

Chapter One

Introduction

1.1 Background to the Study

The Rivers State Civil Service is a body of professional Civil Servants entrusted with the responsibility of carrying out the policies of the Rivers State government in relation to infrastructural development and social service delivery. The Rivers State Civil Service was created in 1967 at the time when Rivers State was created. The Civil Service led by the Head of Service as an organ of government is functional through the activities of individuals who make up this body. The Civil Servants are found mainly in the Ministries, departments and agencies where they perform their duties, progressing based on qualifications and seniority.

There are certain core values that exist within the Rivers State Civil Service which all Civil Servants are expected to share, obey and uphold. These core values are integrity, meritocracy, discipline, professionalism, patriotism, impartiality and secrecy of government information except where the information divulged conforms with the Freedom of Information Act. The Rivers State Civil Service is founded on ethical principles- work ethics to which every organizational member must comply with.

Ethics is seen as the principles or standards by which behavior is evaluated in an organization or in a society. Some standards of behavior are almost universally valued and cherished- such as honesty, integrity, respect for others, trustworthiness – and those who violate these ethical standards are evaluated negatively.

Sometimes, the standards by which behavior is evaluated are influenced by the profession, position or relationship ties of the person taking the action. For that reason, it is found that the ethical standards applied to specific positions, for example public officials, lawyers, engineers, clergy – reflect the roles and relationships common to that position.

Civil Service ethics has been one of the subjects of study for quite some time now. The issue has attracted the interest of some scholars who developed interest in its study. The term ethics could refer to moral characteristics or principles that are either present or absent. Thus an administrator or an administrative system is said to be either

ethical or unethical. Sometimes we look for particular values such as honesty or professionalism; but often times we simply look for some sort of moral consciousness. In this sense, organizations are always ethical like the River State Civil Service. They only differ in the ethics they represent. An individual public servant could be considered unethical if he or she departs from the moral norms of the organization; whereas the organization or institution as a whole could not be considered.

What is interesting is how an individual or an official can be expected to be ethical within a system or an organization whose operational mechanics are unethical. This is one important source of ethical dilemmas of public sector officials in both developed and developing countries (Onikoko, 2012). According to Paul and Elder (2006), ethics refers to “a set of concepts and principles that guide us in determining what behavior helps or harms sentient or conscious creatures”. Generally speaking, ethics refers to the study of right and wrong behaviours.

However, this study focuses on ethical standards and its compliance by workers in an organization as applicable to Civil Servants, usually elected and career Public Servants alike. This is because they hold positions in government, Civil Servants are expected to treat their positions as a public trust, and behave only in ways that respect the power and authority the public has placed in that position and the government position they hold.

In 1960 when Nigeria gained independence, the country inherited a vibrant and effective Civil Service from the colonialists that paid serious attention to the good conduct of its officials. The decay in the conduct of Civil Servants initially became noticeable in the period immediately following the civil war -1970-1983. The lackadaisical attitude in the Civil Service manifested first in general laxity followed by extortion and then financial mismanagement. After independence, the Civil Service was as efficient as the erstwhile colonial Service which preceded it. Subsequently, unethical behaviour and non-compliance to its rules and regulations began to manifest in the Civil Service which made the Civil Service lose its efficiency and dedication.

The fortunes of the Nigerian Civil Service to which the Rivers State Civil Service is a part of, generally took a downward turn. Unfortunately, due to lack of serious efforts to handle and arrest the situation and absence of a sustained interest in

the efforts to sanitize the conduct of Civil Servants coupled with application of ineffective remedial measures, the degeneration escalated by the day to the present era.

However, the promotion and compliance of a sound ethical culture in the Civil Service and the enlarged Nigerian society has been the driving force underpinning every action of government and its agencies in present day Nigeria. As enshrined in the Public Service Charter for Africa, ethical culture manifests in an officer, when among others, he performs his duty efficiently, displays discipline, dignity, integrity, equity, impartiality, fairness, public spiritedness and courtesy in his actions (Pevkur, 2010).

The crisis of governance over the past decades in Nigeria as observed by Adegoroye (2005) has been critically associated with the collapse of ethical and professional standards in virtually every facet of our national life. For example, the inability to maintain and comply with professional and ethical standards in the Civil Service and the entire public service resulted in various military coups which adversely affected every stratum of the Nigerian society. Adegoroye contended that it accounted for the near collapse of the educational system, the increased wave of crime, the decadence in the health sector and the pervasive culture of greed, indiscipline and corruption in the public service. The resultant effect of compromising on standard is that everybody in the society becomes the ultimate loser.

Over the years, various governments in the country (colonial, Military and Civilian) have tried to grapple with the problems of the Civil Service. They had tried out Commissions of Inquiry and reforms, all in a bid to energize and purify the Civil Service so that it could discharge its responsibilities effectively and efficiently. However, it is evident and obvious that in spite of all the Commissions, reforms and even purges, the Civil Service and indeed the Public Service generally still remain a cog in the wheel of progress of the State and the nation.

There is widespread lack of commitment to ethical behaviour concern for excellence and self-reliance in Nigeria and in Nigerian organizations. Akinyemi (2002) in Ogundele (2010) noted that one of the greatest social and economic problems in Nigeria which must be tackled is that of breakdown in morals, work ethics, discipline, social responsibility and general civility among citizens. Ethical problems have forced

various governments in Nigeria since the 1976 Obasanjo military administration to introduce one form of legislation or the other to curb this ugly trend.

Nigeria has the Federal Civil Service and the states' Civil Service. The constitution of the Federal Republic of Nigeria vests in the Federal Civil Service Commission and the State Civil Service Commission the function of recruitment into the Civil Service. It is interesting to point out that from the colonial era up to the period prior to the oil boom, the Civil Service in Nigeria enjoyed high reputation and respect. It also attracted the best talents and operators under rules which guide its conduct

However, from the period of oil boom up to the present time, the image of the Civil Service both at the Federal and State levels has fallen very greatly. The ethical profile of the Nigerian Civil Service is very low. There is, therefore, the need to redeem and restore the image and future of the Civil Service.

In the same vein, the Political Bureau headed by Samuel Cookey reported that the general picture which arose from references which touched on the role and behaviour of civil service bureaucratic organs was one of complaints and resentment. The Report observed that;

Today, an average Nigerian perceives the Civil Service negatively. All kinds of vices are associated with this institution. These include red-tapism, rigidity and conservatism on the one hand, and corruption, inefficiency, nepotism, ineffectiveness, wastefulness, laziness, absenteeism, high-handedness and insensitivity on the other.....That many people in the Civil Service tend to display a condescending attitude towards the public. They do not always seem to appreciate the fact that the public constitutes the master in the relationship between the rulers and the ruled'. (Report of political Bureau 1987, p.109).

Gboyega and Abubakar (1989, p. 9) also remarked that;

"...today's (Civil Servant) appears to be a different breed from his counterpart of yester-years. The desirable attributes of honesty, dedication, integrity, hard work, selflessness, loyalty, thirst for knowledge, and fairness are generally in short supply in men of public affairs today and (civil) servants are no exception to the lack".

The above observation and remarks are still prevalent in the present-day Civil Service both at the State and Federal levels. However, the ethical profile in Rivers State upon which this research is situated include but not limited to non-compliance to Civil Service ethics, poor attitude to work, disregard for rules and regulations, organizational irresponsibility, corruption, inefficiency and low level of productivity.

1.2 Statement of Problem

Balogun (1986) observed aptly that service efficiency has been one of the central issues in contemporary Nigerian public administration. Efficiency in turn is grounded on values. The ethics and values of bureaucrats help immeasurably to shape the directions and cultures of the organization they manage.

Administration demands proper and effective performance of the individual responsibilities in an organization according to laid down rules and regulations. Administration as a profession has standardized techniques of performance, ethical principles and standards expected of all practitioners. Ethical standards have been ranked as one of the cardinal instruments of success of any organization.

The major problems of the Civil Service in Rivers State identified in this study are (i) non-compliance to ethical standards which has led to greed, corruption and avarice which breed incompetence and inefficiency (ii) the disregard for rules and regulations that could enhance good ethics and efficiency in the Service; (iii) the weak enforcement of rules and regulations relating to unethical behaviour and corruption; (iv) virtual institutionalization of corruption at all levels and segments of the Service; (v) the perpetual breakdown of discipline. These problems identified in this study have also been reportedly established by the Rivers State Government under Governor Rotimi Amaechi in the Code of Ethics for Public Officers and Civil Servants put together in 2008 to check the conduct and behaviour of Public Servants and Civil Servants in the State in the performance of their duties.

The unethical administrative behaviour of the Civil Servants painted in the preceding section suggested the absence of rules and regulations guiding the conduct of civil servants. Yet, to hold such view would be misleading from the point.

Legislations abound as to how Civil Servants and Public Officers in general should behave and conduct themselves in respect of their offices. For instance, there are the Civil Service Rules (formerly General Order), Civil Service Handbook, Public Service Rules and Pension Act and relevant provisions of the 1988 Civil Service reforms all of which apply specifically to Civil Servants. Others are the provisions of Financial Instructions, the Public Complaint Commission Decree No. 31 of 1975, the Corrupt Practices Decree No. 38 of 1975 and the Code of Conduct Bureau and Tribunal Decree No. 1 of 1989 among others.

However, despite all these measures that were put in place, they have practically achieved very little results in awakening ethical consciousness and compliance among Civil Servants in Rivers State and Nigeria generally.

Another problem of the Civil Service is the low level of adherence to ethical conduct and standard in the Service. This may be as a result of the observation by some people that age has an important role to play in the ethical behaviour and conduct of Civil Servants.

Furthermore, another problem of the Civil Service in Rivers State for the unethical conduct or behaviour of Civil Servants as observed by the study is their level of education which may not be adequate for them to properly understand and comprehend the Code of Ethics and the rules and regulations of the Civil Service in existence. This is also an area to be looked at in this study.

1.3 Research Questions

The following questions provide the framework on which a questionnaire would be developed for the purpose of this study.

1. What ethical standard is in existence in the Rivers State Civil Service?
2. What is the impact of age on the ethical behaviour of Civil Servants in Rivers State?
3. How does the level of education affect the ethical behaviour of Civil Servants in Rivers State?
4. How does an environmental factor affect the ethical behaviour of Rivers State Civil Servants?

4. What are the implications and remedies for overcoming unethical behaviour in the Rivers State Civil Service?
5. What are the strategic follow-up actions required to enhance the quality of the Civil Service and their compliance with the Civil Service ethics in Rivers State?

1.4 Objectives of the Study

What has irked or gingered an interest in this area of study is couched against the backdrop of the proposition of First Division Association (FDA) that it is desirable to 'conduct an elaborate enquiry' in order to find out what Civil Service regard as ethical principles and the extent to which Civil Servants think they and their colleagues observe them. The point of departure would be that the utility of such an endeavor would be to throw some light on the nature of current professional standards and the factors which bear on them. This is what this research intends to achieve in respect of the Rivers State Civil Service.

The major objective of this research is to examine the character of ethics and the compliance with Civil Service ethics among Civil Servants; and also to examine some ethical rules guiding the conduct of Civil Service workers in the workplace in Rivers State of Nigeria and ultimately come up with useful suggestions on how to raise ethical standards which govern the performance of both the exercise of technical skills and operation of organizational procedures in the Civil Service.

To help in the achievement of the major objective, the following sub-objectives will be pursued;

- (i) To interrogate the ethical standard of the Civil Service in Existence in Rivers State.
- (ii) Assess the impact of Age on the ethical behaviour of Civil Servants in Rivers State.
- (iii) To examine the level of education and moral disposition of, and as such, illuminate the administrative behaviour of the Rivers State Civil Servants.
- (iv) Identify the institutional and ecological factors that shape the ethical inclination of bureaucrats in Rivers State.

(v) To make suggestions on how to raise ethical standards which govern the performance of both the exercise of technical skills and operation of organizational procedures in the Civil Service.

(vi) Develop a strategic follow-up action that could enhance the quality of civil service ethics in Rivers State.

1.5 Significance of the Study

In the first place, this study has social relevance, which is what makes it significant. Secondly, this study is important to policy makers, policy implementers like the Civil Servants, politicians, students of Political Science and related fields. The reason being that understanding the ethical disposition of Civil Servants in Rivers State and Nigeria as whole provides an insight into the more abiding problem of efficiency in the machinery of government. It is believed that ethics is, in the main, instrumental to government; and its main purpose is to contribute to the other intrinsic goals of government.

This study is significant because it explores, describes and explains what ethics is all about and what constitutes ethical and unethical conduct in an organization with particular reference to the Civil Service organization.

It is also important to point out that, though there have been studies in other areas of the Civil Service by scholars, no serious scholarly study focusing on ethics in the Civil Service have been undertaken. This situation makes this study imperative. In essence, this research intends to focus on the human factor in the Civil Service in Rivers State which existing policies and studies have tended to ignore. Though serious efforts have been made by various regimes in the past to overhaul the administrative machinery (the Civil Service), scholarly literature and policy measures on the professional conduct of bureaucrats who run the structures are relatively scanty. Yet this human dimension is crucial as structures are given life by human beings. The assumption that impels this study therefore is that a large chunk of the sum total of the Civil Service problems had defied solution because of the over-concentration of official policy and supportive studies on the structural aspects while the human dimension has been down played and neglected.

This study has empirical significance in the sense that the collection and analysis of primary data was based on direct observation or experiences in the field which went a long way in providing answers to some important questions on ethics in the Civil Service.

Theoretically, this study is also significant because it helps us to arrive at generalization by drawing inferences or conclusion from various sources relating to the issue under study. It may also help develop better theoretical models or frameworks in ethical decision making. It may influence public policy and may cause a change in the way Civil Servants do their jobs in their particular fields.

This study is further important for the fact that at the end of the research findings, the suggestions and or recommendations on the ways of tackling ethical issues and problems in the Civil Service may become useful to Policy makers and other public officers in Rivers State.

Perhaps with this study, the problems associated with ethics and compliance by workers in the Civil Service will be dealt with. While I do not intend to pre-empt the result of this research, it is hoped that at the end of the independent research findings, it will make an original contribution to academic literature and also provide useful guide and information about important areas that may have been glossed over by other researchers. This study would be beneficial to the Civil Service/Public Service, the government and other related fields as this study would provide necessary information and remedies on ethical conduct in the Civil Service organization.

Finally, this research is also significant because it will help not only the readers to have access to the ways in which important ethical decisions are made but also that participants, that is, Civil Servants have access to the reflections of the researcher on their role in the study. It may also provide a new insight into an existing knowledge that may be consulted by policy makers, administrators and others in places of authority, especially in political power in our democratization process.

1.6 Operationalization of Key Concept

It is expedient to operationalize certain relevant concepts or terms in the context it is being used in the study.

Ethics: As used in this study ethics consists of those standards of conduct that, all things considered, every member of a particular group should follow even if their following them would mean he too has to adhere to them. It is a field that not only looks at ethical and moral ideals that we should have, but also examines actual codes of conduct that people indeed follow and use, whether consciously or unconsciously. Some ethical codes of conduct are written out and some are orally or socially transmitted.

Administrative Ethics: the application of moral principles to the conduct of official responsibilities and duties in an organization.

Civil Service Ethics: As used here refers to the application of moral standards in the course of official work. The area of broad norms that stipulate how Civil Servants should behave and exercise judgment and discretion in carrying out their official duties.

Ethical Code: Principles and Values that are usually set as guidelines which are designed to set acceptable behaviors for members of a particular group, association or profession.

Work Ethics: The pattern of behavior at work including the code of conduct expected of people at different work situations – honesty, punctuality, commitment to set objectives, respect for constituted authority, rules and regulations among others.

1.7 Scope of the Study

In the main, the scope of this study is limited to the Rivers State Civil Service with emphasis on the period 2002 and 2012. However, mention and references would be made on the Federal Civil Service and the Public Service in Nigeria when necessary. The sample of the study consists of the senior and junior staff of the Rivers State Civil Service. It is strongly hoped that the findings from the Rivers State Civil Service will be used for generalization to all other Public Services in the Nigerian Public Sector.

1.8 Limitation of the Study

Since there are various factors affecting the effective and efficient performance of the Civil Service, the study did not deal completely with or cover all areas of their conduct in the whole of Nigeria. The study is to assess the level of adherence to ethics in the Rivers State Civil Service. Also the study mainly focuses on Civil Servants among other Public Services in Rivers State.

The study did not examine the geographical location of the Civil Servants in the various State Ministries. Some other factors also posed as bottlenecks or impediment to this study. Some of these are inadequate fund, time constraints and poor attitude of respondents among others.

For the most part, what constitutes unethical behaviour may be regarded as an acceptable act in another society. For instance, different cultures have norms that vary from place to place in the business world.

Another problem of administrative ethics, particularly in the Civil Service, is the perennial search for a more responsive and effective Civil Service.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

This chapter looks at the review of related literature or works done by other scholars that are relevant to the study. To emphasize the effectiveness of this research, it is necessary to take into cognizance, the past efforts and findings in the relevant fields of study by different authors, researchers, experts and practitioners. Delving in these works will improve the understanding and also provide directions and guide for this study. In essence this research work cannot be adequately conducted without consulting earlier researches and discoveries in terms of concepts of ideas, laws and principles. This study will examine the literatures related to ethics in the Civil Service and the compliance by the Civil Servants. Bearing in mind the topic of this dissertation, attempts would be made here to look at ethics, its meaning, administrative ethics, Civil Service ethics, relevance and significance, and a swipe at the existing views on the formulated research questions of the study and the significance of the review.

2.1 Ethics: Conceptual Clarification

Conceptual framework entails presenting a general understanding of the key concepts used in a study. This obviates any uncertainties that might arise. From a general view point ethics have been interpreted by many writers and scholars to mean so many things- like an omnibus- that its original meaning seemed to have been lost. However, the discussion and debate on the phenomenon of ethics have been on the increase daily. The concept ethics have received so much attention and momentum because of may be, advances in technology, access to information via satellite communications, the internet and cable networks. Most of the controversy surrounding ethics stem from its multifaceted nature; it covers everything from economics to culture, governance, the environment, international relations, values, and morals, religion and much more. The meaning of ethics is therefore hard to pin down.

Some people hold the strong view that ethics is concerned with the moral aspect of man, that is, how man ought to behave in the society he finds himself. It also refers

to the code of conduct or principles governing or regulating man's life. It is in this sense that one talks of the ethics of various professions. For instance, if a member of a particular profession flaunts the code of ethics (conduct) of his profession, his behaviour is described as unethical. In this way, every man is checked and equally protected in the society he belongs.

Davis (1990) in his own way conceptualized ethics as consisting of those standards of conduct that, all things considered, every member of a particular group wants to follow even if their following them would mean he too has to follow them. Acting ethically is acting according to appropriate ethical standard. Ethics is related to but distinct from morality. In trying to relate the two, Davis pointed out that morality consists of those standards of conduct everyone (every rational person) wants every other to follow even if everyone else's following them would mean he had to follow them too. On the other hand, ethics (the ethics of a particular group) consists of those morally permissible standards of behaviour or conduct each member of a group wants every other to follow even if their following them would mean he or she had to follow them too. Implied, ethics is 'special morality'.

When an individual refuse to maintain any moral absolutes such deficiencies rob off on the organization where he affiliates. Thus, often times, the Civil Service organization are criticized for their ethical shortcoming. Studies have shown that unethical behaviors are direct results of inefficiency and low levels productivity, (Brown, 1989), (Sherrer, 2000). Unethical behaviour and indeed non-compliance to organizational ethics particularly in the Civil Service is an impediment to economic and social development of any nation.

