

**COURSE
GUIDE**

**PHL 313
PHILOSOPHY OF LABOUR AND LEISURE**

Course Team Dr Samuel Ishaya (Course Writer)-University of Uyo
 Prof. C.B Okoro (Course Editor)- University of
 Lagos



NATIONAL OPEN UNIVERSITY OF NIGERIA

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National Open University of Nigeria
Headquarters
University Village
Plot 91, Cadastral Zone
Nnamdi Azikiwe Expressway
Jabi, Abuja

Lagos Office
14/16 Ahmadu Bello Way
Victoria Island, Lagos

e-mail: centralinfo@nou.edu.ng
URL: www.nou.edu.ng

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First Printed 2021, 2022

ISBN: 978-978-058-366-8

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INTRODUCTION

PHL 313: Philosophy of Labour and Leisure is a two-credit unit course for 300 level philosophy-major undergraduates of the National Open University of Nigeria (NOUN). The material is developed to equip the student with the requisite philosophical knowledge of the subject matter. The course guide gives an over-view of the course; it informs the student of what the course is all about, and provides information on the organisation and requirements of the course. The course consists of three modules made up of 12 units. It is divided into two sections.

The first section examines the nature of philosophy and the philosophy of labour including labour in pre-civil societies and political communities, past and present. The relationship between the arts and labour and the effects of human work on nature will equally be examined. In this section, related concepts such as anthropotechnics and technocracy shall be discussed including human labour and economics with reference to the theories of capitalism, Marxism and other economic philosophies. There shall also be an examination of the conceptions of law and ethics and ethics and labour. The second section examines the notion of leisure and the relationship between leisure and labour, including the value and essence of leisure.

WHAT YOU WILL LEARN IN THIS COURSE

The overall aim of PHL 313: Philosophy of Labour and Leisure is to introduce the student to fundamental theories, principles and questions of labour and leisure. The ethical, epistemological and axiological issues concerning labour will be espoused through philosophical scrutiny. The understanding of these fundamentals will enable the student to appreciate, explain and critic some basic concepts and issues about labour and leisure.

COURSE OBJECTIVES:

By the end of this course, you will be able to:

- Explain the subject matter of Philosophy of Labour and Leisure
- Establish the link between philosophy, labour and leisure
- Introduce the different theories of labour to the students including the issues in the evolution of labour
- Trace the origin of labour from pre-civil societies to present realities
- Identify the link between arts and human labour
- Recognize the effects of human work on nature
- Analyse economic philosophies
- Identify the link between ethics, labour and law

- Discuss the values of leisure
- Trace the philosophical foundation of leisure beginning with Plato, Aristotle, the epicureans and the Utilitarians.

WORKING THROUGH THE COURSE

To successfully complete this course, you will be required to read and study the whole unit and read suggested books and other related materials. Each unit will contain self-assessment exercises. You will be required to do these exercises. The exercises are meant to aid you in understanding the concepts under consideration. At the end of each unit, you will be required to submit worked assignment for assessment. At the end of the course, there will be an examination. The time and venue of the examination shall be communicated to you through your study centre. You will be required to present yourself for the examination.

COURSE MATERIALS

The major components and materials for this course include:

- i. Course guide
- ii. Study guide
- iii. Text books
- v. Assignment file
- vi.

STUDY UNITS

There are 12 units in this course and it is divided into 3 modules. The first two modules shall focus on the subject matter of philosophy of labour while the remaining one module shall focus on philosophy of leisure. The modules and units are presented as follows:

Module 1

- Unit 1 Understanding the Philosophy of Labour
- Unit 2 Labour in Pre-Civil Societies
- Unit 3 Labour in Political Communities
- Unit 4 Labour in Digital Societies
- Unit 5 Theories of Labour

Module 2

- Unit 1 Arts and Human Labour
- Unit 2 Effects of Human Work on Nature
- Unit 3 Issues in the Philosophy of Labour
- Unit 4 Law, Ethics and Labour

Module 3

Unit 1	The Notion of Leisure
Unit 2	The Value of Leisure
Unit 3	Philosophical Foundations of Leisure
Unit 4	The Relationship Between Labour and Leisure

PRESENTATION SCHEDULE

This course has two presentations; one at the middle of the semester and the other towards the end of the semester. At the beginning of the semester, each student undertaking this course will be assigned a topic by the course facilitator which will be made available in due time for individual presentation during forum discussions. Each presenter has 15 minutes (10 minutes for presentation and 5 minutes for Question and Answer). On the other hand, students will be divided by the course facilitator into different groups. Each group is expected to come up with a topic to work on and to submit same topic to the facilitator via the recommended medium. Both will attract 5% of the total marks.

Note: Students are required to submit both papers via the recommended channel for further examination and grading. Both will attract 5% of the total marks.

ASSESSMENT

In addition to the discussion forum presentations, two other papers are required in this course. The paper should not exceed 6 pages and should not be less than 5 pages (including references), typewritten in 12 fonts, double line spacing, and Times New Roman. The preferred reference is MLA 6th edition (you can download a copy online). The paper topics will be made available in due time. Each carry 10% of the total marks.

To avoid plagiarism, students should use the followings links to test-run their papers before submission:

- <http://plagiarism.org/>
- <http://www.library.arizona.edu/help/tutorials/plagiarism/index.html>

Finally, all students taking this course **MUST** take the final exam which attracts 70% of the total marks.

HOW TO GET THE MOST OUT OF THIS COURSE

- Have 75% of attendance through active participations in both forum discussions and facilitation.
- Read each topic in the course materials before it is treated in the class.

- Submit every assignment as at when due; as failure to do so will attract a penalty.
- Discuss and share ideas among class members/peers; this will help in understanding the course more.
- Download videos, podcasts and summary of group discussions for personal consumption.
- Attempt each self-assessment exercises in the main course material.
- Take the final exam.
- Approach the course facilitator when having any challenge with the course.

FACILITATION

This course operates a learner-centered online facilitation. To support the student's learning process, the course facilitator will: 1. introduce each topic under discussion; 2, open floor for discussion. Each student is expected to read the course materials, as well as other related literatures, and raise critical issues which he/she shall bring forth in the forum discussion for further dissection; 3. Summarizes forum discussion; 4. Upload materials, videos and podcasts to the forums; 5, disseminate information via email and SMS if need be.

REFERENCES / FURTHER READINGS

- Bronowski, J. (1993). *The Ascent of Man*. Boston/Toronto: Little, Brown and Company.
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MODULE 1**UNIT 1 UNDERSTANDING THE PHILOSOPHY OF LABOUR****CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1.1 The Nature of Philosophy
 - 3.1.2 Second-order Studies
 - 3.1.3 The Meaning of Labour
 - 3.1.4 Types of Labour
 - 3.1.5 The Purpose of Labour
 - 3.1.6 The Philosophy of Labour
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Readings

1.0 INTRODUCTION

This unit – Understanding the Philosophy of Labour, introduces you to the basic concepts that underlie the course. Here, there will be a deliberate attempt to do a concise clarification of the nature of philosophy and the notion of labour including its meaning, purpose and the Philosophy of Labour.

2.0 OBJECTIVES

It is expected that after studying this unit the student will be able to:

- Understand the nature of philosophy
- Define labour
- Understand the purpose of labour
- Define the philosophy of labour

3.0 MAIN CONTENT**3.1.1 The Nature of Philosophy**

It is often argued that any serious discussion on the nature of philosophy is itself a philosophical problem. This is because of the character of its subject-matter and the variegated views of philosophers of differing persuasion concerning its nature. One thing to note however according to Elijah and Ishaya (2019:80) is that a philosopher's notion of philosophy

is highly dependent on the problem he/she intends to solve using philosophical tools. Following from the above, one can assert without contradiction that there is no generally acceptable view among philosophers concerning the nature of philosophy but there are however, essential inextricable elements that unite the different views of philosophers. These elements include rationality and criticality. In other words, what characterizes the nature of philosophy is rationality and criticality.

As a rational enterprise, it seeks to eradicate every taint and vestige of ignorance, superstition, prejudice, blind acceptance of ideas and any form of irrationality from humans. Philosophy challenges ideas, analyses them and tests them in light of evidence and arguments. It is more concerned about generality and universality rather than particularity or individuality. Stumpf (1984:4) sums up the rational nature of philosophy by asserting that “from the beginning... philosophy was an intellectual activity, for it was not a matter of seeing or believing but of thinking and philosophy meant thinking about basic questions in a mood of genuine and free inquiry”. The genuineness of its inquiry and the intellectual freedom enjoyed by its practitioners is what positions it to provide arguments or good reasons for our conclusions in regards to questions about reality and the activities of man in the universe. The implication of the above is that there is no forbidden subject-matter for philosophical scrutiny. In other words, whatever is; is within the jurisdiction of philosophical investigation including labour and leisure.

As a critical enterprise, philosophy does a critical and analytical study of the general problems that arise from metaphysical, conventional, and traditional beliefs, including epistemological claims and practices. In its critical nature, philosophy raises questions and tries to proffer solutions to questions raised. According to Lawhead (2002: xxvi) philosophy “is the activity of evaluating and justifying our beliefs and those of other people”. Thus, one can conveniently assert that as a critical enterprise, philosophy critiques man’s daily activities and experiences in search of truth and reality as is rationally possible.

3.1.2 Second Order Studies

An ordinary question such as “what is X?” is called a first-order question. A question about a first-order question is called a second-order question. Second-order questions are also called meta-questions (Ed. Miller 7). Philosophy asks first-order questions such as what is reality? What is justice? What is labour? What is leisure? But it begins to ask second-order questions when it asks questions such as what does the employer mean by labour? Or what is the purpose of labour and so on. Philosophy does this in relation to other disciplines that study those core subject-matters. The

study of other disciplines by philosophy falls under *the philosophy of category*: for example, the philosophy of law, the philosophy of education, the philosophy of medicine, the philosophy of labour and so on. In this category, the philosopher is concerned with issues that border on the nature of the 'other' discipline's subject matter under examination. Thus, the philosophy of labour and leisure is a second-order studies. Second-order studies, that is, *Philosophy of category* are basically studies about studies. For example, if one takes a course in philosophy of labour and leisure; one would not need to be engaged as a railway worker, a labour union president, an academic staff or a hotel proprietor, rather, one will be engaged in thinking, analysing, and trying to clarify concepts, claims and issues that arise from the activities of the employer and the employee, between the workers at work, during work and after work.

3.1.3 Meaning of Labour:

Labour in a layman's understanding simply means the work done by hard, manual and physical exertion of strength and energy for a reward. The term, however, includes mental work also. In other-words we can say that labour includes both physical and mental work undertaken for monetary reward. It is the exertion of mind and body undertaken with a view to some goods other than the pleasure directly derived from the work.

In this way, according to Saqib (web) workers working in factories, services of doctors, advocates, officers and teachers are all included in labour. Any physical or mental work which is not undertaken for getting income, but simply to attain pleasure or happiness, is not labour. For example, the work of a gardener in the garden is called labour because he gets paid for it. But if the same work is done by him in his home garden, it will not be called labour, as he is not paid for that work. Further, if a teacher teaches his son and a doctor treats his wife, these activities are not considered as 'labour' because they are not done to earn income.

3.1.4 Types of Labour

There are four main divisions of labour that include unskilled labour, semi-skilled labour, skilled labour and professional labour.

1. Unskilled Labour

This consists of those who work primarily with their own hands. They possess no particular skills and generally lack any training required for other tasks. Unskilled labour requires physical strength and exertion. This type of workers generally lacks formal education and they usually receive the lowest wages. Unfortunately, unskilled labour jobs are dwindling because of

technological advancement in almost all facets of human endeavors. Examples of unskilled labour include; house maids, farm hands, security guards, parking lot attendants amongst others.

2. **Semi-Skilled Labour**

Workers in this category have enough mechanical abilities and skills to operate machinery. The semi-skilled worker can operate basic equipment like grass cutting machines, floor polishers, dishwashers and so on. They make an increased wage compared to those of unskilled labour. Examples include lawn mowers, dishwashers, and floor polishers and so on.

3. **Skilled Labour**

This category of workers can operate complex equipment. They can perform their task with minimal supervision. They also receive increased human capital especially in areas like training and education. They equally receive higher wage for their work than semi-skilled and unskilled workers. Examples include: carpenters, tool makers, chefs, computer operators, typist, drivers and so on. They are generally referred to as artisans.

4. **Professional Labour**

This category of workers is made up of individuals with the highest level of knowledge-based education and managerial skills. According to Ibrahim (1999:41), they are non-manual workers whose work is largely or entirely mental in nature. This group of persons would usually invest most of their time, resources and energy to develop their career. This makes them highest wage earners in the wage scale. Examples include; professors, doctors, scientists, lawyers, corporate executives amongst others.

3.1.5 The Purpose of Labour

It is almost a universal given that the purpose of any form of labour is to make profit or earn a living whether you belong to the bourgeois or the proletariat as the case may be. Besides making profit or earning a living, labour has the ontological purpose of giving meaning and tone to life through daily activities such as making something, serving someone, or providing something of worth to others. Labour is intrinsically woven into the fabrics of human nature to both desire meaningful, productive activity and to gain satisfaction from those activities.

Beside the reasons above, the purpose of labour may differ from person to person: for some, labour may be the mechanism through which they discover themselves and become all they want to be. Labour serves as a measure by which some people attempt to gain self-worth. It is also a means by which some persons try to gain acceptance or recognition from other people. However, the question about the purpose of labour raises

fundamental metaphysical, axiological and epistemological questions such as: why do I do what I am doing? Will I do what I am doing if there were no rewards for me? Is it for my good or that of others that I am doing what I do? Must I do what I am doing? How do I know what is best for me to do? The philosophy of labour answers these questions.

3.1.6 The Philosophy of Labour

Philosophy of labour is the branch of philosophy that examines and investigates issues involved in labour relations such as the nature of labour, the purpose of labour, labour laws, labour movements, industrial conflict, and conflict resolution in the pursuit of the purpose of labour. In other words, philosophy of labour is the free rational and critical examination of the nature, meaning and purpose of labour. Philosophy of labour is neither hostile, antagonistic or biased against labour nor is it sympathetic or a defense of labour and labour related issues. It is rather an unprejudiced and unbiased investigation into the nature, meaning and purpose of labour.

The philosophy of labour began as a rational quest to provide a philosophical foundation for the activities of the employer and the employee. This led to the emergence of philosophers who questioned and criticized the claims of employers on one hand and the employee on the other hand. Among this class of philosophers were Karl Marx and Fredrick Engels. These men raised pertinent questions about the relationship between the slave and the master; the proletariat and the bourgeois including the problem of alienation. For them, “the history of all hitherto existing society is the history of class struggles. Freeman and slave, patrician and plebeian, lord and serf, guild-master and journeyman, in a word, oppressor and oppressed...” (Communist Manifesto: 1948). Thus, as a second-order discipline, Philosophy of labour is a branch of philosophy that examines and investigates issues involved in labour relations such as the nature of the “struggle” between the oppressor and the oppressed including the axiological and metaphysical implications therefrom. It investigates and critically examines the purpose of labour and the intent of both the employer and the employee in the production process.

SELF-ASSESSMENT EXERCISE

- i. What is your understanding of the nature of philosophy?
- ii. Examine four kinds of labour

4.0 CONCLUSION

In this unit, we have pointedly examined the nature of philosophy and the notion of second-order studies in philosophy. It was shown that philosophy is a rational and critical enterprise that employs reasoning and analysis in proffering solutions to identified human and social problems. The unit also defined the key word of this course – labour; which is both a physical and mental work undertaken for monetary reward. Types of labour were identified and analysed including the purpose of labour. Finally, the philosophy of labour was defined. As a second-order studies, philosophy of labour investigates and critically examines both the axiological and metaphysical issues in labour

4.0 SUMMARY

- Philosophy is a rational and critical enterprise
- Labour is both a physical and mental work done for monetary rewards.
- There are four kinds of labour – unskilled, semi-skilled, skilled and professional labour
- Philosophy of labour investigates and critically examines both the axiological and metaphysical issues in labour.

6.0 TUTOR-MARKED ASSIGNMENT

1. What is philosophy of labour?
2. What type of questions does philosophy of labour ask as a second-order studies?

7.0 REFERENCES/FURTHER READING

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UNIT 2 LABOUR IN PRE-CIVIL SOCIETIES

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1.1 Definition of Pre-Civil Society
 - 3.1.2 Pre-Civil Society as State of Nature
 - 3.1.3 Philosophical Conceptions of State of Nature
 - 3.1.4 The Hobbesian State of nature
 - 3.1.5 The Lockean State of Nature
 - 3.1.6 Features of the State of Nature
 - 3.1.7 Labour in the state of nature
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 Reference/Further Reading

1.0 INTRODUCTION

This unit ushers you into the domain of the subject-matter of this course. Today all human interaction with the environment including labour and leisure takes place in one form of organised society or the other. But there was a time when people were not balkanized into large tribal or ethnic groups or societies. No one knows for certain when the first human beings appeared on the earth or the first place they settled, but one thing archeologists have been able to establish is the fact that human history began over two million years ago with the old stone age (World History 1994:6). The Stone Age was a prehistoric period during which stone was widely used to make tools. In this unit, we shall give a working definition of pre-civil society, and also explore its emergence through the state of nature. Finally, we shall sieve out labour as it was practiced in pre-civil societies and the reasons for labour.

2.0 OBJECTIVES

By the end of this unit, you will be able to:

- define pre-civil society
- analyse the different conceptions of the state of nature
- identify kinds of labour in pre-civil societies.
- note the reasons for labour in pre-civil societies.

3.0 MAIN CONTENT

3.1.1 Definition of Pre-Civil Society

In the English language structure Pre - is a prefix that means: earlier than; or before. So, pre-civil society means before the emergence of civil society. Civil refers to citizens or people of a particular geographical location. A society on the other hand is a group of people involved in persistent social interactions. According to the world book dictionary cited in Elijah and Ishaya (2019), a society is a “group of persons joined together by a common purpose or by a common interest”. From the foregoing, when we conjoin the meanings of these three words, we have a definition of pre-civil society. Therefore, pre-civil society is a group of persons that existed before the coming together of different other persons in a particular geographical location to pursue common interest and purpose. People in pre-civil societies lived in what some philosophers described as the state of nature; that is, they lived in a time when there were no organized laws and rules. Every man was a law unto himself and pursued their individual interests and purpose.

