ISSN 0794 - 3989

RELIGIONS

JOURNAL OF THE NIGERIAN ASSOCIATION

FOR THE

STUDY OF RELIGIONS

VOL. 29, No. 2, JULY 2019

EDITORIAL BOARD

Editor-in-chief: **Professor Olu Emmanuel Alana**
Department of Religion & African Culture
Adekunle Ajasin University
Akungba-Akoko, Ondo State
Email:oealana4u@gmail.com,
olu.alana@aaua.edu.ng
Tel: +2348033740081

Editor: **Professor Taiye Aluko**
Crowther Graduate Theological Seminary
Abeokuta, Ogun State
Email: taiyealuko2013@gmail.com
Tel: +2348033841662

Associate Editor: **Professor A. G. Alamu**
Department of Religions,
University of Ilorin, Ilorin
Email: agalamufreelance2004@yahoo.com
Tel: +2348033736985

Members: **Professor Lateef Kayode Adeyemo**
University of Benin, Benin City

Dr. Moses O. Okai
Rivers State University, Port Harcourt

Dr. A.P. Adega
Benue State University, Makurdi

Dr. (Mrs.) Grace Lawrence Hart
Ignatius Ajuru University of Education,
Port Harcourt

Dr. Oluwasegun Oladosu
The African Church College of Theology,
Lagos.

Dr. (Mrs.) T. Elizabeth Bolaji
West Africa Theological Seminary, Ipaja,
Lagos.

Dr. S. F. Kehinde
Baptist College of Theology, Oyo

RELIGIONS

Is a journal publication of the Nigerian Association for the Study of Religions (NASR).
It particularly encourages interdisciplinary researches into the study of religions in Africa.
All correspondence and manuscripts should be addressed and electronically sent to:

The Editor
Religions: Journal of the Nigerian Association for the Study of Religions
Crowther Postgraduate Theological Seminary
Abeokuta, Ogun State, Nigeria

Through NASR's official email address: **nasrnigeria1975@gmail.com**

The journal is now published twice in a year in the months of January and July.

NASR Website**: www.nasr.com.ng**

Printed by:
K-Success Print Media,
Ilorin, Nigeria
08033738383

EDITORIAL POLICY

Religions: Journal of the Nigerian Association for the Study of Religions

Abstract

A 250-word paragraph containing the paper's main thrust and contribution to learning should be given. It should be concise with introduction, statement of problem, methods adopted with findings.

Main Text

Broad divisions in the text should be indicated by sub-headings, foreign words and books titles italicized. Quotation of four or more lines to be indented, single spaced and marked out with five taps from the left hand side margin only. Single quotation marks should be used for normal quotations that are not indentions.

Maps, Tables and Diagrams

Each map, table and diagram should be set out on a separate sheet of paper and its proposed position in the text clearly marked out. Where possible, maps should be submitted on transparency. Only clear copies of the Table and Diagrams are accepted in a case of direct photography.

Styles of Reference

The journal accepts Turabian style of documentation where numbers are used correspondingly to disclose the sources of information consulted and serially placed at the last page of the article as **Endnotes**.

For Journals: the name of the author(s), full title of the journal, volume, number of volume (if there is no volume), and date of the publication, may be listed. For example, J. F. Ade Ajayi, "History of Education in Nigeria," *Journal of the Historical Society of Nigeria* 25**.** 2 (1975): 123-139. While for book(s): the first or middle name (only one may be written in full while the other may be an initial) come before the surname of the author (initials before surname are for APA referencing format), full title of the book must be in italics, place of *publication*, publisher(s) and year of publication must be in parentheses (brackets) and followed by page or pages after a comma. For example, Taiye O. Aluko, *The Missionary Strategies of the Man Paul* (Ilorin: Decency Press, 2019), 22- 24 or T. Olajide Aluko, *The Missionary Strategies of the Man Paul* (Ilorin: Decency Press, 2019), 22- 24. But if what the author has on his/her book as name is made up of just initials and surname, you use it as presented without bothering to look for a full name.