The above observation about the Civil Service is in line with the Report by a subcommittee of the First Division Association (FDA), the former Administrative class of the British Civil Service published in 1982, and Edwards (2001) who carried out studies on ethics in the Australian Public Service. They noted that the key to the resolution of the problems facing the Civil Service is the reference to professional standards. In the Civil Service these embrace the exercise of technical skills, the operation of organizational procedures, and ethical standards governing performance. This is couched on the premise that the question of ethical standards determines how

civil servants perform their work in relation to the loyalties they observe and the conflicts they perceive.

The report underscored the significance of administrative ethics by stating that;

Civil servants are expected to be more than merely technically competent; they are expected in the last resort to make good judgments, e.g. to be abreast of public opinion and to have regard to equity.

The subcommittee's report in its final words contended that;

The ethical aspect of professional standards must not be neglected, especially in this period of change in the Civil Service...we do not think the service can command respect nor have reasonable morale unless everyone recognizes that technical expertise and efficient procedures are not enough. Professional standards must receive a far bigger of the attention that is now given to the government Machine. (167-182).

For Thompson (2010, p. 10),

Ethics or 'moral philosophy' is about thinking through issues of right or wrong. It examines the moral choices that people make, what they are based and how they may be justified.

Thompson went further to divide ethics into two important elements. Ethical theory and applied ethics. Ethical theory' asks whether morality should be based on a rational interpretation of nature, anticipated results, personal development or the needs of society, and also examines questions about the status of moral language, free will and so on. While 'Applied ethics' applies such theories to various aspects of life: medical ethics, issues of war and peace, life or death, environmental ethics, business ethics, etc.

In its simplest rendition, ethics could be said to refer to a system of moral principles which affect how people make decisions and lead their lives. It is concerned with what is good for individuals and society and is also described as a moral philosophy. Ethics cover the following areas:

- a) How to live good life (b) our rights and responsibilities (c) the language of right and wrong (d) moral decision-what is good or bad? It can be summarized to mean moral principles that govern or shapes a person's or groups behaviour, or the moral correctness of specified conduct.

In line with the above, ethics means two things. First ethics refer to well-founded standards of right and wrong that prescribe what humans ought to do, usually in terms of rights, obligations, benefits to society, fairness, or specific virtues. Ethics, for example, refers to those standards that impose the reasonable obligations to refrain from rape, stealing, murder, assault, slander and fraud. Ethical standards also include those that enjoin virtues, of honesty, compassion and loyalty (Issues of ethics 2010).

In another vein, Mizzioni (2010, p. 4) conceded that:

Ethics is a field that not only looks at ethical and moral ideals that we should have, but also examines actual codes of conduct that people indeed follow and use whether consciously or unconsciously. Some ethical codes of conduct are written out and some are orally or socially transmitted.

At this juncture, it will be pertinent to make important clarification. Ethics can be viewed from two angles. The first angle is that it can be seen as an academic discipline contending with what is right or wrong or with moral duty and obligation. Secondly, it can connote the principles of conduct governing an individual or a profession or standards of behaviour. In this dissertation the latter is the sense in which the word is used.

From the foregoing, professional ethics can be taken to mean special standards of conduct that shapes or governs members of a particular profession because they are members of that profession. Professional ethics can only be learnt as part of the training for that profession. Thus, members of the administrative system are expected to learn the ethics of their profession either during formal training or on the job (Tunde and Omobolaji 2009). Seen in this light, professional ethics has variety of colors. For example, Catholic ethics applies to the Catholics; Engineering ethics applies to engineers; legal ethics to lawyers; medical ethics to physicians and so on. Institutional ethics, though similar are still distinct. In this case, institutional ethics are special

standards of conduct governing all those affiliated or connected in a certain way with a particular institution because they are so connected. This simply goes to answer research question 1 in chapter one. Since the Civil Servants belong to an Institution, there are existing common ethical standards of the Civil Service which, it is believed, are generally understood.

Thus, professional ethics are special standards of conduct. In essence, they are more than mere ordinary morality or common sense. Like other standards (for example law) they cannot be learned in most families, religious organizations, or primary or formal professional education or learned in some less formal way on the job. A focus on ethics is significant because it contributes to the clarification and the resolution of practical moral problems by raising issues and by motivating and informing citizens and professionals, and by providing the conceptual apparatus needed to think and talk sensibly about practical moral matters. (Groake 1996).

2.2 Administrative Ethics

Administration demands proper and effective performance of the individual responsibilities in an organization according to laid down rules and regulations. The question may be asked, what are the rules and regulations that guide the performance of administrators? Administration as a profession has standardized techniques of performance, ethical principles and standards of behaviour expected of all practitioners, these principles and standards are referred to as ethics.

Thompson (1985) conceptualized administrative ethics as involving the application of moral principles to the conduct of official responsibilities and duties in an organization. For Foster (1981) moral behaviour refers to the willingness to make difficult decisions concerning right and wrong in situation involving fundamental value conflicts. Chapman (1988) on the other hand has defined Civil Service ethics ‘as the application of moral standards in the course of official work’. He further averred that ‘the practical dimension of the topic is that area of official conduct and actions where Civil Servants are not simply carrying out specific instructions or order from higher authority but are making value judgments that have implications for their professional standing. Chapman is quick to observe that the judgment of Civil Servants

do not all have an ethical element, but the number which do is a matter of increased concern. So it is expected of Civil Servants to apply and exercise certain ethical consideration when carrying out orders of political bosses and when they are faced with a situation where they have to make value judgment that have implication for their profession.

Thompson (1985) further contended that administrative ethics is a species of political ethics, which applies moral principles to political life more generally. He identified two areas which moral principles specify. These are the rights and duties that individuals should respect when they act in ways that seriously affect the well-being of the individuals and society, as well as the conditions that collective practices and policies should satisfy when they similarly affect the well-being the of individuals and society. This brings us to the existing views on research question 1.

2.3 The Existing Viewson Research Question 1- Ethical Standard of the Civil Service

Ethics in the Civil Service and the public service generally are the broad norms that stipulate how public servants should behave and exercise judgment and discretion in carrying out their official duties. Central to administrative ethics are attitudes, standards, and systems of values which have been internalized in the Civil Servant. Its foundation is the belief that what public officials and employees do has a central and inescapable normative component involving values, morality and ethics (York, 1984)

Scholars like Effiong (2004) strongly argued that administration is related to ethics in as much as ethics sets standards of integrity and honesty in human actions. Ethics has, as pointed our earlier in this study, to do with moral values of the community and administrators, to which Civil Servants are part of, must take cognizance of these values while enforcing public policy. Work ethics demand loyalty to the system, devotion to duty and a very high sense of integrity, high moral standards, honesty and fairness. No formal punishment can be as effective as the condemnation of an employee by his own sense of dignity and pride and by persons of his own class.

Effiong went further to explain that one of the key areas of concern of administrators and indeed the ultimate challenge of an organization is to enhance productivity. And that code of ethics and standards are instruments of effective performance and effective performance is sine qua non for productivity. He contended that all organizations both profit and non-profit making see productivity as the definitive measures of efficiency and effectiveness. Productivity provides a true performance index and makes the administrative task of organizational evaluation easier. Effiong's explanation also attempts to answer the question raised in research question 1.

Furthermore, still on the existing views of other scholars on research question 1, Adamolekun (1986) distinguished between two levels of professionalism; possession of adequate knowledge and appropriate skills and techniques as well as respect for certain values and ethics. Adamolekun argued that irrespective of the character of the administration (military or civilian), there is no appreciable difference in the ethics and values prevalent in the Civil Service. The tradition is one of disregard for the norms associated with the operation of established administrative institutions.

Alongside Adamolekun's assertions, Gboyega and Abubakar (1989, p .9) remarked that;

"....today's Civil Servant appears to be a different breed from his counterpart of yester-years. The desirable attributes of honesty, dedication, integrity, hard-work, selflessness, loyalty, thirst for knowledge, and fairness are generally in short supply in men of public affairs today and (Civil) Servants are no exception to the lack".

Civil Servants are expected by members of the society to act with unwavering integrity, absolute impartiality and devotion to the public interest and the state (Rohr 1976). This becomes important because the Civil Service (Public Service) is often seen as an extension of the government and the logic of modern government depends increasingly on the acceptability which is further enhanced if those who are governed have confidence in the moral uprightness of those who govern (Baker 1971). The failure or the jettison of every ethical standard will inevitably lead to corruption and

corrupt practices in the public service as well as lowering of efficiency and effectiveness of service delivery.

In line with Rohr and Barker, the Department of Economics and Social Affairs (DESA 2004) aptly expressed that Civil Servants are expected to be diligent in carrying out their duties and in their dealings with the public. Since they are paid salaries for the duties they perform, they should not demand or receive money or anything in kind from anyone for the performance of their duties. They are expected also to eschew parochialism by ensuring that the interest of any ethnic group should not be pursued at the expense of what is best for the state.

For Inyang (2004) administrative ethics is the application of ethical principles to business relationships and activities in an organization. He contended that members of that organization are expected to uphold high ethical standards of business practices. From this perspective, Civil Servants who are employees of the government have ethical responsibilities or obligations which are placed on them by virtue of the positions they occupy in the organization. The Civil Servant occupy a 'fiduciary' position, which means that they are put in a position of trust in which they are expected to utilize the powers entrusted to them and the assets or properties, not for their personal benefits but for promoting or advancing the interest of the government and society. In consonance with the views of Agbonifoh (1999) and Inyang (2004), Civil Servants must maintain high ethical standard by subordinating their personal interest to that of the organization, being honest in their dealings with all manner of people having business relationship with the Service; using the assets, resources, money, and their position of power for the benefit of the organization and society; avoiding the acceptance of gifts since such items may tend to influence their behaviour and being diligent in their work and accountable to the employer.

Gordon et al (1990) identified the following activities as unethical behaviour in an organization to which the Civil Service is inclusive: pilfering in the workplace; falsification of records; divulging official information to unauthorized persons; illegal trading in the workplace; padding expense accounts to obtain reimbursement for questionable business expenses; Giving or receiving gifts in return for favors; stealing from the organization; receiving or offering kickbacks; misuse of official properties or

assets; Lateness to work; submission of fake sick reports; abuse of official time or working hours etc.

For Wakefield (1976) central to administrative ethics are 'attitudes, standards, systems of values which have internalized in Civil Servants'. As Willbern (1984) posited that the foundation of administrative ethics is the belief that 'what public officials and employees do have a central and inescapable normative component, involving values, morality and ethics'.

In another vein, Nicolas (1980) identified three important developments that were instrumental to the emergence of administrative ethics. As he puts it, the first was the abandoning of the politics/administrative dichotomy. When this bifurcation was eliminated and politics and administration came to be recognized as intertwined, it was also admitted implicitly that morality has to be relevant to the bureaucracy. Ethical considerations entered into the decision-making process of bureaucrats. The second development identified by Nicholas was the new role of decision-making theory in public administration. The pressures of policies and hierarchy forced moral issues up to the highest appropriate policy-making levels in legislatures and bureaucracies. The third was the emergence in America of the 'counter culture', counter culture simply connotes the body of literature that criticizes the American Administrative state as being inhumane, technocratic, impersonal and faceless. The counter culture's critique of the public administrator is not moral but amoral-that is, he has been so adduced in this thinking by the values, pressures, and propaganda of the technocratic state that he is no longer capable of comprehending what morality is or is not. Thus, even if he wanted to do the 'right' thing-indeed, even if he thought that he was doing the right thing-he neither would be able to make the proper moral decisions nor recognized it should he happen to stumble on it.

In the views of Dwivedi (1988) the profession of Civil Service has no parallel among other professions in the sense that society expects Civil Servants to act with unwavering integrity, absolute impartiality, complete devotion to both the public interest and to the state. This is the basic and fundamental precept upon which various standards and requisites of performance for Civil Servants have built. Dwivedi contended that standards of conduct, in general, require the showing of respect;

fairness, and justice by officials in their contact with the public. These common standards also prohibit the use of public office for private gain, for improperly giving preferential treatment or for disclosing confidential government information so as to give an advantage to any external group or person. Performance requirements are wide-range and may include values as objectivity, effectiveness, impartiality, integrity and probity in the conduct of public affairs within the context of maintaining a professional public service dedicated to achieving a high standard of efficiency and competence.

Baker (1971) discussed what he described as the utility of administrative ethics. He posited that a discussion of ethics in the Civil Service is not merely theoretical but has clear practical implications. The argument is that modern government depends increasingly upon the acceptability of those who govern to those who are governed; administration is smoother and more efficient if the people have confidence in the administrators. The greater majority of people find it easier to accept and to place their confidence in practical men of high moral caliber. Baker submitted that where lack of honesty is an impediment to development, it becomes important to discuss improvements in confidence, acceptability and honesty, and not merely philosophical reasons.

Chapman, in his view, referred to administrative ethics as moral standards in official work within the context of specific political environment. The idea of administrative ethics as used in this study is in agreement with the view expressed by Chapman. While Rohr contended that administrative systems cannot be divorced from national histories and, ipso facto, administrative ethical standards are necessarily grounded in these specific administrative systems. For instance, in the United States, the most salient ethical issues are conflict of interest, the political activities of civil servants and the requirement of an oath of office. Whereas in the United Kingdom, bureaucratic discipline, bureaucratic trust, bureaucratic fairness and bureaucratic professional honour are important ethical issues.

Discussing on bureaucratic norms, Olowu (1988) suggested that bureaucratic norms which have been undermined in Africa cluster around four major issues which are:

- a) A self-interested rather than impersonal service including favoritism to special groups and primordial loyalties as well as other conflict-of-interest situations.
- b) Politicization of the bureaucracy –with nepotism, ethnic balancing and political loyalty, displacing merit as defined by academic and professional qualifications.
- c) Conversion of state property to party or personal use and;
- d) Overall slackness and laxity in public service organizations and operations.

However, administrative ethics is not without some disagreement or opposition. For instance, Thompson argued that the most general challenge to administrative would be to deny its possibility. The more direct challenge to administrative ethics is from those who strongly believe that morality is perfectly possible in private life but deny that it is possible in organizational life. This challenge states that by its very nature administration precludes the exercise of moral judgment. The argument bifurcates-the first calls into question the subject of judgment (who may judge); the second, the object of judgment (who is judged). The former argues that administrators should act neutrally in the sense that they should follow not their own moral principles but the decisions and policies of the organization. This is the ethics of neutrality. The second holds that not administrators but the organizations (and its formal officers) should be held responsible for its decisions and policies. This is the ethic of structure. Each is called an ethic since it expresses certain norm and prescribes conduct. However, neither constitutes of a morality because each denies one of the presuppositions of moral judgment-either a person to judge or a person to be judged.

Thompson was in disagreement with the two ethics above. The argument is that the conventional theory and practice of administrative ethics holds that administrators should carry out the order of their superiors and the policies of the agency. In the light of this, administrators are ethically neutral in the sense that they do not exercise independent moral judgment. They should not act on any moral principles of their own, but are to give effect to whatever principles are reflected in the order and policies

they are charged with implementing. This portrays the ideal bureaucrat as a completely reliable instrument of the goals of the organization, never injecting personal values into the process of furthering these goals. However, one major flaw of this ethic lies in its underestimating the discretion that administrators exercise, thereby impeding the accountability of administrators by citizens. Thus, by reinforcing the illusion that administrators do not exercise independent moral judgments, it insulates them from external accountability for the consequence of many of their decisions.

Thompson (1985, p.560) concluded his argument by saying that:

Administrative ethics is possible – at least, the two major theoretical views that oppose its possibility are not compelling. We are forced to accept an ethic of neutrality that would suppress independent moral judgment, nor an ethic of structure that would ignore individual moral agency in organization... Understanding why administrative ethics is possible is a necessary step not only towards putting it into practice but also towards giving it meaningful content.

Administrative ethics may differ from one society to another, the empirical research carried out by Lui and Cooper (2011) among Civil Servants in Hong Kong can serve as a model to the State Civil Service in Nigeria. The ethical orientation of Senior Civil Servants in Hong Kong, were examined using survey data from a sample of 279 officials involved in advanced training and university professional training program. These public officials were found to identify strongly with the classical ideal constituted by administrative neutrality, loyalty to hierarchy, and respect for organizational rules. However, indications of mere assertive personal values independent of organization were discovered by Lui and Cooper. This erosion of neutrality is characterized by espousal of liberal values such as fairness, equality, justice, honesty, integrity, human dignity and individual freedom. The extent to which these values reflect a latent professional ethic as an autonomous basis for moral judgment and conduct remains unclear. Although at present, these administrators experience little incongruence, between the rules and norms of the organization and their liberal values, whenever presented with a hypothetical conflict they tend to opt for loyalty to the bureaucratic hierarchy.

Because of the nature of administrative ethics, it has been argued that there is much taxonomy of bureaucratic ethics. In the light of this, Wilbern (1984) observed that “classification is difficult in this area, not only because of the overlapping of the concepts and the activities, but because of the ambiguities of the word used to describe them: Wilbern identified six types or levels of morality for public officials generally. These, according, to him are (a) basic honesty and conformity to law, (b) conflicts of interest (c) service orientation and procedural fairness (d) the ethic of democratic responsibility (e) the ethic of public policy determination, and (f) the ethic of compromise and social integration.

In his explanation, Wilbern explicitly posited that the Civil Servant is expected to be morally bound to say the truth, to keep to promises, respect the person and property of others, and abide by the requirements of the land. This is what is expected of the Civil Servants at the first level. The second level, he argued, required the moral duty of an official of a unit of government to pursue the ‘Public Interest’ – that is, the needs and welfare of the general body of citizens of the unit. His own interests, as well as the interest of partial publics to which he may be a member, are to be subordinated if they differ from the broader, more general, public interest – as they almost inevitably will, from time to time.

The third level is couched on the premise that attitudes and the tone and flavor of official behaviour are morally significant.

In the event where power is being exercised, humility can be replaced by arrogance, and the convenience of the official becomes more important than that of the client. Delay and secrecy become the order of the day. The protection of the client against potential arrogance of official is very important in an organization. This is one of the reasons why procedural fairness is one of the central components of public morality. From the above, the first three levels deal with the conduct of public officials in the course of their duties. The other three deal with the content of what they do. The first set, in other words, deals with ‘collateral morality’ and the latter with ‘intrinsic morality’.

On the other hand, in the context of democratic responsibility, the Civil Servants are ethically bound to carry out the instructions of elected representatives of the people. The Civil Servant is expected to carry out the policies of the ruling party because that is what the people want in a democracy. The argument here is that it is unethical for public employees to substitute their own judgment as to what the people want for the judgment of those who have the electoral or political mandate. They may advise to the contrary, but they are to carry out the instructions of their political superiors to the best of their ability.

The next, as Wiilbern puts it, is the ethics of public policy determination. This area is looked at from two perspectives – the cost- benefit calculation and the problem of distribution (that is, who gains and who loses). Making good benefit – cost calculations may be more a matter of wisdom than of morality, but normative consideration in choosing factors to consider and assigning a weight to them is inescapable. On the other hand, ethical considerations are particularly salient in determinations about distribution of benefits and burdens in a public activity or decision. The problems here are those of equality and justice.

The ethic of compromise and social integration is the sixth level. This recognizes the plural nature of understanding principles'. This is predicated on the need for compromise among official actors in order to avert stalemate and the ensuing conflict.

