeds which they laboured to plant and nourish, Amen. To those who had passed on among them, I pray that Almighty Allah grant them eternal rest, Amen.

Mr. Vice-Chancellor sir, at this preliminary juncture, please permit me to echo the memory of my late parents – Pa Yesufu Iyanda Onire, the patriarch of Yesufu Enulo compound in Okeya-Ipo, Irepodun Local Government Area of Kwara State. Along with him was my mother – Princess Wuraola Apeke Yesufu, a dutiful and loyal wife to her husband and a model of motherhood. Though both did not step the corridor of a formal school, they were, nevertheless, the most "educated" individuals I have ever come across in my life! They knew the value of education and did all they could to ensure my steady academic progress while they were alive. They strived tirelessly to raise me through their humble means- farming, believing that one day their "small boy" would make it in life. Glory be to Almighty Allah, the "boy" eventually made it and today he is a Professor in the foremost Nigerian university!

However, Almighty Allah, who knows best, recalled them to His abode, barely two weeks interval, between 10 – 26 October, 1985. It was a time when I was still struggling with my undergraduate programme at the University of Ibadan. I was then in the second year of my B.Sc. Sociology degree programme. May Almighty Allah

grant them *Aljanah firdaus*, Amen. The sweet memory of their contributions to my life shall for ever remain fresh.

A Review of Inaugural Lectures in the Faculty of Social Sciences

Today's inaugural lecture entitled: "**Work, Industry and Society: The Synergy that Mirrors the Reality of Our Everyday Existence**", is the second in the Department of Sociology, Faculty of Social Sciences of this university, since its establishment as a full-fledged academic department in 1984. The first inaugural lecture in the Department was delivered on 28th January, 1988 by the pioneer Head of the Department, Professor J. A. Sofola, entitled: "**Cultural Self Knowledge and Cultural Self Appreciation for True Development in Nigeria**". In the former Faculty of Business and Social Sciences, eleven inaugural lectures have been presented to date, while today's lecture is the first in the new Faculty of Social Sciences of this great University. The glory goes to Almighty Allah.

My Odyssey in the World of Sociology

My academic journey into the discipline of Sociology started in 1984 after my second unsuccessful attempt to secure admission into the university on the completion of my Advanced Level Programme at the then famous School of Basic Studies, Kwara State College of Technology, Ilorin. There, I wrote the University of Cambridge-moderated General Certificate of Education, Advanced Level Examinations. I, like other prospective applicants, "blindly" chose Sociology as my first course of preference at the University of Ibadan. This third attempt secured for me a direct entry placement in the Department

of Sociology of the Premier University. I have the unique privilege of being taught by foremost Professors in the Department of Sociology and the Faculty of Social Sciences of the University. They included Professor Onigu Otite, Professor S.O. Imoaghene, Professor W. Ogionwo, Late Professor E. A. Oke (of blessed memory), Professor Uche C. Isiugo-Abanihe, Dr. Onaolapo Soleye, Dr. Olu Akinkoye, Dr. C. Dominico, Dr. Austine Isamah and Dr. Anthony Obemeata (Sociology); Professor Peter Ekeh, Professor John 'Bayo Adekanye (Adekson), Professor Tunde Adeniran, Professor Adigun Agbaje, Professor J.A.A. Ayoade, Professor Eghosa Osaghae, Professor O. B. C. Nwolise (Political Science) and Professor D.C.E. Ugwuegbu and Dr (Mrs) Shittu (Psychology). The tutelage under these reknowned scholars has great impact on my life and specifically on my future academic career. However, at the time, it never occurred to me that the young man from a modest town in Kwara state, who accidentally ventured into Sociology would one day rise to become a Professor in the foremost and internationally-acclaimed number one university in Nigeria! In making this possible, Almighty Allah has demonstrated that He is the Alpha and Omega who can do all things. I give glory and adoration to Him.

A watershed in my academic career occurred during my Ph.D programme in the Department of Sociology, University of Ibadan, under the supervision of Professor (then Dr.) Funmi Adewumi – an erudite scholar, acclaimed labour unionist and dogged human right activist. This was the period when I began to cultivate interest in Industrial Sociology and Industrial Relations. A number of factors drew my attention to these two sub-fields. Firstly, I developed a peculiar interest in the study of human behaviour in industry, especially with regards to how these

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behaviours could lead to the realization of the national objectives of accelerated socio-economic development. This ignited my interest in industrial sociology as a branch of general sociology which focuses its attention on the social organization of industrial production. With regards to industrial relations, I developed special interest in the plight of the working class, especially, those in Africa and other developing regions of the world. In post-colonial Africa, workers' collectivities (trade unions) have consistently experienced repression, intimidation and outright proscription from governments in their struggle towards improving the condition of their members. I therefore took it as a personal challenge to conduct researches on workplace conditions, sensitize stakeholders on them and recommend practical measures for ameliorating them. In addition, I was concerned about the apparent poor work attitudes among public employees in Nigeria. My personal experience of the lackadaisical attitude of Nigerian public servants to government job while in a community secondary school during my National Youth Service between 1986 and 1987 further ignited this interest. I also had interest in the issue of workplace democratization as a step towards enhancing democracy at the larger society. Hence, my doctoral thesis was on "worker participation in management decision-making in selected establishments in Lagos, Nigeria".

In the course of my academic career, I have engaged in research activities in the broad discipline of Sociology, but with specialization in the areas of Sociology of Work, Industrial Sociology/Industrial Relations and Problems in the Society. The title of today's lecture – **"Work, Industry and Society: The Synergy that Mirrors the Reality of Our Everyday Existence"**, takes

its root from this academic interest and in my research activities of over twenty-two years in the Department of Sociology of this great University.