3.1.2 Pre-Civil Society as State of Nature

The state of nature is a hypothetical life of people before societies came into existence. Proponents of this theory presumed that there must have been a time before organized societies existed and their presumptions aroused certain fundamental questions such as “what was life like before civil society? How did governments originate and from what point? What were the reasons for entering into agreement for establishing a nation state?”

Before the formation of nation-states, the assumptions of most philosophers are captured in the words of Mozi. According to him: In the beginning of human life, when there was yet no law and government, the custom was “everybody according to his rule.” Accordingly, each man had his own rule, two men had two different rules – the more people the more different notions. And everybody approved his own moral views and disproved the views of others, and so arose mutual disapprovals among men. As a result, father and son and elder and younger brothers became enemies and were estranged from each other since they were unable to reach any agreement. Everybody worked for the disadvantage of others with water, fire and poison. Surplus energy was not spent for mutual aid; surplus goods were allowed to rot without sharing; excellent teachings were kept secret and not revealed. (www.en.m.wikipedia.org).

Mozi's description above is called the state of nature. Mozi's state of nature may not be exactly like that of other philosophers such as Thomas Hobbes, John Locke and so on, but the point of intersection of all their views is the fact that the state of nature consisted of persons with individual perception about moral, political and economic views.

3.1.3 Philosophical Conceptions of the State of Nature

As stated in the last sub-heading, many philosophers took particular interest in locating and comprehending the workings of the human mind before the emergence of civil society. For a logical analysis of the matter, most resorted to formulating theories about the possible reasons for the establishment of civil societies. For our purpose; we shall consider the views of Thomas Hobbes and John Locke.

3.1.4 Hobbesian State of Nature

Thomas Hobbes in his magnum opus, *The Leviathan*, describes the state of nature as the condition of people before there is any state or civil society. He conceives the state of nature as a necessary consequence of the nature of man. He viewed human beings as isolated, egoistic, self-centered and self-seeking beings. Individuals were creatures of desire, seeking pleasure and avoiding pain. In addition to being creatures of pleasure and pain, Hobbes sees the individuals as beings in constant motion to satisfy their desires. In this state of nature, all people are equal and equally have the right to do whatever they consider necessary for their survival. Equality for Hobbes means that people are capable of hunting their neighbour and taking what belongs to them that they need for themselves. In the Hobbesian state of nature, the driving force in a person is the will to survive. One's right is the person's freedom "to do what he would and against whom he thought fit and to possess, use, and enjoy all that he would or could get". According to Hobbes (1991:89):

In such condition, there is no place for industry because the fruit thereof is uncertain: and consequently, no cultivation of the earth; no navigation nor use of the commodities that may be imported by sea; no commodious building; no instrument... no knowledge of the face of the earth; no account of time, no arts; no letters; no society and which is worst of all, continual fear and danger of violent death; and the life of man solitary, poor, nasty, brutish and short.

In this kind of society, every person has a natural right to do anything one thinks necessary for preserving one's own life and so life here is chaotic and unorganized, devoid of all sense of value. It is a life of "war of all against all". Within the Hobbesian state of nature, there is neither personal property nor justice since there is no law and no supreme authority.

3.1.5 The Lockean State of Nature

In his second Treatise on civil Government, John Locke describes the condition in the state of nature in contrast to that of Hobbes. For him, the state of nature is not the same as Hobbes “war of all against all” rather it is a state where “men living together according to reason without a common superior on earth with authority to judge between them”. According to John Locke, the state of nature “is a state of perfect freedom to order their actions and dispose of their possessions and persons as they think fit within the bounds of the law of nature without asking leave or depending upon the will of any other man” (8). In the Lockean state of nature all men are free to order their actions and dispose of their possessions as they think fit within the bounds of the law of nature. The state of nature according to Locke has a law of Nature to govern it and that law is reason. Locke is of the opinion that reason teaches that no one ought to harm another in his life, liberty and or property. Locke sees the state of nature and civil society to be opposites of each other. In the state of nature, reason is supposed to guide one’s actions whereas, in a civil society, rules and laws guides the actions of citizens.

3.1.6 Features of the State of Nature

1. Freedom
2. Anarchy
3. Low life expectancy
4. The natural law of reason
5. Unorganized system of labour

Freedom

Freedom is the absence of necessity, coercion or constraint in choice or action. In the state of nature, everyone has the freedom to do what he would and against whom he thought fit. Because of this freedom, members of pre-civil societies were always on the move to either escape from human enemies or migrate to a favourable environment or territory that supports better life.

Anarchy

Anarchy is a situation of confusion and wild behaviour in which the people in a group or society are not controlled by rules or laws. It is a state of lawlessness due to the absence of governmental authority. In the state of nature, anarchy reigned supreme; persons behave in ways that only profited them regardless of the feeling of the other persons. The situation is likened to what Hobbes describes as the war of all against all.

Low life Expectancy

Life-expectancy is the average number of year that a person or animal can expect to live. In the state of nature, Hobbes made the point that life was “short”. The shortness of life was occasioned by the anarchy that prevailed amongst inhabitants of particular territories.

Unorganized System of Labour

In the state of nature, survival was the greatest need of the people and because of the prevailing anarchy, there was no organised system of labour. It was basically everyone to him/herself. The people in the state of nature were masters of the basic rules of survival. They were skilled in hunting and gathering and developed ways of dealing with wild animals and harsh weather, but they had no organized system of labour until the emergence of civil society.

3.1.7 Labour in the State of Nature

In the state of nature people merely gathered wild fruits for sustenance and hunted games to first, protect themselves against wild animals and second for food. Because there was no rule or government, legal entitlement to private property was absent. In the state of nature labour according to Hobbes is a crude dissipation of energy to preserve one’s life as there was no instrument nor knowledge to explore the earth. However, the energy dispensed on any natural resource like water and land gives one the bullying right over others. Hence, the justification of private property is labour. According Locke, “since one’s labour is one’s own, whatever one transforms from its original condition by one’s labour is one’s own; for one’s labour is now mixed with those things” (cited in Stumpf 1994; 272). It is by mixing one’s labour with something that a person takes what was common property and makes it private property. Thus, in the state of nature, labour was not done to own private property, rather to survive and be fit for the next day. In this sense, labour in pre-civil societies was simply the individual’s activities towards self-preservation and survival.

SELF-ASSESSMENT EXERCISE

- i. Define pre-civil society
- ii. What is the state of nature?
- iii. Differentiate between Hobbesian and Lockean conceptions of the state of nature

4.0 CONCLUSION

In this unit we defined pre-civil society as a group of persons that existed before the coming together of different other persons in a particular

geographical location to pursue a common interest and purpose. From its definition, we arrived at the conclusion that pre-civil society conforms to the philosophical notion of state of nature. The unit analysed Hobbesian and Lockean conceptions of the state of nature. For Hobbes it is the state of “war of all against all” where the driving force is the quest for survival. For Locke, it is a state governed by the natural law of reason where no one ought to hurt another in his life. The attributes of the state of nature were seen to include freedom, anarchy, low-life-expectancy, the natural law of reason and unorganised system of labour. Labour in pre-civil society was not organized and was merely a means of living for another day.

5.0 SUMMARY

- Pre-civil society is a society that existed before the formation of civil society.
- Philosophers – Hobbes and Locke identified pre-civil societies as the state of nature.
- For Hobbes, the state of nature is a state of war of one against all.
- For Locke, it is a state governed by natural law of reason
- Features of state of nature include; freedom, anarchy, the natural law of reason and so on.
- Labour in pre-civil society was not organised. It was done merely for survival and sustenance.

6.0 TUTOR-MARKED ASSIGNMENT

1. Examine four elements of the state of nature
2. What was the primary purpose of labour in pre-civil society?

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UNIT 3 LABOUR IN POLITICAL COMMUNITIES

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
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 - 3.1.2 Political Communities and Labour
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1.0 INTRODUCTION

This unit will introduce you to the idea of labour in different political communities as stated in the teachings of Plato and Aristotle. The structure and functionalities of a typical political community determines the conception of labour inherent in it. Plato in the Republic describes the political community as “man writ large” composed of three basic components: the rulers, the soldiers, and the artisans; each working assiduously for the attainment of the ideal state or perfect society. For Aristotle, man is a political animal that seeks the interaction of other human beings in pursuit of the good life. For him, the political community unlike Plato's three components is of different types that include the monarchy, tyranny, aristocracy, oligarchy, polity and democracy. Both philosophers think labour plays very critical role in the making of a political community but who does the work amongst Plato's three components or in Aristotle's 6 types of political communities is what this unit will try to unravel.

2.0 OBJECTIVES

By the end of this unit the student should be able to:

- Define a political community
- Identify different conceptions of a political community
- Situate the place of labour in identified conceptions of political communities
- Compare identified conceptions with your own political community

3.0 MAIN CONTENT

3.1.1 Definition of a Political Community

Every society, to the extent that it can be called a society can be considered a political community. But the question that should interest the philosopher is whether one belongs to a political community because he/she shares the same geographical location, share the same tradition or the same religion or do the same kind of work with other persons?

Bearing the above question in mind, we shall define a political community as a group of people who are within the jurisdiction of a certain political system and the political system applies its laws and policies on them. It is made up of people who share common political goals and values such as social justice, security, economy, education and so on. This people may include industry or career-based groups that share political interest for growth; the farmers, scholars, oil and gas merchants, artisans, and so on that have some level of common political needs or desires and who are willing to abide by the laws and policies of the community. Many of them may belong to organisations that look out for the common interest of their particular groups within the community. For example, teachers, textile workers, oil and gas workers and so on who lobby for their member's interest in the polity.

3.1.2 Political Communities and Labour

Every political community has its conception of labour and the mechanisms by which it derives maximum output from its citizens. The foundations for these conceptions were established in the teachings of Plato and Aristotle.

3.1.3 Plato's Conception of Labour in the Ideal State

Plato in the Republic gave an insight into the evolution of labour in political communities when he posited that the individuals come prior to the state. The state is a natural institution that reflects the structure of human nature, the origin of the state is thus a reflection of people's economic needs. The state comes into existence because no individual is self-sufficing. In other words, we all have needs and our many needs require many skills and no one person possesses all the skills needed to produce food, shelter and clothing. There must therefore, be a division of labour because "more things will be produced and the work more easily and better done when every man is set free from all other occupations to do, at the right time the one thing for which he is naturally fitted". To achieve this purpose, Plato divides the state into three classes viz:

1. The artisans – producers or workers who make the goods and services in the community
2. The soldiers – these are the soldiers who guard and keep order in the society and protect it from invaders.
3. The Rulers – Those that rule. It is from the guardian class that the ruler or philosopher king is chosen. (The Republic).

The three classes for Plato is an extension of the three parts of the soul; the labourers – that is, the craftsmen or artisans as a class represent the lowest part of the soul. The guardians embody the spirited element of the soul and the third class – the rulers represent the rational element. In Plato's Republic, mutual needs and differences in aptitudes of individuals lead to reciprocity of services. These reciprocal services necessitated the division of labour and functional specialization. Specialization was encouraged not as a sign of superiority or snobbery to a particular function but to bring excellence and perfection. Two important points are derivable from Plato's analysis: first, every individual is a functional unit with specific tasks to perform. Second, society is seen as a harmoniously organised and orderly whole based on recognition of individual talents and contribution.

The implication of the above is that labour in Plato's view is a socially required function of each citizen for the harmonious existence of the state. Plato's view of the division of labour espouses the various types of tasks that include producers as artisans (farmers, craftsmen, traders and so on), the soldiers and guardians. Basically, all citizens in Plato's republic are workers or labourers. The task of the rulers is to maintain law and order. The task of the soldiers is to protect the state from external attacks. The task of the artisans is the production of basic goods and services. In effect, the aim of labour in Plato's view is to make the political community a functional independent whole.

3.1.4 Aristotle's Conception of a Political Community and Labour

Aristotle in his work – Politics declares that "it is evident that the state is a creature of nature and that "man by nature is a political animal". For him "he who is unable to live in a society or who has no need because he is sufficient for himself, must be either a beast or a god". Furthermore, he opines that not only is humanity by nature destined to live in a state, but the state, as every other community is established with a view to some good. Just as the family exists primarily to preserve life; the state exists to preserve life for families and villages (1). In his words:

Since we see that every city-state is a sort of community and that every community is established for the sake of some good... it is clear that every community aims at some good and the community which has the most authority of all and includes all the others, aims highest, that is, at the

good with most authority. This is what is called the city-state or political community (1).

Aristotle was willing to recognize that under appropriate circumstances; a political community could organise itself into at least three different kinds of government. According to Stumpf (1994), the basic difference among them is primarily the number of rulers each has (109). Each number of governments has its good and bad type:

	The one	The Few	The Many
For the common interest	Monarchy	Aristocracy	Polity
For the Rulers Interest	Tyranny	Oligarchy	Democracy

Those in the first row he referred to as “true forms” of government while those in the second row are the defective and perverted forms of government. In a political community, Aristotle placed labour or the workings of the state in the hands of the “middle class”. For according to him “...it is manifest that the best political community is formed by citizens of the middle class and that those states are likely to be well-administered in which the middle class is large, and larger if possible than both the other classes” (fs.blog). This is because for him, the state is not a mere society that has a common place established for the prevention of crime and for the sake of exchange, ... rather a state is a community of well-being in families and an aggregation of families for the sake of a perfect and self-sufficing life. In other words, the best political community is the one that creates the most happiness for its members.

SELF-ASSESSMENT EXERCISE

- i. Define political community
- ii. Examine Plato’s conception of a political community

4.0 CONCLUSION

In this unit, we defined a political community as a group of people that are within the jurisdiction of a certain political system and the political system applies its laws and policies on them. We equally opined that the political community is made up of people who share common political and economic goals. The unit analysed political communities as conceived by Plato and Aristotle. Plato saw the origin of the political community as a reflection of the economic needs of the people. To realize the people’s needs, Plato advocated a division of labour amongst the three classes he created – the labourers, the Guardians and the ruler. Aristotle, on his part conceived the political community as a state created or

established with a view to some good. He placed labour in the hands of the middle class of the political community.

5.0 SUMMARY

- A political community is a made up of people who share common political and economic goals
- Plato conceived labour as the act of satisfying the needs of a political community
- Aristotle opines that labour is the satisfaction of the need of a political community.
- Labour for Aristotle should be in the hands of the middle class in a political community.

6.0 TUTOR-MARKED ASSIGNMENT

1. What is the difference between Aristotle and Plato's conceptions of labour in a political community?
2. Why did Plato advocate the division of labour in a political community?

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UNIT 4 LABOUR IN DIGITAL SOCIETIES

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- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1.1 Definition of a Digital Economy
 - 3.1.2 Features of a Digital Economy
 - 3.1.3 Labour in Digital Economies
 - 3.1.4 Ethical Implications of a Digital Economy
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- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
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1.0 INTRODUCTION

The world as we used to know it is continually and rapidly changing. Communication, labour, leisure and relationships are taking different dimensions from the traditional and conventional ways they were done before now. Societies, political communities and business communities are either catching up with the changes or folding shops, and one of the fundamental drivers of these rapid changes in the world is digital transformation of the old-normal. Digital transformation is about using the latest technology to do what you already do-but much better. It is the adoption of digital technology to transform services, governance or businesses.

In this unit, we shall examine the idea of digital economy and its impact on labour. To achieve set objectives, some fundamental questions shall be raised and analysed such as what is a digital economy? What are the features/elements of a digital economy and what is the future of labour in a digital economy amongst other ethical and metaphysical issues?

2.0 OBJECTIVES

By the end of this unit, the student should be able to:

- Define digital economy
- Identify features of a digital economy
- Project the future of labour in a digital economy
- Evaluate the impact (negative/positive) of digital transformation on labour.

3.0 MAIN CONTENT

3.1.1 Definition of a Digital Economy

Digital economy is a term used to collectively describe all economic transactions that occur on the internet. It can therefore be defined as economic activity that results from billions of everyday online connections among people, businesses, devices, data and processes. The driving force in any digital economy is hyper-connectivity which means growing interconnectivity of nations, people, organizations and machines that results from Internet of Things (IoT).

There are about three concepts that are used in the description of activities that involve the use of the term-digital. They include; digital economy; digital society and digital community. These concepts are domain-specific in usage but the point remains that they are used to describe the role of the computer and its allied component in the daily lives, businesses, relationships and so on of human beings in the 21st Century.

Digital Society - A digital society according to P. K. Paul and P. S. Aithal, is a society that is formed as a result of adaptation as well as integration of advanced technologies into the society and culture. Among the emerging technologies and fields responsible for the development of a true digital society include: information and communication technology (ICT), information science and computing, and other areas. Digitalism deals mainly with highly advanced telecommunications and wireless connectivity systems and solutions. Digital society depends on digital economy for support from digital tools and technologies and depends on information, knowledge and digital products. The stakeholders of a digital society include the society, technologies and its contents. Its features include: Internet of Things (IoT), 5G, cloud computing, big data, Human Computer Interaction and so on – A Digital Society comes with its own nomenclature for the description of its territories. For example, smart town, smart city, smart villages, Silicon valleys and so on is used to describe the geographical location in a city or country where digital businesses and transactions takes place in large scale.

Digital Community – This is a community of interest or place that rely on digital technologies such as mobile phones, the internet and email to communicate, network and disseminate information. Also called internet community, online community or web community – it is a community whose members interact with each other primarily via the internet. Members of this community usually share common interest. Those who wish to be part of an online community usually have to become a member via a specific site to gain access to specific content or link. Members communicate through social networking sites, chat rooms, forum, email

list and discussion boards, including social media platforms such as Facebook, Twitter, Instagram, WhatsApp, Tik-Tok and so on.