Civil servants are morally obliged to participate in and support arrangements that will lead to resolution of differences in the course of discharging their official duties. Ethics and morals are the bedrocks of survival of any corporate organization including the civil service. The major issue remains the application of the principles in the civil service organization. This is anchored on the premise that ethics, particularly documented, can provide the framework that public servant – political and civil service, use to carry out their public responsibilities. They clearly articulate unacceptable behaviours as well as providing a vision for which the government official is striving. This would lead to the need to look at the existing views on research questions 2 and 3.

2.4 Existing View on Research Question 2- Impact of Age on Ethical Behaviour

Not much literature was found on the existing views on research question two that has to do with age and the ethical behaviour of Civil Servants. Very little sociological research has been conducted on the extent or type of influence Age has on ethical behaviour of individuals in the workplace. Despite the need for solid empirical evidence about the matter, the possible influence of age in business and on the job remains largely uncharted sociological territory (Davidson and Cadell 1994). Researches have concentrated on the impact or influence of Education on ethical behaviour in the workplace (Darnell and Sherkat, 1997), (Sikkink, 1999), the role and influence of religion on the ethical behaviour of individuals at the workplace, (Hunter, 1991), (Green et al 1996), culture and ethical behaviour (Rozell and Wilcox, 1997), (Smidt and Penning, 1997) among others. This research or study tries to fill this gap by trying to find out if age has an impact or effect on the ethical behaviour of individuals at the workplace, especially as it concerns about ethics in interpersonal relations in the Civil Service.

2.5 Existing view on Research Question 4- Institutional and Environmental Factors Affecting Ethical Behaviour

In an attempt to finding an answer to research question 3, it is important to point that Ethics codes operate at two levels: Institutional and symbolic (Gilman 2005) Gilman posited that within institutions codes articulate abundance of behaviour as well as expectations for behaviour. That is, they provide clear markers as to what behaviour is prohibited (Bribery) and what behaviour is expected (showing impartiality to all citizens). They are also highly symbolic. Subscribing to institutional codes is the way we define a model professional not only as we see ourselves but as we want to be seen by others.

Therefore, successful codes provide a standard for Civil Servants to strive as well as articulating a special sense of responsibility because of the Civil Servant's

professional standing in his community. The value of ethics codes comes from both cognitive (reasoning) demands in understanding such codes as well as its ability to appeal to the emotions. Guilt, shame, conscience, pride in profession can be every bit as important as reason in motivating ethical behaviour. For instance, Gilman argued Civil Servants are brought up in the culture which compels them never to use any information gained through their work to improve their personal position or to gain pecuniary benefits. They are to be unreservedly efficient, public spirited and incorruptible (Oluopa, 2008). Contemporary social psychological research, therefore strongly suggests that codes (ethical codes) can guide or induce behaviour in a society like ours that are critical to a functioning civil service. This argument is aptly supported by White (1999).

Still on the existing view of others on research question 4, J.J. Rousseau cited in Davies (2008) buttresses and supports the argument that the environment or the society influences the activities and desires of man. Rousseau is strongly of the view that the society corrupts the innate goodness of man as pointed out earlier in this study. The Civil Servants as part or members of the society and the environment want to get rich quickly and also rush to acquire material possessions to take care of their retirement or post-service life. This makes them scramble to be deployed in Ministries or departments with much material to handle. In essence the prime desire of where a Civil Servant is to be deployed is not services to be rendered but extra benefits that accrue from it. This is one environmental factor among others that impinge on the ethical performance of the Civil Service in Rivers State.

Dunsire(1988) proposed a hierarchy of expectations of good conduct, a hierarchy in the same sense as Abraham Maslow's 'Hierarchy of needs' meaning that individuals would expect the lower level of needs to be met before going on to consider whether higher needs were or should be met. One feature of this model on each level of need is the assumption that there is lateral dimension divided by mid-point (duty) into negative (ought not to) and positive (ought to) expectations, the dimension being marked in each direction by a zone of latitude beyond which lies, on the negative side, conduct in 'clear breach of duty' and on the positive side conduct

‘beyond the call of duty’. The levels from the base are bureaucratic discipline, bureaucratic trust, bureaucratic fairness and bureaucratic professional honour.

The lowest level, bureaucratic discipline posits that if officials are employed to staff an office counter they should be there during office hours, not absent for their own purposes, without leave. Of course, carelessness and desultoriness are faults wherever they are found, but are perhaps particularly blame worthy when they appear in servants of the public. Reasonably good time-keeping, respect for office rule of all kinds, diligence, attentiveness, assiduity, and so on, are more positively expressed requirements within the understanding of bureaucratic duty. This is the most basic level of bureaucratic morality and it requires discipline, internalized and not merely imposed.

The next, Dunsire continued, is expectations about honesty, probity, and rectitude. Public servants or employees, more than others, should have clean hands and do nothing that cannot stand up to investigation thereafter, stealing from the public purse is especially stigmatized; as is malversation of office in other ways, such as improper use of influence in appointments or contracts, or misappropriation of equipment for personal use. This is the classical area of “bureaucratic corruption” embracing extortion, bribery, nepotism and other standard weberian crimes. However, expectations about bureaucratic morality at this level extend beyond prohibitions. For Matei and Popa (2010) preventing goals of the promotion of ethical standards for the Civil Servants, several governments have revised their policies regarding the ethical conduct in the public service, implying both the corruption issue and the decline of trust in the public administration. Bureaucratic office is held in trust including fiduciary trust and this is the source of the label for this level of bureaucratic morality.

The next level requires ‘doing right’ or doing justice. Weber advocated ‘impersonality’ or disinterestedness; the ability to subjugate self, to take detached view, to be unbiased, objective, impartial etc. but these are all rather negative expressions; ‘doing right’ requires something more positive, looking for both of any case, going out of one’s way to find counter indications, so that one can come to an equitable judgment. In Waldo’s (1996) theory, the civil servant must take into account twelve obligations before: constitution, law, the nation and the country, democracy, the

bureaucratic organizational norms, profession and professionalism, family and friends, themselves, the communities they come into contact, the public interest or the general welfare, the humanity or the world, God or religion. In Nigeria there is the civil service hand book (public service handbook) code of conduct among others. The code establishes the fundamental rules of conduct, compulsory for all the civil servants, emphasizing a behavioral mode that was not institutionalized or observed, like avoiding the conflict of interests and the use of the position for personal interest. The code represents both an information instrument regarding the professional conduct the citizens are entitled to expect from the civil servants, and a way of creating an environment of trust and mutual respect between the citizens and the civil servants on one hand, and the citizens and the public administration authorities on the other hand. The code represents a clear collection of rules of conduct through which the civil servants are asked to ensure equal treatment for the citizens against the public authorities and institutions as well as professionalism, impartiality and independency, honour and correctness. The code establishes the rights and duties of the civil servants when acting, among which the civil servants interdiction to demand or accept gifts, services, favours, or any other advantage for them, their family, parents or persons with whom they were involved in business or politics and that can influence their impartiality in acting as civil servants. Breaching this principle is what the criminal law regulates as bribe-taking infringement. The ethical conduct of the civil servants is not limited only to the application or observance of the provisions of this code. The ethical conduct takes into account other aspects that this dissertation aims at presenting and analyzing. (However, it should be noted that the discussions above on the ethical conduct of the Civil Servants provides further answers to research questions 1 and 3).

The fourth level, bureaucratic professional honour, as Dunsire termed it, has both negative and positive aspects. The negative aspect is the duty to obey and not obstruct political master. The other area, the positive aspects are however much more significant. It imposes an obligation on officials to be resourceful and imaginative in the deployment of their knowledge, skills and energies in not only obeying the instructions of their political masters but accepting the nearest hints of these instructions and developing them, making them workable, suggesting superior

methods, even superior objectives; and finally, ‘learning the mind of the Minister or Commissioner’ as the case may be, to such a degree that the Minister’s or Commissioner’s wishes can be carried out even where the commissioner has expressed none and is not aware of the case. In his argument, Dunsire however, did not suggest the basis for labeling the two aspects ‘negative’ and ‘positive’.

In Dunsire’s analysis above, he did not fail to take cognizance of the nature of the relationship between these levels of bureaucratic morality and the levels of the bureaucratic rank. As he puts it:

My suggestion is that all four levels of obligation apply at all rank levels; those at the base of the pyramid of rank have no more of a dispensation from ‘bureaucratic honour’ than do, top people from the requirements of ‘discipline’. But the forms and incidence differ. Perhaps the duties of those at the lowest ranks are least often likely to rouse serious question of ‘honour’ or professional loyalty, as it is understood here; rather discipline is more often relevant similarity, trust and fairness are not only applicable at the levels where most accrue in the intermediate ranks but are particularly relevant at the levels cash is handled, where individual cases are determined, and so on. By the same token, it is at the top levels, those most in contact with political representatives, where the greatest virtue in professional honour is needed.

This taxonomy adequately captures the spectrum of administrative ethics in Nigeria and is therefore adopted later in the study to analyze the conduct of Nigerian Civil Servants. This is hardly surprising given the British source of this framework of analysis on one hand and the origin of the Nigerian Civil Service which is a legacy of British colonial rule on the other.

If there is anything unique about the civil service or public service, it begins with the idea that public service is a Public trust. This idea can be traced back to the colonial times and has been

the first item on the principles of Ethical Conduct for Government officers and Employees. More than a decade ago, for example, the Organization for Economic Cooperation and Development (2009) declared,

Public service is a public trust...fair and reliable public services inspire public trust...public service ethics are a

prerequisite to, and underpin, public trust, and are a keystone of good governance.

Corroborating the above statement, Lewis (2004, p.6) also stressed that:

The power of people in public service compared to those they serve is behind the idea that “public service is a public trust” and explains why so many governmental and professional codes impose special obligations on public servants who, as temporary stewards, exercise public power and authority. Their position is neither theirs to own, nor is it theirs to keep.

For this reason it is not uncommon for codes to begin with value (integrity) and then make the value real in principle (do not use your public office for private gain).

Joseph (1991) declared that no one can conduct the affairs of any office satisfactorily whether in government, or private business and even civil organization if the first, middle and the last concern of such an individual is how he or she can extract ultimate personal material benefit from routine transactions. This description typifies common practices in most public organizations not excluding the private business organizations in Nigeria.

Focus has been on the public servants ethical standards including the career Civil Servants and elected public officers, but with occasional differences noted between the elected officers and career civil servants. Because they hold positions in government, public servants are expected to treat their positions as a public trust, and behave only in ways that respect the power and authority the public has placed in that person and the government position they hold. The organization for Economic Cooperation and Development (OECD) in Denhardt (2010) examined publications of the 29 member countries, to find statements of the values intended to guide public servants in their daily operations. The most frequently stated public service values were impartial, Legality, Integrity, Transparency, Efficiency, Equality, Responsibility and Justice.

These core public service values are the common standards by which we evaluate the behavior of civil servants and other public servants, and are informed by democratic principles, social norms, and professional ethics. Public organizations are

challenged to find ways to institutionalize these ethical values, and hold civil servants and other public servants accountable for behaving in accordance with the standards.

For Denhardt (2010) Public Service to which the Civil Service is inclusive can be promoted at three levels-the organizational level, the institutional level and the individual level. Denhardt explained that at the organizational level one can expect to find an organizational culture that influences the behaviour, norms, and values of an identifiable group of people (like the Civil Service) serving the same organizational mission. Ethical norms and standards are communicated and reinforced through this organizational culture, and therefore, it can be viewed as a powerful mechanism for promoting public service ethics. If we assume that the institutional framework of integrity exists at the national level, it remains necessary to build strong organizational mechanisms to support and encourage ethical behaviour in all departments and levels of government.

At the institutional level, Denhardt expressed that attention primarily focuses on creating a well-functioning government that can effectively deter and redress corruption. He argued that every government, regardless of culture or level of economic development, experiences one form of corruption or another. In this area of corruption Transparency International has played a major role in ensuring that international organizations and national governments give high priority to curbing corruption. That government operates fairly, efficiently and effectively on behalf of the public. Corruption has been recognized as perhaps the most insidious and damaging of the reasons a government may fail to meet its obligations to the public.

Finally, ethics at the individual public servant level explores factors that are likely to lead individuals to make judgments and decisions using core public service values as they go about their jobs on a daily basis. The focus here is on factors that lead individuals to behave in an exemplary fashion, according to the highest ideals of public service values.

Treading this same path with Denhardt, Gilman (2005) also identified two levels at which effective ethics codes operate. These, according to Gilman, are the institutional and the symbolic. He strongly argued that within the institutions ethics codes articulate boundaries of behavior as well as expectations for behavior. That is,

they provide clear indicators as to what behavior is prohibited (bribery) and what behavior is expected (showing impartiality to all citizens). They are also highly symbolic as Gilman puts it. Subscribing to institutional codes is the way we define a model professional not only as we see ourselves but as we want to be seen by others. Adam Smith adapted in Gilman (2005 p.6) wrote.

To be amiable and to be meritorious; that is, to deserve love and to deserve reward, are the great characters of virtue; and to be odious and punishable, of vice. But all these characters have an immediate reference to the sentiments at others. Virtue is not said to be amiable, or to be meritorious, because it is the object of its own love, or of its own gratitude; but because it excites those sentiments in other men.

Therefore, successful codes provide a standard for civil servants to strive for as well as articulating a special sense of responsibility because of the Civil Servants or public servants professional standing in his or her community.

Hart (1984) in his own view identified four important duties the public administrator must assume to attain the status of ‘honorable bureaucrat’. These are moral significance, caring, moral entrepreneurship and what he termed ‘noblesse oblige’. Hart puts it that ‘the primary criterion for any public policy is its moral worth, and all other considerations, whether economic or administrative, must follow that’. Resulting from this premise, the fundamental professional responsibility of the ‘honorable bureaucrat is to have a complete understanding of and belief in values. Secondly, it is essential that the honorable bureaucrat cares for the individuals who constitute the public he serves. At the same time, the public must believe that the bureaucracy cares for them. No doubt, it is some what difficult to care for the many, but its difficulty is no excuse for not attempting it.

Furthermore, Hart asserted that the expectation of moral entrepreneurship requires bureaucrats to always attempt to reduce the number of rules, laws, and compulsions upon citizens through trust. As the position goes the public must always be treated as virtuous citizens that can be depended upon to honour their commitments. However, Hart was quick to observe that this requirement is too idealistic. Finally, the

honorable bureaucrat must believe in noblesse oblige which simply means that the more one benefits in a society, the more one is obliged to benefit the society. It is in the acceptance of noblesse oblige that effective reform and progress is built into the political system.

For Cooper (2004) the most widely recognized – normative foundation for public administration ethics is based on the notion of ‘public interest’. Here, the main idea is that the Civil Servants have to act in the interest of the public, not in the interests of some specific groups. In some well organized countries, ‘impartiality’ is the most commonly identified value. In the European Union context, the meaning of impartiality as a general core value is explained as “refraining from favoring some more than others”. Objectivity and transparency are values which help to ensure impartiality, (Matei and Florin, 2010).

To buttress the above expression by Cooper, Gilman (2005) looked at the necessity of ethics code or codes of ethics in the public service and the impact it will have on them. He stressed that codes of ethics increase the probability that people will behave in certain ways. This is done partially by focusing on the character of their actions and partly by focusing on sanctions for violation. Gilman went further to express that reliance on codes can reduce the sacrifice involved in an ethical act. Let us take the example of a Civil Servant whose brother or sister or even a cousin has asked him to give him a government contract. Without a code it would be a moral choice on his or her part. With a code the Civil Servant is reminded that it violates expectations for Civil Servants, it could result in losing his or her job, and it moves the action from not helping family members to doing the right thing.

Gilman secondly averred that good ethics code can focus on civil servants and actions that result in doing the right things for the right reasons. Ethical behavior should become habit and effective code allows the bureaucrats to test their actions against expected standards. He cited an excellent example in contracting or procurement. Government processes are most times cumbersome to allow for fairness. If efficiency alone were the standard, contracting officials would be easily tempted to ignore the rules to expedite the process. However, if it is clear that the overriding

principle is impartiality in carrying out your public duties it is very difficult to justify giving the contract to your wife's company on efficiency grounds.

Thirdly, he pointed out that ethics do not take away one's own moral autonomy or absolve the civil servant from the obligation to reason. Codes of ethics provide at most a strong *prima facie* reason to act in certain way. However, these can be overridden by strong reasoned objection. The expectation is that the norm is not to violate the code and such violations can only be justified because of a higher ethical principle.

Finally, he concluded that codes of ethics can function as a professional statement. This is couched on the premise that the public service is a commitment to specific set of moral standards. Not all individual are comfortable working as civil servants and codes can clarify expectations. Codes can help provide the pride of belonging to a group or a profession. Pride is a critical emotion in motivating individuals to see themselves as professional.

Still on the existing view on research question four, it is strongly argued by some scholars that the state cannot be left out in the control and direction of the conduct of the Civil Servants. And so, some State governments and the Federal government have taken measures to check the ethical conduct of Civil Servants and other Public officers. This argument is aptly supported by Baker (1971, p. 397-399) when he expressed that, the state guides or directs Civil Servants in the ethical aspects of their conduct in three ways. The first is through the legislature and the courts; the second is through Public Service Regulations and Ministry Circulars, and the third way of controlling or directing the conduct of the Civil Servants is through Codes of Conduct. Baker explained that the legislature and the Courts are the law forming bodies – especially in the formulation, creation and development of criminal law, lay down specific rules of conduct, which are usually expressed in the negative, 'thou shalt not', form and do not often enunciate positive rules of conduct. Some of these laws apply specifically to the public service – for example, theft by public servant, official corruption and abuse of office – and some stipulated penalties which are considerably more severe in the case of the Civil Servant than in the case of an ordinary citizen. Also, in the field of tort, the courts place civil servants in a special position: one of the

three grounds upon which exemplary damages – compensation over and above the material loss suffered – may be awarded is for oppressive, arbitrary or unconstitutional action by servants of the government.

Secondly, the government of Nigeria and most other countries have Civil Service rules and regulations which contains in detail ‘offences’ which Civil Servants are expected to avoid. Though some of these regulations’ are more matters of professional etiquette than of ethics – for example, those dealing with inefficiency, pecuniary embarrassment etc. But nevertheless, many are of moral nature; for instance, using official information for personal gain, misuse of public money, bribery and extortion.

Baker finally concluded that the Civil Services in some countries have drawn up a code of ethics (or ethics code) in an attempt to fill some of the gaps which are not covered by laws, regulations and circulars. The codes are often very brief documents, and this is an advantage in itself because it means that they are readily available to all Civil Servants and can, if necessary or desired, be learned by heart.

To amplify Baker’s argument, various governments (State and federal) at different times had provided Civil Service rules (formerly General Order), Civil Service Handbook, 1997; Civil Service Manual, 2001; Public Service Rules, 2006 and Pension Act, 2004; and relevant provisions of the 1988 Civil Service Reforms; Code of Ethics for Public Officers, 2008 in Rivers State, all of which specifically apply to Civil Servants. Others are the provisions of Financial Instructions, the Public Complaint Commission Decree No. 31 of 1975, the Corrupt Practices Decree No. 38 of 1975 and the Code of Conduct Bureau and Tribunal Decree No. 1 of 1989 among others to deter wrong doing and promote honest and ethical conduct including the ethical handling of actual and apparent conflicts of interests between personal, official or political relationships.