The rest of this lecture is structured into seven (7) sub-themes:

1. The Disciplines of Sociology, Industrial Sociology and Sociology of Work
2. Meaning, Origin and Evolution of Work in Human Societies
3. Culture and Perspectives of Work across Human Societies
4. Dynamics of Work and Industry in the Nigerian Society
5. My other Contributions to knowledge
6. Dignity of Work: The Story of my work-life
7. Conclusion and Recommendations

The Disciplines of Sociology, Industrial Sociology and Sociology of Work

Mr. Vice-Chancellor sir, I shall begin this lecture by introducing the academic discipline of Sociology and other related sub-disciplines- Industrial Sociology, Industrial Relations and Sociology of Work, which are areas that I made most of my academic contributions.

Sociology

The word "Sociology" was coined in 1839 by Auguste Comte (1798 - 1857), the French Philosopher, popularly referred to as the "Father of Sociology" in his classical book *Social Physics*. Sociology was derived from two Greek words "socius" interpreted as companion or society, and "logos" meaning knowledge or science or study. Etymologically then, Sociology could be understood

as the science of society. In a broader perspective, Sociology is the systematic (scientific) study of man and his society. It directs its attention to the study of social behaviour and human groups. As a science, sociology seeks to interprete and understand human social action in order to arrive at an explanation of its cause and effects. It focuses on the influence of social relationships upon people's attitudes and behaviour and provides answers to the question of how societies are established and changed. Sociology represents an attempt by foremost philosophers, and present day scholars alike, to adopt similar methods and techniques which were popular in the natural sciences (specifically, Biology and Physics) to the understanding of human behaviours and his society.

Figure 1: Auguste Comte - 1798-1857 (Father of Sociology)

Industrial Sociology

Industrial Sociology is the application of sociological approach to the reality and problems of industry (Rao, 2012). The sub-discipline centres its attention on the social organization of factory, the store and the office. Such focus includes not only the interactions of people playing roles in these organizations but also the ways in which their work roles are interrelated with other aspects of their lives (Spaulding, in Rao, 2012). Industrial Sociology took its origin from the concern about the implications of behaviour within the workplace. The academic discipline attempts to explain these behaviours and provides clues as to how they can be modified or changed to achieve the objectives for which the industry was established. As a sub-discipline of Sociology, industrial Sociology concentrates on such areas as work organizations, occupations, industrial relations, work behaviour and attitudes. In essence, it deals with the analysis of human beings in technological change, globalization, labour markets, work organizations and managerial practices (Osama, 2010). The origin of Industrial Sociology has been traced to the attempts of the classical theorists to come to terms with the nature of industrialization.

Industrial Relations

Industrial relations is concerned with the dynamics of interactions among participants in the industry. These are principally, the management, the workers and the government. Levine (1958) views industrial relations as the respective roles of management, labour and government in the process which relates workers to employers, workers to workers, and workers to work. Industrial relations thus

covers all aspects of employment relations, that is, everything that affects the relationship between workers and employers right from the time the employee joins the work organization until he leaves the job (Yusuf, 2010b, p.99).

Sociology of Work

The sub-discipline of Sociology of Work is interested in the broad issues of the implications of work among men in the society. It directs its attention to such issues as the conception of work, social organization of work, attitude of people towards work and the interrelationship among participants at the workplace. Other issues of concern are work experience, values, ideologies, orientations, work and non-work as well as gender and work.
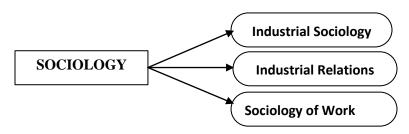
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Figure 2: Sociology and Related Fields of Industrial Sociology

Meaning, Origin and Evolution of Work in Human Societies

A casual observation of human societies across the globe whether in ancient time or in the contemporary period would show that people are engaged in one activity or the other for the purpose of making a living and to

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ensure their continual survival. In essence, work occupies a central place in the lives of men in the society. Work can be understood as:

1. The carrying out of tasks which enable people to make a living within the environment in which they find themselves (Watson, 1985, p. 2);

2. Activities which are undertaken in order to meet certain individual needs either directly or indirectly by providing for the needs of others, such that goods and services, or the means to purchase them, are received in exchange (Ogunbameru & Oribabor, 2008, p 3.);

3. Synonymous with business, occupation, employment, job, function, office, etc., and can be said to be activity undertaken in return for payment, reward in money or in kind (Akpala, 1982, p.3)

4. The setting for several kinds of basic social behaviour - co-operation and helping in groups, supervisory relationship, negotiation and bargaining, assessment and appraisal (Argyle, 1972, p.251);

5. Not just something that a society organises to meet social needs, or which people carry out in order to survive. It is a framework within which those people who own and control economic resources seek to ensure appropriation of the surplus (Thompson, 1983, p.4).

From the various perspectives of understanding work as cited above, it is possible to deduce the following common trends regarding the meaning of work:

(i) That work is a necessity – man lives to work and works to live;

(ii) Work involves physical and/or mental exertion;

(iii) Work involves earning of wages needed to purchase food, clothing, shelter and other necessities of life;

(iv) Its meaning and importance derive from the values, culture, and the social structure of a society. More importantly, work is directed to the attainment of specific objectives;

(v) Work occupies a central place in the lives of man because it is that aspect of his life which gives him status and binds him to other members of the society. It is also relational by bringing together those who plan its social organization (management) and those who carry out the activities involved in it (workers);

(vi) Work is a social activity. It is done with other men or women. Work is never done by individuals alone. This is because work needs the co-operation of other men. The Biblical incident of the Tower of Babel (Genesis 11 verses 3-9) aptly illustrates this fact. The incident shows that when people refused to co-operate in their work, failure is bound to be the end result.

Origin and Evolution of Work in Human Society *(An interlude of video clips on: *Ise ni oogun ise* (work is the antidote of poverty) and the evolution of work in human society).