Digital communities allow for social interaction across the world between people of different cultures who might not otherwise have met offline. The driving force in any digital economy is hyper-connectivity which means growing interconnectivity of nations, people, organization and machines that results from the internet, mobile technology and the internet of thing (IoT) (www.en.m.wikipedia.org).

3.1.2 Features of a Digital Economy

There are five major components of the digital economy that include:

1. Hyper-connectivity
 2. Super computing
 3. Cyber security
 4. Cloud computing
 5. Smart products
1. **Hyper-connectivity** – The use of many systems and devices so that you are always connected to social networks and other sources of information. It is a trend in computer networking in which all things that can or should communicate through the network, will communicate through the network. It encompasses person-to-person, person-to-machine and machine-to-person communication. (en.m.wikipedia.org).
 2. **Supercomputing** – This is the use of super-computers to solve problems in the field of scientific computing and engineering. It is a group of interconnected computing nodes that can communicate with one another.
 3. **Cyber security** – Cyber security is the protection of internet-connected systems such as hardware and data from cyber threats. It is the practice of defending computers, servers, mobile devices, electronic systems, networks and data from malicious attacks.
 4. **Cloud computing** – Cloud computing means storing and accessing data and programs over the internet instead of the computer's hard drive. According to Eric Griffith, the “cloud” is just a metaphor for the internet (www.pcmag.com).
 5. **Smart products** – Smart product is a device that is connected to the internet so that it can share information about itself, its environment and its users. These products range from cell phones, motor vehicles to medical devices, industrial equipment and smart packaging that can report on the location and condition of the product it protects.

3.1.3 Labour in Digital Economies

Digital work platforms are transforming labour markets around the world. Firms, and agencies that own, manage and deploy these work platforms have reframed employer–worker relations. Digital networks and communication infrastructure provide a platform on which persons and organizations create strategies, interact, collaborate, sell, work, seek information and communicate with each other. This communication generates new enterprises, occupations and forms of work that also require new skills including profound changes that stems from a new system for generating value in the production and distribution of goods and services; this in turn creates major job opportunities but also presents huge challenges. These challenges are seen here in its ethical and metaphysical implications.

3.1.4 Ethical Implications of a Digital Economy

The ethical implication of a digitalized economy on labour is hinged on the question of disengagement of human labour with the adoption of technological alternatives like Robot in the provision of services. In the quest to cut cost and ensure efficiency, employers of labour gloss over the human face of their operations. The recent outbreak of Corona virus has strengthened this urge the more as most service providers are relying heavily on digital labour market thereby rendering many human workers redundant. And if the ultimate aim of labour is the fulfillment of human happiness and survival, then the current tech-driven economy is self-defeating. In a nut shell, should technology take over the role of man in service delivery?

3.1.5 Metaphysical Implications of a Digital Economy

The metaphysical implication of a digitalized economy is hinged on the question - what makes the whole man? What does it take to actualize the *beingness* of a human being? Is man simply a worker or much more than a worker? To answer these questions, it should be made clear that man is a dualistic being with both physical and spiritual dimensions. Man manifests his physical beingness in labour and his spiritual beingness in leisure. To reduce man to a spectator in the environment of labour is taking an exclusive and inadequate view of man. For this reason, Ibrahim (2017) outlines the dangers of an exclusive conception of man as follows: Any...system which is exclusive in posture tend to either focus on developing the worker in the man through science and technology while undermining the humanities which develops the man in the worker or vice versa. The man in the worker and the worker in the man are two faces of the same individual (283).

In view of Ibrahim's submission above, the contemporary digitalization of all aspects of world economies emphasizes the development of the

worker in the man through digital technology at the expense of the man in the worker due to its less emphasis on social norms, value orientation and humanistic centered skills in the work place. Digital economy is centered on “tech-skilled” labour against “value-skilled” labour. In view of the nature of man, it is advisable that digitalization should find a meeting point between “tech-skilled” and “value skilled” labour in order to achieve a balanced and holistic development of humanity.

SELF-ASSESSMENT EXERCISE

1. Identify and explain 3 domain-specific use of the term digital.
2. Define a digital economy
3. State and explain the features of a digital economy

4.0 CONCLUSION

In this unit, we have considered the meaning and the different deployment of digitalism as a concept. We identified 3 major deployments of the concept viz; digital society; digital community and digital economy. These 3 connotations are domain-specific in the digital world. But our major concern amongst the identified digital domains is digital economy which has direct link to the subject of our enquiry in this course – the subject of labour and the implications of economic digitalization including how it has affected and is affecting labour relations.

The unit concludes with some axiological questions on the future of labour and the working non-digital population. The unit observed that digitalization of the economy has far reaching ethical and metaphysical implications for the worker in the labour market.

5.0 SUMMARY

- There are about 3 domain-specific concepts used to describe activities that involve the use of the term digital – (1) digital economy (2) digital society and digital community
- Digital economy is a term used to collectively describe all economic transactions that occur through and in the internet
- Features of a digital economy include hyper-connectivity, supercomputing, cyber security, cloud computing and smart products.
- Digitalization of the economies of nations has serious ethical and metaphysical implications for labour.

6.0 TUTOR-MARKED ASSIGNMENT

1. What are the ethical and metaphysical implications of a digital economy on labour relations?
2. What do you think should be done to humanize a digital economy?

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UNIT 5 ECONOMIC THEORIES OF LABOUR

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1.1 Capitalist Economic Theory of labour
 - 3.1.2 Critique of Capitalism
 - 3.1.3 Marxist Economic Theory of Labour
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 - 3.1.8 Dual Labour Market Theory
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
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1.0 INTRODUCTION

Why should I work? Do I need to work to have a good life on the earth? Who should I work for? Who determines what I should be paid for my labour? Do I have rights to desire justice and equity as a worker? These are some of the questions that form the focus of this unit. The economic theories of capitalism, Marxism, socialism and communism will be used to evaluate some of these questions. A theory is a set of ideas intended to explain something. They are specifically propounded for the purposes of explanation of past or future events, occurrence or phenomena.

2.0 OBJECTIVES

It is expected that after studying this unit, the student should be able to:

- Understand the purpose of a theory
- Understand the plight of the worker in different economic theories
- Discover the various types of economic theories of labour
- Critique the implications of an economic theory on labour

3.0 MAIN CONTENT

3.1.1 Capitalist Economic Theory of Labour

Capitalism is a system by which a small class of people own and control the major forces of production as their private property and employ workers that have no economic resources but their own labour power.

Also called ‘free market economy’ capitalism is an economic system in which a country’s trade, industry and profits are controlled by private companies instead of by the people whose time and labour powers those companies – Nigeria and many other nations around the world practice capitalism.

Adam Smith (1723-1790) is regarded as the father of capitalism following the publication of his classic treatise entitled – *An inquiry into the nature and causes of the wealth of nations*. Among the many arguments in this work was that production was enhanced by the assigning of specific tasks to individual workers. The division of labour would maximize production by allowing workers to specialize in discrete aspects of the production process. Smith saw in the division of labour and in expanding market, virtually limitless possibilities for expansion of wealth through manufacture and trade. He argued also that capital for the production and distribution of wealth could work most effectively in the absence of government interference – such *Laissez-faire* attitude of government - a term that means “leave alone” would encourage the most efficient operation of private and commercial enterprises. Smith was convinced that self-interest would maximize economic well-being of society as a whole. For him, wealth lay not in gold but in the productive capacity of all people, each seeking to benefit from his/her own labours. (vision.org).

3.1.2 Critique of Capitalism

Karl Marx criticized capitalism using his theory of surplus labour. According to Lawhead (2002: 393), this theory states that the value of any commodity is a function of the amount of labour that it took to produce it. In capitalism, the worker’s labour is a commodity, so the value of that labour is determined by its cost. What it takes to produce a worker’s labour is what it takes to sustain him. For the capitalist to make profit, he forces the worker to labour more hours than is necessary for his own survival. Marx divides the workers day into two – first, there are the hours that he spends producing products whose total value are equivalent to his wages. The second part of the work day consists of the hours he spends producing commodities whose value is expropriated by the capitalist. Thus, the capitalist makes a profit on “the surplus value”.

For these reasons, Marx is of the view that the capitalist has a “vampire thirst for the living blood of labour”. But the end of capitalism will result from an antithesis, in other words – as capitalism develops, the wealthy become wealthier and fewer in number thereby producing its own negation within itself; creating an embittered and impoverished but unified class of proletarians. Marx argues that as long as the means of production remained in the hands of a few, the class struggle would

continue until the contradiction was resolved in a synthesis, ending the dialectic movement.

3.1.3 Marxist Economic Theory of Labour

Marxism is a social, political and economic philosophy named after Karl Marx. Marxism examines the effect of capitalism on labour, productivity and economic development. It argues for a worker revolution to overturn capitalism in favour of communism (Daniel Liberto 2016). Marxism is a different concept from Marxian Economics. Marxian economics is a school of economic thought based on the works of Karl Marx as a 19th century philosopher and economic theorist. Marxian economics is considered separate from Marxism, even though the two ideologies are closely related. Where it differs is that Marxian economics focuses less on social and political matters. It focuses on social matters that concern the worker while Marxism is a political ideology that focuses on the political liberation of the worker from the stranglehold of the capitalists.

As a philosophy, Marxism traces the development of world economies through five historical phases – the primitive communal phase; the slave phase; the feudal phase; the capitalist phase; the socialist and communist phase. This is generally referred to as historical materialism. Historical materialism is the view that history and society develop based on material and economic conditions. Therefore, all developments are based on conflicts and interactions in the material world. The end of history would follow a dialectic process where the struggle and conflict between the classes will be resolved and the principal cause of movement and change would disappear, creating a room for the emergence of a classless society that would usher in socialism and finally communism.

3.1.4 Alienation of the Worker

Karl Marx is of the view that there is something about people that is essential to their nature and from which they can be alienated. The four aspects of alienation include; 1, alienation from nature; 2. From self; 3. From their species-being and 4. From other people. People are alienated not only from the product of their labour but also from themselves through the process of production. The nature of labour's productive activity results in people's self-alienation. This comes about because work is external to the workers. Work is not voluntary but imposed on the worker; the worker has a feeling of misery rather than well-being, he/she is detached, soul and spirit from the production process and the product. As a consequence, workers feel like human beings only during their leisure hours. Most importantly, workers are alienated from their work because it is not their own work but that of someone else. In this sense, according to Stumpf (1994:414), "workers do not belong to themselves but to

someone else”. In other words, the worker is alienated from self; during the hours of work, he does not belong to himself, he belongs to the owner of the work including the labour he exerts. He is only himself when he is alone in leisure hours which are not very much.

3.1.5 Socialist Economic Theory of Labour

Socialism, like Marxism is a political and economic theory of social organization that advocates that the means of production, distribution and exchange should be owned or regulated by everyone in the community. It is the organization of society in such a way that the means of production including the decisions on how and what to produce, and who is to get what are made by public authority instead of privately managed firms. Socialism arose both as a critical challenge to capitalism and as a proposal for overcoming and replacing it. Socialists condemn capitalism by alleging that it promotes exploitation, domination, alienation, and inefficiency. For them, socialism will bring about equality, democracy and solidarity. Some of the principles of socialism include:

1. Public Ownership

This is the core tenet of socialism. In a socialist economy, the means of production and distribution are owned, controlled and regulated by the public, either through the state or through cooperatives.

2. Economic Planning

Unlike a capitalist economy, a socialist economy is not driven by the laws of supply and demand. Instead, all economic activities – production, distribution, exchange and consumption – are planned and coordinated by a central planning authority, which is usually the government. A socialist economy relies on the central planning authority for distribution of wealth, instead of relying on market forces.

3. Egalitarian Society

Socialism rose as an opposition to the economic inequality brought about by early capitalism. As such, it aims for an egalitarian society where there are no classes. Ideally, all the people within a socialist economy should have economic equality.

4. Provision of Basic Needs

In a socialist economy, basic needs such as food, shelter, clothing, education, health and employment are provided by the government without discrimination. This is one of the greatest advantages of socialism.

5. No Competition

In a socialist economy, there is no competition in the market since the state is the sole entrepreneur. The state only focuses on provision of necessities, which most of the time results in limited consumer choice.

6. Price Control

In socialist economies, the prices of products are controlled and regulated by the state. The states set both the market price for consumer goods and the accounting price which helps managers make decisions about productions of goods (Anastasia 2019). The institutionalization of socialism will usher in the dawn of communism.

3.1.6 Communist Economic Theory of Labour

At the collapse of capitalism and the institutionalization of socialism where the people are now in complete control of the means of production; at this stage, the people will not only control political decisions but also the economic life of the country. This is communism. Communism is a philosophical, social, political and economic ideology whose aim is to establish a communist society (Wikipedia.org).

Under communism according to Lawhead (2002:395), there will be no private ownership of the means of production; society will no longer have the tensions and contradictions produced by class divisions. Without class conflict, history will change from competitive game to one of mutual cooperation, where there will no longer be winners and losers. Hence, the dialectical struggles of history will come to rest, for the driving force of history, the struggle to achieve a rational society; will have achieved its goal. Human beings will now be fully awake to take charge of their destinies for the first time. According to Friedrich Engels:

The extraneous objective forces that have hitherto governed history pass under the control of man himself. Only from that time will man himself, more and more consciously, make his own history—only from that time will the social causes set in movement by him have, in the main and in a constantly growing measure, the results intended by him. It is the ascent of man from the kingdom of necessity to the kingdom of freedom (cited from Lawhead 2002).

The ascent from the kingdom of necessity to the kingdom of freedom means that alienation will cease to be a problem because workers will not be separated from the products of their labour. There will no longer be any socio-economic classes because there will no longer be masters and slaves. People will no longer be treated as commodities but will be able to rediscover their true selves and their dignity. The ethos will change from that of a dog-eat-dog competitive struggle to that of a family, the family of humanity. Marx says the communist society will inscribe on its banner: “From each according to his ability, to each according to his needs”. This is possible, he says, because character traits such as greed or selfishness are not intrinsic to human nature. Instead, these traits are nurtured within us by our society. By changing society, we also change human nature as we know it. According to Marx’s analysis of the human

situation, communism would restore humanity to its true essence and things would just naturally fall into place. According to him, communism is:

The genuine resolution of the conflict between man and nature and between man and man... Communism is the riddle of history solved, and it knows itself to be this solution. (Cited from Lawhead: 2002).

The collapse of the Soviet Socialist Republic of Russia (USSR) in 1990 marked the decline of hopes in the emergence of a full-blown communist economy in countries that practiced socialism with the hope of transiting to communism, thus rendering the prediction of Marx void. This shows that the resolution of the conflict of interest 'between man and man' is far from over.

3.1.7 Mixed-Economy Theory of Labour

Mixed Economy is a mixture of capitalism and socialism. Under this system there is freedom of economic activities and government interferences in social welfare. Thus, it is a blend of both economies. In a paper entitled *Mixed Economy: Meaning, Features and Types*, Tusher quotes Prof Samuelson who defines a "Mixed economy as that economy in which both public and private sectors cooperate." For Murad, "Mixed economy is that economy in which both government and private individuals exercise economic control (web).

Under this system there is co-existence of public and private sectors. In the public sector, industries like defense, power, energy, basic industries and so on are set up by the government. While the private sector on the other hand, invests in consumer goods industries, agriculture and small-scale industries. The government encourages both sectors to develop simultaneously. In a mixed economy, private property is allowed. However, just as in socialism, there must be equal distribution of wealth and income. It must be ensured that the profit and property may not concentrate in a few pockets.

It is however argued that the gradual acceptance of the mixed economy by hitherto hostile countries to capitalism such as Russia, China, Cuba and those hostile to socialism/communism – USA, UK amongst others is a testament of the failure of capitalism and socialism/communism to address the desire of equitable distribution of the products of labour for the good of all in a political community.

3.1.8 Dual Labour Market Theory

This theory holds that the labour market is separated into two categories; the primary sector and the secondary sector. The theory centers on discrimination, poverty and public welfare. Labourers in the primary

sector have jobs with good pay, good job designations, company status and job security, as well as clean and safe working conditions and the potential to be promoted. The secondary sector on the other hand has workers with low-status jobs, who gets minimum wage, operate in poor working conditions and have poor job security and little or no opportunity for promotion.

In contrast to the primary markets, the secondary markets tend to be associated with more negative qualities like minimum wage, poor working conditions, little or no opportunities for career advancement and unreliable job security. Secondary jobs are often filled by migrants, ethnic minorities and those with troubled upbringings or disadvantaged backgrounds. Secondary market labourers tend always to lack the reliability, skill, education or knowledge of those in the primary market and they hardly have the capacity to unionize. This makes them easy prey to unwholesome labour practices by their employers. This theory merely exposes the problem that is inherent in capitalism which proponents of Marxism tried to resolve via socialism and communism.

SELF-ASSESSMENT EXERCISE

- i. How does capitalism operate?
- ii. Karl Marx criticized capitalism. What was his grouse and the outcome of his arguments against capitalism?

4.0 CONCLUSION

We started this unit by defining a theory as a set of ideas used to explain phenomenon (something). Economic theories are therefore theories that explain the various kinds of economies that operate or that had operated before now. Capitalism captures the first economic theory after humanity emerged from the state of nature. It is a system in which a country's trade, industry and profits are controlled by private citizens. Marxism on the other hand is a reaction against the stranglehold of capitalism on the worker. Karl Marx championed the attacks on capitalism and opined that capitalism alienates the worker from the fruits of their labour and that liberation for the worker will only suffice when the bourgeois are overthrown and the proletariat takes control of the means of production. Marxism as noted in the unit is a political and social ideology that canvasses for the enthronement of Marx's economic ideas. These include the establishment of socialist economies. As a theory, Socialism advocates that the means of production, distribution and exchange be owned and regulated by the community as a whole. The institutionalization of socialism will usher in the economic theory of communism. In the communist theory, there will be no private ownership of the means of production. There will be no class divisions, no economic

competitions, no losers, and no winners. In a communist state, it will be “from each according to his ability, to each according to his needs”.