Ad hoc measures, as already previously mentioned in the last chapter, were also put in place to sensitize Civil Servants and other public servants to ethical considerations. Some of these include the great Purge of 1975 and 1984 as well as programmes such as the Ethical Revolution and War Against Indiscipline (WAI), specifically one phase of WAI was targeted at Civil Servants, Code named Operation

Excellence (OPEX). Between October and December, 1983, a Ministry of National Guidance was established as a framework for pursuing the ideals of ethical revolution programme and recently, the ethics and Values orientation programme for Civil Servants.

May be all these measures put in place were not generally well understood by the Civil Servants, hence their unethical behaviour in the performance of their official duties. In the words of Governor Amaechi of Rivers State (2008, p. v);

Ignorance of the relevant laws and the implications of disobedience are fundamental reasons corruption and corrupt practices have assumed the status of culture in public service. This is why copies of the Corrupt Practices and Related Offences Act, the Economic and Financial Crimes Commission Act, the Money Laundering Act, and the Code of Conduct Bureau and Tribunal Act are attached to this Code of Ethics. Every public servant is expected to study the Code of Ethics as well as the schedules, and abide by them. From this day henceforth, it shall no longer be business as usual in Rivers State.

2.6 Ethic Codes

The discussion in the previous section centered on the concept of ethics – its meaning and character. The discourse here will move a step ahead to examine briefly ethics codes and codes of conduct, though highlight have been made on ethics code in the early discussion in this research. It will provide both background and foreground for what codes are, how they are used, what are the best uses and limitations of codes and how to evaluate codes effectiveness among others.

Ethics codes are as old as antiquity. Religious traditions and Civil Cultures have codes as their foundations. The Mosaic Decalogue (Ten Commandments) is the keystone for Judaism, Islam and Christianity. Pericles made the Athenian Code the underpinning of ancient Greek politics and culture. In each case codes carry general obligations and admonitions but they are far more than that. They often capture a vision of excellence, of what individuals and societies should be striving for and what they can achieve. In this sense, codes, which are often mistaken as part of law or

general statement of mere aspiration, are some of the most important statement of civic expectation (Gilman 2005).

Codes when applied to certain classes of people –Civil Servants and other public servants, are the ultimate terms of reference.

Codes are the framework upon which professions are built. Often codes are what professionals use to make the claim that they are “professionals” and are often the founding document for a profession. As foundational documents they can provide the framework that public servants – political and Civil Service – use to carry out their public responsibilities. Codes can clearly articulate unacceptable behavior as well as providing a vision for which the government official is striving. Therefore, inducing monetary reform, creating democratic institutions or funding economic improvement programs without a professional government workforce can be frustrating, if not counterproductive. A fundamental mechanism for ensuring professionalism is a code of ethics (Gilman 2005). This lends credence to Bruce (1995)’s argument that the most prevalent way to ensure ethical conduct in public service seems to be a professional code of ethics or legislated code of conduct. Even though some have argued that codes have limited utility, they are nevertheless deemed valuable because they offer objectivity, represent community values, and embody the belief that courageous behavior can be codified.

Codes however, have some fundamental short-comings. One general defect of codes, as observed by Baker is that they normally cover specific rules, and it is not at all difficult to act unethically and yet not in accordance with the specific provisions of all but the longest and most exhaustive and comprehensive of codes. They therefore, need to be supported by a general guide to ethical conduct in the civil service, not as a substitute for the code but a background against which the code may be used. To be useful, the general guide need to express broad principles so that an individual civil servant may have some way in which he can decide what he ought to do when he is confronted with a new or doubtful situation and some way in which he can measure proposed action against ethical ideals.

Wakefield also in line with Baker, have some reservation on the use of ethic codes. The argument is that the roles of public servants are too diverse and varied to

allow one code apply to all to serve any purpose. Secondly Wakefield agreed with the view that codes of ethics is 'so general as to be useless or specific as to be workable'. Thirdly, that, codes are composed primarily of 'don'ts' and set negative standards of behaviour. Many capable, intelligent and honest people have been offended by such negative perceptions. Lastly, it is argued that codes tend to be universalistic; they set outer boundaries for behavior. Wakefield concluded that even though codes of ethics are widely discussed, they offer little promise as effective supports of ethical behaviour.

Despite the shortfalls identified above, codes of ethics are written to guide behaviour. Any final analysis of the impact of a code must include how well it affects behaviour. The performance of the body is determined by the efficiency of the body parts or components. In this respect, the efficiency of the Civil Service is based on the conduct and attitude of the staff. For the staff to be efficient there must be guiding principles for everyone. Accordingly, the civil service has both rules for 'dos and don'ts' as code of ethics to guide the conduct of its members. The civil service rules embody the underlying ethics, values and ethos upon which service must necessarily run on. The question one is poised to ask here is do the Civil Servants comply or obey laid down rules and regulations of the service? If the answer is to the negative, then one would ask 'what are the factors responsible for the negative attitude of Civil Servants in the discharge of their duties? May be this would provide further insight into the existing view in providing answer to some of the research questions like research question 4 in chapter one.

Civil Servants who perform their duties in the service contrary to the rules and regulations as stipulated in the Civil Service rules are said to have divided loyalty to the government or institution or constituted authority under which they work. Unfortunately, it has been observed over the years that the attitude and behaviour of some Civil Servants in Rivers State and Federal Civil Service are not conducive to the efficient administration of the affairs of the service. Some of the factors responsible for the negative attitude of Civil Servants in the discharge of their duties as identified by Ogunyomi (2011) include among others:

- (a) **Work Ethics:** Is seen here as the pattern of behaviour at work including the code of conduct expected of people at different work situations: They include such values as honesty, punctuality, commitment to set objectives, respect for constituted authority, rules and regulations, the upholding of the values of an organization. He defined work ethics as a way of determining what is right or wrong in the work place and then doing the right thing – the application of our values to work place in actual decision – making. It means the application of different values to the decision we make, for example, the application to say honesty, fairness, efficiency, integrity, respect, accountability, patriotism etc in one's conduct at the workplace including judgment on colleagues.
- (b) **Values** which refers, as Ogunyomi puts it, to the underlying factors of consideration, which impel men to do one thing instead of the other or to prefer one to another. Values are about the things one holds dear and thus ready to protect and defend. At policy level, the values of administrators, policy makers etc. are known to inform the kind of policies they initiate or support including the way they go about realizing them. These two factors are contained in the civil service rules which embody full moral principles to guide the civil servants in the discharge of their duties. The inability of the civil servants to keep to these rules without sufficient reason amounts to what is called “serious misconduct”. Section 04401 of the civil service rule defines serious misconduct as “a specific act of serious wrongdoing and improper behaviour which can be investigated and proved. It includes absence from duty without leave, disobedience, example, refusal to accept posting, corruption, dishonesty, drunkenness, insubordination, falsification of records, negligence etc.
- (c) **Ethnicity:** Ogunyomi expressed that ethnicity is the use of ethnic and sectional sentiment to confer unmerited and undue advantage to people of same ethnic origin. This happens in many ways including a situation where a particular part or ethnic group attempts to dominate leadership of some

government institutions because of the number of officers from such region. Leadership of such institutions are treated as exclusive preserve of the dominating region. The implication is that if you are a leader and not from that part, you intend to lose the loyalty of the officers from that region or ethnic group.

- (d) **Conflict of Interest:** This is a situation where one is faced with making an ethical choice between one obligation or another. Drawing an inference from the Holy Bible, he said ‘No man can serve two masters at a time’. Thus conflict of interest arises when officers have to make decisions at work that may affect private or primordial interest. It means conflict between the public duties and private interest of a public official in which a public official has private capacity interest that could improperly influence the performance of his official duties and responsibilities. (Davids and Boyce 2008) cited in Ogunyomi (2011).
- (e) **Education:** Education is a factor because proper education inculcates national consciousness and Spirit of Unity in an individual. This is in line with Nigeria’s Philosophy of Education embedded in the National Policy on Education...based on the integration of the individual into a sound and effective citizen and equal educational opportunities for all citizens of the nation. By this policy, Civil Servants are expected to possess minimum standard of education based on the requisite qualifications at the time of employment. It is believed that education would inculcate in the officers, the right attitude for the survival of the individual and the society, the training of the mind in understanding of the world around him and the acquisition of the appropriate skills, abilities and competence for the individual to live in; and contribute to the development of the society and the institutions he belongs. Officers in the service who lack proper education have the tendency to lack the proper attitude, values and skills with which to understand the right attitude to the rules and would easily develop divided loyalty when obligation to the service challenges their ego and psychological disposition.

- (f) **Religion:** Religion is another powerful instrument exploited by public officers to achieve private gains as observed by Ogunyomi. It is a tool in the hand of politicians as well as some top Civil Servants used for private selfish ends. Despite the constitutional provisions which are also reflected in the Civil Service rules, religion is often used to create division in civil service institutions by leaders who pursue primordial interests and ethnic sentiments. What follows at leadership level is divided loyalty as officers may tend to follow those in authority who profess the same religion with them.
- (g) **Leaking Official Secret:** The Civil Service considers as very important, the need to maintain secrecy on official government documents. The Oath of secrecy of 1962 has remained in force in the Civil Service to demonstrate the premium government places on official document.

Furthermore, other factors responsible for all forms of negative attitude to work which brings about low productivity in the entire Nigerian Civil Service as identified by Ogunna (2007) include: 1) low wages and salaries; 2) colonial mentality; 3) lack of involvement of the subordinates in the decision making process; 4) lack of proper education; 5) individualism; and 6) psychological factors.

However, the Civil Service rules and indeed any rules or regulations of any organization are meant to be obeyed and respected. In any organization where rules and regulations are not respected, there is bound to be organizational calamity, pursuit of wrong values which can generate wrong attitude to work, destruction of accountability and mutual trust thus paving way to massive corruption and higher cost of services.

The primary critique of ethics code is that they are too abstract and because of that they are difficult to enforce. Although, there is an element of truth to both of these critiques, usually the problem lies with the institutionalization of the Civil Service and the ability to enforce behaviour in only the most narrow areas. Any code without an effective institutional implementation strategy is just words.

2.7 Principles and Values in the Civil Service

Effective ethics codes are not merely a text. Rather they exemplify the fundamental principles and values of a public service. These can include more legalistic precepts, such as restrictions on conflicts of interest. Codes can also contain values. But the critical elements in a code are the clear articulation of principles that are derived from values (Gilman 2005). This distinction has its clearest conceptualization in the 18th century writings of Jeremy Bentham (1948). For Bentham a principle was “a general law or rule that guides behaviour or decisions”, whereas values articulate “an aspiration of an ideal moral state”. Another recent explanation of this relationship in public service, the Civil Service inclusive, comes from Cooper (1998, p. 12). He explained that:

An ethical principle is a statement concerning the conduct or state of being that is required for the fulfillment of a value; it explicitly links a value with a general code of action. Foreexample, justice may be considered a significant value, but the term itself does not tell us what rule for conduct or state or society would follow if we include justice in our value system. We would need a principle of justice to show us what pattern of action would reflect justice as value. A common form of the justice principle is “Treat equals equally and unequal unequally”. We might interpret, this principle as meaning that if all adult citizens are politically equal they should all have the same political rights and obligations. If one has the vote, all must have it.

In summary, values are general moral obligations while principles are the ethical conditions or behaviour we expect. Regrettably, this can become confusing in everyday usage and language. For instance, many times “core values” or “concrete values” are terms used instead of principles but they should be intended to inform principles.

For this reason it is not uncommon for codes to begin with value (integrity) and then make the value real in principle (Do not use your public office for private gain). Many modern public services initiate their code development through input from public servants. This creates an environment for participation as well as developing a sense of authenticity for a body of primary obligations and a context for those obligations.

Public service values are “enduring beliefs that influence the choices public servants make from among available means and ends”. (Kernaghan 2002, p. 104). They thereby influence Civil Servants attitudes and actions. Values are “judgments of worth that guide decision-making and action” (Van der Wal and De Graaf 2007, p. 51). In this way an ethical value is a deeply held belief about right and wrong action and a gauge of what is important (Web Resources 2012). As ideals held dear (or valuable) ethical values are yardsticks for ethical behaviour that draw on both emotion and reason. For Schaefer (1990) and Davies (2008) values are those collective conceptions of what is considered good, desirable, and proper (right) – or bad, undesirable, and improper (bad) in a culture. They indicate what people in a particular society prefer as well as what they find important and morally right (or wrong) it is the philosophical approval of action in a society. It should however be noted here that not all values are ethical values, and particular values are not necessarily, associated with ethical behaviour.

Some are virtues – the habits of ethical action embedded in moral character that underlie ethical behaviour and translate abstract, ethical values into customary, observable behaviour. Virtues are labels for behaviour that needs no justification but is widely considered admirable in its own right. Many ancient traditions stress personal virtue, and Plato wrote of four; Courage, wisdom, justice and moderation. In Buddhist teachings, “Good men and bad men differ from each other in their natures... Wise men are sensitive to right and wrong” (Bukkyo 1987, p. 264) in web resources (2012). In Exodus 18:21, Moses father –in-law advised him to form his “management team” for the desert trek this way: “provide out of all the people able men, such as fear God, men of truth, hating covetousness, and place such over them, to be rulers.

Some values are so widely shared that they underpin behavioral norms, or standards or rules specifying proper conduct in certain circumstances. Yet widespread agreement on a norm does not necessarily translate into general obedience. Because not all values, observers of the managerial scene draw up their own rosters of essential values and virtues. A roster may relate to generic modern management, focus specifically on public sector management or center squarely on democratic ideals. For

public administrators for example, ASPA'S code of Ethics emphasizes serving the public interest, legal compliance personal integrity, transparency and competence.

Kernaghan (2002) categorized public service values into three – ethical values (integrity, honesty, respect), democratic values (responsiveness, representativeness, rule of law), and Professional values (excellence, innovation). Alaopa (2008, p. 68) termed the categorization of Kernaghan as “traditional” or “old” values and new values. According to him, among the major traditional (“old”) values are ability, efficiency, effectiveness, integrity, impartiality, neutrality, anonymity, responsiveness, representativeness, loyalty, equity, fairness, and, so on. The “new” public service values would be service, innovation, quality, teamwork, empowerment, openness, and so on which together constitute the core professional values. When principles and values are the primary focus of Civil Service they act to provide a guide for unanticipated events.

Lewis and Gilman (2004) observed that professional public managers around the globe share some core value that are associated with their role and training rather than with cultural particulars. These are fundamental values – treated at a higher level of abstraction – that are closely associated with democracy, market economy, and professional bureaucracy. Lewis and Gilman (2004, p. 91-10) went further to say that;

Although it would be foolish to deny that cultural specifics are operative and important, it is counterfactual to deny that shared ethical standards are developing on a global scale. International compacts from at least 1864 and the adoption of the first Geneva convention through the U.N.'S Anti – corruption convention signed 2003 (and beyond) no doubt have spurred this development. So have international professional contacts...

Among the values identified as central to developing global standards are honesty, trust, and stability (Cooper and Yoder 2002) in Lewis (2004). Adopted by the General Assembly in October, 2003, the U.N.'S Anti-corruption convention draws on “the Principles of proper management of public affairs and public property, fairness, responsibility and equality before the law and the need to safeguard integrity and to foster a culture of rejection of corruption. From the literature examined here, theoretically the values that are shared internationally are plausible and add flavor and

coloring to the public service, but the question practically is, are these values applicable to or applied by the civil service in Nigeria?

At this juncture, let us move a step further by examining the theoretical foundation of the concept. For this purpose, the “Weberian Themes’ and the Normative Foundations for public service ethics would be useful for this study.

2.8 Weberian Themes and the Value System

Dudley (1982)’s discussion on the Weberian theme would be found useful in this study. Dudley paraphrased Weber as saying that a correspondence can be drawn between particular values and given structural relationships, citing the example of authority relations. He explained that where values are of an “instrumental” nature, there is a strong tendency for a given pattern of dominance which he termed’ rational-legal, a pattern which is characteristic of bureaucratic institutions, to be associated with such values. This Schema is then extended into an explanatory model in which values are taken as the ‘independent variable’ and behaviour patterns and institutional structures are the ‘dependent variables’. In broad terms, the model specifies that behaviour patterns and institutional structures are to be, or can be, explained in terms of individual and collective values.

It is strongly believed that values structure behaviour, because when called upon to explain or justify a particular action, the individual – or group appeals to certain reasons, the expression of given ends sought. The example used to illustrate this is the utilitarian answer to the question of political obligation. An individual obeys the state because the state contributes to the greatest happiness of the greatest number. For the community, where behaviour is patterned and ordered, we could talk of such patterned behaviour as a ‘practice’ or an ‘institution’ and ‘institutions’ which become formalized in terms of procedural rules we could refer to as ‘political structures’.

It should, however, be noted that values are relative and not uniformly distributed. For instance, even in a fairly homogenous population (homogeneity being defined in terms of attributes like language and a shared common history), there will be found within such a population marginal and sub-marginal groups holding different values and beliefs. Beliefs here refer to those propositions which are generally

accepted because they are thought to be true though they need not be so. Similarly, where two persons share the same values or uphold similar beliefs therefore, has to take cognizance of the way a given society is structured and to examine the behaviour patterns of the different strata.

Values, like beliefs, are not immutable. They change over time or as circumstances change sufficiently to compel a change just as beliefs are given up or changed once they have been shown not to be true, or the material conditions which gave rise to the belief are no longer seen to hold.

Dudley expressed that participation in the affairs of any political substructure is undertaken in the light of the values held by the participant. Thus any rewarding discussion of the political affairs of a community must seek to take account of the values held by its members.

These values constitute the general ‘mental furniture’ which each individual acquires as a member of a given community or group. It has, however, been argued that the individual’s total ‘mental furniture’ is not necessarily something which he owes to the community, or that is socially conditioned. There are ‘bits’ of our mental furniture, like our understanding of formal logic, which may not be due to being members of a community. However, those parts of the ‘mental furniture’ that have to do with interpersonal relations – and thus are involved in the existence of law, politics, ethics, religion, etc. are socially conditioned.

The fact that the individual acquires his set of values from a particular community as a member, does not fully suggest that there could be no incompatibility between the individual’s values and those of the community. This is anchored on the premise that the individual belongs to several other communities, and not only one community, some of which may overlap, one with the other. This could be as a result of the individual’s language, his original community, locality, environment, lineage antecedents, religion, age sets or age grades because of his age, the membership of a particular trade union and so on. The values acquired from membership of these different ‘communities’ need not all be consistent. As stated earlier, values can change as the conditions or circumstance which gave rise to them change, but the expectation

is that values held by the community as a whole, or ‘community values’ should be less mutable than the individual’s.

As a matter of fact, even though the individual’s values may be ‘socially conditioned’, they do not necessarily vary from one community to the other and where differences do occur these could be due to status differentials than to the simple fact of inclusion in a particular community.

The community is conceived of in moral terms, and hence ‘dictates’ of the community are injunctions which must necessarily be followed unquestioningly, society itself becomes extremely authoritarian as Dudley further asserted. Moreover, while relations within the community are seen as stable and predictable, extra-community relationships are regarded as unpredictable and, all too often, risky. This perception of extra-community relations as risky and uncertain results in the environment generally being taken to be hostile, which in turn leaves the individuals with an all pervading sense of personal insecurity. The reaction to this sense of insecurity takes various forms. In the Civil Service or public service for example, the ‘men at the top’ have to ensure that immediate subordinates come from the same community (i.e. nepotism) while those at the bottom seek to attach themselves to a ‘godfather’ who, more often than not, is a kinsman of some kind. Since the environment is perceived as something hostile, hardly anyone believes that success can be a reward for merit achievement and success, upward mobility in the bureaucratic hierarchy, has to be explained in some other terms – for example, the existence (or non-existence in the case of failure) of a ‘godfather’.