According to the Biblical narration of the creation story, in the beginning, God designed that man should live and enjoy his life without working. The Book of Genesis, chapter 2, verses 15-16 contain this passage:

> And the Lord God took the man, and put him into the garden of Eden, to dress it and to keep it.

And the Lord God commanded the man, saying:
> Of every tree of the garden thou mayest freely eat.

The man (Adam) was in this situation until his "fall" which was adduced to his rebellion against his creator through the "first sin". God, then, sent Adam and Eve out of the garden of Eden with a curse to the effect that they would not eat until they toil or work. According to other Biblical verses, God proclaimed to man (Adam):
> . . . cursed is the ground for thy sake; in sorrow shalt thou eat of it all days of thy life; Thorns also and thistles shall it bring forth to thee; And thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground (Genesis 3 verses 17-19).

Also, in the Glorious Qur'an Chapter 7 (Surat Al-A'raf or The Heights) verse 24: Allah (SWT) says:
> Get ye down, with enmity between yourselves; On earth will be your dwelling-place and your means of livelihood – for a time.

These quotations from the Holy Bible and the Glorious Qur'an clearly show that work came about when man (exemplified by Adam and Eve) disobeyed God, and as a consequence, God decreed that he should henceforth engage himself in some activities to be able to meet his daily needs.

Work has experienced changes over time in human societies depending on the type of social organization, level of technology and challenges faced by the people. As shown in Figure 3 below, the early man first engaged in hunting and gathering. At this stage man lived a nomadic lifestyle in which he relied on readily available food and fibres. This was followed by horticultural activities which first appeared about 12,000 years ago. Here, human groups were more settled and there was rudimentary development of agriculture and the use of limited technology. Agrarian society came next about 5,000 years ago and it was characterized by larger, more stable settlements with the use of improved technology leading to increased food production. Industrial production began around 1760 to 1850 and it was dominated by the reliance on mechanical power and new sources of energy, specialization and division of labour, centralized workplaces as well as economic interdependence. The post-industrial society began in the 1960s and it involved extensive reliance on services, especially in the processing and control of information. The last phase in the evolution of work in human society is the post-modern era which began in the late 1970s and it is characterized by the use of high technology, mass consumption of consumer goods and media products as well as globalization (Schaefer, 2012).
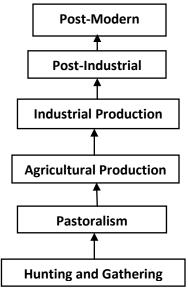
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Figure 3: The Evolution of Work in Human Society

Culture and Perspectives of Work across Human Societies

Tylor (1891) provided us with the most acceptable definition of culture. According to him, culture is: "the complex whole of man's acquisition of knowledge, morals, belief, art, custom, technology, etc. which are shared and transmitted from generation to generation. Culture is the totality of learned, socially transmitted behavior. It includes the ideas, values and customs of groups of people (Schaefer, 2012). Culture comprises all human social attributes which are not innate (or inborn) but which are acquired from other men in the society and which are transferable to future generations.

Work is an important aspect of culture. Just like any other human social attribute, work – its conception,

meaning, values and attitude towards it vary across societies. Historically, the cultural norm of placing a positive moral value on doing a good job is a relatively recent development in most societies. Working hard was not the norm for Hebrew, classical, or medieval cultures. It was not until the Protestant Reformation that physical labour became culturally acceptable for all persons, even the wealthy. The Greeks, like the Hebrews, regarded work as a curse (Roger, 1996). The Greek word for work is "ponos", taken from the Latin "poena", which means sorrow. Philosophers, such as, Plato and Aristotle made it clear that the purpose for which the majority of men laboured was in order that the minority, the elite, might engage in pure exercises of the mind - art, philosophy, and politics. The Greeks believed that a person's prudence, morality, and wisdom were directly proportional to the amount of leisure time that person had. For the Romans, work was to be done by slaves, and only two occupations were suitable for a free man - agriculture and big businesses (Steven, 2009).

To the Early Christians, work has no intrinsic value or importance, but useful in promoting health of body and soul, making the virtue of charity possible and guard against evil thoughts and habits. In contrast to the above, the Early Catholics regarded work as a dignity to man while the Lutherians conceived work as a form of serving God, and a means towards spiritual salvation. Similarly, the Calvinists believe that work has the virtue of austerity; that is, men must lust after the fruits of their labour – wealth, possessions and good life-style such that their toils and sweat serve to establish the "Kingdom of God on earth".

The Calvinists view of work has great influence on the western society. In his work, *Protestant Ethic and the*

Spirit of Capitalism, Max Weber (1864 – 1920) traced the success of capitalism in the West to the adherence to the Calvinists philosophy of hard work, austere life-style and earthly success as determinants of heavenly goal. In contrast, the failure of such an experiment in other societies was adduced to inability to abide by these tenets.

Perspectives of Work in the Nigerian Society

Nigeria is a multi-ethnic society with more than 300 different ethnic groups (Nnoli, 1980). Work has varying meanings to these different ethnic groups. For the purpose of this lecture, the cultural perspectives of work among the three major ethnic groups in the country shall be discussed briefly:

Work among the Hausa

The traditional structure of authority among the Hausa places emphasis on obedience, loyalty and respect to authority. These cultural prescriptions are reflected in the behaviour of the people in the workplace. Implied then, the Hausa people regard work as the means to attain worldly success and workers are expected to treat management with respect while carrying out instructions faithfully. They belief that individuals who work is able to take care of himself, his family and give charity to the less privileged in the society. The lazy individuals are not respected in the society and they are given names like *ragon mutun* (the lazy one), *malalaci* (indolent man) among others.