Oral interviews conducted should be listed with the name of the person interviewed; place and date of interview e.g. Chief Jack Ibagan Nkiru, Abeoma, 30 April, 2009.

For further information on the referencing style of **NASR publications**, please, visit our website: **www.nasr.com.ng**

All enquiries about subscription should be addressed to the Business Manager, Dr. (Mrs.) T. Elizabeth Bolaji, West Africa Theological Seminary, Ipaja, Lagos, through the Official NASR Email: **nasrnigeria1975@gmail.com.**

Contributors

Dr. **Abdulrasheed Toyin Abubakar** is a Lecturer at the Department of Arabic and Islamic Studies, Kogi State University, Anyigba, Nigeria

Cyril Osilama Adamu is a Postgraduate student at the Department of Religious Management and Cultural Studies, Ambrose Alli University, Ekpoma, Edo State, Nigeria.

Dr. **Andrew Philips Adega** lectures at the Department of Religious Studies, Benue State University, Makurdi, Nigeria

Dr. Agnes Omotayo Adeyeye teaches Religious Studies at the University of Ilorin, Ilorin, Nigeria.

Dr. **Terna Afella** teaches at Benue State University, Makurdi, Nigeria.

Dr. **Anthony Zaayem Apenda** lectures at Benue State University, Makurdi, Nigeria.

Dr. **Mary Taiye Daniel** lectures at Department of Religions, University of Ilorin, Ilorin, Kwara State, Nigeria.

Dr. **Jonathan O. Dimobika** lectures at the Department of Religious Studies, Imo State University, Owerri, Nigeria.

J. Ofure Iboaya is a Postgraduate Student of the University of Benin, Benin City, Nigeria.

Moses Idemudia is a Postgraduate student at the University of Port Harcourt, Port Harcourt, Rivers State, Nigeria

Sarah Etuajie Igunbor is a Postgraduate student at the University of Benin, Benin City, Nigeria.

Dr. Chizobam Ruth Isichei is a lecturer at the Department of Religious and Cultural Studies,
University of Port Harcourt, Rivers State, Nigeria.

Clara M. Austin Iwuoha is a Postgraduate student at the Department of Religious Studies, Imo State University, Owerri, Nigeria.

Dr. John Clerk Koko teaches at the Department of Religious and Cultural Studies, University of Port Harcourt, Port Harcourt, Rivers State, Nigeria.

Maxwell Chigozie Ndukaku is a Postgraduate Student at the Department of Religious Studies, Adeleke University, Ede, Osun State, Nigeria.

Dr. Ayodeji Olanrewaju Ogidiolu is a Lecturer at the Department of Religious Studies, Ajayi Crowther University, Oyo, Oyo State, Nigeria.

Dr. David Ogungbile is a Professor of the History of Religions and Head of Department of Religious Studies, Obafemi Awolowo University, Ile-Ife, Osun State, Nigeria.

Michael Oladele Olorunnimbe is a lecturer at the Department of Religions, University of Ilorin, Ilorin, Kwara State, Nigeria.

Dr. Moses Onyendu Okai lectures at the Department of Religious and Cultural Studies Rivers State University, Port Harcourt, Nigeria.

Dr. Afis Ayinde Oladosu is a Professor of Islamic Studies and Dean of the Faculty of Arts, University of Ibadan, Ibadan, Oyo State, Nigeria.

Dr. Oluwasegun Oladosu is the Rector of The African Church College of Theology Ifako-Agege, Lagos State. Nigeria.

Dr. Ajayi Adetokunbo Olaiya teaches at the Department of Religions and Peace Studies Lagos State University, Ojo, Nigeria.