Finally, that insecurity is guarded against not just by safeguarding the present but also by insuring against the future, which in practice means the use of one’s office to enrich one’s self, the widespread practice of corruption and abuse of office etc. which is unethical in the public service.

2.9 Normative Foundations for Public Service Ethics (PSE)

It is altruistic that one of the major aims of the public is to serve the common good which should be the same in all democratic countries. It is therefore, expected that the ethical foundations of the public service (including the civil service as part of

the public service) must share common features in all countries. On the other hand, the public service is influenced by some factors such as cultural diversity, different models of governance etc., which inevitably result in differences as regards the values and norms of different systems of public service ethics. In the contemporary world, it is common knowledge that the public service is increasingly influenced by values characteristic of the private business sphere.

Some authors are of the view that the literature on Civil Service or Public Service ethics has a “chaotic nature”. (Rohr 2004). Also Maesschalck (2004) spoke about the lack of clarity in normative positions and empirical claims in the context of reforms of public service ethics.

So the problem here is, should the Civil Service ethics, be first and foremost, grounded on some universal, global principles, or shall these systems be more efficient when based on local, particular needs? At the same time, in practice-oriented literature, there is increasingly more debate about value – centered approaches to the sphere of public service, as also being talked about by the Weberian themes discussed by Dudley earlier, and the suggested values appear to be similar in documents proposed by different international organizations. Is it possible to indicate universal values for the whole framework of public service ethics in democratic countries? To help us understand the notion of values, the conceptual framework provided by Keke (1996)’s morality of pluralism may give a theoretical standpoint for dealing with values.

According to Keke (1996, p. 6) “pluralism is a theory about the nature of the values whose realization would make lives good”. Keke drew a distinction between Monist and Pluralist moral theories. He sees “Monism as the view where there is one and only one reasonable system of values. This system is the same for all human beings, always, everywhere” (Keke 1996, p.8). In Monist theories, one fundamental value overrides all other values; the importance of those other values depends on their standing in the overall hierarchical system. It is possible to describe all morality as based on the overriding value of duty or utility; the importance of other values then depends on to what extent they support the realization of this main value. However, Monism has been criticized for not being able to provide a satisfactorily theoretical basis for building up the ethics of public service since one single value is not enough to

describe the whole sphere of public administration in democratic countries. Monist theories are also incompatible with changing circumstances (e.g. with globalization, or extensive administrative reforms); and impose their main value on other values. Keke (1996, p.10) went further to express that;

Pluralism is at once descriptive and evaluative. It offers description of some conceptual and factorial features relevant to good lives, but it also undertakes to evaluate these features on the basis of their contribution to good live.

It has been shown earlier in the Weberian theme discussed that there is a plurality of values for the individual. In fact, democracy itself means plurality of values. Therefore, pluralism and conditionality should conform better with democratic governance than monism.

Focusing on the role of values in public service, pluralist ethical theory concerns itself with the division of values into primary and secondary ones. In Keke's theory, primary values derive from human nature (he did not name these primary values, but only gave their general relational description) and so they are universal. Secondary values vary with societies, traditions and history. For example, life is a primary value; but the way this value is supported and how violations against it are punished depends on the particular society.

In applying this general framework in the context of state administration and public service, general democratic values can be seen as primary values; the secondary values are determined by how these primary values are applied in the legislation of particular states and in the building of the public service. The primary values are constant and do not change: they are determined by the general mechanism of democracy. The universal core values of democracy manifest themselves in the laws and ethical codes of a particular country, taking into cognizance the cultural and contextual differences and needs – retaining, however, the main spirit of these universal values. So there are more sets of accepted values than just one.

Another reason why the pluralist theory is important is that according to this theory, ethics is not just a matter of moral values. It also has to do with non-moral

values. This is important for public service ethics because PSE is not just a matter of morality; it is also a matter of good, effective governance and administration.

However, the question remains as to how should one specify the list of primary values? Do we have to specify them? For Pevkur (2010), they can be named and specified. And then they can be treated as a normative foundation for public administration and public service Ethics.

Normative foundations for PSE: Cooper (2002) presents five theoretical accounts for a normative foundation of PSE. These accounts are not grounded on some “givens”, or in the “nature” of things, but are to be seen as social constructs. However, his accounts are based on the United States’ context.

The first of these theories is Rohr’s (2004) account of Regime Values, Constitutional theory and founding thought. Regime values are to be found in the US constitution and its interpretations by the Supreme Court (freedom, equality, property). If we compare this to the list of core values specified by international organizations, we will find that legality or the principle of the rule of law is the common underlying idea. But in the constitutions of other countries these values may be different. However, in both cases there is the view that the constitution and laws embed the fundamental values for public servants.

International organizations such as the EU and the OECD have declared that the principle of the rule of law (legality) should be one of the core values of public services in the member states. In Keke’s perspective, this may be construed as a primary value for the sphere of public administration.

The second theory is the Citizenship theory. Ethical obligation of public administrators is associated with the concept of being a good citizen (in American Society). Thus the public service should be responsive to the citizens, encourage their participation, be accountable to them, see them as the locus of ultimate administrative loyalty, respect the dignity of the individual etc. By way of explanation, it is said that civil servants should be focused on the interests of the public who depend on the public service, and that the citizens should be treated with respect.

The ethical principle of social equity has its roots in John Rawl’s theory of justice. According to cooper, Rawl’s theory had, in general, small impact on the US

public service practices, where it was not accepted as a prevailing ethical principle. At the same time the value of social equity appears to be of importance in the European context, especially in the egalitarian atmosphere of Northern Europe. Equality is common among the core values in 11 OECD, states. In the EU value list, we find impartiality and objectivity; it is explained that the administration should refrain from favoring some individuals more than others.

The Virtue approach as an alternative to the rational analysis approach in ethical decision-making was introduced by Mark Lilia (Cooper, 2002). The virtue – based approach argued “for the cultivation of a democratic ethos in public organizations that would be conducive to the formation of character appropriate for public services”.

The corresponding value in the practice – oriented literature is Integrity. Integrity is one of the three most frequently stated core public values in the OECD countries. In the EU countries this idea is embodied in the value of professionalism which is defined as “Conduct appropriate to a Civil Servant”. To be professional does not mean merely that the civil servant performs his duties in an appropriate manner; it also means acting with integrity in the ethical sense. According to Van Blijswijk, et al (2004), the concepts of ethicalness and integrity differ because “ethical questions are typically concerned with standardizing appropriate behaviour in a given situation. Integrity, as a concept, seeks to assure appropriate behaviour, not by relying on law like codes and values, but instead relying on the presence of an internal moral compass that guides the behaviour of public professionals”. So integrity may be interpreted as an alternative for “formal” ethics in the public service (“formal” meaning ethics as a provider of norms and codes).

The last – and, according to Cooper, the most widely recognized – normative foundation for public administration ethics is based on the notion of public interest. The main idea here is that the public servants have to act in the interests of public, not in the interests of some specific groups. In the OECD countries, impartiality is the most commonly identified value. In the EU context, the meaning of impartiality as a general core value is explained as “refraining from favoring some more than others”. Objectivity and transparency are values which help to ensure impartiality.

In summary, using the expression of Pevkur (2010, p.4);

One may say that the normative foundations which are relevant in the US context are also relevant in any other democratic context. We may also call these foundations the core values or the “primary values”. These values are: legality, respect for citizenship, integrity, social equity and concern for public interest.

In the real life situation one single norm cannot give an adequate foundation for the whole sphere of PSE. At the same time, the expression of various aspects through core values and the formation of a pluralist ethical system have become a reality before any theoretical framework has actually required this.

Other ethical theories that could be instructive to this study in order to enable us select a particular theory on which to couch this work are the Social Contract theory of ethics, Intuitionist theory, Kant’s ethical theory and the Utilitarian theory.

Social Contract Theory of Ethics

This theory, social contract theory of ethics was spear – headed by Hobbes (1958) among other great philosophers of his time. This theory is couched on the notion of human self-interest and human self-preservation. For Hobbes, for people to live and survive in a society that is relatively stable and predictable, where each individual is able to pursue their personal best interests and goals, some minimal rules and regulations would have to be developed and acknowledged which will support mutually advantageous corporation among individuals of the society.

Hobbes seriously drew attention for us to imagine the situation or circumstance where there are no artificial human made contentions or rules; no law enforced by a governing authority and to consider what that circumstance would be like. Thomas Hobbes called this the state of nature in his famous treatise ‘Leviathan’. This idea of the state of nature is used to help us understand how humans would have behaved if there were no society with agreed upon rules and sanctions, or no government with laws that were enforceable. The Social Contract Theory of Ethics is of the assumption that human beings are constantly striving for power and wealth to help ensure their security. The state of nature is assumed not to be peaceful and harmonious. This is

tantamount to Hobbes' famous expression that it is a place where "life is cruel, brutish, nasty, and short".

Hobbes concluded that, it is in the best interests of rational human beings to agree on some basic moral rules and laws they will follow to escape this state of nature, for it will be in their self-interest to do so. He thus justified the existence of government, as they would exist to ensure that human beings abide by the rules and laws of society, first ensuring a corporative venture where each person could pursue their self-interests in a fair manner. According to this theory, workers failed to follow the service ethics due to the inability of the management to meet up to the needs of the workers in an organization. Application of this theory to reality can be viewed thus, that the theory is a real on-going one that results in the process of negotiation that characterizes every democracy. Our system of creating laws exists to continually create fairness. That is, just contract, among the citizens of the democracy, and in so doing to ever more closely approximate a truly just society. One of the reasons people believed so strongly in democracy is that all citizens have an equal voice in helping to formulate its rules or laws. When that is perceived not to be the case, then social unrest results and people will challenge the inequities and unfairness of the process. For instance, if the management of an organization failed to recognize the interest of the workers they will surely revolt against the code of ethics guiding the conducts of individuals in order to fight for what rightly belongs to them.

However, the theories discussed here have in one form or the other showcased the relationship that exists between the rate of compliance and non-compliance to the service ethics by Civil Servants.

Intuitionist Ethical Theory

The proponents of this ethical theory are Barry (1965), Rescher (1966) and Ross (1930). As Henry (2002,p.406) cited in Ezeani (2006) puts it:

Intuitionist theories expound a plurality of first Principles, which may conflict when applied to Particular situations but which offer no precise method for choosing the principle that should take precedence in cases of conflict. Such dilemmas are resolved by intuition, by what seems most nearly right.

From the expression of Henry above, one can rightly say that Civil Servants as administrators make decisions based on what to them seems to be most nearly right on an individual basis under given particular circumstances. Intuitionism has the shortcoming on the grounds that it makes room for little or no guide to the Civil Servants as administrators in making rational decisions. Secondly, the Intuitionist theory – an ethical “muddling through”, as Henry (2002) calls it, is increasingly inadequate in a rapidly changing world.

Kant's Ethical Theory

The main crux of Immanuel Kant's (1795) moral philosophy is the notion of 'Categorical Imperative' which is embedded in his concepts of “goodwill”, “reason” and “duty”. To Kant, cited in Ezeani (2006), moral goodness is defined in terms of goodwill. He asserted that “nothing in the world – indeed nothing beyond the world – can possibly be conceived which could be called good without qualification except goodwill”.

Reason played an important role in Kant's ethical theory to control human action. Kant argued the practical effectiveness of reason which is manifested, not only in the capacity to reflect, but also in the power to originate and inhibit action. Uduigwomen (2001) in Ezeani (2006) in amplifying Kant's ideas stated that “the function of reason is to wrestle with unruly impulses and desires in order to produce the good will necessary for a good or moral action”. Kant expressed his opinion that will guides us in the performance of our duty. He went to identify two types of duties: one of them is acting for the sake of duty and the second one is “acting according to duty”. He made this point clearly when he stated that “a human action is morally good, not because it is done from immediate inclination, still less because it is done from self-interest, but because it is done for the sake of duty”. The practical implication of this statement is that duty becomes an action which one performs following the dictates of reason based on goodwill. Such action is devoid of inclination, emotion or self-interest. Furthermore, Kant in his opinion expressed that moral actions should not be based on benefits or ends to be achieved or immediate desire or self-interest, but simply on the principle of volition. Consciousness of duty is the evidence for the existence of

goodwill according to Kant. And “goodwill is good solely because it acts for the sake of duty, and duty is the necessity for acting out of reverence for the moral law”.

Kant in his ethical theory, particularly in the formulation of his Categorical Imperative tried as much as possible to avoid the pitfalls of other theories like the Intuitionist theory and others. The basic thrust of Kant’s categorical imperative is couched on the premise that a moral action is that action considered to be performed purely on the basis of or in the line of duty – the action devoid of self-interests, inclination or emotion. Kant also highlighted universalism – implies that one acts so that the rule one is following could be a universal law, and thus, could be followed by everyone without contradiction and without regard to consequences – in his categorical imperative. Following this principle, an individual would be unable to justify corruption because if everyone should become corrupt, socio-economic and political development will be retarded.

As plausible and palatable as Kant’s theory may seem to appear, particularly as it applies to Civil and other Public Servants in their ethical conduct in the performance of their official duties, it has been criticized in some areas. It has the short-coming of been too rigid and makes no room or provision for exceptions to the rule. The argument is that all laws have exceptions. Moral rules are at best generalizations, not categorical propositions without exceptions (Uduigwomen, 2001). Secondly, the fact that all men cannot maintain equality at all times is overlooked. Thirdly, Kant’s universalism is untenable based on the fact that morality or ethics is relative. Different social settings give rise to different moral rules or norms operative in different societies.

Utilitarian Ethical Theory

This theory tries to highlight what it thinks is morally good and how man’s conduct could be guided in the society. The main tenet of the Utilitarian theory is the strong belief that an act should be adjudged right or wrong according to the pleasure or happiness it produces and the pain avoided. In other words, this theory suggests that human beings instinctively seek happiness and avoid pain. The major actors of the utilitarian theory are Jeremy Bentham (1748-1832) and John Stuart Mill (1808-1873).

The apologists of this school of thought equated happiness with the physical and psychological well-being of society. Bentham, more especially, equated happiness with pleasure with the claim that pleasure is that good which all men desire and pain that evil which all men seek to avoid.

The Utilitarians focused more on the consequences or effects of an action and not the motive or intention from which it was done. An action, in other words, is judged based on its consequences, whether it produces happiness or pain. If an action produces an excess of happiness over pain, then it is right, otherwise it is wrong (Ezeani, 2006). Bentham's principle of utility quoted in Ezeani (2006,p.395) states that "an action may be said to be comfortable when the tendency it has to augment the happiness of the community is greater than any it has to diminish". The rightness or wrongness of it is dependent on the goodness or badness of their consequences.

However, the utilitarian theory could be aptly applied to public policy making. According to Henry (2002) cited in Ezeani (2006, p.395) "if a Public Policy makes everybody slightly better off, even if some individuals are left slightly worse off in other ways as a result of that policy, then the policy is just and the public interest served".

One of the problems of the Utilitarian ethical theory is that it failed to take cognizance of the fact that laws or rules and regulations in an organization are made for organization workers to comply with and not for the pleasure or pain of individual workers.

Another short coming of the Utilitarian theory is that it has been unable to tell us what constitutes pleasure or happiness and what constitutes pain when it comes to the compliance of organizational ethics. Pleasure or pain cannot be measured or compared as they are of a different kind.

2.10 Significance of the Review

The significance of the review of related literature cannot be over emphasized in a dissertation of this nature. The review is very significant in this study in that it has enabled us to know what has been written about the topic of this research and related areas. The review of the works of others in this study is important because it provides

an up-to-date understanding of the subject of study and its significance in the practical world and relevant contributions made in related areas.

It is important to state that the review is significant because it has greatly helped to raise the researcher's plethora of knowledge in the area of study and enabled the researcher to be able to critically summarize the current knowledge in the area of ethics in the Civil Service. The researcher through the reading of many different studies has gained an impression about some important aspects of the topic. For example, Ademolekun(1986),Gboyega and Abubakar(1989),Akinyemi(2002), Ogundele(2010) among others, commented on various aspects of the Public Service(the Civil Service inclusive) in Nigeria and unanimously agreed that the attribute of honesty, dedication, integrity, hard work, selflessness, loyalty, thirst for knowledge and fairness are lacking in the Public Service and public affairs today. The review is very important and relevant here as this study comes in at this point to find out if these assertions are actually true or not.

This review is significant because it contributes to the clarification and the resolution of practical moral problems by raising issues and by motivating and informing citizens, Civil Servants, and other professionals, and by providing the conceptual apparatus needed to think and talk sensibly about practical ethical matters. The review is significant because it also provides useful guide and information about important areas that may have been over looked by other researchers. This review is further significant as it helps to develop a strategic follow-up action that could enhance the quality of Civil Service ethics in Rivers State, bearing in mind that standards of ethics underlying minimal acceptable behaviors, attitudes and conduct expected of Public and Civil Servants is critical for the attainment of good governance in Rivers State and Nigeria as a whole.

2.11 Research Gap:

It is altruistic that scholarly works have been done in other areas of the Civil Service but there is no sufficient knowledge on organizational ethics and its compliance by Civil Servants. This gap is what this study intends to fill.

The study discovered at the end of the review of the works other scholars related to the study that no sociological research has been conducted on the extent or type of influence Age has on ethical behaviour of individuals in the workplace. In other words, no work has considered age as a factor in compliance to work ethics in the Civil Service. This gap, the study intends to fill also.

The works of other scholar related to the study reviewed above have immensely helped to fill the research gap, that is, the research questions that have not been properly answered appropriately or at all in the study, in this case the question as to whether education has any impact on the ethical behaviors of Civil Servants or the environment influences the ethical behavior of Civil Servants had not been properly or appropriately answered by scholars in this area of study, though attempts have been made. This gap is what this research intends to fill and to generate other areas of interest concerning the subject of research for other researchers to investigate.

2.12 Theoretical Framework

For a proper understanding of theoretical framework, it will not be out of place to first of all come to terms with what theory is all about in this study.

According to Anikpo (1986), theory is a set of generalized statements made on or in relation to hypothesis inferred from a set of premises which have been confirmed true. For Kerlinger (1973, p.9), a theory is “a set of interrelated constructs (concepts), definitions and proposition that present a systematic view of phenomena by specifying relations among variables with the purpose of explaining and predicting the phenomena”.

Theoretical framework is “the main supporting parts of a building, vehicle or object or a set of facts, ideas from which more complicated ideas are developed, or on which decisions are made”.(Biereenu-Nnabugwu 2006p.86). Theoretical framework here implies the examination of some theories proffered by scholars on the issue of ethics in the Rivers State Civil Service to enable us consider and select a particular theory on which to couch this study. However, some theories like the Monist theory and the Pluralist theory by Keke (1996) were looked at among others and their applicability to this research discussed in the previous chapter. In summary, the

Monist theory holds the view that there is only one single reasonable system of values from which the foundations of ethics can be built on. This system is the same for all human beings everywhere. This theory contends that one fundamental value overrides all other values; the importance of those other values depends on their standing in the overall hierarchical system. The Monist theory has been criticized for its inability to provide a satisfactory theoretical basis for building up the ethics of Public Service for the fact that one single value is not enough to describe the whole sphere of public administration in democratic countries. It also has the shortcoming of incompatibility with changing circumstances, for example, with globalization or extensive administrative reforms.