Work among the Igbo

In *Things Fall Apart*, Chinua Achebe depicts the work ethics in Igboland in the contrasting characters of Okonkwo – the strong, hardworking and bold warrior

against his father, Unoka – the lazy, improvident, fun-loving and timid man (anagbola). While the Umuofia people respected Okonkwo and regarded him as their hero and rallying point of the community, Unoka was despised and largely seen as a weakling and drunkard. The story demonstrates how an industrious and hard-working person who achieved success in his chosen career is admired among the Igbo while a lazy man is not respected. The Igbo also believe in the benefits of hardwork- good life, good food and befitting house. Hence, it is only a person who has succeeded through hardwork in business or other engagements that is deemed "mature" for marriage. The proverb "A lazy man has no relative" aptly depicts the worldview of the Igbo on hardwork and success. The Igbo believe that a man must be self-mature to work hard and to compete with and challenge the power of superiors (Aluko, 2003).

Work among the Yoruba

Work occupies a prominent place in Yoruba culture. The Yoruba believe that since the time of creation, man has been compelled to sweat (work) before earning a living. The Yoruba people cherish hard work while laziness is detested. A popular saying among the people is: *Ise ni oogun ise,* meaning, work is the antidote for poverty. Among other popular sayings among the Yoruba which depict their world-view about work are:

The Yoruba believe that every adult must engage in one form of work or the other. Those who refuse to work are despised by the community; they are not respected in the society. Such individuals cannot be honoured by the King (Oba) and most people would not be willing to give out their daughters in marriage to lazy suitors.

Table 1: Some Proverbs on Perspectives of Work among the Major Ethnic Groups in Nigeria

S/N	HAUSA	IGBO	YORUBA
1	*Aiki shi ney mukunli nasara* (Work is the key to success)	*Ngana kpuchie ute, aguu ekpughee ya* (When laziness wraps mat, hunger unwraps it (i.e. a slothful person prefers loafing about to working but hunger teaches him that he cannot eat without working)	*Osupa wu mi ju okunkun, eni ti n sise wu mi ju ole lo* (I prefer moonlight to darkness, so I prefer a hardworking person to a lazy man)
2	*Ba a kada gizo, ba a ce koki ta taso* (One should not attempt an easier task before a more difficult one is over)	*Nku onye kpara na nwato ka o na-anya n'agadi* (The firewood a man fetches in childhood is what he will use to warm himself in old age)	*Arisemase nii san furo loogun, baale ti osi dile nii di konkoso* (An idle man is the one who goes to war without arms, it is the idle house-head who is left behind to look after toddlers)
3	*Barin kasha a aki bashi maganin yunwa (*Do not delay (till tomorrow) what you can do now or today)	*Aka aja na-ebute onu mmanu mmanu* (Soiled hands bring about soiled mouth)	*Agbalagba tin se igi ta, o ti sin mi re l'ewe* (An old man who engages in fire-wood selling must have rested during his youthful days)
4	*Kashin turmi bana wadan kare ba ne (*Do not attempt a task you cannot execute)	*Ame daari* (work makes it possible for man to feed well)	*Ko-ni-ise ilu nii si i fi ese ro igboro bi oko* (He who is idle would have to "work" roaming about the street as he would do on the farm)
5	*Kowa ya ci ladan kuturu ya yi masa aski (* He who has been paid to do a job must execute it however distasteful it may be)	*Onriworo kisho vavi* (A lazy man lacks patience for harvest time)	*Eda ti ko sise yoo jale* (He who does not work will certainly steal).

From Table 1 above, it is clear that the three major ethnic groups in Nigeria have similar views about work. The general trend in these proverbs are that work is important to men; people must be hard-working; those who work would reap the fruits of their labour, those who refuse to work would suffer, and that work serves to promote the progress and development of the society.

Dynamics of Work and Industry in the Nigerian Society

Mr Vice-Chancellor sir, the preceding discussion on the perspectives of work across human societies as well as among the major ethnic groups in Nigeria was undertaken as a prelude to the treatment of the central theme of this lecture, namely, the synergy among work, industry and the Nigerian society.

Work is a universal phenomenon, however, the attitude towards it varies across human societies. The main thrust of my lecture is that when people work, it should be done with vigour (industry) if it should lead to the socio-economic transformation of the society.

In a speech at the Convocation ceremony of the University of Nigeria, Nsukka, on 7th March, 1982, former President Aliyu Shehu Usman Shagari described Nigerian workers as having one of the worst attitudes to work in the world. More than thirty-two years after the speech, it is certain that not much have changed with regard to work attitude among Nigerians. Some of my researches on industrial behaviour shed lights on the work attitude of Nigerians. Work attitude is here meant by the predisposition to act or react in a certain way to certain stimuli. In my study on workers' commitment in Nigeria's industrial organizations (Yusuf, 1994a) I found that in the two organizations used for the research, workers' commitment was related to the leadership style adopted by

the management. As shown in Table 2 in the organization where the majority of the respondents indicated that the management adopted democratic supervisory style, workers tended to have higher commitment in respect of their willingness to remain in the company for long, identification with the corporate goal, loyalty to the organization and willingness to make extra efforts to ensure the realization of organizational goal. On the other hand, in the second organization where there was rigid control, majority of the workers expressed lower commitment to their organisation.