Socialism/communism is however criticised for its utopianism. Even though some countries labored to implement the socialist/communist economic principles, it could not completely do so because of certain factors that include demographic factors such as population and the nature of man to self-preserve and compete. Most of these countries now practice the mixed-economic theory. Mixed-economies have however created a dichotomy between the worker and the employer, between the bourgeois and the proletariat; this is the thesis of the dual labor economic theory. Here, the various labour movements are desperately struggling to save the soul of the worker from the hands of the new capitalists.

5.0 SUMMARY

- Capitalism is also called a free market economy; it is an economic theory in which a country’s means of production and trade is controlled by private citizens.
- Marxism is a social, political and economic philosophy named after Karl Marx. It examines the effect of capitalism on labour, productivity and economic development.
- Socialism is a political and economic theory that advocates that the means of production, distribution and exchange should be owned and regulated by everyone in the community.
- Communism as a theory is expected to mark the end of economic struggles and class tension in the society thereby establishing a society that will take from each worker ‘his ability’ and give to each worker ‘his needs’.
- The dual economic theory evaluates the workers current realities; putting in focus the dichotomy between the capitalist and the proletariats – between the primary sector and the secondary sector.

6.0 TUTOR-MARKED ASSIGNMENT

1. Examine the principles of socialism
2. Evaluate the communist theme “from each according to his ability and to each according to his needs”.
3. Explain the dual market theory of labour.

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MODLUE 2**UNIT 1 ARTS AND HUMAN LABOUR****CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1.1 Definition of Arts
 - 3.1.2 Types of Arts
 - 3.1.3 Origin of Arts
 - 3.1.4 Function of Arts
 - 3.1.5 Arts and the Philosophy of Arts
 - 3.1.6 Schools of Thought in Philosophy of Arts
 - 3.1.7 Art and Human Labour
- 4.0 CONCLUSION
- 5.0 SUMMARY
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Reading

1.0 INTRODUCTION

This unit will introduce you to the interpretation of the value of arts. This is in view of the fact that a proper interpretation of the value and role of arts in the growth and development of humanity engenders the understanding of the role of labour in the evolution of human society from one stage to another. For this reason, this unit defines art and analyses its origin, function and purpose in human life. The unit also outlines the schools of thought in the philosophy of art as well as the philosophical foundations of arts.

2.0 OBJECTIVES

By the end of this unit, the student should be able to:

- Define Arts and identify different types of arts
- Trace the historical development of arts
- Identify the purpose and functions of arts in human society
- Understand the reason for the philosophy of arts.

3.0 MAIN CONTENT

3.1.1 Definition of Arts

Art can be defined as the expression or application of human creative skill and imagination in a visual form such as painting or sculptor. According to Egumor (1993:1), “art generally is a way of life. It is the power of doing anything. It means skill, trade craft or acquired expertise”. For him, art is technically the study and creation of things in form, texture, line and colour which gives pleasure to the mind and satisfies man’s sense of beauty. The point to note from Egumor’s perspective is that art is the physical representation of man’s imagination, emotions and aspirations in space and time. It is a way of life by which people fulfills their curiosity and acquires the toga of a co-creator with God.

3.1.2 Types of Arts

Art is divided into two main categories; the Liberal arts and the Creative arts

1. Liberal Arts

Liberal art is the academic study of subjects in the humanities such as philosophy, language, history, literature, music amongst others intended to provide general knowledge and to develop general intellectual capacities like reason and judgement as opposed to vocational or practical skills.

2. Creative Arts

Creative arts on the other hand are activities that spurs one to publicly or privately express one’s imagination to produce works that stimulate aesthetic emotions, imaginations or criticism from other persons. These activities could be paintings, sculpture, drama, music, dance, and crafts amongst others.

3.1.3 Origin of Arts

The history and origin of art is as old as the emergence of man on planet earth. Survival instincts and the quest to master his environment caused him to become creative in ways and things that translate to arts today. Thus, to fully appreciate the origin of arts, it has to be traced through the following periods: ancient, medieval, renaissance, modern and post-modern periods.

Ancient Period: Ancient art dates back to things created around 30,000 B.C.E to 400 A.D. (Art: Wikipedia). They include those of pre-civil to ancient civilizations of Egypt, Greek, Chinese, American as well as

Western and Eastern African civilizations. During this period, art was created to tell stories. It was also used to decorate objects like bowls and weapons.

Medieval Period: Art of the Middle-Ages, focused on the expression of subjects about Biblical and religious culture, and used styles that showed the glory of a heavenly world. According to Lawhead (2002:204), medieval art was highly symbolic. Its purpose was to portray what was human and earthly but to use the form of visual representation to turn people's mind heavenward.

The Renaissance Period: Also known as the age of Enlightenment, this period saw artistic depictions of physical and rational certainties of the universe. During this period, Artists began to study human physiology and made concrete efforts to create lifelike figures that showed real emotions and natural landscapes. Great artists such as; Michelangelo, Leonardo da Vinci amongst many others practiced during this era in human history.

Modern Period: This period brought about the idealistic search for truth using the arts. The period was energized by renaissance ideals, passion for beauty and experimental spirit. The traditions of the past were dropped for the spirit of experimentation. Art movements such as romanticism, impressionism, as well as symbolism all emerged in this period.

3.1.4 Functions of Arts

Among African authors and Philosophers is Chinua Achebe whose philosophy of Art according to Christopher Nwodo (2004) is that art belongs to a community and is the product of a community and should serve the needs of that society. For him, art has a purpose and serve a social function. Some of these functions include the excitation of wonder and pure delight (222). The different functions of arts may be grouped into two; those that are non-motivated and those that are motivated. The non-motivated functions of art are those that are integral to being a human being, it transcends the individual; in this sense, Art as creativity is something humans must do by their very nature and is therefore beyond utility. The non-motivated functions include:

1. **Human Crave for Harmony, Balance and Rhythm.** Art at this level is not an action or an object, but an internal appreciation of balance and harmony (beauty), and therefore an aspect of being human beyond utility. Next, there is that natural crave for 'harmony' and rhythm.

2. **Experience of the Mysterious:** Art provides a way to experience one's self in relation to the universe. This experience may often come unmotivated, as one appreciates art, music or poetry.
3. **Expression of the imagination.** Art provides a means to express the imagination in non-grammatical ways that are not tied to the formality of spoken or written language. Unlike words, which come in sequences and each of which have a definite meaning, art provides a range of forms, symbols and ideas with meanings that are malleable.
4. **Ritualistic and symbolic functions.** In many cultures, art is used in religious rituals, performances and dances. It is also used as a decoration or symbol.

Motivated Functions

Motivated functions of art refer to intentional, conscious actions on the part of the artists or creator. These may be to bring about political change, to comment on an aspect of society, to convey a specific emotion or mood, to address personal psychology, to illustrate another discipline, to sell a product, or simply as a form of communication. The motivated functions of art include:

1. **Communication:** Art is a form of communication. As most forms of communication have an intent or goal directed toward another individual, this is a motivated purpose. Illustrative arts, such as drawing, sketch and so on are forms of art as communication.
2. **Art as entertainment.** Art may seek to bring about a particular emotion or mood, for the purpose of relaxation or entertainment. This is often the function of the art industries of motion pictures, fashion and stage plays like drama and dance amongst others.
3. **Art for political change.** One of the defining functions of early 20th-century art was the use of visual images to bring about political change. Art movements that had this goal include: Dadaism, Surrealism, Constructivism, and Abstract Expressionism,
4. **Art for social protest.** Similar to art for political change, is art for social protest. Here, effigies, graffiti and so on are used to protest perceived social injustice. In this case, the function of art may be to simply show dissatisfaction with some political actors and their policies that affects some aspect of society (Levi-Strauss cited in Wikipedia).

3.1.5 Art and the Philosophy of Arts

The philosophy of art is a second-order study that examines, evaluates and critiques the claims, suppositions, assumptions and conclusions of arts. It should however be emphasized that the philosophy of art is

different from art criticism which is concerned with the analysis and evaluation of a particular work of art. The philosophy of art is concerned with fundamental questions that pertain to works of arts. John Hospers in *Philosophy of Art* (web) distinguishes philosophy of art from arts criticism when he averred that “a critic says that a given work of music is expressive, but the philosopher of art asks what is meant by saying that a given work of art is expressive and how one determines whether it is”. For Hospers, the task of the philosopher of art is not to heighten understanding and appreciation of works of art but to provide conceptual foundations for art critics to write and speak intelligibly about the arts. The philosopher of arts also clarifies concepts such as aesthetic value, beauty, form, expression and other concepts that critics employ in arts criticism and analysis.

3.1.6 Schools of Thought in Philosophy of Art

There are different schools of thought in philosophy of art. They include; formalism and intentionalism, emotionalism, instrumentalism and institutionalism. This equally serves as the foundations upon which a philosophical study of arts is erected.

Formalism: This school of thought holds that art can be studied by analyzing and comparing form and style. Its discussion also includes the way objects are made and their visual or material aspects. In painting, formalism emphasizes compositional elements such as color, line, shape, texture, and other perceptual aspects rather than content, meaning, or the historical and social context.

Emotionalism – This is the school of thought that places emphasis on expressive qualities. According to this theory, the most important thing about a work of art is the vivid communication of moods, feelings, and ideas. An emotionalist would only attribute success and value to a work of art that awakens feelings, moods, and emotions in the viewer.

Intentionalism: This school of thought holds that the intent of the author plays a decisive role in the meaning of a work of art, conveying the content or essential main idea, while all other interpretations can be discarded. It defines the subject as the persons or idea represented and the content as the artist's experience of that subject.

Instrumentalism: This is the idea that art should be an instrument for furthering a point of view that is moral, social, religious, or political. This art tends to be persuasive. Example is the use of sculpture and imagery in religious buildings to further their religious beliefs.

Institutionalism: This is the school of thought that asserts that Art is what art experts say it is. This is a relatively new theory of looking at art. It is a somewhat controversial theory; some people feel it is not a valid way of looking at art (web).

3.1.7 Art and Human Labour

The relationship between art and human labour is both historical and remunerative. In its historical relationship, art traces the historical development of man in terms of his evolution. The Artist uses painting, drawings, sketches, music, and sculpture amongst others to illustrate the pain or gain of the working class of a particular epoch in history. These works are preserved either in museums or institutions for study by the next generation. Thus, art play vital role in the documentation of the evolution of the working class and its instrument of labour from pre-civil societies to the contemporary time. In its remunerative relationship Arts provide a kind of direct and indirect source of livelihood for the artist, the curator and the merchants that deals in arts wares.

SELF-ASSESSMENT EXERCISE

1. What is art?
2. Examine art as a concept in the ancient, medieval, renaissance and modern periods.
3. Explain the non-motivated and motivated functions of art

4.0 CONCLUSION

Among the functions of art is the excitation of wonder and delight but critical is its role in keeping alive the rigours and excitement of the labours of yester-years. The philosopher examines these roles in order to provide a pedestal for the proper interpretation and documentation of the works of arts from ancient to modern times. Thus, the relationship between art and labour is mostly historical where the artists resurrect and keeps alive the toil or excitement of the worker from years gone by.

5.0 SUMMARY

- Art is the expression of human creative skill in a visual form. It is divided into two: liberal and creative arts.
- The origin of art can be traced through the ancient; medieval, renaissance and modern periods. It has two main functions: non-motivated and motivated functions
- The philosophy of art is a second-order studies that evaluates and critiques the claim of the artist
- Formalism, emotionalism, intentionalism, instrumentalism and institutionalism are all schools of thought in the philosophy of art and forms the philosophical foundations of art.

6.0 TUTOR-MARKED ASSIGNMENT

1. Differentiate between art criticism and the philosophy of art
2. Examine 4 schools of thought in philosophy of art
3. What is the relationship between arts and labour?

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UNIT 2 EFFECTS OF HUMAN WORK ON NATURE**CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1.1 Definition of Human work
 - 3.1.2 Objective and Subjective Dimensions of Work
 - 3.1.3 Types of Human work
 - 3.1.4 Effects of Human Work on Nature
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Reading

1.0 INTRODUCTION

There are many ways by which the works of human beings on earth affect nature. Pollution, deforestation, overpopulation, and climate change amongst others are the after effects of human activities that impact negatively on nature. The impacts of overpopulation, pollution and so on affects human behavior and can prompt migration or cause conflicts over struggle for lands or water resources. This unit will introduce you to the effects of human work on nature.

2.0 OBJECTIVES

By the end of this unit, the student should be able to:

- Define human work and the concept of nature
- Understand the different kinds of human work
- Evaluate the effects of work on human nature

3.0 MAIN CONTENT**3.1.1 Definition of Human Work**

Work means any activity whether manual or intellectual. Work is an intentional activity people perform to support themselves, others or the needs of a wider community. Work is fundamental to all societies and can vary widely within and between them – from gathering natural resources by hand to operating complex technological devices and equipment. Work is one of the characteristics that distinguish man from other animals or living creatures. Only man is capable of work. Through work, man creates his own environment, provides food and clothing for himself,

create means of communication and easy ways of transportation. Through work, man has become the master of nature and societies grow and develop in proportion to the development of their work ethic and the deliberate pursuit of new knowledge. It should however be stressed that what qualifies as work is often a matter of context; it could be based on training and specialization or the expectation of a reward. For instance, football game is work for a professional footballer who earns a living from it but a hobby for someone playing it for fun.

3.1.2 Objective and Subjective Dimensions of Work

Work according to John Paul II in his 1987 *Encyclical Letter* is a good thing for man. It is not only good in the sense that it is useful or something to enjoy; it is also good as being something worthy, that is to say, something that corresponds to man's dignity; that expresses this dignity and increases it. It is through work that man transforms nature and adapts it to his own needs and also achieves fulfillment as a human being. This fulfillment can only be found in the subjective and not in the objective dimension of work.

Objective Dimension of Work

Work in the objective sense refers to the external aspects of doing something. It is the actual job one does with its necessary tools or machines. For example, if a carpenter is engaged in carpentry with his hammer, nail and wood then he is engaged in the objective dimension of work. The objective dimension of work is therefore concerned with the external results of work; the product or service produced by the worker whether in public or private sector.

Subjective Dimension of Work

The subjective dimension of work is concerned with the inner results of work with its impact on the dignity of the human person and the person's capacity for full human flourishing. The subjective dimension of work perceives man both as a worker and the subject of work. Here, work does not depend on what people produce or the type of activity they undertake but only on their dignity as human beings. Human work in this sense not only proceeds from the person but it also has its final goal in the human person.

3.1.3 Kinds of Work

Aristotle divided work into a hierarchy. This hierarchy is fourfold. At the bottom is servile work which is directed at life's necessities and is founded on habit. Then, there is *techne* or skilled work which produces material objects and requires expertise. Further up the hierarchy is *praxis* or morally-informed activity which reaches its zenith in the life of the

politikos or ruler. At the summit of Aristotle's hierarchy is *theoria* or intellectual contemplation; it is a divine activity. These divisions can be categorized into different approaches in contemporary society. For our purpose we shall consider the economic approach which divides work into 5 sectors. Although many economic models divide the economy into three sectors, others divide it into four or five. The added two sectors (quaternary and quinary) are closely linked with the services of the tertiary sector, which is why they can also be grouped into that sector (thoughtco.com). The sectors include: the primary, the secondary, the tertiary, the quaternary and the quinary sectors.

The Primary Sector

Work in the primary sector is concerned with the extracting or harvest products from the earth such as raw materials and basic foods. Activities associated with primary sector include agriculture (both subsistence and commercial), mining, forestry, grazing, hunting and gathering, fishing, and quarrying. The packaging and processing of raw materials are also considered to be part of this sector. The primary sector makes up a larger portion of the economy in developing countries than in developed ones.

The Secondary Sector

The secondary sector of the economy is concerned with processing of raw materials from the primary sector to finished goods. All manufacturing, processing, and construction jobs lie within this sector. Activities associated with the secondary sector include metalworking and smelting, automobile production, textile production, the chemical and engineering industries, aerospace manufacturing, energy utilities, breweries and bottlers, construction, and shipbuilding. In developed economies, a larger portion of workers work in the secondary sector.

The Tertiary Sector

The tertiary sector of the economy is also known as the service industry. This sector sells the goods produced by the secondary sector and provides commercial services to both the general population and to businesses in all sectors of a country's economy. Activities associated with this sector include retail and wholesale sales, transportation and distribution, restaurants, clerical services, media, tourism, insurance, banking, health care, and law. In most developed and developing countries, a growing proportion of workers are devoted to the tertiary sector.

Quaternary Sector

The fourth sector of the economy is the quaternary sector. It consists of intellectual activities often associated with technological innovation and it is sometimes called the knowledge economy. Activities associated with this sector include government, culture, libraries, scientific research, education, and information technology. These intellectual services and

activities are what drive technological advancement, which can have a huge impact on short- and long-term economic growth.

Quinary Sector

This sector which includes the highest levels of decision-making in a society or economy include top executives or officials in such fields as government, science, universities, nonprofit organisations, health care, culture, and the media. It may also include police and fire departments, which are public services as opposed to profit making enterprises. Domestic activities are also included in the quinary sector. These activities, such as child care or housekeeping, are typically not measured in monetary terms but contribute to the economy by providing services for free that would otherwise be paid for.

3.1.4 Effects of Human Work on Nature

Nature is defined as the external world in its entirety. It consists of animals, plants, rocks, landscape, rivers and other things that are not man-made including events and processes that are not caused by people for example, rain, sunshine and so on. Man is however concerned with what happens to and in nature as a result of his activities. Human activities have had effects on nature for thousands of years. Man has been modifying nature through agriculture, travel and eventually through urbanization and industrialization. It is important to note that man's work has not only affected nature positively but also in very many negative ways. We shall consider some of these negative effects of man's activities on nature:

Agriculture

The demand to feed a growing human population has facilitated notable advances in agriculture, which incidentally was the first major human work that enabled his survival as a species. Early agriculture allowed hunter-gatherer cultures to settle in an area and cultivate their own food. This immediately impacted the environment by transplanting non-native species to new areas, and by prioritizing the cultivation of certain plants and animals over others. And more recently, advances in genetic modification have raised concerns about the environmental impact of newly developed crops. Grazing animals contributes to environmental change by depleting native grasses and contributing to soil erosion. In Nigeria, animal grazing does not only contribute to soil erosion but has become a source of constant and deadly conflicts between herders and farmers. In these conflicts, lives are lost and properties destroyed.