On the other hand, the Pluralist theory hinges on the nature of values where realization makes life good. This theory offers a description of some conceptual and factorial features relevant to good life, and also undertakes to evaluate these features on the basis of their contribution to good life. Pluralism means a plurality of values. Therefore, pluralism and conditionality should conform better with democratic governance than Monism.

The Pluralist theory is important and applicable to this study because it sees ethics as not just a matter of moral values, but also has to do with non-moral values. This is important for Public Service ethics to which the Civil Service is a part because Public Service ethics is not just a question of morality, but is also a matter of good governance and administration.

2.13 Hypotheses

The following hypotheses were generated to pilot the study.

1. There is no significant relationship between Age and the ethical behavior of Civil Servants in Rivers State.
2. There is no significant relationship between the level of education and the ethical behavior of Civil Servants.
3. Environment will not significantly influence the ethical behaviour of Civil Servants in Rivers State.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Research Design

This chapter takes a holistic insight into the idea and method of the research. As used in this dissertation, research design describes and suggests the pattern or way things are arranged. It is more or less a formal statement, guide or plan of action on how to arrive at a solution to identified research problem. This enables the researcher to take and state the vital decisions on how a research is to be conducted. However, this aspect describes the methodology of the study as well as the procedure embarked upon in the process of the study. As used here, it refers to the systematic techniques of gathering data and manipulating them for the purpose of acquiring more knowledge or confirming or disproving an existing data.

This research adopts the historical descriptive method of analysis. Much of the research work is based on archival and library research. The background data for this study is obtained basically from primary-questionnaire, oral interview, and secondary sources which include texts, journals, reports, case studies and models.

3.2 Area of the Study

The area of study is Rivers State civil service, with a focus on the Ministries in the State.

Key Variables

It is important that the key variables used in this research are identified. In the words of Anikpo (1986, p.51), a variable is “any phenomenon, criterion, category, value, fact or objective which is capable of being changed by or inducing changes in another entity”. The variables identified here are Organizational ethics and Workers Compliance- Civil Servants.

Dependent Variable: This represents the output or effect or is tested to see if it is the effect. In this case the dependent variable in this study is workers compliance-Civil Servants, whose presence or form rests on another variable.

Independent Variable: Represents the inputs or causes or are tested to see if they are the cause. Therefore, the independent variable here is Organizational ethics that influences the dependent variable.

3.3 Population

The population of the study is 1600 obtained from the twenty-four (24) ministries in the area of study. This comprised of both senior (700) and junior (900) Civil Servants.

3.4 Sample Size: OBioma (1987) asserted that sampling is the process by which a subset of persons or observations from a large set is drawn and studied in order to make inferences about the characteristics of a larger group. A sample occurs when a number of sampling units is drawn from a population and examined in detail. However, the sample size used in the study was obtained by the researcher using the Taro Yamane's formula for sample size determination as follows:

$$n = \frac{N}{1 + N (e)^2}$$

Where n = sample size

N = Population

1 = constant

e = allowable error (5% or 0.05)

$$n = \frac{1600}{1 + 1600 (0.05)^2}$$

$$n = \frac{1600}{1 + 4}$$

$$n = \frac{1600}{5} = 320$$

∴ n = sample size = 320

sample size for the study therefore is 320

3.5 Sampling and Sampling Technique

In a sample of 320 respondents, 13 Civil Servants were randomly selected from each of the 24 Ministries in the area of study. However, the ratio of the Junior workers to Senior workers is 2:1. That is, the Junior workers are 192, the Senior workers are 128 which brings the total to 320. The allocation of the questionnaire to the respondents was based on the population ratio of the junior Civil Servants and senior Civil Servants respectively.

Further breakdown showed that the researcher drew 8 Civil servants from each of the 24 Ministries and 5 Civil Servants from each of the 24 Ministries, that is, from the junior cadre 8 staff from each of the 24 Ministries = 192, from the senior cadre 5 staff from each of the 24 Ministries = 128 bringing the total to 320.

3.6 Instruments of data collection

The research instruments used for the collection of data in this study include questionnaire, texts, journals and review of related literature. The question which contained forty-five (45) items was designed to sample views of Civil Servants (both senior and junior) on the issue of ethics and its adherence in the Civil Service.

The questionnaire designed for this study is of the structured type that helped the researcher to elicit appropriate and valuable information from respondents to satisfy the course of this work. Because of the nature of the research topic, interviews were conducted amongst Civil Servants at the senior and other levels randomly to know about the ethical standards in the Civil Service in the performance of their duties.

Each questionnaire item was followed by a number of alternatives from which respondents were expected to make a choice. The questionnaire items were constructed in such a way that all the respondents needed to do is to answer each question by ticking the appropriate blank boxes except where otherwise stated.

3.7 Data Collection Procedure

The procedure for data collection for the purpose of this research entailed the researcher going into field work to scan for useful information. This involved the administering of questionnaire to the Civil Servants in the area of study.

The researcher had the privilege of being in the company of some senior Civil Servants so as to explain to them the purpose of the study and gave them the strictest assurance that any information got from or supplied by them will be treated confidentially as it was purely for academic purpose. Also, explanations were made to some of the respondents on some questions that were not very clear to them and if there was further information, to obtain it. The questionnaire was used to collect relevant information or data for the study.

3.8 Sources of Data

The sources of information or data collection for this research work, as earlier stated, include texts, journals, questionnaire and the review of the works of other scholars related to the research topic.

3.9 Administration of Instrument

To ensure full utilization and optimization of the questionnaire and that the sampling framework is not tapered with, the researcher in most cases administered and collected the questionnaires with the help of some friends and research assistants. Thus, 320 questionnaires were distributed to the respondents through convenient sampling and at the end, 300 respondents returned their questionnaire representing 95.6%. Hence, the 300 used in running the entire analysis in the study

3.10 Validity and Reliability of Instrument

The instrument used for the data collection was questions. The questions were properly worded efforts were made to avoid such questions often regarded as ambiguous, vague and misleading. However, Goode and Hart (1952) defined validity as “the ability of a scale to measure what it claims to measure”. Hence, validity asks a fundamental question: ‘does an instrument measure what is supposed to be measured? If not, such an instrument lacks validity and cannot provide a valid result at the end.

Therefore, based on the nature and construction of the study's instrument (questionnaire), the study adopted the 'content/face validity', which was approved by the supervisor. Content validity according to Kerlinger (1977) refers to the representativeness of a measuring instrument. This was adopted because the instrument contained a logical sampling of items (questionnaire) that truly reflect the characteristics to measured and corresponds with it in some consistent manner.

On the other hand, Reliability refers to the ability of an instrument to produce the same consistent results over time when applied to the same sample (Goode and Hart, 1952). Thus, through 'external consistency procedure'. The test-retest technique was adopted to check for the reliability of the instrument (questionnaire). This method assumes that people maintain consistent views or belief over time if certain conditions remain stable. It is on this basis that we conducted our reliability test at two different periods.

3.11 Method of Data Analysis:

The data collected were analyzed in accordance with the stated hypotheses. The statistical method used in the analysis of data is the Chi-Square Test.

$$\text{The formula for Chi-Square is } X^2 = \frac{(O - E)^2}{E}$$

Where O = Observed frequencies

E = Theoretical or expected frequencies

The degree of freedom for Chi-Square is calculated using df =1 at 05 level.

The figures are presented in a tabular form for easy computation and understanding.

CHAPTER FOUR

PRESENTATION AND ANALYSIS OF DATA

4.1 Presentation and Analysis of Data on Hypothesis One

As already stated in chapter three of this work, the research design necessitated the researcher embarking on a field work to obtain necessary information to satisfy the course of this study. A questionnaire was designed and administered on Civil Servants (both senior and junior) in Rivers State. The sole intention is to obtain relevant information from the respondents or subjects on issues that touch on professional ethics in the Civil Service in the state. All the various Ministries in Rivers State were covered in this study in order to display fairness and representativeness.

After attempting several times to obtain the list of Civil Servants from the various ministries in the state, it was decided that about 15 members of staff randomly selected from the different ministries should be studied out of a total population of 320 to whom copies of questionnaire were distributed or administered for completion bearing in mind that some of the questionnaire may not be returned. However, a total of 300 Civil Servants returned their completed questionnaire through the assistance of some friends and the ones the researcher was able to gather from respondents on visitation to the ministries. The response rate represented 70% of the total population. These responses were used to analyze the research questions and hypotheses posed. The figure was arrived at in line with Dane's (1990, p.120) observation that

The sample size in a survey research is generally large although it is not possible to provide an exact range. A survey research project may include as few as 100 participants or as many as 25 million.

The following results below were obtained:

4.2 Socio-Demographic Profile of the Respondents

Out of the 300 respondents, 200 were males while the rest 100 were females. Table I below shows the age distribution of the respondents in simple percentage.

Table 1 Age Distribution of Respondents

	Frequency	Percent
25-30	22	7.0
31-35	60	20.0
36-40	87	29.0
41-45	51	17.0
46-50	35	11.7
Above 51	20	6.7
Missing value	25	8.5

Research Question I:

What is the ethical standard of the Civil Service in existence in Rivers State?

Table II: Civil Servant Response

Civil Service Operate under rules and Regulations	% Assigned to Respondents	No. of Respondents
Yes	95%	250
No	5%	50

Total no. of respondents = 300

From the table above, not all of the respondents have 100% knowledge of the existence of rules and regulations governing the conduct of Civil Servants. However, majority of the Civil Servants had 95% knowledge that the Civil Service operates under rules which guide its conduct. While only 5% of the Civil Servants responded in the negative which simply means that they are not aware or pretended not to be aware of the existence of any form of rules that guide the conduct of Civil Servants in Rivers State.

The conclusion therefore, of the above findings is that most of the Civil Servants in the area of study had knowledge of the existence of common ethical standard of the Civil Service embedded in their Rules and Regulations.

4.3 Moral Disposition of Civil Servants

In chapter one of this study, it was noted that the Civil Service in Rivers State and Nigeria as a whole in the eyes of many people has a very low esteem in the society. Perceptions from respondents indicate that Civil Servants themselves in the State are very conscious of the low professional standards in the Civil Service.

Some of the Civil Servants found it difficult to indict their colleagues and are rather mild in their expressions when interviewed. A careful study of the responses from respondents however showed that they are more eager to rationalize the unethical or unprofessional conduct of their colleagues by identifying causes of low ethical standards in the Civil Service. This was shown in response to the question 'In your opinion, what is the public image of the Civil Service?' 75 Civil Servants responded that it is good while 198 think it is bad; the rest of the respondents claimed they do not know. As a follow up, respondents were asked to assess the level of morality in the Civil Service. 25(8.3%) think it is high; 119(39.7%) think it is above average; 106 (35.3%) believe the level of morality in the Civil Service is below average while 45(15.0%) think it is low. The remaining 5(1.7%) did not respond to this question.

Findings in the study revealed that Civil Servants in Rivers State considered lateness to work and tardiness as the most prevalent acts of unethical or unprofessional conduct. 173(57.7%) agreed that Civil Servants come late to work; 32(10.7%) strongly agreed with the statement that many Civil Servants report late to work; 8(2.7%) expressed no opinion. 91(30.3%) disagreed while 24(8.0%) strongly disagreed. Findings by the researcher actually confirmed this as most Civil Servants resume and close work at will. Even when they are found in their seats at their places of work, they are mostly chatting away with friends, discussing personal issues and neglecting people who have come to transact official business. Consequently, issues that should ordinarily be treated within few minutes are delayed for weeks, months or even years.

In the same vein, 58.9% of the respondents observed agreed with the statement that Civil Service activities are carried out with a lot of delays. 6.0% did not express any opinion while 7% disagreed.

Some Civil Servants also agreed that many Civil Servants regularly absent themselves from work without permission. 30(10.0%) strongly agreed to this while

95(31.7%) also agreed. 21(7.0%) had no opinion while 117(39.0%) disagree; 32(10.7%) strongly disagreed.

Similarly, 28(9.3%) respondents strongly agreed with the statement that many Civil Servants exhibit non-challant attitude to work. 110(36.7%) agreed with this statement; 111(37.0%) disagreed; 36(12.0%) strongly disagreed while 10(3.3%) did not express their opinion.

Another notable finding by the researcher in the Rivers State Civil Service is the level of commercial activities that take place at the government secretariat complex. It was observed that contracts are bought, sold, resold just as various goods and service are sold and bought during working hours. The articles traded in range from clothes, shoes, to kitchen wares and souvenirs. The traders (sellers) are mostly Civil Servants and other traders from outside. Some typists bring 'outside' jobs to the ministries, type them with the ministries' facilities and take them home to collect contractual charges from their clients. Government drivers use government vehicles to make quick money by using the vehicles for commercial purpose whenever the slightest opportunity arises.

Further findings revealed unethical conduct among Civil Servants in Rivers State in other forms. For instance, the Nigerian version of Lunch break is another interesting aspect of the Civil Service. There are usually restaurants or canteens where Civil Servants go to take their meals. It is however, observed that there is no definable lunch break. Some civil servants abscond from the office or their duty post under the pretext of going on break.

Furthermore, when the respondents were asked if age has any effect or impact on the ethical behaviour of Civil Servants, 50(16.3%) respondents strongly agreed to the affirmative; 51(17.0%) agreed, 77(27.0%) strongly disagreed, 97(31.7%) disagreed while 25(8.0%) were undecided. Also as a follow up, the Civil Servants were asked if they think that the older ones in age in the Civil Service obey the code of ethics of the Service more than the younger ones in age; 86(21.1%) strongly Agreed/agreed, 199(68.9%) strongly disagreed/disagreed and the remaining 15(10.0%) of the respondents expressed no opinion.

It is interesting to point out here that on the interaction of the researcher with some of the respondents orally, some of the Civil Servants expressed the opinion that those who have spent more years (longer years) in the Service obey (that is, comply or adhere) and observe the rules and regulations of the Civil Service more than those that are recently employed and are relatively new to the Service. The reason being that some of the recently recruited ones with their lesser years of experience in the Civil Service are not conversant with the Civil Service ethics – rules and regulations guiding their conduct in the performance of their official duties.

Furthermore, 50(16.3%) respondents among the senior Civil Servants in the area of study were interviewed orally to elicit information as to whether age has any effect or impact on the ethical behaviour of Civil Servants. 12(4.0%) answered to the affirmative, that the younger ones do not comply with the Civil Service ethics. 28(9.2%) of the respondents strongly disagreed in their statement that age has any impact on the ethical conduct and behaviour of Civil Servants, while 10(3.1%) of the respondents were neither here nor there.

At this juncture, let us now examine for result purposes one of the formulated hypotheses for this study:

Hypothesis I:

There is no significant relationship between Age and Ethical behaviour of Civil Servants in Rivers State.

Table 3-1 Observed Responses

Gender	Strongly Agreed	Agreed	Undecided	Disagreed	Strongly Disagreed	Total
Male	30	28	15	67	60	200
Female	20	23	10	30	17	100
Total	50	51	25	97	77	300

The hypothesis shall be tested at 0.05 level of significance. The relevant formula for the calculation of expected frequency is given as

$$E(RC) = \frac{fR \times fC}{N}$$

Table 3-2 Result of the association between Age and the Ethical behaviour of Civil Servants

Age has an impact on the ethical behaviour of Civil Servants						
Gender	Strongly Agreed	Agreed	Undecided	Disagreed	Strongly Disagreed	Total
Male	30 (33.33)	28 (34.00)	15 (16.66)	67 (64.66)	60 (51.33)	200
Female	20 (16.66)	23 (17.00)	10 (8.33)	30 (32.33)	17 (25.66)	100
Total	50	51	25	97	77	300

Having obtained both the observed (that is frequencies as collected) and the expected frequencies (that is, frequencies as calculated) the next thing is to calculate the χ^2 using the formula

$$\chi^2 = \sum \frac{(O - E)^2}{E}$$

∴ From the above table χ^2 calculated = 9.31 (see appendix 1I table 2)

The level of significance is 0.05 and with the degree of freedom (df) at 4. The critical χ^2 value for 4 df at 0.05 level of significance is 9.488.

The χ^2 calculated value of 9.31 was not significant at 05 level of freedom. Therefore, the hypothesis that there is no significant relationship between age and the ethical behaviour of Civil Servants is accepted since the χ^2 table value of 9.488 is greater than the χ^2 calculated value of 9.31.

4.4 Institutional Foundation for Professional Conduct

Ethics and morals have remained a cardinal and critical issue in the management and administration of corporate bodies and institutions. This is why, as Aliche (2012) posits that, it can simply be seen as ‘the ingenious anatomy of corporate

institutions'. Companies particularly government owned including the Civil Service are easily distressed because of high level of fraud and corruption simply because the managers are not deeply trained with the use and application of ethics in the organization. Many of them lack the locus which is driven with high level of moral levity.

In the history of the public service community to which the Civil Service is a part as observed in this study, multiple reforms have not been able to yield great results simply because the administration and administrators particularly in our contemporary era are not strongly driven with the application of ethical standards in their behaviour.

It is important to note that Civil Servants generally operate along carefully controlled and monitored lines. First of all, they gather data, they produce reports, setting out statistical evidence. To do this, they gather together advisers, experts in particular fields. They are required to be well informed, not only with their work, but with the rules and regulations procedures and compliance with the ethical conduct of the Civil Service institution. Based on that information they set about implementing the will of the government of the day. In doing this they are governed by two things - the laws of the Civil Service, or as Thompson (2010, P.146) expressed 'the laws of the land', and the goals that politicians have set. What they do may be monitored through the checking process within the Civil Service and through select committees, which can require them to explain their actions.

➤ **Institutional Setting of Professional Conduct**

Institutional structures, arrangement, and procedures play an important role on the conduct of Civil Servants and other public officials. They cannot therefore, be ignored in any proper analysis of behaviour of Public officials. Institutionalism, in any case, has been one of the traditional methods of political analysis.

Anderson (1975, P.24) stated that;

The study of government institution is one of the oldest concerns of political science. Political life generally revolves around governmental institutions...public policy, moreover, is initially authoritatively determined and implemented by governmental institutions. It is not

surprising, then, that political scientists would devote much attention to them.

Classically, the institutional approach focused more on describing the formal and legal aspects of governmental institutions - their formal organization, legal powers, procedural rules, and functions or activities. Usually, nothing was done to explain how institutions actually operated, apart from how they were supposed to operate, to analyze public policies produced by institutions, or to try to discover the relationship between institutional structure and public policy.

Thereafter, political scientists turned their attention to the political processes within governmental or political institutions, concentrating on the behaviour of participants in the process and in political realities rather than formalism. Institutionalism, it is worthy of note, with its emphasis on the formal or structural aspects of institutions, can nevertheless be usefully employed in policy analysis. The reason being that rules, structures, and the like affect the conduct of public administration. As a matter of fact, in line with Anderson (1975) rules and structural arrangements are usually not neutral in their impact. This explains the reason why this section is devoted to focus on institutional basis of administrative ethics in Rivers State and Nigeria generally.

Administrative ethics as pointed out earlier in chapter two occurs within given institutional settings. Institutional factors, as such, immensely influence the nature of individual behaviour and choices. It is reasonable to argue therefore, that the prospects for sound professional conduct among Civil Servants hinge on the existence of a system of supportive institutions. A focus on institutional basis of administrative ethics therefore, has the promise of yielding dividend at the end of the day as it becomes easy to recognize institutional gaps that inhibit bureaucratic morality as a preparatory step to designing alternatives to help fill them. In other words, at the end of this research, policy suggestions may be generated on fostering institutions which currently do not exist while at the same time re-orienting institutions which may have been diverted to unprofessional ends.