Olabode John Omotosho is a Postgraduate student at the Department of Religious Studies, Adeleke University, Ede, Osun State, Nigeria

Dr. John Afiagbokai Onimhawo is a Professor of Philosophy of Religion at the Department of Religious Management and Cultural Studies, Ambrose Alli University, Ekpoma, Edo State, Nigeria.

Dr. Onyinyechi Priscilla Christian Wariboko lectures at the Department of Religious and Cultural Studies, University of Port Harcourt, Rivers State, Nigeria.

TABLE OF CONTENTS

The Concept of maṣlahah: A Guide for Resource Control in Nigeria
Abdulrasheed Toyin Abubakar **1**

Resource Control and Fulani Herdsmen Invasion of Benue State
Andrew Philips Adega **11**

A Theological Narrative of Gen 13: 7–12 in the Context of Restructuring Nigeria
Agnes Omotayo Adeyeye **27**

The Evolution of Traditional Medical Practice and Resource Control in Contemporary Tiv Society of Benue State
Terna Afella & **Anthony Zaayem Apenda** **40**

An Appraisal of James 5:1-6 and its Significance on Employer-employee Relationship in Nigeria
Mary Taiye Daniel **51**

Christianity, Resource Control and Restructuring in Nigeria: The Way Forward
Jonathan O. Dimobika **61**

Reading Leviticus 24:22 As a Case for Restructuring in Nigeria's Judicial System
Moses Idemudia **81**

Abraham and Lot's Crisis on Resource Control: A Therapy for Herdsmen in Nigeria
Sarah Etuajie Igunbor & **J. Ofure Iboaya** **99**

Evolution of a Just Nigerian State *Vis-a-vis* The Law of Karma
Clara M. Austin Iwuoha **111**

Restructuring And Equitable Resource Control in Nigeria through the Lenses of Philosophy of Religion
John Clerk Koko **121**

The Role of Igbo Traditional Society in the Management of Land in Nigeria
Maxwell Chigozie Ndukaku **135**

Unity among the Twelve Tribes in Pre-monarchical Israel: Replica of Nigeria at Pre-independence and the Aftermath
Ayodeji Olanrewaju Ogidiolu **145**

Religion, Nationalism and the Burden of Belongingness
David Ogungbile **158**

The Contributions of Christian Association of Nigeria towards Restructuring and Resource Control
Michael Oladele Olorunnimbe **172**

Reflecting on "Let There be no Quarrel among Us" (Gen. 13:6-12): A Guide to Resource Control and Restructuring in Nigeria
Moses Onyendu Okai & **Olabode John Omotosho** **185**

'Re-source' versus Control' - Inserting Islam into Identity Discourses in Nigeria
Afis Ayinde Oladosu **195**

Christianity, Resource Control and Restructuring in Nigeria: A Re-reading of Nehemiah 4:11, 13-14
Ajayi Adetokunbo Olaiya & **Oluwasegun Oladosu** **211**

Too Tired to Tell the Truth: Beyond Restructuring and Resource Control to Christocentric Humanism
John Afiagbokai Onimhawo & **Cyril Osilama Adamu** **222**

Religion, The Malthusian Catastrophe and Violence in Nigeria: The Case of Rivers State
Onyinyechi Priscilla Christian Wariboko &
Chizobam Ruth Isichei **238**

AN APPRAISAL OF JAMES 5:1-6 AND ITS SIGNIFICANCE ON EMPLOYER-EMPLOYEE RELATIONSHIP IN NIGERIA

Mary Taiye Daniel, Ph.D
Department of Religions, Faculty of Arts
University of Ilorin, Ilorin
danielmarytaiye@gmail.com 08062598033