Table 2: Workers' Perception of Authority and Organizational Commitment

Supervisory Style	Organizational Commitment			Total
	High **Low**			
Autocratic **Laissez-Faire** **Democratic**	No % 20 71 43 13 50 16	% 18 38 44	No 55 10 12	**75** **53** **62**
Total	**113** **100**	**100**	**77**	**190**

Source: Yusuf (1994)

In another study, I investigated the factors determining work aspirations of Informal Sector workers (Yusuf, 1999). My findings showed that the informal sector workers were characterized by low education (78%) and low income (51.8%) and fell within the active age group (57.5%). In addition, a large percentage of the informal

sector workers had purely instrumental or financial orientation towards work. That implied that most of the workers desired that their work would provide for them external benefit such as money. Factors that were found to be responsible for the observed patterns of aspirations among the subjects included specific demographic variables such as income level, family size and parental background. The study further found a weak relationship between respondents' educational attainment and their work aspiration. On the contrary, income was found to be closely related to the observed pattern of work aspiration. The study also found that the largest proportion of the respondents (65.5%) indicated that they had derived mostly financial benefits from their work. This finding agrees with the observed work attitude among Nigerian public employees which indicates that majority of them have purely instrumental orientation to work.

Table 3: Employees Job Aspiration

Type of Aspiration	No	Percentage
Financial Benefit	105	65.6
Opportunity for social achievement	38	23.8
Fulfillment of societal norms	17	10.6
Total	**160**	**100**

Source: Yusuf (1999)

As shown in Table 3, the findings of the study reflect on the current situation in Nigeria in which a large proportion of the workers are interested in their salary. Very few, except the professionals and other creative workers are interested in other values which are derivable

from their jobs. The reactions of workers to either intrinsic or extrinsic motivation differ based on the social environment, category of workers and type of work. For instance, lower level employees are usually interested in external factors especially money. In contrast, higher level employees and professionals are motivated by intrinsic factors (Yusuf, 1999).

In the study conducted by Yusuf and Mohammed (2011), family background and job motivation of female hawkers in Ilorin, Kwara State and Lapai, Niger State, were investigated. The study was simultaneously conducted in Ilorin and Lapai for the purpose of obtaining a comparative data on the subject matter. The findings of the study indicated that while majority of the respondents from Ilorin were from "broken homes", majority of the female hawkers from Lapai were from stable families. In both locations, female hawkers were largely from poor families and their basic motivation for engaging in hawking was, among others, to augment resources for payment of school fees, support the household needs, take care of old parents and as source of employment prior to marriage.

Table 4: Reasons for Hawking among Female Hawkers in Ilorin and Lapai

Reasons	Ilorin	Lapai
	No (%)	No (%)
To pay school fees	24 (45)	17 (34)
To feed self	7 (13)	9 (18)
To cater for the family	18 (33)	15 (30)
A profession	5 (9)	9 (18)
Total	**54 (100)**	**50 (100)**

Source: Yusuf (2011)

The views of two respondents who were interviewed during the research are important here:

First respondent: *I started hawking since my father died because my mother alone cannot afford to take care of me and my younger ones. I have six siblings and my father left no property behind. Therefore, I have to hawk so as to supplement my mother's efforts.* **(A 14-year old female hawker in Ilorin**)

Second respondent: *I dropped out of school to hawk so that I can feed myself and my family because my parents cannot afford to satisfy my needs. My father is crippled and my mother is jobless because she has to take care of our father. So, whatever I realize from my business serves as support to take care of the entire family.* **(A 19-year old female hawker in Lapai)**

While most Nigerian employees are interested in financial incentive, in advanced economies of Western Europe and North America, financial incentive is the least important for motivating workers. As an illustration to the above statement, Brown (2007) narrated the experience of three factory workers in London who won large sum of money from football pools and after a short period of leisure had to return to their ordinary manual work. The money which these men had was quite sufficient and if well invested could enable them to live comfortably for the rest

of their lives. Yet they chose to return to their low-paid job while having millions of pounds in their bank account! He also mentioned another instance, in which some women who had been retired on generous pension were seen standing by the factory gates each evening waiting for their friends to come out. They also continue to attend most social events organized by the company, and when part-time work is available, they were always ready and willing to apply.

The import from these illustrations is that some people work not solely because of money, but rather, regard the workplace as a centre of social activities. Work, for these individuals, is a social activity through which they produce goods and services required by the society and as well bind the individual into the pattern of social interrelationships. It is also from the workplace that status and functions are allocated to individuals.

It is evident from the above mentioned illustrations that some men continue to work even though they have no need for the material benefit. So that even when their security and that of their family are guaranteed, they still continue to work. This is simply because people derive social benefits, respect and admiration from fellow men from the work they do. For other people, work is an avenue for securing ego satisfaction by gaining power and exerting it on others.

In order to confirm the extent to which the above incidents could be true in the Nigerian work environment, I conducted an interview with some beneficiaries of SURE-P Mother and Child Health Programme in Kwara state on why they decided to take the job after their retirement from the state service (Yusuf, 2014). Their responses were varied but instructive:

First Respondent:	*I worked in the state service for thirty-five years before my retirement as Chief Matron. When I got information about the SURE-P programme I decided to apply because I believe that I am still agile and can still make use of my knowledge and skill in the new programme. (**A 48 year old retired Chief Matron**)*
Second Respondent*:*	*I enlisted in the SURE-P programme so as to make myself busy and to guide against idleness and sickness due to boredom if I should remain at home after retirement.. My three children are well employed and they take good care of me and my husband. (**A 56 year old Retired Chief Nursing Officer**)*
Third Respondent*:*	*Let me tell you from the onset that I am not doing this job because of the salary. Rather, I am here because of my commitment to the Nursing profession. When I learnt that the programme was designed for regnant women and children, as a Paediatric Nurse, I opted to participate as part of my contributions to 'Mother and Child Care' even after my retirement. (**A 54 year old Retired Matron**) (**A 56 year old Retired Chief Nursing Officer**)*

These testimonies demonstrated that while majority of lower level public employees in Nigeria are largely motivated by financial incentive (i.e. salaries), there are exception of some workers who are interested in working for the purpose of meeting other non-financial needs.

Soleye (1989) also found that generally, most Nigerians have different attitudes towards personal work and official or government work. While people who are involved in private business or technical work such as bricklaying, carpentry, painting, hair dressing, have devotion towards their job, the same cannot be said of workers in the public service.