Over Population

Nature has been greatly affected by population explosion for hundreds of years and has been a concern for scientists since 1798, when Thomas Malthus first published his finding that, without significant and ongoing

technological innovation, the human population would almost certainly outstrip the planet's food supply. Over population has brought about unemployment, rural-urban migration, terrorism and all manner of negative vices perpetuated by those who could not afford the basic necessities of life.

Deforestation

Growing populations have to be housed, which means they seek more space to build homes and cities. This often involves clearing forests to make room for urban and suburban development, as well as to provide building materials. Currently, it is estimated that 18 million acres of trees are cut every year to create space for development and to be used in wood products. Deforestation has many effects, including decreasing oxygen levels and increasing greenhouse gases, elevated risk of soil erosion and the destruction of animal habitats. But as is the case with industrial agriculture, some groups have endeavored to create a positive counter-impact to deforestation's detrimental effects on the environment through reforestation. Reforestation efforts seek to replace as much forest land as possible every year.

Pollution

Human activities affect nature by contributing to air pollution, or the emission of harmful substances into the air. While it can be difficult to understand which pollutants are associated with specific effects on the environment or public health, it is generally accepted that air pollution can indeed cause public health problems and also harm plant and animal life. Pollution is not just limited to the air. It can affect soil or waterways and can come from human waste, industrial chemicals and other sources. These toxins can exert tremendous effects on the natural world, leading to environmental degradation and problems like acid rain and destruction of aquatic lives. Environmental protection laws on the local and federal level have been enacted as a means to stem the ecological damage caused by pollution, and some communities have engaged in ongoing conversations aimed at promoting sustainable, low-impact living.

Global Warming and Climate Change

Among the most critically impactful ways that humans have affected nature is the extraction and consumption of fossil fuels and their attendant CO² (carbon dioxide) emissions. Studies indicate that CO² emissions contribute to the deterioration of the earth's ozone layer, which may, in turn, contribute to global climate change; this is especially true when emissions are combined with the loss of the carbon-sink effect of forest lands (due to deforestation) and existing particulate matter in the air.

SELF-ASSESSMENT EXERCISE

1. Examine the notion that work is ‘an intentional activity’
2. What is the difference between objective and subjective dimensions of work?

4.0 CONCLUSION

In this unit, the notion of human work was defined. It was established that only human beings have the capacity to engage in work. The objective and subjective dimensions of work was analysed. The subject dimension seeks to reinforce the dignity of the human person. The different types of work were evaluated in their different sectors and their effects on nature highlighted.

5.0 SUMMARY

- Work is an intentional activity people perform to support themselves and others.
- Work has objective and subjective dimensions.
- Nature consists of animals, plants, rocks, landscape and so on.
- Man’s work impact nature negatively thereby causing pollution, climate change, over-population and so on.

6.0 TUTOR-MARKED ASSIGNMENT

1. Is man part of nature
2. Explain 4 negative impact of work on nature

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UNIT 3: ISSUES IN THE PHILOSOPHY OF LABOUR

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Contents
 - 3.1.1 Identifying the issues
 - 3.1.2 Anthropotechnics
 - 3.1.2.1 Meaning
 - 3.1.2.2 Origin
 - 3.1.2.3 Themes
 - 3.1.3 Technocracy
 - 3.1.3.1 Meaning
 - 3.1.3.2 Origin
 - 3.1.3.3 Criticism
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 Reference/Further Reading

1.0 INTRODUCTION

This unit will introduce the student to evolving concepts in the philosophy of labour especially concepts such as Anthropotechnics and technocracy. The meaning, origin, themes or impacts of these concepts on labour and the general wellbeing of the human person shall be considered.

2.0 OBJECTIVES

By the end of this unit, the student should be able to:

- Explain what is meant by Anthropotechnics and Technocracy
- Trace the origin of Anthropotechnics and Technocracy
- Compare technocracy and democracy as systems of government

3.0 MAIN CONTENT

3.1.1 Identifying the Issues

There are several issues that have evolved over the years concerning the relationship between man, the environment, and his inventions especially the machine. Is man now the slave of the machine? Has the machine taken away the social relations between man and man? Is man constantly training himself for the use of the machine or is he training for his

replacement by the machine? From the end of the stone-age when man turned from food gathering to food raising; agriculture was born and thus began human civilization and the development and invention of equipment to help man overcome and tame nature. But over the years, concerns have begun to mount in regard to the relationship between man and his inventions and the role of those with the expertise in handling the inventions. Some have argued that man is now a slave to his metal inventions. Some are of the opinion that man's machines have become the master of nature, dictating the rules by which man must act if he must maximize his environment. The issues above are the concern of Anthropotechnics. On the other hand, is the question of who should lead in a world where machines are taking over the duties of man? Should societies still be moving in the direction of democracy or should there be a paradigm tilt towards technocracy? These are two problematic issues in the philosophy of labour that requires critical appraisal.

3.1.2 Anthropotechnics

Meaning

Anthropotechnics is a term used in different fields including art, science, and literature to denote something that has to do with the relation between man and machine. According to Roney and Rossi (2021), it “refers to that cluster of phenomena pertaining to the technological modification of the human both at both the physical and psychological levels”. In other words, it refers to a set of rules that people make to tame, teach, and train themselves. In this sense, Anthropotechnics is different from anthropotechnology which focuses on the study of and improvement of working and living conditions (Wikipedia). Peter Sloterdijk sees anthropotechnic from a different angle; he used the term to describe all mental and practical exercises which civilized humanity has invented over the years for the purpose of optimizing their cosmic or social immune status. In his word, “it is all self-referential practicing and working on one's own vital form”. For our purpose in this course and following from Sloterdijk, anthropotechnics is all kinds of mental exercises, self-trainings, self-evaluations and self-lowering exercises invented by man for the purpose of optimizing their social or cosmic immune status. These inventions could be in the form of religious, scientific, technological or cultural optimization.

3.1.3 Origin of Anthropotechnics

Peter Sloterdijk according to Roney and Rossi (2021) first mentioned the term “anthropotechnics” in the late 1990s, in a piece entitled, *Rules for the Human Park*. The text was meant in part as an intervention into ongoing debates over the new technologies of genetic engineering and the “indistinct” and “frightening” questions that they raise concerning

humanity's future. Here, Sloterdijk focused on the notion and practice of breeding in the specific sense of the ways in which technology embodies and enhances human plasticity, that is, the human capacity for self-formation. To quote one of his later texts, "humans encounter nothing strange when they expose themselves to further creation and manipulation, and they do nothing perverse when they change themselves auto-technologically".

Different authors and scholars have however used the term in different ways since Sloterdijk used it to raise concern over the future of man in a technology driven system; for example, Bernotat used the term to describe 'methods of adapting machine to men'. Janet Limble on her part used the term to describe the connection between machine and man as compared to social and intimate connections'. For Guy Rocher, anthropotechnic era is the period of time that began with the slavery of man and metal (Wikipedia). It should however be emphasized that the concept was developed by the German philosopher - Peter Sloterdijk with a dual meaning on improving the world and improving oneself. Among his works where this idea was developed include *You Must Change Your Life* (2004), *Art of Philosophy* (2012) and *Nach Gott* (2017).

Themes in Anthropotechnics

Anthropotechnics seeks to actively intervene into the Western and world situations where under the pressure of modernization, people are increasingly exposed to the deteriorating forces of globalization including ecological crisis, and technologies such as genetic engineering and artificial intelligence (iiaorg.com). Anthropotechnics has three central themes that include the technological, the ascetic and the immunological constitution of humanity.

The technological deal with questions raised over the future of humanity in new technologies such as genetic engineering. The question is whether man is consciously being remodeled to fit into the demands of technology? The ascetic theme scrutinizes the way in which human beings have cultivated themselves from the theological stage of human development. The immunological theme is simply the study of the psycho-immunological practices of man to shelter himself from the world (iiraorg.com).

3.1.4 Technocracy

Meaning

Technocracy is a system of government in which a decision-maker or makers are elected by the electorate or appointed on the basis of their expertise in a given area of responsibility, particularly with regard to scientific or technical knowledge. This system contrasts

with representative democracy - the notion that elected representatives should be the primary decision-makers in government. In technocracy, decision-makers are selected on the basis of specialized knowledge and performance, rather than political affiliations or parliamentary skills (Wikipedia). The individuals that occupy such positions in a technocracy are known as "technocrats." An example of a technocrat could be a banker who is a trained economist and follows a set of rules that apply to empirical data. Technocrats are individuals with technical training and occupations who perceive many important societal problems as being solvable with the applied use of technology and related applications. Technocrats are primarily driven by their cognitive "problem-solution mindsets" and only in part by particular occupational group interests.

Origin

Technocracy is derived from the Greek words *tekhne* meaning *skill* and *kratos* meaning power, as in governance, or rule. William Henry Smyth, a California engineer, is credited with inventing the word *technocracy* in 1919. He used it to describe "the rule of the people made effective through the agency of their servants, the scientists and engineers". Smyth used the term in his 1919 article "'Technocracy'—Ways and Means to Gain Industrial Democracy". Smyth's usage referred to Industrial Democracy: a movement to integrate workers into decision making through existing firms or revolution. In the 1930s, through the influence of Howard Scott and the technocracy movement he founded, the term technocracy came to mean, 'government by technical decision making'. Before this time, the Platonic idea of Philosopher-kings represents a sort of technocracy in which the state is run by those with specialist knowledge, in this case, the knowledge of the Good, rather than scientific knowledge. The Platonic claim is that those who best understand goodness should be empowered to lead the state, as they would lead it toward the path of happiness. Whilst knowledge of the Good is different from knowledge of science, rulers in a technocracy are appointed based on a certain grasp of technical skill, rather than democratic mandate (Wikipedia).

Criticism against Technocracy

In a democratic society, the most obvious criticism is that there is an inherent tension between technocracy and democracy. Technocrats often may not follow the will of the people because by definition they may have specialized expertise that the general population lacks. Technocrats may or may not be accountable to the will of the people for such decisions. In any government, regardless of who appoints the technocrats, there is always a risk that technocrats will engage in policymaking that favors their own interests or others whom they serve over the public interest. Technocrats are necessarily placed in a position of trust, since the knowledge used to enact their decisions is to some degree inaccessible or

not understandable to the general public. This creates a situation where there can be a high risk of self-dealing, collusion, corruption, and cronyism.

SELF-ASSESSMENT EXERCISE

1. Define Anthropotechnics.
2. Examine three key themes in Anthropotechnics.

4.0 CONCLUSION

This unit considered contemporary issues in labour such as Anthropotechnics and technocracy. The meaning, origin, themes and criticisms against these concepts were considered. Anthropotechnics was seen to be a word that is used in different fields of knowledge to denote something that has to do with the relation of man and machine. Peter Sloterdijk popularized the word in philosophy when he used it in his work - *You must change your life* to emphasize the different aspect to which humanity is tilting towards enslavement by technology, ascetism and immunology. Technocracy on the other hand was defined as the government of experts but criticized for possibility of corruption via self-dealing.

5.0 SUMMARY

- Anthropotechnics is a concept that draws attention to humanity's tilt towards self-enslavement to technologies, ascetism and immunology.
- Technocracy is the government of experts. It was first used in 1919 by William Henry Smyth to describe the rule of scientist and engineer.
- Technocracy is criticized for the possibility of technocrats taking advantage of their position to be involved in, self-dealing, corruption and cronyism.

6.0 TUTOR-MARKED ASSIGNMENT

1. What is technocracy?
2. State the major criticism against technocracy.

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UNIT 4: LAW, ETHICS AND LABOUR

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1.1 Definitions of law and ethics
 - 3.1.2 Labour laws
 - 3.1.3 Ethics in Labour
 - 3.1.4 Labour Movements
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Reading

1.0 INTRODUCTION

To whose interest are laws made in industrial relations – the employer or the employee? What is the difference between law and ethics? Does ethical obligation carry the force of law? In this unit, attempts shall be made to analyse some of the questions raised above. To achieve set objectives, law and ethics shall be defined including the notion of labour law. Ethics in labour shall be analysed to situate its value or otherwise in labour relations. The unit shall also consider the notion of labour movement and unionism in contemporary work environment.

2.0 OBJECTIVES

It is expected that after studying this unit, the student should be able to:

- Differentiate between law and ethics.
- Identify elements of labour laws.
- Identify ethical and moral issues in law and labour relations.

3.0 MAIN CONTENT

3.1.1 Definitions of Law

Law is a system of rules which a particular country or community recognizes as regulating the actions of its members and which it may enforce by the imposition of penalties. It serves as a mediator of relations between people. John Austin in his view on the concept of law defined law as the “command of the sovereign backed by the threat of a sanction”. For Emile Dworkin, law is an interpretative concept to achieve justice” (Wikipedia). In his Treatise on Law, Aquinas posits that law is “a rational

ordering of things which concern the common good that is promulgated by whoever is charged with the care of the community.” (wikipedia.org) For him law is an ordinance of reason because it must be reasonable or based on reason and not merely on the will of the legislator. In other words, law is for the common good because the end of law is the good of the community and not merely the good of the law maker or a special interest group. For Jeremy Bentham, law should be concerned with augmenting the total happiness of the community and it can do this by discouraging acts that would produce evil consequences. A criminal act according to him is detrimental to the happiness of the community and only acts that in some specific way does not inflict pain and thereby diminish pleasure of some specific individual or group – only such acts ought to be the concern of the law (Stumpf, 369). Laws are intended to enforce justice; right wrongs done to individuals or groups and prevent and forestall flagrant abuse of rights of the weak by the strong. Laws equally acts as a check to morality. It has the intrinsic nature to compel persons to act in line with stipulated principles, be it the positive laws of man, the divine law of God or the natural laws of nature. Laws equally helps to restore man’s dignity whenever or however it is trampled or deprived.

From the definitions of Aquinas and Bentham, it should be clear that there are many and varied definitions of law but we shall however define law as the system of rules which a particular country, community or groups recognizes as regulating the actions of its members and which it may enforce by the imposition of sanctions.

Sources of Law

To get the right redress when one’s rights are violated, you must know the sources of law and on which of the sources you can rely upon for justice to be served. In Nigeria, the sources of law include: legislation, customs, religion and morality, judicial precedence, good conscience and conventions. Legislation is considered as the primary source of law in Nigeria. It has a wide range – it is used to regulate, authorize, enable, provide funds, approve budgets, sanction, and so on, government actions. The legislature is made up of the senate and the house of representative. It is called the national assembly. The national assembly is the primary source of law in Nigerian. The laws they make are embedded in the constitution.

Customs – Customs are established mode of social behaviour within a community. It is one of the main and oldest sources of law anywhere in the world including Nigeria. Customary laws are subservient to the constitution of the country.

Judicial precedents – judicial precedent is a very important source of law in a country. It means relying on and adhering to earlier decisions made by a court to pass same judgment on a similar case.

Justice, equity and good conscience – This source of law is derived from cases where the judge feels that the law seems to be inadequate or out of date or unjust. In such a case, the Judge will make a decision based on equity, good conscience, fairness and justice using common sense.

The religious and moral practices of a society provide the state the necessary material for regulating the actions of the people. The state converts several moral and religious practices into its laws. Hence **religion and morality** are also an important source of law.

Conventions/treaties/agreements – Globalization brought the need for countries to interact with one another more than before – this global interaction brought about the need to reach agreements, sign treaties and conventions that can bind them together and that has a force of law. Such laws are then harmonized by the United Nations. Countries that are members of the United Nations accept and domesticate such laws and abide by them. Or frame laws in conformity with that of the United Nations. This is known as the domestication of international treaties, or conventions. (ramesh.www.lawyerred.in).

Types of law

Everyone seems to have a particular idea of the different types of law there is. From philosophers of old to contemporary lawyers of today, there is definitely no consensus as to what constitute the different types of law. For Aquinas, there are four kinds of law – eternal law, natural law, human law and divine law. The last three all depends on the first one but in different ways. (See Stumpf 189-190). But for our purpose in this unit, we shall consider the following types or categorizations of law. They include Tort law, contract law, labour law, property law and criminal law.

Tort law – this is an act or omission that gives rise to injury or harm to another person and amounts to a civil wrong for which courts impose liability. The primary aims of tort law are to provide relief to the injured parties for harms caused by others; to impose liability on parties responsible for the harm and to deter others from committing harmful acts against others.

Property law – Property law governs the various forms of ownership and tenancy in real property and personal property. It provides the principles and rules by which disputes over property are to be resolved. (thelawyerportal.com).

Contract law – Contract law is an area of law that involves agreements between people, businesses and groups. When someone does not follow an agreement, it is called a “breach of contract” and contract laws allows you to take the matter to a court of law for redress.

Criminal law – This is a body of laws that defines criminal offenses, regulates the apprehension, charging and trial of suspected persons, and

fixes penalties and modes of treatment applicable to convicted offenders (jerrynorton.www.britannica.com).

3.1.2 Labour Laws

Labour law is the body of laws, administrative rulings, and precedents which address the legal rights of, and restrictions on working people and their organisations. As such, it mediates many aspects of the relationship between trade unions, employers and employees. (lawguides.library.com). Labour law has two basic functions – (1) the protection of the worker as the weaker party in the employment relationship and (2) the regulation of the relationship between organised interest groups (Britannica.com).