Abstract

It is no news that life is extremely difficult for many Nigerian workers today because of the economic recession. Some states in Nigeria have not been able to pay their workers for several months, this call for serious deliberations since the work-force of any nation is of great significance to the advancement of economic growth and its overall development. This situation has bred a dangerous work environment were several unemployed people are willing to take any job for survival rather than dignity. This made labour exploitation possible in many organizations in the form of poor salary, wages, motivation, and dehumanization of work and workers. Some employers are guilty of the above because they sought wealth far above their needs and in the process, they cheat workers of their wages. With exceptional severity, James reproaches such employers for pleasure-seeking at the detriment of their employees because the wealth they amassed will not last and the judgment of God will be upon them. This work adopts the expository, historical, and descriptive research methods with primary and secondary sources. It explores the issues relating to employer-employee relationships in Nigeria. This paper offers some reflections on some Christian values that can strengthen the relationship between the employer and employee, and recommends that trade union should be encouraged and should be a veritable tool through which excesses of employers are checked. Any organization/ company that fails to recognize the right of its employees should be dissolved or sanctioned. There is a need for a progressive workplace policy that can ensure decent work and adequate protection for workers in Nigeria.

Keywords: Labour, Exploitation, Work-Condition, Trade-Union, Job Satisfaction.

Introduction

Disputes over terms and conditions of employment are inherent in the employer and employee relationship from time immemorial. Such disputes existed from the day an employer hired his first employee in an

organization. This disagreement may arise due to some problems such as: conditions of work, hours of work, methods of wage payment, employee's welfare and many more. Inability on the part of the employer to resolve these problems with his employee gives rise to industrial dis–harmony and discord which in recent times has remained one of the national problems plaguing many organizations in the country. This, unhealthy relationship existing between employer and employee is accompanied by unfavourable consequences in the work place and therefore often paralyzed the activities of the organization, resulting in adverse economic situation and a hoarsened standard of living of the people in Nigeria. The fact that some employers are after their own personal gain having used their employees all in the name of acquiring unnecessary wealth, made James to write his teaching to the "twelve tribes scattered among the nations" (James 1:1).

James writes that the rich "failed to pay the workers who mowed your fields" (5:4). The rich disobeyed the law of God which says "do not defraud your neighbours or rob them. Do not hold back the wages of a hired worker overnight" (Lev. 19:13) and "Do not take advantage of a hired worker who is poor and needy… pay them their wages each day before sunset, because they are poor and are counting on it. Otherwise they may cry to the Lord against you and you will be guilty of sin" (Dent. 24:14–15). This is what happened. The rich held back wages; the poor had cried out to the Lord; the Lord had heard them and according to James, the rich were guilty of sin, and so, they were inescapably condemned. The cries of unpaid wages had got to the Lord and the dispensation of his justice was imminent. It is against this background that this paper tries to review the relationship that exist between employer and employee in Nigeria and advance for methods for a healthy relationship between them thereby creating a healthy relationship that will go a long way in creating industrial harmony. The work is designed to study the book of James 5:1–6 that addresses the rich employers, strategies for healthy employer and employee relations and finding measures of making the employers and employees to be contended with the ways they treat one another.

Conceptualizing the Following Terms

Employer: - An employer refers to person, company, organization or even government that employs people. According to S. Fajana, "Employer is that person or persons who have contributed or committed their property or properties in a business venture with the intention of making profits"[1] "An employer also comprise of the owners of a private, profit organization, or those who control a non–profit or public sector organization"[2] According to scholars in "Online Business Dictionary", "an employer is described as a

legal person that control and direct an employee or employers under an express or implied contract of employment and pays or is obligated to pay him or her salary or wages"[3] In essence, an employer is a person or institution that hires employees. Employers offer wages or salary to the workers in exchange for the work done. Wages are paid if the worker is paid by the hour; and salary, if he is paid a particular rate per pay period.

Employee: - This refers to an individual who provides labour to a company or another person. The word "employee" is a term used for someone who works for wages or salary. Animashaun and Shabi see employee "as someone who has nothing other than his labour power to sell in exchange for a wage or salary. He lives essentially on basic income, which is the price puts on his labour power or enterprise"[4]. Employees must take primary responsibility for their career development and must also receive useful feedback from their employers. According to Abdullahi "an employee has specific duties to perform, arising from the contract of employment"[5].