These contrasting attitudes to work among Nigerians conform to Ekeh's (1975) theory of two publics in the African social life. According to him,

> There are two public realms in post-colonial Africa, with different types of moral linkages to the private realm. At one level, is the private realm in which primordial groupings, ties, and sentiments influence and determine the individual's public behaviour (primordial public). The primordial public is moral and operates on the same moral imperatives as the private realm. On the other hand, there is a public realm which is historically associated with the colonial administration and which has become identified with popular politics in post-colonial Africa. . . Its chief characteristic is that it has no moral linkages with the private realm (civic public). The civic public in Africa is amoral and lacks the generalized moral imperatives operative in the private realm and in the primordial public (Ekeh, 1975, p.92).

Quite different moral rules govern the conduct of people. While in the private realm (*Primordial Public*), members of the community are expected to conduct their affairs with honesty, dedication and transparency. Consequently, when an individual steals community property, refuses to partake in community projects, or is suspected of witchcraft, tough social sanctions are applied. On the contrary, when the same individual operates in the public realm (*civic public*) as a government employee or top government official, the expectation of the society changes. Here, members of his community expect to derive maximum benefits from the office occupied by 'one of their own'. Hence, if he steals public fund and makes donation to the community, he is treated as a hero!

In my study on employees' response to technological innovation and sustainable development in Nigeria (Yusuf, 2012a), I found that most Nigerian employees demonstrated varying reactions to the introduction of new technology in their workplaces. The common reactions were:

(a) apprehension and fear due to the belief that the new technology would replace them thereby loosing their jobs;

(b) mistrust of management intention for introducing new technology – majority of the employees believed that the management deliberately embarked on the policy for the sole purpose of recruiting young graduates who would then be trained to operate these new technology;

(c) willingness to embark on strike as a protest against the policy of the introduction of new technology to their workplaces; and

(d) non co-operation with the management in implementing a policy for the introduction of new technology.

A few of the employees however indicated that they would welcome such policy of introduction of new technology to their workplaces. They suggested that the management should involve the employees in the decision on such policy to ensure compliance.

Generally, the work attitude exhibited by public employees in Nigeria can be summarized as follows:

1. Nigeria is a fatalistic society where people believe more in divine intervention than hard-work (Examples are traders and businessmen who keep talisman for good luck and quick sales in their trades).

2. Most Nigerian public employees engage in private practice (the excuse has always been that the salary is not adequate; but even those who earn fat salaries – medical doctors, engineers, lecturers and other professionals in public service also engage in private practice).

3. There is low commitment to work among Nigerian public workers (This is evidenced in the frequency of people leaving one job for another, lateness to work and eagerness to leave the office immediately after the closing hour).

4. There is the general perception among Nigerian public workers that government work is "nobody's work".

5. There is general attitude of indolence and apathy among Nigerian public employees.

6. Most Nigerian workers are largely motivated by monetary rewards.
7. Nigerians believe that they cannot derive job satisfaction from public employment and therefore have to do it as disinterestedly as possible.

Mr. Vice-Chancellor sir, we must note that the attributes mentioned above are not true of all categories of workers in Nigeria. While majority of the public workers demonstrate these traits, on the other hand, when Nigerians are found working in their private establishments or in their professional callings, they are found to exhibit quite striking positive work attitude! Therefore Nigerian accountants, engineers, lawyers, medical doctors, dentists, for example, who work either as private practitioners or under a private establishment are committed, diligent and goal-oriented. The reason for this is not far-fetched. It is the dichotomy in the perception between government job and private job.

Generally, the attitudes of people towards work are purely socially and culturally moulded. In other words, men are taught and learnt what to expect and want from work. This learning experience is through the various socialization agencies- the family, neighbourhood, school, church/mosque, mass media among others. A famous philosophical saying on the relevance of work in human society is: "If war is too important to be left to the generals, then work is equally too important to be left to the workers".

Work Attitude Checklists

Mr. Vice-Chancellor sir, as we ruminate over the poor work attitude among Nigerians, I wish to indulge each of us present here today to undertake this short academic exercise by answering the following questions:

Table 5: Work Attitude Checklists

S/N	Statement	Often	Seldom	Never
1	How often do you tell your boss that you would be willing to do an extra job over the prescribed routine?			
2	How often do you stay in the office to complete your work schedule for the day after the closing hour?			
3	How often do you give your boss suggestions on how to solve a recurring problem in your workplace?			
4	How often do you arrive at your office 30 minutes before official resumption time?			
5	How often do you think about your office after the closing hour?			

Key: Often = 2; Seldom = 1; Never = 0.

Rating: 9-10 = Excellent; 7-8 = Very Good; 5-6 = Good; 3-4 = Poor; 1-2= Very poor; 0 = extremely poor.

Remarks: 5-10 = Industrious; 0-4 = Not industrious

As each one of us engages in the self-evaluation exercise, let us leave this hall with the determination to improve on our work attitude in the interest of our work organizations and our country, Nigeria, at large.

The study by Yusuf, Olatunji and Issah (2014c) is concerned with the issue of ethical re-orientation for national integration and unity of the Nigerian people. It found that some work ethics in the traditional African settings are relevant in modern work setting. Such ethics concern those acceptable or appropriate behaviour expected of participants in the production process. These include honesty, dedication, hard work, integrity, fairness, sense of commitment and responsibility, all of which are the bedrock of traditional African society. The study recommended an ethical re-orientation as a way of achieving national development, integration and unity of the Nigerian people.

My other Contributions to Knowledge

In my over twenty-two years of academic experience in the University, the following are some of my other contributions in my areas of research interest.