At this juncture, it will be proper to briefly explain what institutionalism is all about. For Eisenstadt (1968), three basic aspects of institutions are emphasized. First,

the patterns of behaviour which are regulated by institutions deal with perennial basic problems of any society. Secondly, institutions involve the regulation of behaviour of individuals in society according to some definite, continuous and emphasized patterns. Lastly, these patterns involve a definite normative ordering and regulation, that is, regulation is upheld by norms and by sanctions which are legitimized by these norms. In summary Eisenstadt defined institutions as:

Regulative principles which organize most of the activities of individuals in a society into definite organizational patterns from the point of view of some of the perennial, basic problems of any society or ordered social life. (P. 417).

Bratton and Van De Walle (1993) asserted that institutions are ‘recurrent and valued patterns of political behaviour that give shape and regularity to politics. They may be manifest as political rules (either legal or informal) or as political organizations.... The data to study institutions is gleaned mainly from legal documents, in-house records and interview with officials of organizations’.

Ordinarily, no society can function without social institutions. Institutions are the regulatory structures for the conduct of affairs of the society. Therefore, institutions are established set of practices and ways or an accepted form of procedure by means of which behaviour is controlled and organized (Kumokuo, 2008). Each institution involves set or forms of activity, grouping, rules, ideas and values. The total system of institutions thus embraces three interdependent system of action, of idea and values, and of social relations. The interdependence of these three systems arises from the fact that their elements together form a common system of institutions. These institutions are integral wholes and their values, activities, and social norms are mutually supportive.

It is against this backdrop that this study will now proceed to look at the measures put in place to check the ethical behaviour of Civil Servants by examining legislations and conventions germane to administrative ethics in Rivers State and Nigeria as a whole. This is couched against the backdrop that human beings are social animals whose behaviour at any particular point in time cannot be guaranteed. Again,

there is every need to ensure that to a very large extent that people's attitudes could be predictable to the extent that it conforms to what is socially acceptable. In line with Uzoho (2011), control within and from outside the Civil Service therefore becomes necessary to check their behaviour and compliance to ethical standards. Control in the Civil Service represents the various methods and approaches through which the activities of the Civil Service is regulated, supervised and checked.

The general control, regulation and supervision of the Civil Service whether at the Federal or State levels fall under the schedule of the Federal and State Civil Service Commissions respectively. According to Ajakemo and Aroh (2003), the Civil Service Commission is vested with the power to appoint persons or officers in the Federal or State Civil Service as the case may be and secondly to dismiss and exercise disciplinary control over persons holding such offices.

Let us now turn to the institutional measures put in place to check the ethical conduct of the Civil Service which is considered necessary to this study.

➤ **Civil Service Handbook**

The relevance of the Civil Service Handbook in a study of this nature cannot be over emphasized. The Civil Service Handbook is a written document that guides the day to day activities of the Civil Servants. It serves as a standard for assessing the behaviour of Civil Servants as well as an instrument of control. The Civil Service Handbook posited a self-declared aim of serving not only as a reference book but also a guide to officers in both the senior and junior cadres of the Civil Service of the Federation. The scope of the Handbook is quite expansive and comprehensive, touching all the salient features of the Civil Service, the role of Civil Servants in government and the manner in which government business should be done to ensure an efficient and effective administration capable of developing the Nation.

The foreword to the Civil Service Handbook frantically and enthusiastically recommended that it be made available to all Civil Servants as a useful textbook during induction courses and In-service training, as a reference manual in all units, divisions, sections and offices and as a handy guide to senior and junior officers in the Civil Service (1974 version). While the revised 1997 version stated in its preface that

the Handbook has the additional purpose of informing them about the modus operandi of the Civil Service, and also enlightening them about what the service expects of them by way of conduct, behaviour, commitment and professionalism.

The Handbook underscores the significance of bureaucratic morality by devoting chapter four to 'Code of Ethics on Government Business' to a prescription of what Civil Servants should do and how they should conduct themselves in the discharge of their official functions. The chapter begins with lamentation on the dwindled and battered image of the Civil Service, that:

From the colonial times up to the period prior to the oil boom, the civil service enjoyed high recognition and respect. It also attracted the best talents. However, from the period of oil boom up to the present time, the image has fallen very greatly. There is therefore the need for enhancing the image and the future of the service (P.30).

Eight points were itemized which Civil Servants are admonished to observe in the performance of their official duties and to enhance their public image. The first is Discipline - the Handbook clearly stated that Civil Servants must be well disciplined. They should adhere to Rules and Regulation and the interest of the Service must be paramount. It stipulates that senior officers should prescribe Codes of Conduct which they themselves can and should comply with. The *raison d'être* of this stipulation is that effective leadership involves exemplary character, hard work and transparent integrity. Junior officers are also enjoined to be familiar with Government Regulations and Rules regarding good conduct. They must learn to obey lawful orders and established authority.

One fundamental limitation of the Handbook however, is its failure to prescribe sanctions for violation of these codes. At the same time, procedure for enforcing the code is lacking. This is therefore, a possible explanation for low work ethics among Civil Servants as the code may not be more than exhortations.

➤ **Civil Service Rules (Now Public Service Rules)**

The Civil Service Rules are the operational norms, values, and code of conduct for all Civil Servants and other public personnel in the performance of their duties so

as to achieve national developmental objectives (Ohuka, 2011). Thus Civil Service or Public Service Rule in a nutshell is the accepted standard of behaviour in the Public Service, by Public Servants, at every facet of their service to the State.

The Civil Service Rules are the ground norm for the Nigerian bureaucrats. In its opening sentence, it expressed that:

These rules supersede all General Orders, Gazette Notices, Circulars, etc. published prior to 1st April, 1974 on the subjects concerned, but should be read in conjunction with circulars instructions and Gazette notices on the same subjects issued on or after that date.

The Civil Service Rules or Public Service Rule contains prescriptions for sanctions against official misconduct unlike the Civil Service Handbook. Chapter four of CSR focuses on discipline while chapter three of the PSR (Revised) is devoted to discipline too. Overall, the chapters in both the CSR and the PSR have two sections, each on disciplinary procedure and misconduct. Rule 04101 in CSR and 30201 in PSR state the basis for disciplinary proceedings as an officer's misconduct or general inefficiency.

In summary, the Civil Service Rules /Public Service Rules afford or give us an insight into the ideals to which bureaucrats (Civil Servants) should aspire. They are quite comprehensive in scope and adequate for the Civil Service, if effectively adhered to, to arrest the spate of misdemeanors which currently pervade the entire Civil service. But unfortunately, it is very disheartening to observe that, despite these safeguards, the infiltration of the Civil Service and the Public Services with the viruses of nepotism, god-fatherism, corruption, and graft, among others, had made it difficult to enforce discipline as some people today are considered as sacred cows, who should not be touched, because of their political connection, or regions of origins. The consequences are all over for all to see.

➤ **Code of Ethics for Public Officers and Civil Servants**

The Code of Ethics for Public Officers and Civil Servants was put together in 2008 by the Rivers State Government to check the conduct and behaviour of Public Servants and Civil Servants in the State in the performance of their duties. This is borne out of the acknowledgement of the fact that the Public and Civil Services which are believed to have the best brains in them have become incapacitated by the non-compliance to ethical standards which in turn has led to greed, corruption and avarice which breed incompetence and inefficiency.

The opening preamble of the code of Ethics has it that;

The code of ethics prescribed herein seeks to deter wrongdoing and promote honest and ethical conduct, including the ethical handling of actual and apparent conflicts of interest between personal, official or political relationship. Bearing in mind that standard of ethics underlying minimal acceptable behaviors, attitudes and conduct expected of public and Civil Servants is critical for the attainment of good governance in Rivers State.

The Code of Ethics in its preface recommended that every Public Servant in the state should study the Code of Ethics and abide by them, as ignorance of the relevant laws and the implications of disobedience are fundamental reasons corruption and corrupt practices have assumed the status of culture in Public Service. The code of Ethics has attached to it copies of the Corrupt Practices and Related Offences Act, the Economic and Financial Crimes Commission Act, the Money Laundering Act, and the Code of Conduct Bureau and Tribunal Act for the study and adherence by Public and Civil Servants in Rivers State.

Though the Code of Ethics is not as comprehensive and elaborate as the Civil Service Handbook, Civil Service Rules and or Public Service Rules, it also underscores the significance of bureaucratic morality by devoting the entire Part One titled Code of Ethics for Public Officers of the code of Ethics to a prescription of what Public and Civil Servants should do and how they should conduct themselves in the discharge of their official functions in Rivers state. Part One of the Code of Ethics took a queue from the Civil Service Rules and Public Service Rules.

The Code of Ethics appears to be very presentable for the use of Public and Civil Servants in Rivers State. The Code of Ethics is not without its limitations. The problem with the code of ethics, and it is very fundamental is that, unlike the Civil Service Rules and Public Service Rules, it did not prescribe sanctions or punishment for violation of these codes. Perhaps, this could provide one possible explanation for the unethical conduct and low work ethics among Civil Servants in Rivers State as the code appears to be mere rhetorics on paper.

➤ **Public Complaints Commission Decree No.31,1975**

It is altruistic that the Civil Service Commission is vested with the power to appoint persons or officers in the Federal or State Civil Service as the case may be and secondly to dismiss and exercise disciplinary control over persons holding such offices.

While recognizing the problem underscored by the phenomenon of administrative power, it is important to note that every modern state has different methods of enforcing control over the conduct of administration. Basically, in line with Ademolekun (1983) and Uzoho (2011) the control of the Civil Service is carried out from two different perspectives - the internal and external control methods.

The internal control methods stand for those rules and regulations that guide or govern daily governmental operations and activities. The external control methods refer to the rules, procedures and bodies though outside the Civil Service as an organization have great impact on the Civil Service. As Ademolekun succinctly puts it 'external methods of control are those imposed on an administrative system by actors who are normally considered as part of the administrative machine'. The discussions in the last three sub-sections fall within the purview of the internal control methods. Subsequent discussions will relate to the external control methods.

One of the devised methods of enforcing control in the Nigerian Civil Service is the use of the Public Complaint Commission. Originally, the Public Complaint Commission stood for Ombudsman. Ombudsman was a mechanism utilized in a political system to protect the arbitrary and unjust use of executive powers of government.

Ugocha and Uzoko(2005) noted that the term ‘Ombudsman’ is derived from the Swedish word ‘Ombud’ which means ‘a person who acts as a spokesman for another’.

The Nigerian Public Complaint Commission (Ombudsman) was an aftermath of the Udoji Public Service Review Commission of 1974 recommendations. It was actually established by General Murtala Mohammed under Decree 31 of 1975, headed by a Chief Commissioner appointed by the Head of state; it later had a constitutional status in 1979 which is still obtainable till date. Public Complaints Commission exist both at the Federal and State levels with its own Staff. The body is responsible for investigating and carrying out inquiries into cases of alleged/ reported wrongful administrative conducts of organizations (both Public and private) against individuals and organizations. In order to guarantee independence and effectiveness of the Commission, Section 2 (3) of the decree provides that the emoluments of officers of the Commission be paid from the consolidated Revenue Fund of the Federation. Section 4(6) of the decree also insulates the Commission from the direction and control of any other person or authority. It is also the duty of anybody or person required to furnish information to the Commission to comply within a reasonable period of time.

One major setback of the Public Complaints Commission is the non – cooperation of most Ministries and parastatals despite the obvious fact that the Commission has the right to compel anybody to give evidence before it. Another short coming of the Commission is its inability to enforce its decisions thus making it a barking dog that cannot bite. Funding is also another major problem to the Commission.

➤ **Official Oath**

The Public Service Review Commission in its 1974 Report recommended Oath taking by all categories of public officials. This recommendation was accepted by Government and accordingly the Oath Act of 1963 was amended to effect a change in the wording of the Oath to be taken by the various categories of Officers. The Oaths (Amendment) Decree No. 22 of 1976 was therefore promulgated. The Decree brought new judicial, official, and armed forces Oaths.

A Civil Servant in the content of the oath, bears true allegiance to the Federal Republic of Nigeria at all times. The official is expected to refrain from discrimination whether on the basis of religion, tribe, cult, or status and shun partiality in the performance of his official duties. He is expected to always place service to the public above selfish interests since public office is a public trust.

The official is further charged to diligently and efficiently Perform his official duties and should not engage or be involved in any activity in conflict either directly or indirectly with the pledge. He is encouraged to eschew and expose corruption in any of its facets in and outside the Public Service. Finally the public official is expected to always follow the path of justice, honesty and concord among all Nigerians.

The defect of the enabling decree however is its failure to prescribe the administering authority, a deadline for the oath taking after joining the Civil Service and Sanctions for non- compliance with the Oath-taking requirement.

➤ **The Code of Conduct Bureau and Tribunal**

The Code of Conduct Bureau and Code of Conduct tribunal are set up to foster and enforce high ethical standards among public officers generally. The body was set up by the Murtala/Obasanjo Military Government. One of the major reasons for setting up this Bureau was to ensure that public officers in Nigeria strictly abide by the official rules and regulations guiding official conduct.

The precursor of the two bodies however was the Corrupt Practices Investigation Bureau. The Corrupt Practices Decree No.38 of 1975 had set up an autonomous Government Department known as the Corrupt Practices Investigation Bureau with the responsibility of investigating all allegations of corruption after which reports would be submitted to the Director of Public Prosecutions responsible for prosecuting cases. Such cases would be tried by special ad hoc tribunal comprising a judge of the High Court and two other members, one of whom would be drawn from the armed forces.

The objective of the decree was the suppression of corrupt practices in both the public and private sectors and provided stiff penalties for any person found guilty of bribery and corruption. The Bureau was transformed into Code of Conduct Bureau at

the exit of the military in 1979 and enshrined in the 1979 Constitution. In spite of this, the Code of Conduct Bureau and Tribunal Decree No. 1, of 1989 was promulgated. These twin bodies were established to deal with complaints of corruption by public officers and prescribes punishment for breaches of its provisions.

The Bureau consists of a chairman and nine other members appointed by the President, Commander-In-Chief of the Armed Forces. The basic aim and objective of the Bureau in section 2 of the decree is “to establish and maintain a high standard of morality in the conduct of government business and to ensure that actions and behaviours of Public officers conform to the highest standard of public morality and accountability”.

The Tribunal is empowered to impose upon a public officer found guilty of contravening any of the provisions of the Decree any of the following punishments:

- (a) Vacation of office or any elective or nominated office, as the case may be.
- (b) Disqualification from holding of any public office (whether elective or not) for a period not exceeding 10 years; and
- (c) Seizure and forfeiture to the state of any property acquired in abuse or corruption of office.

These punishments are without prejudice to other penalties that may be imposed by any law where the breach of conduct is also a Criminal Offence under the Criminal Code or any other law. A party has the right to appeal to the Court of Appeal.

However, one major bottleneck of this body is that it can only handle the cases that are formally brought before it. It is suggested therefore, that in order to make the body more responsive, it should be able to initiate some investigative actions on its own.

➤ **Independent Corrupt Practices and Allied Matters Commission (ICPC).**

This body was established in 2001 through a bill sent to the National Assembly by President Olusegun Obasanjo. The Commission is a body Corporate with perpetual succession and a common seal and may sue and be sued in its corporate name, section 3(2). The Commission consists of a Chairman and 12 (twelve) other members, two of whom shall come from each of the six geo-political zones.

This body, like other established bodies, is established to also check the ethical conduct of public officers in the performance of their duties. The Commission has powers to investigate alleged cases of corruption against suspected public officers especially as it concerns illegitimate wealth acquisition and fraud.

The Commission has the power to investigate reports and enquire into information; power to examine persons; power to summon persons for examination; form and endorsement of summons; Power to punish offenders if found guilty; Authority to issue warrant and to search premises; Power to seize property and arrest; among several others.

From available evidence, this Commission as at date has become a bone in the throat of most corrupt officers or those that would have wished to engage in such.

At the beginning of this section, the importance of scrutinizing institutional arrangements in existence for guiding administrative conduct was emphasized. The reason being that 'in a Civil Service with no explicit code of conduct or recognized standards, there would not even be any formal rules by which they must seek to justify their conduct' as rightly noted by the FDA Report, Nevertheless, an exclusive focus on institutional contrivances in explaining political or administrative behaviour is bound to be unhelpful. The reason is that institutional analysis has built-in analytical and methodological weaknesses.

However, deriving from the above discussions so far in this section, it is obvious that some institutional measures or arrangements were put in place (internally and externally) by the various governments in Nigeria at different times to check the ethical standard and conduct of Civil Servants and other public officials. It is observed in this study that the internal methods that are expected to help keep Civil Servants accountable to the public have proved most ineffective. For instance, the ethical standards of behaviour spelt out in the Civil Service Rules/Public Service Rules are not respected and obeyed by Civil Servants. Furthermore, the hierarchical structure of the Service which, among other things, was intended to ensure effective leadership and maintain discipline have not achieved these objectives. The financial memoranda, instructions and circulars which ensure regularity in financial practice are consistently ignored with the result that financial mismanagement assume great proportions.

Despite the comprehensive nature and scope of the various rules and legislations in existence for upholding high ethical standards among Civil Servants, bureaucratic morality in Rivers state and in Nigeria in general is at its lowest ebb. Perhaps this scenario may prompt this study to look for explanations beyond institutional arrangements and examine ecological factors. For now let us turn to our data analysis and findings.

4.5 Presentation and Analysis of Findings on Hypothesis Two

Table 4: Educational level of Respondents.

	Frequency	Percent
Certificate	70	22.8
1 st degree	155	50.5
2 nd Degree	44	14.3
PhD	5	1.6
Missing Value	7	2.3

Research Question III

How is the ethical behavior of Civil Servants affected by their level of Education?

Table 4.1 Civil Servants Response

The Level of Education Adequate for the Rules to be Understood	% Assigned to Respondents	No. of Respondents
Strongly agree/Agree	36.7%	110
Disagree/ strongly disagree	50.0%	152
Undecided	13.3%	38

Total no. of respondents = 300

Deriving from the above table, it was observed that not all the respondents have knowledge of the fact that their level of education is adequate to understand the rules governing the conduct of Civil Servants. 36.7% of the respondents agree that the Civil Servants level of education is adequate for them to understand the rules and regulations

of the Civil Service; 50.0% disagreed with that assumption, while 13.3% expressed no opinion or were undecided.

From the finding above, majority of the Civil Servants in the area of study have the belief that their level of education is not adequate enough for them to understand the provisions of the rules and regulations governing their ethical conduct in the performance of their duties.

➤ **Institutional Correlates of Bureaucratic Morality**

The beginning of this chapter, in the study, highlighted the importance of institutional arrangements in shaping the conduct of Civil Servants. discussions were made on the spectrum of such contrivances available in the Civil Service in Rivers State and Nigeria generally. This part therefore examines the familiarity of Civil Servants with the various guiding rules and regulations.

199 respondents (66.3%) claimed to have read a copy of the Civil Service Rules/Public Service Rules at one time or the other while 91 (30.3%) responded no. 173 respondents (57.7%) claimed to be familiar with the contents of the document. 157 (52.3%) think the provisions of the Civil Service Rules are adequate to make Civil Servants perform their official duties efficiently while 126 respondents (42.0%) think otherwise. In order to ascertain the veracity of those who claimed to have read the Civil service Rules, a follow-up question was asked in the questionnaire, ‘on whom is the power to exercise disciplinary control over Civil Servants vested?’ 180 respondents (62.4%) ticked the correct option the Civil Service Commission; 61 respondents (20.3%) choose the option, Commissioner/Minister, while 52 (17.3%) ticked Permanent Secretary. Surprisingly nobody ticked the ‘I don’t know option. 51 respondents (17.0%) strongly agreed with the view that many Civil Servants respect and comply with office rules, 157 (52.3%) agreed with the statement, 64 respondents (21.3%) disagreed, 5(1.7%) expressed strong disagreement while 19 respondents (6.3%) were undecided or expressed no opinion.