Labour: - This is the amount of physical, mental and social effort used to produce goods and services in an economy. Labour supplies the expertise, manpower and service needed to turn raw materials into finished products and services. Labour is a measure of the work done by human beings. It is conventionally contrasted with such other factors of production as land and capital. Labour can be categorized in many different ways; first is the skill level. The basic one is unskilled labour such as farm workers. Another one is semi-skilled labour, this requires some education or training.
Labour is in categories, depending on the nature of the existing relationship with the employer, some are being supervised by the boss, such employees receive a set of weekly or biweekly wage including benefits. In a contract labour, specific works are to be done, it is the responsibility of the worker to get the work done through his initiative. In such situations, benefits are not paid but rather commission or a set fee for the work is paid. A third type of labour is described as a slave labour; slave labour is described as work that is done by slaves or by people who are treated like slaves persons, especially large group performing labour under duress or threats, any coerced or poorly renumerated work. This is illegal because people work very hard but are paid very little. If people work very hard for long hours for very little money you can refer to such as slave labour. Employers must be diligent about paying their workers fairly. James words "The wages you have kept back by fraud (James 5:4) are an accusation of abuse of power on the part of the wealthy employers. The workers were

owed wages, but the powerful people often have means to subvert the judiciary, and its astonishingly easy to exercise unfair power, inaccurately registering workers in a lower skill code, paying minorities less for doing the same job as others. This is a mis-use of power even if it is described as a standard practice". This is a situation whereby the worker is forced to work more than expected.

Exploitation:- to exploit someone is to take unfair advantage of him or her. It could be using another person's vulnerability for one's own gain. The most influential theory of exploitation ever set forth is that of Karl Marx. He was of the opinion that workers in a capitalist society are exploited insofar as they are forced to sell their labour power to capitalists for less than the full value of the commodities produce with their labour.

Job–satisfaction:- Locke, defines job satisfaction as "a pleasurable or positive emotional state that is related to the work that individual performs''[6]. In Leap and Crino's words, job satisfaction is "the attitude of worker toward his job, rewards which he gets, social, organizational and physical characteristics of the environment in which he performs his working activities"[7]. Milkovich and Boudreau opine that job satisfaction is a pleasant or positive response to individual's work."[8] Further still, Black and Steers say: "job satisfaction stems from the perception that an employee has about his job and what he receives related with the work that he performs and the working environment"[9]. These different definitions show that in theory, there exist many definitions and explanations of job satisfaction. Some definitions shed light on the fact that job satisfaction is a central feeling and do not share it to the individual components; others take each of the factors that affect overall job satisfaction into consideration. Job Satisfaction is an interesting problem both from the standpoint of employees and from the standpoint of employers.

Employers want satisfied workers, who will have a positive behaviour to the job, they will want committed and emotionally balanced worker do their jobs. Also, the employees have their expectations they would like to be treated in a fair and respectful manner, this will make them happy and satisfied at their work; which leads to excellent productivity. Employee's job satisfaction is a key factor in achieving greater productivity. The implications of job satisfaction can cause both positive and negative behavior and definitely, organization tried to avoid negative behavior in order to avert negative impact on the achievements and performance of the organization. In sum total, job satisfaction is a

germane factor affecting organizational success, therefore, it is necessary to pay attention to it so as to avoid negative impacts on performance.

An Exegesis of James 5:1–6.

"Now listen, you rich people, weep and wail because of the misery that is coming upon you. Your wealth has rotted, and moths have eaten your clothes. Your gold and silver are corroded. Their corrosion will testify against you and eat your flesh like fire. You have hoarded wealth in the last days. Look! The wages you failed to pay the workmen who mowed your fields are crying out against you. The cries of the harvesters have reached the ears of the Lord Almighty. You have lived on earth in luxury and self–indulgence. You have fattened your selves in the day of slaughter. You have condemned and murdered innocent men who were not opposing you. (James 5:1–6).