Labour law addresses key elements in labour relations that include; employment, wages and remuneration, conditions of service, social security, and trade unions amongst others. In Nigeria, labour law is captured under the Nigerian Labour Act. The Nigerian Labour Act is the primary legislation that deals with the relationship between an employer and its employees in Nigeria. Philosophy of law thus raises fundamental questions concerning the worker and the employer in regards to these elements. For example, what instruments are at the disposal of the worker to get a redress when his/her right is infringed upon. Is the worker a means to an end for the capitalist or the work is a means to an end for the worker? Is the employer under moral obligations to protect the interest of the employee? These are all moral questions which are tackled in the domain of ethics.

3.1.3 Ethics and Labour

Ethics is a branch of philosophy that is concerned with what is good for the individual and the society. Ethics refers to the study of morals and relates to moral principles, values and rules of conduct governing an individual or a community. Omoregbe (1993) defined ethics as the branch of philosophy which deals with the morality of human actions; or as a branch of philosophy which studies the norm of human behaviour (3-4). For Lillie (1971), ethics is “a normative science of conduct of human beings living in societies (1-2). According to Lacey (1976), ethics can be defined as “an inquiry into how men ought to act in general, not as a means to a given end but as an end itself” (60).

The definitions given above underscore the point that ethics concerns itself with the morality of human conduct; human actions and conduct form the fundamental subject matter of ethics. Ethics helps human beings and society to decide what is right and good or what is wrong and bad in any given situation. As a branch of philosophy, ethics is not concerned

with the description and explanation of human conduct but with the evaluation of human conduct and the clarification of the language of morality. It tries to find answers to societal dilemmas such as – how to live a good life, human rights and responsibilities, the language of right and wrong and moral decisions such as what is good or bad?

Work Ethic

Ethics or the study of morals has close relationship with labour. This relationship is commonly referred to as work ethic. Work ethic is the belief that work and diligence have a moral benefit and an inherent ability, virtue or value to strengthen character and individual abilities. It is a set of values centered on the importance of work and manifested by determination to work hard in accordance with set rules. A work ethic therefore can be defined as a set of moral principles a person uses as a guide in his/her job. It is measured in multidimensional variables that include self-reliance, ethical behaviour, valuing leisure time, hard work, productive use of time and delay of gratification. A negative work ethic can lead to lack of productivity, reliability, accountability, unhealthy relationship and moral bankruptcy.

3.1.4 Labour Movements

Labour movements is defined as an organised effort on the part of workers to improve their economic and social status by united action through the medium of labour unions. (www.merriam-webster.com). A labour movement may be divided into two: industrial labour movement and political labour movement. Industrial labour movement consists of trade unions as well as other voluntary associations seeking narrowly defined economic objectives such as higher wages, greater industrial democracy and improvement of welfare for its members.

In Nigeria, industrial labour movements may include The Nigeria Labour Congress (NLC), Trade union Congress (TUC), Academic Staff Union of Universities (ASUU), Nigeria Union of Petroleum and Natural Gas Workers (NUPENG) amongst others. Political labour movement on the other hand consists of one or more political parties seeking to influence or control state power on behalf of labour using the instrumentality of elections. In Nigeria, Labour Party (LP) is an example.

Labour movement – also called trade unions or organised labour developed in response to the depredation or plunders of capitalism at about the same time as socialism. However, while the goal of the labour movement is to protect and strengthen the interests of labour within capitalism, its goal in socialism is to replace the capitalist system entirely.

SELF-ASSESSMENT EXERCISE

- i. Define law. State and explain 5 sources of law.
- ii. Examine labour. What is the difference between labour law and contract law?

4.0 CONCLUSION

In this unit, you were introduced to the concepts of law, ethics and labour movements. Law was defined and the source of its derivations that include legislation, customs, conventions, religion and morality amongst others analysed. Work ethic was discussed and types and purpose of labour movement was also discussed.

5.0 SUMMARY

- Law is a system of rules which a particular country, community or group recognizes as regulating the actions of its members.
- There are several sources of law that include; legislation, customs, religion and morality, judicial precedence, and conventions/treaties.
- There are equally several types of law that include; tort law, contract law, property law, criminal law and labour law.
- Ethics concerns itself with morality of human conduct.
- Labour movements developed as a response to the depredation of capitalism.

6.0 TUTOR-MARKED ASSIGNMENT

1. What is work ethic?
2. After decades of existence, do you think labour movements are still relevant in the 21st century work environment?

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MODULE 3**UNIT 1 THE NOTION OF LEISURE****CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Definition of Leisure
 - 3.2 Difference between Work, Labour and Leisure
 - 3.3 Types of Leisure
 - 3.4 The Philosophy of leisure
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Reading

1.0 INTRODUCTION

This unit will introduce the student to the notion of leisure; its meaning and the difference between work, labour and leisure. Types of leisure will be discussed including objective and subjective types. Finally, the student will be introduced to the fundamental idea behind the philosophy of leisure, questions such as who determines what leisure is shall be discussed in this unit.

2.0 OBJECTIVES

After studying this unit, the student should be able to:

- Differentiate between work, labour and leisure.
- Identify types of leisure
- Discuss the philosophy behind leisure

3.0 MAIN CONTENT**3.1 Definition of Leisure**

Anything done with your free time is leisure. Leisure is time that is freely spent. This can be filled with rest, recreation and entertainment. One cannot begin to define leisure without a light consideration of work. Any activity however, can be work in one context and leisure in another. Leisure according to Barrett (1989:1) is the proper state of man while work is what is necessary for survival and a necessary condition for

leisure. Work is not an end in its self but leisure is an end in itself – leisure is the end, the goal of human work and life.

Leisure is one of the most serious of human activities and occupations. It is not the puritanical work ethic which sees leisure as either idleness, which is sinful or as a necessary break between one period of work and another, a break in which, as with eating and sleeping, one regains strength to do more work. This kind of view according to Cyril Barrett has created problem for leisure. Leisure for him is not a problem in itself, it is rather more or less the fulfillment of human potential. Leisure is part of the way we ought to live. Leisure is living. But the question is what leisure is? Is leisure different from work?

According to Amy Hurd and Denise Anderson “There is a debate about how to define leisure, however, there is a general consensus that there are three primary ways in which to consider leisure: leisure as time, leisure as activity and leisure as state of mind”.

Leisure as time – by this definition, leisure is seen as time free from obligations, work (paid or unpaid) and tasks required for existing for example, sleeping, and eating. Leisure time is residual time. In other words, leisure time is the time left after you have finished the main business of the day. Some people are however of the view that leisure time is the constructive use of free time.

Leisure as Activity – leisure can also be defined as activities that people engage in during their free time; activities that are not work oriented such as house cleaning or do not involve life maintenance task such as a sleeping. Leisure as activity encompasses the activities that one does for reasons such as relaxation, competition, reading for pleasure, meditating, painting and participating in sports. This definition does not take cognizance of how a person feels while doing the activity; it simply states that certain activities qualify as leisure because they take place during time away from work and are not engaged in for existence. It is however difficult to draw up a list of activities that everyone agrees represents leisure; to some people an activity might be a leisure activity while to other people it might not be a leisure activity. Thus, the definition of leisure as activity is problematic because the line between work and leisure is not clear because what is leisure to some, may be work to others and vice-versa.

Leisure as state of mind – This is a subjective definition of leisure because it considers the individual’s perception of an activity. Factors such as perceived freedom, intrinsic motivation, perceived competence and positive affect are critical in determining whether an experience is leisure or not:

Perceived freedom – This refers to an individual’s ability to choose the activity of leisure insofar as the individual is free from other obligations

as well as has the freedom to act without control from others. It also involves the absence of external constraints to participation.

Intrinsic motivation – This refers to a situation where one is moved from within him/herself to participate. The person is not influenced by external factors such as people or reward. The experience also results in personal feelings of satisfaction and enjoyment.

Perceived competence – This refers to the skills people believe they possess and whether their skill levels are in line with the degree of challenge inherent in an experience.

Positive affect – This refers to a person's sense of choice. It is about enjoyment and this enjoyment comes from a sense of choice.

For Hurd and Anderson, what may be a leisure experience for one person may not be for another, but the point remains enjoyment, motivation and choice are the factors that drives leisure. Thus, when different persons engage in the same activity, their state of mind can differ drastically. (www.us.humankinetics.com).

3.1.2 Difference between Work, Labour and Leisure

The Merriam Webster's dictionary defines work in several senses amongst which is that:

1. Work is an activity in which one exerts strength or faculties to do or perform something.
2. Work is sustained physical or mental effort to overcome obstacles and achieve an objective or result.
3. Work is the labour, task or duty that is one's accustomed means of livelihood.

From these definitions, it is easy to deduce the point that work is goal oriented, it is teleological. Work is something one does purely for existential purposes. Work gives one the feeling of responsibility and self-worth. Work helps people find satisfaction and helps them create something with their life. However, work must not be confused with labour even though it is sometimes used interchangeably.

Labour is a human activity that provides the goods or services in an economy – it includes the services performed by workers for wages as distinguished from those rendered by entrepreneurs for profits. While work encompasses the entire gamut of human activities that involves physical or mental exertion to satisfy existential needs, labour is concerned mostly with both mental and physical activities that provides for the general growth of the society with the aim of receiving wages or rewards.

Leisure on the other hand is something we do to relax and enjoy. Leisure may have something to do with work depending on what one enjoys but very often, it is put aside from work. This is why for Hunnicutt, leisure's multiform historical manifestations are inseparable from work and its various representations (2006:56). Using the Indian context, Bhattacharya argues that in order to understand leisure, one should recognize and analyse the differential experience of leisure rather than merely drawing on distinctions between work and leisure time. Leisure in India is integrally connected to festivity and celebrations (2006: 58). The point to note from Bhattacharya is that there is a connection between leisure and festivities/celebrations especially in traditional societies where work is done purely for existential purposes and the only time away from work is during seasonal festivities and celebrations. So, the question now is – are periods of festivals and celebrations leisure times? What really counts as leisure?

3.1.2 Types of Leisure

Philosophers and others with interest in the concept of leisure are yet to agree on what should or should not count as leisure. This is because what one person sees as leisure, another may see as work. Reasons such as this makes the classification of leisure a bit tasking. But for the purpose of this unit, we shall classify leisure into objective and subjective leisure.

Objective leisure – In philosophy, an objective experience is an experience or “a condition in the realm of sensible experience independent of individual thought and perceptible by all observers” (Merriam-Webster's). Thus, objective leisure is that kind of leisure that one participates in irrespective of personal preferences, idiosyncrasies or expectations. One participates in the leisure activities because either the government, organisations or schools requires everyone to participate or because you have the free time to participate. Either way, one's participation is not borne out of one's independent consideration neither is it out of compulsion.

Subjective leisure – Subjective leisure is an experience that is peculiar to a particular individual. It is not universal or general. Thus, a subjective leisure is the leisure that is personal and has personal strings attached for indulging in it. It is the different meanings and the levels of satisfaction or dissatisfaction expressed by an individual to leisure experience. (Mingo & Montecolle 2014).

Active and Passive Leisure

We shall further divide objective and subjective classification of leisure into active and passive activities.

Active Leisure – These are leisure activities that often occur outside the home and typically involve other persons. Active leisure includes: **Social leisure** - the primary focus here is socializing with family and friends.

Cognitive leisure – the focus here is on games and mentally stimulating

activities and **Physical leisure** – this type encompasses sports and exercises. Active leisure activities are mostly objective.

Passive Leisure – These are activities that people are engaged when they spend time at home or selected solitary place. These activities are usually relaxing and may or may not require effort but there is always an aim to achieve a particular purpose. Passive leisure activities include reading, watching television, listening to the radio or music. Passive leisure activities provide relaxation and they are subjective.

3.1.4 The Philosophy of Leisure

To some professional philosophers, the philosophy of leisure does not carry the weight of metaphysics, epistemology or the philosophy of science, logic, the philosophy of language or ethics and therefore does not attract philosophical scrutiny. Only few philosophy departments offer “Philosophy of Leisure” as a course. For Alex Sage, this neglect is a mistake going by Aristotle’s writings “that happiness is thought to depend on leisure; for we are busy that we may have leisure and make war that we may live in peace”. Living healthy in today’s digital economies require more than peace. Today we live in a world where people work longer hours with fewer holidays and dedicate themselves largely to passive activities in their spare time. Leisure is being neglected because some are of the opinion that it is a waste of productive time that should be used to make more money. The philosophy of leisure subject arguments as the above to axiological, epistemological and metaphysical scrutiny.

Philosophy of leisure is an evolving second-order studies in philosophy that critically evaluates and examines the notion and purpose of leisure. It raises moral and ethical questions about leisure. For example, what type of activities should one value and pursue? Is the happy but ignorant life a good life or something more is needed? The philosophy of leisure encourages one to turn attention from morality to ethics. Morality refers to the sub-branch of ethics that deals with obligation – what you must do. “Ethics on the other hand enquires into the nature of the good life. This was the concern of the ancient philosophers. The question for them was not “what ought I to do?”, but rather “what sort of person ought I to be? And what sort of life should I lead?” The philosophy of leisure seeks to discover and choose the best life available for society and the individuals therein.

With the advent of digital economies, communities and societies, new forms of leisure activities are evolving. The philosophy of leisure is expected to examine leisure activities in the digital world. In the digital world, people are increasingly interconnected but also increasingly isolated. Facebook friends are many but face-to-face contacts are dwindling. Human nature is merging with technology – from Webcam to

Website, from search engine to chat rooms, work and leisure seem to be carefully but certainly packed in android phones, laptops, tablets desktops and other ICT devices. Is the line between work and leisure becoming thinner or has it disappeared? These are and should be the concern of philosophy of leisure.

SELF-ASSESSMENT EXERCISE

1. Differentiate between work and leisure
2. What is objective and subjective leisure?

4.0 CONCLUSION

In this unit, a deliberate attempt was made to give a concise and also varied definitions of leisure. Simply defined as anything one does with his/her free time. In other words, it is time that is freely spent. The difference between work and leisure was analysed. Work is something one does for existential purpose. It gives one the feeling of responsibility and self-worth. Types of leisure – objective and subjective leisure was equally unveiled. Under objective leisure is active leisure and passive leisure is the outcome of mostly subjective leisure. The philosophy of leisure and its concerns were unveiled and analysed.

5.0 SUMMARY

- Leisure is time that is freely spent
- There is objective and subjective leisure
- The philosophy of leisure encourages one to shift attention from morality to ethics in matters of leisure.

6.0 TUTOR-MARKED ASSIGNMENT

1. What are the core concerns of the philosophy of leisure?
2. Would you agree that there is a connection between leisure, festivities and celebrations?

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UNIT 2 THE VALUE OF LEISURE

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
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1.0 INTRODUCTION

This unit will introduce the student to the values of leisure. When you have to go to work, Monday to Friday, do shopping and visit relatives on Saturdays, wake up early on Sunday to prepare for religious activities, come back from church, take care of the home amongst other activities that must be done for existence to make meaning; how do you begin to think of leisure when there is virtually no free time left for you to indulge yourself?

This way of thinking makes leisure an after-thought of no value for a lot of people. It is never seen as a necessary component of the good life. Instead, leisure is reserved for only after all the work is done and even then, it is only if there is time. So, the question really is; is leisure not a necessary component of the good life that humanity is striving to achieve? Are there some values in leisure? If there are, what are they? What is the ontological value of leisure? Who determines the ethical and moral values of leisure? This unit will analyse these posers.

2.0 OBJECTIVES

After studying this unit, the student should be able to:

- Understand the notion of value.
- Identify the values of leisure.
- Identify the ontological and ethical dimensions of leisure.
- Explain deviant leisure.

3.0 MAIN CONTENT

3.1.1 The Notion of Value

Values are basic and fundamental beliefs that guide or motivate attitudes or actions. They help us to determine what is important to us. Values describe the personal qualities we choose to guide our actions, the sort of person we want to be; the manner in which we treat our self and others, and our interaction with the world around us. They provide the general guidelines for conduct. Put differently, value is that which is good, desirable, or worthwhile. It is the motive behind every purposeful action. It is the end to which we act. Value come in two basic forms: personal value and cultural value. Personal value is one's beliefs about right and wrong and may not be considered moral. Cultural value on the other hand is the value accepted by societies or religions and reflect what is important in such a society or religion. Value specifies a relationship between a person and a goal. It is relatively subjective in the sense that what one person values may not be what another person values even in the same situation. For example, one person may value taking a leisure vacation once in a year while another person may think such a time should be used to learn a new vocation. Therefore, value is the importance one places on something. This definition suggests that there are different kinds of values relative to the importance or otherwise one places on something.

Kinds of Value

1. Instrumental Value

This is the kind of value that is judged good or bad for something else. In other words, the value of a thing is dependent on the consequences or the outcome therefrom. An object, state, or property, is instrumentally valuable if and only if it brings about something else that is valuable. For example, it is valuable to have a pile of cash in your drawer: when you have a pile of cash readily accessible, you have the means to acquire things which are valuable, such as clothing, food, and so on. But piles of cash are not valuable for their own sake – money is only good for what it can get you. So, money is only instrumentally valuable.

2. Final Value

An object has a final value if and only if it is valuable for its own sake. For example, being healthy is something we think of as final value. Although being healthy is instrumentally good because it enables us to do other valuable things, we also care about being healthy just because it's good to be healthy, whether or not our state of health allows us to achieve other goods. The existence of instrumental value depends on the existence of final value. But it's possible for final value to exist without any instrumental value.

3. Intrinsic Value

These are values that are in the object of interest. It is not imposed or applied by outside agencies. They are judged good or bad not for something else but are good or bad in and of themselves. Example is a weather condition; whether the weather is good or not does not depend on any agency outside itself. The weather is good or bad in itself.

3.1.2 The Value of leisure

There are many benefits inherent in leisure. Leisure provides time for one to reflect and think through issues of life. A brief period of leisure energizes one with strength, and the mental alertness to start work again. It is in realization of this truism that Plato asserts that the gods gave human beings seasonal festivals as a means of refreshments from their fatigue. According to Plato as cited by Joseph Pieper:

But gods taking pity on human beings – a race born to labour – gave them regularly recurring divine festivals, as a means of refreshment from their fatigue; they gave them the muses, and Apollo and Dionysus as leaders of the muses, to the end that, after refreshing themselves in the company of the gods, they might return to an upright posture (1998:23).