(a) Workers Experience in Organizations

An important theme in my research activities is concerned with workers' experience in organizations. Some of the researches conducted on this theme included:

- Child-caring role and work experience of female employees
- Workers' participation in management decision-making
- Experience of sexual harassment by female workers
- Women's health and safety at the workplace

Yusuf (1995) investigated child-caring role and work experience of female employees in a Nigerian work environment. The study found that the largest proportion of the respondents (53%) were involved in caring for young children, followed by 27% who indicated that they were caring for older children while 20% indicated that they were not engaged in any child-caring role as at the time of the study. Lastly, evidence from the study attested to the fact that, in a number of ways, child-caring role of working women had implications on their work performance and experience as working mothers. The import of this finding is the need for policy makers to formulate appropriate laws to alleviate the plight of women workers. The bill on paternity leave which was recently passed into law by the Lagos State House of Assembly is a good step in this direction. The bill, among other things, approved 10-day paternity leave, while female workers were given an extended maternity leave of six months. The leave was meant to reduce the negative implication of the extensive work life of parents. Other states in the federation are advised to follow this noble model.

Yusuf (2008d) investigated workers' participation in management decision-making within selected establishments in Lagos, Nigeria. The study revealed that Nigerian workers highly desire increasing involvement in the management of their workplaces. However, data from the study indicated that workers had low participation in the management decision-making process in their establishments. In view of the close connection between democracy and workers' participation, the study recommended an increasing involvement of Nigerian workers in the management of their workplaces as a step

towards strengthening citizens' political participation (democracy) at all levels of government.

Yusuf (2010a) focused on the experience of sexual harassment by female employees in a Nigerian work environment. The study found that some female workers related that they experienced sexual harassment in their workplaces in the forms of sexual advancement, enticement and intimidation as well as sexual related gestures, largely from their male bosses. However, no respondent reported having experienced rape. Most respondents preferred to shun the abusers rather than report either to the higher authority or the police or take any other measures such as legal action. Majority of the respondents who indicated that they had experienced work-related sexual harassment were junior workers. Sexual harassment was seen to be a negative factor inhibiting the morale and productivity of female workers.

The plight of women at the workplace has attracted increasing attention of scholars in the fields of industrial sociology and industrial relations. Across the globe, female workers are faced with new challenges at their workplaces. However, these challenges vary across individuals, work environment, nations and regions. Female workers are faced with several health and safety hazards in their workplaces which are not only injurious to their personal health, but also constrain them in the performance of their job roles. Yusuf (2011a) highlights the challenges faced by female workers with respect to their health and safety at work. The study identified the major risks to include multiple role stress for married mothers of young children who engaged in full time office work and whose husbands contribute little to household work and childcare; health risks incurred by female workers during pregnancy; and,

experience of strain and exhaustion due to overload work from heavy work demands. All these are seen to pose serious dangers to the health of female workers. Measures that were recommended for reducing the health problems encountered by female workers were:

    (i)   the need to enact specific legislations on the protection of female workers in the Nigerian industries;

    (ii)   regular inspection of industry to ensure strict compliance by employers of existing safety laws and regulations, for instance Factory Act;

    (iii)   wider sensitization on the need to improve the work condition of workers with emphasis on the female workers;

    (iv)   enlightenment campaign for female workers on the need to take precautionary measures against risks and dangers to their health and safety at the workplace.

(b) Industrial Relations

My works on industrial relations concentrated on the following general themes:

- Gender issues in Nigeria's industrial relations
- Industrial conflict and dispute settlement.
- Impact of trade unionism on democracy

Yusuf (1998d) ex-rayed gender issues in the Nigerian industrial relations system. The following were identified as the critical gender issues in the nation's industrial relations:

- Dual role of working women
- Occupational hazards and career women
- Female labour force participation

- Union participation of working women
- Sexual discrimination at work

The work concluded that women were at the receiving end with regards to their conflicting roles at home and the workplace. For instance, while a female worker is expected to be a responsible wife and caring mother at home, simultaneously her work-role expectations as a committed and hard-working employee is not compromised. In addition are peculiar health hazards which she experiences at the workplace such as inhaling pollutants during pregnancy. Furthermore, in spite of the rising proportion of female employees in modern labour force, their involvement in trade unionism has been found to be low, implying that their plight would not be well-addressed by the male-dominated unions. All these issues call for increasing gender mainstreaming and advocacy by researchers and other concerned groups.

Yusuf (2007) was on industrial conflict and machinery for dispute settlement in the Nigerian industrial relations system. The Disputes Settlement Act provides that every organization should make provision for internal mechanism for settlement of disputes. This mechanism must be exhausted before resorting to the use of external intervention in the forms of mediation, conciliation and arbitration. When all these fail to achieve the intended purpose, then feuding parties are expected to proceed to the apex labour jurisdictional body- the Nigerian Industrial Court. The existing mechanisms for resolving industrial conflict in Nigeria were found to be inadequate as the incessant strikes and labour disputes would attest. The need to strengthen these instruments for a more dynamic industrial relations environment was advocated.

The central focus of Yusuf (2008g) was on trade unionism and the Nigerian worker in the context of contrasting environments. It examined the plight of workers in relation to their trade unions in military and democratic political environments. Military regime was found to be associated with harassment and intimidation of workers while democracy granted workers a measure of freedom (although not without some constraints) as they could freely associate, embark on strike and engage in collective bargaining with the employers and government. It found that unrestrained and effective trade unionism was desirable under a favourable political climate which democracy stands the best chance to provide.