After writing to the merchant class, James takes an aggressive turn. He changes from exhortation to very hard rebuke. The beginning of the passage is a description of the terrible misery that will befall the rich. According to Verse 4, the rich are land owners who hired laborers. From chapter 1:9–11, there was a kind of tension between the poor and the rich; in the previous chapters, James talks about the evil treatment meted on the poor, exploiting and dragging them to court. James would be intending two purposes for Christians as they read how he address the rich. His Christian readers are suffering many trials, which include economic hardship from persecution by the rich (2:6–7).

These suffering Christians could be discouraged easily and become corrupt by materialism like their corrupt rich oppressors. The first effect on the Christian readers then, is encouragement from the fact that judgement will come to the rich, therefore, the sufferers may leave that judgement to God and persevere in righteousness without envying the rich. The second effect is warning; judgement does come upon such sin, so they should be careful to avoid becoming materialistic as well.

V. 1: James condemns the rich with a very serious comment to them. He instructs them to "weep" and "wail" a kind of repetition of chapter 4:9, to "grieve" "mourn" and "wail", they should mourn instead of laughing and should "gloom" instead of experiencing joy. The rich had enjoyed their life in luxury caring for their own desire. They spent all they had on pleasure it is now time to humble themselves because justified miseries are coming upon them.

VV. 2–3: James says three hard things to the rich, first, that their wealth has rotten, second, moths have eaten their clothes and third, their gold and silver are corroded. In a modern context this statements are fearful, how does wealth rots, and how can gold corrodes? According to Martin, "Several comments suggest that the three–fold comments on corruption of possessions refers to the three categorical classes of riches in the Roman world; grain, garments and gold".[10] Others see the comment regarding rotting wealth as a general comment on the transitory nature of material goods, with the actual goods described only as clothing and money"[11]. It could be better to pitch tent with the first position because in the fourth verse, land owners engaged in a kind of farming.

Great farmers who practice farming as a source of income preserve tons of seeds and crops either for selling, planting or personal use. If such crops got rotten, then there would be great problems for the rich land owners.

Concerning the corrosion of gold, MacArthur opines that "James is literally talking about coins corroding, for coins in that era were made with many impurities that made corrosion very possible"[12]. James Ropes is of the opinion that: "James is obviously not making a propositional claim about gold and its ability to actually rust, but is instead a figure of speech for referring essentially to the worthlessness, not the perish ability of wealth"[13]. Thus James gives vivid and horrible images of the destruction of their wealth, indicating that the rich will experience horror and despair over their loss. The rich will lose everything they have relied on. Theirs will be the despair of people who discover their dreams and treasures destroyed forever; even the destruction of the wealth will consume the rich people themselves. The imagery expresses forcefully that their sin has been a deliberate pursuit of evil. Literally, James says, the rust or corrosion of the gold and silver will be the active agent against the rich. The corrosive action will take two forms; first to testify against the rich and then to eat their flesh like fire (this is as a punishment for their sins).

VV. 3c – 6: The charges against the rich people may be summarized as 'greed' and 'injustice'. The 'greed' of the rich consisted of hoarding wealth and living in luxury and self-indulgence. The injustice consisted of cheating workers of their wages, condemning and murdering the innocent people. James writes that: "The rich have hoarded wealth in the last days? (5:3c) the last days says MacArthur "Is understood as the period of time between the first and second coming of Jesus Christ"[14]. The rich have hoarded wealth only to lose it in last days. They have indulge themselves only to become for their own slaughter.