The point to note from Plato is that leisure provides the interplay of time, activity, setting and motivation, and has the potential to provide contexts in which the spiritual is explored rather than repressed and where ontological preoccupation due to a spiritual emergency can be addressed.

Elements of Leisure

Michael Naughton lists three elements of leisure that includes:

1. Leisure as a form of silence: stillness, a receptivity where one stops and allows reality to present itself to you. Silence is necessary to apprehend reality—silence not only from things but in things. It is not noiselessness but the soul's power to receive the whole of creation and not merely its parts. For only the silent hear! "The wise man seeks the silence that deafens every fool." This is why Pieper states "Unless we regain the art of silence and insight, the ability for non-activity, unless we substitute true leisure for our hectic amusements, we will destroy our culture — and ourselves." Leisure is not an escape through consumption and amusements. It is an open confrontation with ourselves.

2. Leisure as a form of celebration of festivity: Celebrations or feasts are easy, delightful, and require no exertion. "In leisure man, too, celebrates the end of his work by allowing his inner eye to dwell for a while upon the reality of his creation. He looks and he affirms: it is good."

When God created the world, he rested from his creation and said, “It is good.” It is only in leisure that one can tell whether work is good or not.

3. Leisure as non-instrumental: It is a time in which we produce nothing in the sense of economic utility. Leisure provides us the time to look beyond our productive, social function and be oriented toward the whole of reality. Contrast the careerist who sees leisure in instrumental terms to his own personal and economic advancement or the bureaucrat or proletariat who sees leisure in terms of a social function. Leisure for them is a function of work in which to be refreshed for work, and not from work (www.stthomas.edu).

3.1.3 Ontological Value of Leisure

Ontology is a branch of metaphysics that is concerned with the nature of being. While metaphysics is a branch of philosophy that is concerned with first principles of things including abstract concepts such as being, identity, time and space. It probes into the nature of being and existence. It strives to find answers to the many questions of realities that are beyond the physical. Leisure is a concept that has both physical and ontological dimension.

As an ontological concept, leisure is an attitude of the mind. The essence of leisure is not to assure us of our functionality but rather to assure us that, embedded in our social function of work, we are enabled to remain fully human. That we may not lose the ability to look beyond the limits of our social and functional station, to contemplate the world as such and to become a person who is essentially oriented toward the whole reality of the human person. Thus, leisure enables one to become more human because it engages the fundamental questions of our being; our origin, our destiny and our present status. It is because leisure embraces the totality of the human person that it helps us to be free to be who we are meant to be, not merely free to do whatever we want.

The ontological value of leisure is also expressed in the religious traditions of the ancients and the festivals of the present. For example, in Judeo/Christian Sabbath worship, the Sabbath is seen as a core act of leisure because it is intended for real rest. This is why St. Augustine declared in the opening pages of his Confessions that “our hearts are restless until they rest in you oh God”. To rest from work in the Judeo/Christian tradition means that the time of rest is reserved for divine worship. This is why they set aside certain days and times and are transferred to the exclusive property of God. In the African traditions, festivals and ritual celebrations are set aside periodically to provide the people a time of leisure that is intertwined with the spiritual to give a total balance to their being or in the words of Plato “after refreshing themselves in the company of the gods, they might return to an upright position”.

Leisure allows one to receive the gifts of wisdom from the gods on which no amount of human labour can attain by itself. Leisure helps one to affirm the basic meaningfulness of creation and one's sense of oneness in it.

Leisure helps man to celebrate the end of his work by allowing his inner eye to dwell for a while upon the reality of creation. He looks and affirms that: it is good. For according to the scriptures, when God created the world, he rested from his creation and said "it is good" (Thomas Naughton). Therefore, it is only in leisure that one can tell whether work is good or not.

Three Ontological Approaches to Leisure

- (1) Religious meditation
 - (2) Philosophical reflection
 - (3) Art appreciation
- * Religious meditation – Raises awareness of human dependence on the transcendent for its protection.
 - * Philosophical reflection is man's natural way of being connected in acts, events, and so on with his daily life.
 - * Art is a means by which deepest dimensions of human being becomes visible, tangible and audible. Art implies contemplation of reality as it really is.

Ontologically the task of leisure is not to escape from reality, rather, it is to gain a deeper understanding of reality, to keep that dimension of existence that is above material world.

3.1.4 Ethical Value of Leisure

Ethics, also conceived as moral philosophy, is one of the five main domains of philosophy. The other four are epistemology - the study of knowledge; metaphysics - the study of the nature of reality; aesthetics - the study of values in art or beauty; and logic - the study of argumentation and the principles of sound reasoning. Ethics relates to what is morally good or bad, right or wrong conduct. It studies moral values, beliefs and principles. But fundamentally, ethics addresses only one question: 'how should we live our lives?'. Should man live for leisure to have the good life? But some leisure behaviors may be morally good or morally bad. This idea was first questioned by Plato when he asked "how one ought to live a good life"? Aristotle on his part identifies the role of leisure in the habituation of virtue. He sees leisure as the highest ideal that humans should strive for. Morals represent a personal or community philosophy of life while ethics represents actions based on those morals.

An understanding of ethics as a management tool that can be deployed to resolve moral dilemmas in a range of leisure settings will go a long way to understanding moral issues in leisure. This understanding is relevant to

a wide range of leisure activities and settings. Importantly, some challenging issues in contemporary leisure include; digital activities, spirituality, sports cheating, and deviant leisure. Deviant leisure is also known as dark leisure; it is the kind of leisure activity that is “problematic and detrimental to both the individual and the community”. Deviant leisure is not something that is valuable but instead, it is basically trouble. It is more related to crime than something that is morally instructive or communicatively rewarding. Examples of deviant leisure include; drugs, internet pornography, vulgar music, sex and sex tourism. Deviant leisure practices may challenge our criminal and non-criminal moral norms to distinguish between ‘good and bad leisure’ (Smith and Raymen 2018).

Inventions, Freedom and Values

The idea of invention is a way of understanding the role of leisure in a society. Inventions provide a way of understanding the character of popular culture. What are the inventions of our times, what relationships do they have to leisure, and what do they tell us about the times in which we live? Examples could be drawn from any domain of human affairs: commerce, politics, education, recreation, or science. In a digital period as now, inventions in science and technology are commonly available and often highly publicized, sometimes with moral dilemmas for the society. The question at the heart of the matter is “how ought we to live our lives in the face of inventions that tend to challenge our ethical values?”

Some people however may be of the view that the use and enjoyment of new inventions is a matter of personal choice and the freedom to choose is an inalienable right. But freedom of any type has no meaning unless we know what we are free from and free to do and the consequences therefrom. The possibility of viewing leisure as a moral action is based upon the understanding that leisure is a type of freedom. But every choice has a moral implication. By thinking about leisure as a personal freedom; are we better able to know who we are and what we value, for there can be no exercise of freedom that is void of value? When presented with a set of free time, we may choose to either relax in the comfort of our homes, take a vacation, visit orphanage homes, or engage in dark leisure. Choices and judgments are a reflection of values and so directly affect personal freedom. Leisure is influenced by these actions and in turn influence our views of them. Therefore, new inventions present us with ethical questions that may become a moral burden depending on the choices we make based on supposed freedom.

SELF-ASSESSMENT EXERCISE

1. What is value?
2. What are the values of leisure?

4.0 CONCLUSION

In this unit we explored the notion of value. Values are basic fundamental beliefs that guide or motivate attitudes or actions. There are three types of value – instrumental, intrinsic and final values. The unit also looked at the different values of leisure using the ontological and ethical dimensions to extract the fundamental questions that underline the values inherent in leisure. The idea of deviant leisure was also discussed.

5.0 SUMMARY

- The notion of value helps one to determine what is important to him/her. It is the basic and fundamental belief that guide or motivate actions.
- The value of leisure is seen in its ability to provide time for one to reflect and think through issues in life.
- Leisure has ontological values
- Leisure has ethical values
- There is a dark side of leisure

6.0 TUTOR-MARKED ASSIGNMENT

1. What are the ontological and ethical values of leisure?
2. Identify and explain deviant leisure

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UNIT 3 PHILOSOPHICAL FOUNDATIONS OF LEISURE**CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1.1 Plato's notion of Leisure
 - 3.1.2 Aristotle's notion of Leisure
 - 3.1.3 The Epicurean notion of Leisure
 - 3.1.4 The Utilitarian notion of Leisure
- 4.0 conclusion
- 5.0 SUMMARY
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Reading

1.0 INTRODUCTION

This unit will introduce the student to selected philosophers and their notions of leisure which to a great extent laid the foundation for discourses on the imperative or otherwise of leisure. Although Plato did not specifically conduce to the idea of leisure for the sake of leisure, he was much more interested in producing leaders with the right frame of mind who through play (leisure) can acquire true knowledge that can bring about the good life; not just for the individual but for the state. For Aristotle, leisure is the habituation of virtue. The Epicureans on the other hand believes that the greatest good is to seek modest pleasure in order to attain a state of tranquility, freedom from fear and absence from bodily pain. The Utilitarians prescribes actions that maximize happiness and well-being of the individual.

2.0 OBJECTIVES

After studying this unit, the student should be able to:

- Trace the philosophical foundations of leisure
- Identify some philosophers that raised philosophical issues about leisure
- Identify the peculiarities in the different notions of leisure held by philosophers being studied.

3.0 MAIN CONTENT

3.1.1 Plato's Notion of Leisure

Plato is of the view that the soul of a human being has three parts; reason, spirit and appetite. He believes that the soul is the principle of life and movement. This is because the body on its own is inanimate; therefore, when it acts or moves, it must be moved by the principle of life which is the soul. Each part of the soul has a function to fulfil for the good of man. Reason is the rational part of the soul and has the right to rule over the spirit and appetitive parts. It is the goal-seeking and measuring faculty. The passions, that is, appetitive part of the soul also engage in goal seeking but they constantly seek the goal of pleasure. Pleasure according to Plato is a legitimate goal of life but the passions are incapable of distinguishing between objects that provides higher or longer-lasting pleasure and those that appear to provide these pleasures.

The difference between the rational part and other parts of the soul is that it seeks the true goal of human life and it does this by evaluating things according to their true nature. The appetitive part of the soul on the other hand may lead one into a world of fantasy and deceive one into believing that certain kinds of pleasures will bring him/her happiness; it is however the place of reason to penetrate the world of fantasy, discover the true world and direct the passions to objects that are capable of producing true pleasure and true happiness. Unhappiness and the general disorder of the human soul are as a result of man confusing appearance with reality. This confusion occurs according to Plato when the passions override the reason (Stumpf 1994:64).

A detailed study of Plato's dialogues especially *The Republic* and *The Laws* reveals that he believed leisure was a central purpose for teaching the liberal arts and subsequent development of the philosopher-king. Play was however Plato's teaching method. For him, children learned best in playful activities that attracted their enthusiasms and "turned the eye of their souls" to the good. Similarly, play was the best way for adults to learn and do philosophy, and it was the only way to discover new truth. Plato discovered that dialogue at its highest and most serious levels, was like a play for the teacher and the student alike.

The Greeks used the term leisure in two different senses. It could mean free time. It could also mean time during which one is released from mundane tasks to pursue something more important. What was more important was a liberal education, one that included the study of disciplines such as philosophy or music that would lead to the acquisition of wisdom. According to Plato, such an education prepares its recipients

to lead. The ideal ruler was the “philosopher-king.” (bobritzma.wordpress.com). Even though the main thrust of playful teaching was to turn people toward the truth and cause them to do philosophy themselves; Plato is of the view that in real life, true knowledge would have power to sort out trivial and worthwhile pursuits. Trivial pursuits would be incapable of producing a genuine sense of well-being and happiness whereas, worthwhile behavior would lead to happiness and virtue. (Stumpf 1994:67).

3.1.2 Aristotle’s Notion of Leisure

In Aristotle’s *Nicomachean Ethics*, he (Aristotle) declared that man's highest happiness lies in the contemplative rather than in the active life. He is of the view that to be truly happy, leisure is an important part of life, however, leisure does not mean relaxation in the form of idleness. In ancient Greece, leisure had a distinct meaning that involved time for thinking and discovering which took place by special schooling in the field of liberal arts during youth, and the practice of philosophy and politics in adulthood. Aristotle emphasized that leisure and everything about the good life was lived in a community, in a city and as a functioning member of that city. According to him:

Happiness is held to reside in leisure; for we are occupied or are without leisure so that we may be at leisure, and we wage war so that we may be at peace. The activity of the virtues bound up with action, then, consists in matters of either politics or war, and the actions concerned with these seem to be without leisure. This is altogether the case with warlike actions. For nobody chooses to wage war, or even prepares for war, for the sake of waging war: a person would seem to be altogether bloodthirsty if he should make enemies of his friends so that battles and slaughter might arise. But the activity of the politician too is without leisure: quite apart from the politician's engaging as a fellow citizen in political life, his activity looks to gain positions of authority and political office, or at any rate to gain the happiness of the politician himself and of his fellow citizens, which is something other than the political activity and which we clearly seek out on the grounds that this happiness is something other than that activity. (*Ethics*, 225).

The ‘Noble Leisure Project’ explains Aristotle’s concept of leisure thus; “far from being mere passivity/relaxation, true leisure is an activity; it is an activity in which people find their greatest fulfillment. Therefore, leisure is not just any activity: it consists of the activities that are most properly human (blogs.harvard.edu).

So, for Aristotle, if, among the virtuous actions, the political and warlike ones are preeminent in nobility and greatness, they are nonetheless

without leisure and aim at some end - that is to say, that they are not choice worthy for their own sake - whereas the activity of the intellect, because it is contemplative, seems to be superior in seriousness, and aims at no end apart from itself and to have a pleasure proper to it (and this pleasure facilitates increased activity), such that what is self-sufficient is characterized by leisure, and it is not subject to weariness to the extent possible for a human being... if all this is so, then this activity would constitute the complete happiness of a human being. Provided that it goes together with a complete span of life, for there is nothing incomplete in what belongs to happiness (Ethics 225).

Aristotle just like Plato is of the view that children should be taught those useful things that are truly necessary, but not all of them, since there is a difference between the tasks of the free and those of the unfree; "What one acts or learns for also makes a big difference. For what one does for one's own sake, for the sake of friends, or on account of virtue is not unfree, but someone who does the same thing for others would often be held to be acting like a hired laborer or a slave" (Aristotle, Cited in Noble leisure project). Similarly, the activities of farmers, shepherds, craftsmen, etc., will be un-leisurely, even if mixed with play and relaxation; their whole lives will be spent on their occupations. "Amusements are more to be used when one is at work, for one who exerts himself needs relaxation, and relaxation is the end of amusement, and work is accompanied by toil and strain... we should be careful to use amusement at the right time, dispensing it as a remedy to the ills of work" (cited in Noble leisure...). By contrast, to be at leisure is to be free to pursue studies and activities aimed at the cultivation of virtue such as music, poetry and philosophy. These are properly the ends of leisure.

Aristotle saw leisure as "the goal of all human behavior, the end toward which all action is directed" (Bammel & Bammel 1992, 187). Leisure in this sense is reflection on oneself, and one major prerequisite for this is the freedom from obligations and necessities of life. Aristotle explains leisure as a way of being rather than merely the absence of occupation or one of several preconditions to virtue. What he says in a more literal translation according to Josef Pieper (1998:26) would be that: "We are not at leisure in order to be at leisure." This is because for the Greeks, "not leisure" was the word for the world of everyday work; and not only to indicate its "hustle and bustle," but the work itself.

Aristotle supposes that the best part of a human being is reason, which has two functions: the practical and the theoretical (Ethics 225). This can be deduced to mean that to be a complete, well-rounded human being, you need to exercise both of these functions. Therefore, solitary contemplation alone would not be enough to achieve leisure as one can

only be virtuous by taking action in society. In addition to this, leisure is only for those who passionately pursue it.

3.1.3 The Epicurean Notion of Leisure

The Epicurean notion of leisure is known as epicureanism. Epicureanism is a system of philosophy founded around 307 BC based upon the teachings of the ancient Greek philosopher Epicurus. The teachings of Epicurus were originally a challenge to Platonism and later its main opponent became Stoicism. According to Wikipedia “although Epicureanism is a form of hedonism insofar as it declares pleasure to be its sole intrinsic goal, the concept that the absence of pain and fear constitutes the greatest pleasure, and its advocacy of a simple life, makes it very different from hedonism...” Epicurus argues that most people will waste their lives and never get to enjoy any leisure. According to him:

We have been born once and cannot be born a second time; for all eternity, we shall no longer exist. But although, you are not in control of tomorrow, you are postponing your happiness. Life is wasted by delaying and each one of us dies without enjoying leisure (cited in Cutler, A.J)

The point here is that since one do not have control of their stay on the earth, one should as much as practicable, crave for (pleasure) leisure and avoid pain. But if one must have leisure, then it should be used for contemplation and the pursuit of pleasure and the avoidance of pain. Epicurus believes that the good life can be more easily attained in seclusion than in political life; for it was better to live a simple life than to have much passion for civic status-symbols and the obligations of wealth. This is contrary to Aristotle’s insistence on political engagement necessary for the good life. According to Epicurus, “It is better to lie on the ground naked and be at ease than to have a golden coach and a rich table and be worried” (cited in Rosenmeyer).