Dignity of Work - The Story of my Work-Life

Mr. Vice-Chancellor sir, before I conclude this lecture, I consider it as a duty to share my post-graduation job experience with this distinguished audience, particularly that the experience demonstrates the synergy among work, industry and the Nigerian society which is the central theme of this lecture. I completed my National Youth Service in September, 1987 after my graduation from the University of Ibadan in 1986. For the next three years after the national service, I was in the Nigerian labour market in search for employment. First I had to register with the Federal Ministry of Employment at the Federal Secretariat, Ikoyi, Lagos. I also registered with the National Directorate of Employment (NDE) located at Saka Jojo Street, Victoria Island, Lagos. The Directorate was set up by the then Federal Military Government as a step towards reducing the high rate of unemployment in the country. When these efforts did not yield any fruit, I started a business venture (Prime Partners) with a friend who also

graduated from the same Department in the University of Ibadan.

Prime Partners had its location at 48 Murtala Muhammed Way, Ebute Metta, Lagos. The company engaged in typing, photocopying, lamination and binding although the only equipment owned was an old manual type-writer! The method adopted was to contact final year undergraduates in universities within Lagos for the typing and binding of their projects. Photocopying and lamination services were done by using a near-by business centre while the company charged commission for every service rendered. In addition to these, we engaged in the sale of "*Gari-Ijebu*" which we collected on credit from my partner's mother in Ijebu, in Ogun state, and remitted the principal amount to her after sales while collecting another pack.

This short life story is meant to demonstrate to our teeming Nigerian youths who are currently caught in the unemployment quagmire, that with determination, self-denial and perseverance, they can take themselves out of the trap and achieve their life goals. In addition, the upsurge of anti-social acts among Nigerian youths in the forms of internet fraud (popularly called "Yahoo-Yahoo"), cultism, armed robbery, kidnapping among others is considered counter productive, while the option of hard work has a better outcome. Nigerian youths must learn to **work**; they must learn to be **industrious**, as ways towards building a prosperous Nigerian **society**.

Conclusion and Recommendations

Mr. Vice-Chancellor sir, distinguished guests, ladies and gentlemen, I would like to conclude this lecture by affirming that my contributions to knowledge as a Professor in the Department of Sociology of this great university is largely in the sub-disciplines of Sociology of Work, Industrial Sociology and Industrial Relations. Hence, the title of my lecture, 'work, industry and society: the synergy that mirrors the reality of our everyday existence', is derived from my researches in these areas. The main thrust of my lecture is that all men (and women) in the society are engaged in one work or the other to ensure daily survival; work must be pursued with vigour (industriously) if it is to lead to the transformation of the society. These researches have led me to arrive at the following conclusions:

1. Work occupies a central place in the lives of men in the society. It is also an essential aspect of human social behaviour and it determines a number of man's activities in the society. For instance, a man's experience at work would affect his behaviour in other spheres of life- family, church/mosque, friendship, politics, among others.
2. Work attitude is largely determined by several factors prominent among which are the enabling environment provided at the workplace and the general socio-cultural factors.
3. The three dominant ethnic groups in Nigeria cherish hard-work (being industrious) while detesting indolence or laziness.
4. Nigerian public employees have been found to demonstrate poor work attitude and this is unfavourable to the attainment of the national

objective of accelerated socio-economic development.

Based on the issues raised in the lecture, the following recommendations are put forward:

1. Nigerians should begin to appreciate the value of hard work. It is obvious that if Nigeria must develop, people must work diligently. The crave for flamboyant lifestyles among the political class and the rich in the society should be discouraged because it is sending wrong signals to the youth that they can also live a good life without hard work. The youth must be educated on the positive values of work - commitment, diligence, dedication, perseverance and honesty. They must also be shown that making it through foul means such as armed robbery, internet scam, embezzlement of public funds, political thuggery, has its negative consequences.

2. Nigerians must begin to appreciate and celebrate few individuals among us who have demonstrated the positive values of work and industry in our society. For instance, private organizations and government ministries and establishments should institute "Best Worker Award", "Worker of the Month/Year Award", "Honest Civil Servant Award", "Incorruptible Officer Award", "Transparent Officer Award", etc. The University of Ilorin has provided a model in this direction through its "Researcher of the Year Award" while the Establishment Unit of the University similarly has the "Staff of the Year Award". While these are highly commendable, other universities in Nigeria are advised to take a cue from these noble examples. At the national level, the National Honours Award usually

conferred by the President on eminent Nigerians who have distinguished themselves in their respective fields is a right step in this direction. The inclusion of our Vice-Chancellor, Professor AbdulGaniyu Ambali, and his predecessor, Professor Is-haq O. Oloyede among the last honorees on 29th September, 2014, is yet another confirmation of the foremost position of the University of Ilorin.

3. The current work attitude among Nigerians, especially those in the public service, is not conducive to national development, and therefore needs to be improved. As explained earlier in the lecture, public sector workers in Nigeria are associated with negative attitudes like lateness to work, idleness, non-chalance, low commitment among others. All tiers of government must take measures to reverse these attitudes to positive ones.

4. All stakeholders in Nigeria's industrial relations should take practical measures to ensure a peaceful industrial relations environment. While industrial conflict is a natural process of industrial relations, it must not be allowed to degenerate to a level of protracted strikes. This could be achieved through a virile collective bargaining process. Whenever trade unions declare their intention to embark on strike, it must not be allowed to prolong unnecessarily as was the case with previous strikes of the Academic Staff Union of Universities (ASUU) and the recent strike by the Nigerian Medical Association (NMA). Warning strikes are meant to prepare management or government for necessary action. However, when a prolonged strike ensues after a warning strike, it implies that stakeholders (especially the management or

government) are not concerned about the negative effects of such industrial action.

5. Nigerians must imbibe the spirit of positive **work** ethics; they must be **industrious,** committed, dedicated and transparent. The realization of these goals would lead to the building of a prosperous **society** capable of meeting the needs of today and preparing for the challenges of tomorrow. Indeed, the synergy among Work, Industry and Society serves as the mirror which reflects the reality of our everyday existence!

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