James denounced the rich land owners that were cheating their workers out of their hard-earned wages. May be they were not paying them the full amount promised or cheating them on the pretext that they had not fulfilled their quotas or whatever, we are not sure, but it is mentioned severally in scriptures, for instance Leviticus 19:13 says "You shall not oppress your neighbor nor rob him." "the wages of a hired man are not to remain with you all night until morning" (Deut 24:14 – 15; Mal 3:5) to withhold the wages of the workers on some false pretenses would literally rob the worker and his household of their daily bread. Anyone who is in position of paying wages to workers should be generous and fair in doing so because it is always wrong to cheat others for their own financial benefits. The current issue of the Integrated Payroll and Personnel Information System (IPPIS) between the federal government of Nigeria and the Academic Staff Union of Universities (ASUU) is a clear case of injustice, cheating and wickedness. Withholding the salaries of University lecturers for months because of some false pretense of IPPIS is nothing but selfishness and godlessness.

Many governors in Nigeria are guilty of this offence. They live in affluence, self-indulgence and refuse to pay their workers; mostly deliberately. Their selfish indulgence and lack of compassion for the poor reflected their godlessness and selfish focus in life. James indictment of fattening their hearts in a day of slaughter (5:5) points to the imminence of the day of judgement. They just go on fattening themselves everyday with no thought of others. Their selfish lifestyles only incur greater guilt.

These rich people have so much stuff that is rotting away in storage. Of what importance are ware houses full of grains, if you go to get a bag full, its full of mold or of what benefit are wardrobes full of clothes, if when you go to get something out of the wardrobe, it's moth-eaten? What advantages is a bank account full of money, but afraid of cashing it because of the fear of EFCC arresting them? Though, it is good to provide for the future but the bible condemns hoarding of money and possessions when it can be used in helping others.

In verse 6, some are of the opinion that James is speaking of literal murder. Some say he is talking figuratively or talking about the practical outcome of the rich cheating the poor of their wages and so their daily bread. "The word "Condemned'' points to the use of legal system to take advantage of the poor. Perhaps by bribing judges or hiring powerful and influential lawyers. The rich were defrauding their workers of their rightly owned wages or forcing them into a life time of indentured slavery, then, either due to complaints from their workers, the rich would protest and in an effort to eliminate the evidence of their wickedness, the workers ended

up facing them in court. Martin writes that: "The legal system is the tool of the rich, for the poor cannot use it due to its inherent expense"[15]. If the poor could not secure their own wages to pay for their daily expenses, it is no surprise that they lost their battle in court to acquire those wages.[16]. Through the corrupted power available to the rich (they pervert justice) they ended up killing innocent and defrauded workers. Though the righteous man did not resist the wicked rich, it is morally right to take legal means to protect oneself or assets from greedy persons. But in this case, the poor were not match for the rich. It often seems that the wicked are winning or prospering but James' point is that judgement day is near, when wrongs will be made right.

The Significance of James 5:1–6 on Employer and Employee Relationship in Nigeria

Based on the discussion in this paper, it can be deduced that there is equality in responsibility; both the employer and the employee have responsibilities towards each other. So, whether you work for someone or you have someone working for you, you owe one another some responsibilities. Both employer and employee must carry out their duties and in relating with one another. First and foremost, all work must be done as unto God. Employers must learn to treat the employees as they wish to be treated. The employee is essentially equal to his employer because he is no less of a person; he is made of the same substance. While bearing this in mind, the relationship must bear our commonality of personhood; though it can be argued that they don't have the same job title or authority but then the employee should be treated with mercy; so that the employer will receive mercy as well at some point. If mercy is applied to working relationship then employers will provide equitable wages as at when due and better working conditions. Employees will be honest with both their work and time and be understanding of the needs of the employer. Agenwal supports this idea when he writes: "Industrial harmony is inextricably linked with economic progress of the country. Industrial harmony brings about greater co–operation between employees and management which ultimately results to better production that lead to the economic progress and prosperity of the country".[17] According to Wheeler, "it is an essential condition to maintain mutual trust and confidence between employer and employee to obtain the goal of rapid economic development and social justice".[18] In essence, healthy relationship between employer and employee will give room for industrial harmony which can only be achieved in an environment of mutual trust and understanding.