The Epicureans see pleasure as the purpose of life. As evidence for this, Epicureans argue that nature seems to command us to avoid pain, and they point out that all animals try to avoid pain as much as possible. Epicureanism argues that pleasure was the chief good in life. Therefore, Epicurus advocated living life in such a way as to derive the greatest amount of pleasure possible during one's lifetime, yet doing so moderately in order to avoid the suffering incurred by overindulgence in such pleasure. He placed emphasis on the pleasures of the mind rather than on physical pleasures. Unnecessary and, especially, artificially produced desires were to be suppressed. Epicurus discouraged participation in politics because political life could give rise to desires that could disturb virtue and one's peace of mind, such as a lust for power or a desire for fame. He also sought to eliminate the fear of the gods and of death from people, because those two fears were chief causes of strife in

life. Epicurus discouraged passionate love, and believed that it is best to avoid marriage altogether. According to him in the Vatican Sayings: I learn that your bodily inclination leans most keenly towards sexual intercourse. If you neither violate the laws nor disturb well established morals nor sadden someone close to you, nor strain your body, nor spend what is needed for necessities, use your own choice as you wish. (Cited in Wikipedia).

The quotation above sums up the philosophy of epicureanism. The point Epicurus is making is that the individual has authority over his/her emotions and passions and to make choices appropriate to them provided it will bring you pleasure but endeavor to be sure that your choices does not violate constituted authority or well-established moral principles.

Categories of Pleasure

The Epicureans divided pleasure into two broad categories: pleasures of the body and pleasures of the mind.

1. **Pleasures of the body:** These pleasures involve sensations of the body, such as the act of eating delicious food or of being in a state of comfort free from pain, and exist only in the present. One can only experience pleasures of the body in the moment, meaning they only exist as a person is experiencing them.
2. **Pleasures of the mind:** These pleasures involve mental processes and states; feelings of joy, the lack of fear, and pleasant memories are all examples of pleasures of the mind. These pleasures of the mind do not only exist in the present, but also in the past and future, since memory of a past pleasant experience or the expectation of some potentially pleasing future can both be pleasurable experiences. Because of this, the pleasures of the mind are considered to be greater than those of the body.

The Epicureans further divided each of these types of pleasures into two categories: kinetic pleasure and katastematic pleasure.

1. **Kinetic pleasure:** Kinetic pleasure describes the physical or mental pleasures that involve action or change for example eating delicious food, as well as fulfilling desires and removing pain, which is itself considered a pleasurable act, are all examples of kinetic pleasure in the physical sense. According to Epicurus, feelings of joy is an example of mental kinetic pleasure.
2. **Katastematic pleasure:** Katastematic pleasure describes the pleasure one feels while in a state without pain. Like kinetic pleasures, katastematic pleasures can also be physical, such as the state of not being thirsty, or mental, such as freedom from a state of fear. Complete physical katastematic pleasure is called aponia,

and complete mental *katastematic* pleasure is called *ataraxia* (Wikipedia).

3.1.5 The Utilitarian Notion of Leisure

The idea of utilitarianism was founded by Jeremy Bentham and J.S. Mill. Utilitarianism is the view that “pleasure and happiness are what everyone desires. From this thesis, Bentham and Mill inferred that the whole moral idea of what is ‘good’ can be best understood in terms of the principle of happiness which they spoke of as “the greatest good of the greatest number’ and which they meant that ‘good’ is achieved when the aggregate of pleasure is greater than the aggregate of pain. An act therefore is good if and only if it is useful in achieving pleasure and diminishing pain.

In normative ethics, Utilitarianism is a tradition according to which an action or type of action is right if it tends to promote happiness or pleasure and wrong if it tends to produce unhappiness or pain—not just for the performer of the action but also for everyone else affected by it. Utilitarianism is a species of consequentialism; the general doctrine in ethics that actions (or types of action) should be evaluated on the basis of their consequences. In assessing the consequences of actions, utilitarianism relies upon some theory of intrinsic value; that is to say that something is held to be good in itself, apart from further consequences, and all other values are believed to derive their worth from their relation to this intrinsic good as a means to an end. Bentham and Mill were hedonists; that is, they analysed happiness as a balance of pleasure over pain and believed that these feelings alone are of intrinsic value and disvalue. Utilitarians also assume that it is possible to compare the intrinsic values produced by two alternative actions and to estimate which would have better consequences.

Utilitarianism is an attempt to provide an answer to the practical question of “what ought a person to do?” The answer according to this principle is that a person ought to act so as to maximize happiness or pleasure and to minimize unhappiness or pain. In his doctrine of utilitarianism, J. S. Mill asserts that “actions are right in proportion as they tend to promote happiness, wrong as they tend to produce the reverse of happiness” (Blackburn, 2008:375). Bentham and Mill both believe that human actions are motivated by pleasure and pain. For Mill, motivation is the basis for the argument that since happiness is the sole end of human action, the promotion of happiness should be the test by which to judge all human conduct.

The Principle of Utility

Bentham began his *Introduction to the Principle of Morals and Legislation* with a statement of the principle of utility. According to him;

Nature has placed mankind under the governance of two sovereign masters; pain and pleasure. It is for them alone to point out what we ought to do as well as to determine what we shall do.... By the principle of utility is meant that principle which approves or disapproves of every action whatsoever according to the tendency it appears to have to augment or diminish the happiness of the party whose interest is in the question (cited in Stumpf 1994:366).

Bentham believed that a hedonic calculus is theoretically possible and maintained, could sum up the units of pleasure and the units of pain for everyone likely to be affected immediately and in the future, and could take the balance as a measure of the overall good or evil tendency of an action.

The Hedonic Calculus

In chapter five of *Introduction to the Principle of Morals and Legislation*, Bentham introduces a method of calculating the value of pleasure and pains which has come to be known as the hedonic calculus. Using this method, Bentham opine that the value of a pleasure or pain considered by itself can be measured. According to him, each individual and each legislator is concerned with avoiding pain and achieving pleasure. But pleasures and pains differ from each other and therefore have different values. Their value, taken by themselves will be greater or less depending upon a pleasure's intensity, duration, certainty and propinquity or nearness. When we consider not only the pleasure by itself, but by what consequences it can lead to, other circumstances must be considered also such as a pleasure's fecundity, or its chances of being followed by more of the same sensations, that is, by more pleasure, and its purity or the chances that pleasure will not be followed by pleasure but by pain. The seventh calculus is a pleasure's extent, that is, the number of persons to whom it extends or who are affected by it.

The list of Hedonic calculus variables:

1. Intensity,
2. Duration,
3. Certainty
4. Propinquity or nearness.
5. Fecundity
6. Purity
7. Extent

As indicated by this calculus, Bentham was interested in the quantitative aspects of pleasure so that all actions are equally good if they produce the same amount of pleasure for according to him: "we sum up all the values of all the pleasures on the one side, and those of all the pains on the other. The balance, if it be on the side of pleasure, will give the good tendency

of the act; if on the side of pain, the bad tendency” (cited in Stumpf 1994:368).

SELF-ASSESSMENT EXERCISE

1. What is Plato’s view of leisure?
2. What does Aristotle mean by “we are not in leisure to be in leisure?”

4.0 CONCLUSION

In this unit, we traced the philosophical foundation of leisure. We discovered that the desire to maximize pleasure and minimize pain was a major concern of the philosophers studied. Although these philosophers did not use the term – leisure apart from Aristotle, their use of the term happiness and pleasure points to the fact that contemporary discourses on leisure began from the questions and issues they raised.

5.0 SUMMARY

- Plato is of the view that in real life, true knowledge would have power to sort out trivial and worthwhile pursuits and this can only be achieved by the contemplation provided in leisure.
- Aristotle saw leisure as “the goal of all human behavior, the end toward which all action is directed” Leisure in this sense is reflection on oneself.
- The Epicureans see pleasure as the purpose of life. As evidence for this, Epicureans argue that nature seems to command us to avoid pain.
- Bentham and Mill inferred that the whole moral idea of what is ‘good’ can be best understood in terms of the principle of happiness which they spoke of as “the greatest good of the greatest number’.

6.0 TUTOR-MARKED ASSIGNMENT

1. Examine the main tenets of Epicureanism
2. Identify and explain 4 utilitarian hedonic calculus.

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UNIT 4 THE RELATIONSHIP BETWEEN LEISURE AND LABOUR

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1.1 Contemplation
 - 3.1.2 Dignity of the Human person
 - 3.1.3 Increased Productivity
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Reading

1.0 INTRODUCTION

This unit will introduce the student to the relationship between leisure and labour using some identified factors. Here we shall analyse the notion of contemplation, the dignity of the human person and increased productivity as means by which new ideas are developed to enhance the techniques and methods of labour at the work place including respect for the human person for greater productivity.

2.0 OBJECTIVES

After studying this unit, the student should be able to:

- Understand the notion of contemplation, dignity of the human person and high productivity.
- Identify the relationship between leisure and labour.
- Understand leisure and labour as fundamental human rights.

3.0 MAIN CONTENT

3.1.1 The Notion of Contemplation

Contemplation refers to the act of intensely thinking about something. When contemplating, we think on a particular subject-matter, which happens to be the center of our attention or the dominant activity of the moment in our mind. It is an activity that endures over time. It could run in length from a few seconds to an hour or more. It is however largely mental, even though the contemplator may manipulate related objects during this period. Contemplation according to Bob Stebbins (2006:1) may be intense and relatively impermeable, as expressed in the phrase

'lost in thought', or it may be relatively permeable, where a person's thoughts are easily interrupted by environmental stimuli. He went further to categorize contemplation into four which include obligatory contemplation, casual leisure contemplation, serious leisure as contemplation and contemplation as serious leisure.

Types of Contemplation

1. Obligatory Contemplation

This is a type of contemplative process forced on people from time to time as they try in certain areas of life to solve problems from which they cannot escape. This type of contemplation commonly occurs in conjunction with either a work or a non-work obligation, and on these two occasions, the problems contemplated upon are many: for example, how to approach the boss for a raise in wages or how to fix a broken machinery.

2. Casual Leisure Contemplation

This type of contemplation is not coerced; it is rather taken up as a form of casual leisure of the play variety. This contemplation is often speculative for the fun of it. It is like playing with ideas, as sometimes happens even in intellectual circles. For example, when one is contemplating of his/her favourite team winning a major tournament.

3. Serious Leisure as Contemplation

This kind of contemplation is devoted to solving a problem arising with regard to a serious leisure activity. This kind contemplation occurs when a person for example is confronted with a decision on the best choice to make between several good options.

4. Contemplation as Serious Leisure

This is the kind of contemplative activity engaged in for its own sake. Here, the activity is complex and if a participant is to learn how to execute it, he/she must acquire special skills and a body of knowledge to go with them. Sometimes, called meditation, this kind of contemplation is exemplified in systems such as Yoga, Christian religions and other transcendental meditations.

For Stebbins, the social and physical situations in which contemplation takes place are many and varied. Thus, one is capable of contemplating, to some extent, in a crowded or noisy room provided that he/she can keep attention focused on the line of thought. It is likely, however, that most contemplation in this situation is of the casual type. Otherwise, most serious contemplations, that is, types 1, 3, and 4 seems most effectively carried out while alone, as in one's own study or bedroom, out in nature, or at an institutional retreat. One of the main benefits of aloneness, or solitude, is to place the individual in this optimal social state where

intense, uninterrupted thought can occur. It can be deduced from the above that retreating to one's room, to nature or to an institutionalized retreat for contemplative reasons may not necessarily be a leisure activity. When it is not leisure, the retreator may have been coerced into trying to solve, through contemplation, a nagging, unpleasant problem.

This to a large extent is some of the links between leisure and labour; for when issues arise that needs undivided mental attention, the atmosphere of leisure becomes imperative. This could have informed Plato's insistence in his Republic that the rulers of the state should be exempted from extraneous labour in order to devote time to mental activities for the good of the state.

For Aristotle, finding time for leisurely contemplation is the main goal of work; he believes that the reason for working is to sustain life thus giving us an opportunity to contemplate. Josef Pieper (1963), followed Aristotle's line of thought and viewed contemplation as a special form of leisure, during which the individual is enabled to think about and communicate with God. Stebbins quotes de Grazia who holds that 'the man in contemplation is a free man. He needs nothing. Therefore, nothing determines or distorts his thought. He does whatever he loves to do, and what he does is done for its own sake'.

3.1.2 Dignity of the Human Person

Labour is recognized among the fundamental human rights of the human person. Labour or work as the case may be finds its value in the human person because labour is made for man and not the other way around. Thus, labour is a potential means of self-realization and socialization because it is a basic human activity that proceeds from man and is directed towards man; but labour cannot be isolated from the human person who is the initiating subject. The human person is the nucleus of labour. The primary basis of the value of labour is the human person, therefore, to understand the value of labour is to understand the dignity of the human person. Human dignity is the recognition that human beings possess special value intrinsic to their humanity and as such are worthy of respect simply because they are human beings. The philosophical roots of the term human dignity were articulated by Emmanuel Kant. He is considered as the source of the contemporary concept of human dignity. He holds that the fundamental principle behind moral duties of human beings is a categorical imperative. According to Kant, categorical imperative tells you what you are morally commanded to do under all conditions and at all times. As a result, human beings with respect for human dignity should not possess any irrational wills against their fellow human beings and the generally acceptable societal norms and values. For Kant, the only thing we should will about is our happiness as human beings. Once we have

happiness, we will be able to enjoy good health and nourish proper relationships (Sensen Oliver, 2011). In his *The Kingdom of Ends* (cited in Esirah 2014:299) Immanuel Kant asserts that “in the exercise of human work, the human person should always act in such a way that he/she treats humanity whether in his/her own person or in the person of others not merely as a means but always as an end”.

Traditionally, in Western philosophy, human dignity is identified with ‘rationality’. Being ‘rational’ is considered distinctively human characteristic, and behaving ‘rationally’ meant behaving in a ‘dignified’ way towards others and towards oneself. Thus, the value and the dignity of the human person is closely linked to the value the human person attaches to freedom. Freedom to relate with other persons and freedom to be alone when you so desire and freedom to be happy when you so wish.

Aristotle had made the point that “happiness... is held to reside in leisure; for we are occupied or are without leisure so that we may be at leisure”. The deduction here is that the essence of any form of labour is to attain a state of happiness, and happiness is made manifest when the dignity of the human person is respected. This was why at the end of the Second World War the United Nations came up with the Universal Declaration of Human Rights. The document states “that all humans have been born with equality in dignity and rights. For this reason, they are endowed with enough reason and pure conscience, hence should acts towards one another with a deep spirit of brotherhood”. In its preamble, the Universal Declaration of Human Rights seeks for recognition and respect for the inherent dignity as well as the equal and inalienable rights of every member of the human society despite where they come from, their religious beliefs or background history (cited in Stebbins 2006). This respect finds expression in the state of leisure where the human person is free to contemplate on any issue of interest while at peace with him/herself and nature.

3.1.2 Increased Productivity

One of the many relationships between labour and leisure is in the increase of productivity of the worker. Psychologists and sociologists have argued that leisure has a positive role in the production process: leisure for them, can improve individuals’ labour productivity by affecting their self-development. For some economist, leisure time has a dual effect on labor productivity in terms of per capita per hour of Gross Domestic Product (GDP). It can also indirectly account for human capital quality, and thus affect productivity. Leisure has impacts on the formation and accumulation of human capital according to Wei et-al (2016). Leisure as a context can help individuals to realize and utilize their strengths and resilience, and more importantly it can also help

people to improve the quality of their being as they pursue their goals in life.

For Iwasaki (2007), Beatty and Torbert (2003), leisure is intrinsically rewarding, due to its promotion of personal transformations and increasing extrinsic economic value. Most psychologists and socialists argue that an individuals' happiness and labor productivity tend to increase along with their self-esteem, self-awareness, determination, creativity, and exploration of various leisure activities. This implies that leisure activities can create positive externalities and improve the human capital accumulation of individuals which in turn enhances their labour productivity when they return to work (Dan Cui et al, 2018).

In their study Dan Cui et al, finds that leisure time is nonlinearly associated with labour productivity. According to them, when leisure time reaches the optimal level, it has a compensatory effect on work and can positively influence labour productivity, but when leisure time exceeds the optimal value, leisure has a substitution effect on work and can negatively influence labor productivity. Some economists have however developed arguments asserting that leisure time has no effect on the quality of human capital, but that personal productivity would improve when education time increases. They also assume that technological shocks have a significant negative impact on leisure time based on the classic real business cycle model (RBC),

Notwithstanding the views of economists, studies in psychology and sociology have demonstrated that individuals with high feelings of well-being perform better than those with low feelings of well-being in productive endeavors, and leisure participation can improve personal competency and work performance, which will then enhance their labor productivity.

Some studies have reported positive correlations between leisure and psychological well-being and health. They note that to some extent, leisure can improve the quality of life of individuals. Some have equally argued that leisure experience generates individual spiritual fulfillment. When individuals participate in leisure activities according to Stebbins (2000), they would have the flow of experience which could improve self-awareness, and creativity, strengthen skills and thus improve their efficiency. Dan Cui et al identified pathways or mechanisms through which leisure can facilitate and enhance quality of life including:

1. Happiness and positive emotions brought by leisure,
2. Self-respect and positive identity obtained from leisure,
3. Social and cultural ties and harmonious development promoted through leisure, and

4. The contribution of leisure to human's learning and human development throughout human life.

For them sports, music, church, and watching soap operas are four common leisure activities that can bring positive emotions according to them. Therefore, people who participate in more leisure activities are happier than those who do not, and their working efficiencies are more efficient.

SELF-ASSESSMENT EXERCISE

1. What is the relationship between leisure and labour?
2. Identify and explain four kinds of contemplation.

4.0 CONCLUSION

In this unit, the relationship between leisure and labour was examined using the frame work of contemplation, dignity of the human person and increased productivity. It was discovered that leisure creates the environment for contemplation; develops the dignity of the human person and refreshes the worker for greater productivity.

5.0 SUMMARY

- Contemplation refers to the act of intensely thinking about something. When contemplating we make thought on a particular subject the center of our attention - the dominant activity of the moment.
- Human dignity is the recognition that human beings possess a special value intrinsic to their humanity and as such are worthy of respect simply because they are human beings.
- Leisure improves individuals' labor productivity by affecting their self-development.

6.0 TUTOR-MARKED ASSIGNMENT

1. Explain the idea of the dignity of human person.
2. How does leisure increase human productivity?

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