Introducing and developing healthy relationship between employer and employee is germane to driving employee productivity and fostering loyalty. Investing in employee's future will encourage trust, openness and honesty. Many benefits can be gained from having trusted relationship between employer and employee while narrow focus on productivity and profits can results to dissatisfaction among employees and can trickle down result to lower profit. When a good relationship is built its motivates employees which results in commitment to job; which in effect result to increase in production and better quality.

Healthy relationship between employer and employee should not be one sided. When the employees have good relationship with the employer, they enjoy job satisfaction, job security and trust in the employers. There should also be a balanced amount of reliance on both of them, in order to move the organization forward. The employee relies on the employer for fair treatment and pay. Transparency and dialogue can be very crucial for sensitive situations in an organization. Employers should give room to the employee's input in important and serious issues in order to avoid wastage of valuable insights and energy.

Conclusion

Balanced relationship between employer and employee is indispensable to the stability and development of any industrial organization; this can facilitate the growth of industries in Nigeria. The absence of it can cause the fall of the organization. It is crucial to note that healthy and cordial relationship can make life convenient for the society as discussed in the epistle of James. Efforts exerted in the past by employees, employers and their representatives and government to balance this relationship between them is yet to yield results, and this causes setbacks because of various industrial conflicts in Nigeria. The increase in the minimum wage that has been approved by the federal government is yet to be implemented in some states in Nigeria. This has been causing conflicts and setbacks in the development of the country. Also, the issue of IPPIS is causing a lot of hardship and conflicts between ASUU and the federal government of Nigeria. This is a negative pointer to the development and growth of the education sector in Nigeria. Representatives of the stakeholders should come together to resolve their differences in order to balance the employee and employer relationship as discussed in Epistle of James chapter five and the first six verses.

Endnotes

1 S. Fajana, *Industrial relations in Nigeria: Theories and Features* (Lagos: Lafa bet Publishers, 1995), 56

2 A. Manning, *Monophony in Motion: Imperfect Competition in Labour Markets* (Princeton: NJ Princeton University Press, 2003).

3 Business Online Dictionary- Retrieved from http://www.businessdictionary.com/definition/employer.htlm#ixzzlan SURA 14, 01/04/12

4 O. O. Animashaun and O.A. Shabi, *Fundamentals Industrial relations; Issues and Theories* (Lagos: Global Consult, 2003).

5 A. S. Abdullahi, *Industrial Relation* (Lagos: ₦NOUN, Victoria Island, 2008).

6 R. M. Locke, *Job Satisfaction among urban secondary school teachers in Namibia South Africa* (Namibia: J. Educ., 2002), 135

7 T. L Leap and M. D. Crino, "What HR Managers Must know About Employee Sabotage," *Personnel Magazine*, 66. 5.

8 Milkovich Scott and J. W. Boudreau, E*mployee attitudinal effects of perceived performance Appraisal Use*. Digitacommons.ilr.cornell.edu assessed on 20/08/19

9 Ibid.

10 Ralph Martin, *Word biblical commentary: James* (Waco: World Books, 1988), 172

11 Martin, *172.*

12 John MacArthur, *The MacArthur New Testament Commentary: James* (Chicago: Moody Press, 1998), 2442.

13 James Ropes, The *international Critical Commentary A Critical and Exegetical Commentary on the Epistle of James* (NY: Scribners Sons, 1916), 284 – 285.

14 MacArthur, *James*, 245.

15 Martin, *James*, 181.

16 Martin, *James*, 181.

17 D.V. Aganwal, *Industrial Relations and Collective Bargaining* (New Delhi: Deep and Deep Publication, 1982).

18 A.R. Wheeler, *Employee Maintenance: Examining Employment Relations* (Emerald Publishing Limited, 2015).