100 respondents (40.9%) answered in the affirmative to the question if many Civil Servants are familiar with the provisions of the Civil Service Rules, 160 (50.1%) think otherwise. 31 (10.0%) claim they do not know. 165 Civil servants (55.0%) claimed to

have read the Civil Service Handbook, 124 (41.3%) have not read it. Contrary to the requirement of the Handbook that it be made available in every office only 91 respondents (30.3%) claim it is available in their offices, while 173 (57.7%) claimed the Handbook is not available in their offices. 70 respondents (23.3%) think most Civil Servants are familiar with the provisions of the Handbook, 174 (58.0%) think otherwise, 48 (16.0%) expressed no opinion.

On the question “Are you aware that a Civil Servant is required by law to take an Oath of Office?” 152 respondents (50.7%) responded affirmatively while 136(45.3%) feigned ignorance.

From the findings in this study, many Civil Servants (respondents) demonstrated a relatively fair knowledge or familiarity with rules and regulations governing their conduct. It is however, observed that the Civil Service Rules enjoyed the greatest popularity among others, among Civil Servants.

➤ **Enforcement of Rules and Regulations**

One thing is formulating rules and regulations; another thing is enforcement or implementation of these rules and regulations. In essence, formulation of rules is not an end itself. For rules and regulations to achieve the objectives for which they are designed, they have to be implemented and enforced. The effectiveness of rules and regulations in any organization can only be measured after its enforcement. This part tries to evaluate the implementation and enforcement of the necessary rules and regulations that are provided to guide the conduct of Civil Servants and as well ascertain their effectiveness, relying on the main, on the perception of Civil Servants themselves. This effort is completed, however, with reports from the bodies saddled with the responsibility for enforcement.

The Civil Service Rules/Public Service Rules prescribed among other things an examination on the Rules for all cadre of Senior Civil Servants to ensure familiarity with the guiding principles. The objective of the examination, according to the Civil Service Rules, is to test the candidate’s ability to apply the rules and principles contained in the books, Acts, etc.’ To show the seriousness of this examination, Rule 07103 stipulates that any officer who fails to pass, within the allowed time-limits, this

compulsory exam is liable to have his probationary appointment terminated, or his confirmation deferred, whichever is appropriate. In addition, he shall not be considered for promotion.

Based on the provisions of the Civil Service Rules, on the above issue, an assessment of this examination was made from the Civil Servants. 161 (53.7%) respondents believe the examination is an effective way of inculcating in them (Civil Servants) the necessary rules of conduct. 78(26.0%) think it is ineffective, while 61(20.3%) had no opinion. 174(58.0%) respondents claimed to have written the exam at one time or the other. 113(37.7%) claimed not to have taken the exam. 151(50.3%) of the respondents expressed that many Civil Servants still take the exam while 84(28.0%) think otherwise, 65(21.7%) claim they do not know. Another measure contained in the Civil Service Rules which is also designed to guide proper conduct of Civil Servants is the annual Confidential Report (now known as Annual Performance Evaluation Report, APER). Rule 06101 mandates every Head of Department to nominate reporting officers within the Department who shall sign progress and annual reports which shall be countersigned by the substantive Head of Department or by an officer to whom this function is delegated to by the Head of Department.

On this issue, respondents were asked how effective is the Annual Performance Evaluation Report (APER)? 157(52.3%) think it is effective, while 130(43.3%) think it is not. 13(4.4%) expressed no opinion.

In another other vein, on the issue of the declaration of assets to the Code of Conduct Bureau, 84(28.0%) of the respondents claimed to have declared their assets to the code of conduct Bureau. 199(66.3%) claim they have not done so while the remaining 17(5.7%) did not respond. 59(19.7%) of the respondents think the general response of Civil Servants to the asset declaration requirement is positive. 106(35.3%) think the general response has been lukewarm. However, it is observed during the course of this study that compulsory declaration of assets by all Civil/Public Servants in Rivers State is presently going on.

The general impression from findings in this section is that enforcement of guiding rules and regulations has not been firm or strongly adhered to. In other words, there is absence of strong disincentive to breach of rules and regulations. The

institutional contrivances are not imbued with enough sanctions. Even where sanctions are prescribed for the violation of the rules, they are hardly applied.

A composite picture of implementation and enforcement of rules of conduct in the Rivers State Civil Service cannot be seen from a mere survey. In order to cross-check the claims of Civil Servants therefore, the reports of the activities of two important bodies responsible for enforcement of good administrative conduct were looked at. These bodies are the Civil Service Commission (internal control) and the Public Complaints Commission (external control).

Table 4.5 Breakdown of Disciplinary Decisions Taken by the Rivers State Civil Service Commission in some Years

YEAR	A	B	C	D	E	F	G	H	I	J	K	L	M	N	TOTAL
2002	1	2	28	4	153	1	-	11	-	-	0	2	-	-	202
2003	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
2004	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
2005	2	3	-	8	357	-	-	-	-	-	-	-	-	-	370
2006	4	2	2	78	444	-	-	14	-	-	-	1	-	-	545
2007	-	3	-	105	257	-	-	-	-	-	-	-	-	-	362
2008	2	12	-	7	672	-	-	-	-	-	-	-	-	-	693
2009	4	-	-	2	570	1	-	22	-	-	0	-	16	-	615
2010	2	1	3	-	-	4	-	9	-	-	3	-	42	-	64
2011	9	1	-	383	-	-	-	13	-	-	-	-	1	-	407

Source: Annual Report of the Rivers State Civil Service Commission for the respective years.

Key: A – Dismissals B – Terminations C – suspension
D – Voluntary Retirement E – Statutory Retirement F –
Reduction in Ranks G – Reprimands H -Warnings
I – Letters of Advice J – Surcharges
K – Withholding of salary/increment L –Interdictions
M – Query N – Desecon

From the findings, in this study, particularly looking at the table above, there is no significant difference from the views expressed by the Civil Servants in Rivers State that rules and regulations guiding their conduct is not strongly enforced neither are the sanctions that accompany violations. Indeed they bring into a sharper focus the little or absence of enforcement. This can be seen from the table above. The Civil Service Commission, until recently has been responsible for the enforcement of discipline in the Civil Service. The reports of the Commission indicate that in 2002, the Commission took only 202 disciplinary decisions. The records on disciplinary decisions taken by the Commission for 2003 and 2004 were reportedly not found or missing; or that there were no disciplinary decisions taken for these years. The total number of disciplinary decisions taken in 2005 rose to 370. 545 for 2006 and 362 for 2007. The number rose to 693 and 615 respectively for 2008 and 2009 as a result of voluntary and statutory retirements. But surprisingly, the number of disciplinary decisions taken drastically dropped to 64 in 2010. It is observed that these figures are ridiculously low for a Civil Service that is well-known for its notoriety. However, one of the directors in the Commission attributed this development to an improvement in the work ethics of Civil Servants and their disciplined behavior and sense of dedication. This has led to decline in disciplinary cases. It was observed that the expression by the director is not in tune with the reality of the conduct of Civil Servants. The assumption here is that most misdemeanors in the Civil Service go unreported and ipso facto unpunished. This explains why unethical conduct manifests by the day. With the transfer of disciplinary functions to each ministry, there is no more proper records of disciplinary decisions, this has in no way reduced the incidences of unethical conduct by Civil Servants.

This study also looked at the annual reports of the Nigerian Ombudsman, the Public Complaints Commission on cases brought before it and disciplinary decisions taken. The table below shows summary of operational statistics complaint from 2000 to 2010.

Table: 4.6 Summary of Operational Statistics Complaint Chart from 2000 - 2010

Year	A	B	C	D	E	F	G	H	I	J	K
2000	244	72	172	73	22	51	317	9	223	8	2.8%
2001	223	62	161	42	7	35	265	69	196	15	26%
2002	196	84	112	61	23	38	257	107	150	7	42%
2003	150	31	119	26	5	21	176	36	140	3	20%
2004	122	48	74	79	35	44	201	83	118	43	41%
2005	118	58	60	96	47	49	214	105	109	22	49%
2006	109	73	36	357	28 4	73	466	357	109	35	77%
2007	109	44	56	402	30 0	102	511	344	167	50	67%
2008	167	54	113	486	34 7	139	563	401	252	130	61%
2009	252	77	175	433	35 3	80	685	430	255	100	63%
2010	255	55	200	971	14 5	825	1,22 6	200	1,02 5	65	16%

**Source: Annual Report from Public Complaints Commission
Port Harcourt, Rivers State**

Key: A -Number of Complaints Received including B/F

Complaints

B- Total number of cases disposed of from (A)

C - Number of cases pending from (A)

D- Number of cases received in the current year

E - Number of cases disposed of from (D)

F- Number of cases pending from (D)

G- Total number of cases treated (A+D)

H- Total number of cases disposed of(B+E)

I - Total cases pending (C+F)

J-Number of cases received from Rivers State Civil Service during the current year.

K- % of G+H total number of treated to number of cases disposed of.

From the table above, 244 complaints were lodged with the Commission across the state; only 72 of the complaints were handled and disposed of. 172 cases pending. But the report did not state if the disciplinary decisions taken were enforced or not. The number of complaints brought before the Commission by Civil Servants in the same year was 8. The total number of complaints treated was just a paltry 2.8% in 2000. In 2001, 223 complaints were lodged with the Commission; 15 complaints received from the Rivers State Civil Service. 7 of the complaints were treated and decision taken. On the whole 26% of cases were disposed of in 2001. 167 complaints were brought to the Commission in Rivers State in 2008; 54 complaints handled and disposed according to the table, 113 cases pending; 130 complaints received from the Rivers State Civil Service, the highest in all the years. On the whole 61% of cases were treated and disposed. But the problem here is that the report did not clearly specify how many of the complaints received from the Rivers State Civil Service were treated and the disciplinary decision taken by the Commission enforced.

In 2009, 252 complaints were lodged with the Commission 77 disposed; 175 pending, 100 received from Rivers State Civil Service. 63% of total number of cases treated and disposed in 2009. 255 cases lodged with the Public Complaints Commission in 2010. 55 complaints handled and disposed; 200 pending, 971 actually

received in the current year. 145 disposed of, 65 complaints received from the Rivers State Civil Service. 16% of total number of cases treated and disposed of in 2010.

Over the years the importance of the Public Complaints Commission (Ombudsman) in coming to the rescue of the public against Civil Servants had led to frustration. This is because the Commission can only ‘bark but cannot bite’. The Commission does not have the strong legal backing to enforce its disciplinary decisions on complaints brought before it. This point was actually confirmed by one of the Heads of Department in the Commission in an oral interview, including poor funding as remarked by the Head of Department. Therefore, many victims of unethical conduct of Civil Servants hardly lodge any complaint before any authority again. They prefer to either go to the court of law or to remain in silence and submit themselves to the exploitation and oppression of the Civil Servants.

At this point, the second hypothesis formulated for this study can now be examined for result purposes.

Hypothesis II

There is no significant relationship between the level of Education and the ethical behaviour of Civil Servants in Rivers State.

Table 4.2 Observed responses

Gender	Strongly Agree	Agree	Disagree	Strongly Disagree	Undecided	Total
Male	41	30	59	50	20	200
Female	22	17	30	13	18	100
	63	47	89	63	38	300

The hypothesis shall be tested at 0.05 level of significance. The relevant

formula for $X^2 = \frac{\sum (O - E)^2}{E}$

Table 4.7: Result of the association between level of Education and the ethical standards of Civil Servants

Gender	Strongly Agree	Agree	Disagree	Strongly Disagree	Undecided	Total
Male	41 (42.00)	30 (31.33)	59 (59.33)	50 (42.00)	20 (25.33)	200
Female	22 (21.00)	17 (15.66)	30 (29.66)	13 (21.00)	18 (12.66)	100
	63	47	89	63	38	300

Having obtained both the observed (that is, frequencies as collected) and the expected frequencies (that is, frequencies as calculated) the next step is to calculate the X^2 , using the formula.

$$X^2 = \sum \frac{(O-E)^2}{E}$$

∴ From the above table, X^2 calculated = 8.18 (see appendix II table 3). The level of significance is 0.05 and with the degree of freedom (df) at 4. The critical X^2 value for 4 df at 0.05 level of significance is 9.488.

The X^2 calculated value of 8.18 was not significant at 05 level of freedom. Therefore, the hypothesis that there is no significant relationship between the level of education and the ethical standards of Civil Servants in Rivers State is accepted since the X^2 table value of 9.488 is greater than the X^2 calculated value of 8.18

4.6 Environment of Bureaucratic Morality and the Presentation and Analysis of Data on Hypothesis Three

This section, before the test of hypothesis three, briefly examines the relationship between the environment and bureaucratic morality, the state, political process and the conduct of public administration in Nigeria generally. As remarked by Napier (2010) bureaucracy is nothing more than a means of organizing and managing people and is subject to the same kinds of analysis as any other kind of organizational theory. Contemporary or modern bureaucracy is a product of the rise of the municipal growth in the late 19th Century. The reason behind the adoption of bureaucracy by

government was to eliminate widespread political corruption and efficiently organize state and Local Government Services (Litterer, 1978).

There has been a considerable debate in the literature of political science and dating back to the period of Hobbes as to whether the state, as a sovereign body, should be accountable to anyone or whether it should be treated as a moral and responsible agent. The consensus now seems to be that while the state must be self-accounting on the basis of the constitution and the laws of the country, the individuals who exercise power on behalf of the state whether appointed or elected, must be accountable for the actions they take on behalf of the state (Ademolekun, 2002).

➤ **The Ecology of Administrative Conduct**

Civil servants, Policy-Makers and other Public servants operate or work within a specific milieu. The environment in which policies are made and under which policy-makers function determine, to a considerable extent, the context and content of public policy.

The system theory scholars expressed that policies can better be understood and analyzed by understanding the environment that generate them and from which they emanate. This is because policy inputs-demands and supports “are generated in the environment and transmitted to the political system; at the same time, the environment places limit and constraints upon what can be done by policy-makers” (Anderson, 1979, p. 27).

Organizations do not exist in a vacuum, likewise the Civil Service neither do they operate in isolation. They are organically linked with other component structures in the society. They are constantly being affected by external forces which determine their effectiveness and performance. Therefore, it is imperative for the management of any organization to examine components of their firm’s external and internal environments to understand the dynamics and far-reaching changes that are occurring. Armstrong (1969) noted that the Civil Service, as part of the society, is only one of public sector services whose tasks are intricately interwoven that when one starts by talking of objectives, one must make the whole public sector as a map, and try to shade

the parts where the activities are those of the Civil Service. The illustration of the place of the bureaucracy in the society by Heady (1966, p.20) is instructive:

The environment of bureaucracy may be visualized as a series of concentric circles, with bureaucracy at the center. We may visualize the largest circle as representing all of the society or the general social system. The next circle represents the economic system or the economic aspects of the social system. The inner circle is the political system; it encloses the administrative subsystem and bureaucracy as one of its elements.

This study in line with Rigg (1964), Choforas (1965) and Kalagbor (2001) view the administrative system in terms of 'input' of goals, resources and demands resulting in an 'output' of related goods, services, and regulative acts: Input-primary environmental intake into the system; Through-put-the conversion or transformation process of the input variable or output; Output-the product of input conversion by the system; Feedback-environmental response to output, negative or positive. Thus if administration is considered as a subsystem, as part of a large social system, then its 'output' may be viewed as 'inputs' for the bigger system. In other words, maintaining the peace, or building roads or defending the state may be outcome of administrative action (outputs) which serve the survival needs (inputs) of a social order. Seen in this light, administrative subsystem may be understood, not in terms of its internal arrangement and relationships, but its interaction with the external, non-administrative subsystems of the same society. An alternative way of characterizing an administrative system is by inclining the environment which gives it form instead of outlining its component structures.

From the foregoing, it simply means that no proper understanding of the performance of a structure can be made without recourse to environment factors. This is amplified by the explanation on the impact of the environment on political structures by Bailey (1970). Bailey explained that it is easy to see how political structures are connected with an environment if the structures are stated in terms of roles. He defined structure as a set of rules about behavior. The rules lists the rights and duties of particular roles; they say what a king, a subject, a voter, a party leader, a village headman etc. is expected to do in that particular capacity and what he may expect

others to do for him. In the same vein, Rigg(1964)defined a structure as any pattern of behavior which has become a standard feature of a social system. Thus, a government bureau is a 'structure' or rather a whole set of structures consisting of the many things the officials in the bureau do regularly; the decisions they make, the people they see, the papers they sign among others. The structure is not composed of the people and things themselves, but of their actions. It does not include all their actions, but only those actions which relate to the goals and work of the bureau.

But an individual is likely to have many roles; the village headman may also be a father, brother, a farmer, a priest in the temple, and a part-time trader. At the very least all these different roles compete for a man's time and energy; they may also directly influence his political behaviour. In effect, as Bailey puts it, the environment both provides resources for political use and puts constraints upon political behavior. All political structures contain rules, both normative and pragmatic, which attempt to shield them from an excess of demands.

In looking at the relationship between the political structure and the environment Bailey (1970, p.11) argued that;

The political structure interacts with its environment; the arrows of causation point in both directions... But, in turn, the political structure (that is to say, the people who compete in this structure) may change the rules or device new ones to control the disease or to modify whatever else it is in their environment that is threatening the continuation of their regime. The modified environment in its turn will react upon the political structure; and so on until some kind of stability is reached or until that structure... is abandoned as beyond repair and a new structure takes its place.

Understanding the performance of a political structure can only be enhanced if situated within the larger context. Political structure may act as some kind of balance with other social structures and must not get in the way of, for instance making a living or must not in other ways jeopardize human survival. Political actors have other roles-religious, economic, familial and so on-and a set of political rules which too much

inhibits the performance of this structures-form the environment of a political structure. According to Bailey, they are 'at once a constraint upon and a resource for the political actor'. Beyond them are the other structures which are not part of the culture and the society but of the natural world: demography, the physical environment, climate among others. These are also constraints on the resources for the politician. Both kinds of environment, the social and the non-social, have a two-way causal relationship with the political structure. When they change they can change it: In the same vein, the political structure can modify its environment. Bailey concluded by saying that to understand a political system is to construct verifiable hypotheses about the mutual dependence of a political structure and its environment.

In the light of the above, the administrative machine of a state and the conduct therein can only be understood in relation to environmental factors. However, administrative ethics has already been operationalized as 'moral standards in official work within the context of a specific political environment'. According to Bruce (1995, p.114) "public managers'behaviour is a part of, and influenced by the political milieu". Dwivedi and Jain (1988) buttressed Bruce's view when they averred that 'bureaucratic morality mirrors the political morality. One cannot, therefore, expect to have a clean administration if a country's leaders and politicians are themselves not free from corrupt practices'. Overall, the logic of combining institutional analysis with systemic perspective in understanding administrative conduct finds flavor in Rigg's observation that as long as formal institutions (practices prescribed by law, public authority, or general consensus) are realistic, one may safely infer actual practice from examination of formation prescriptions. In other words, the value of institutional analysis is greater whenever there is a high degree of congruence or mutual reinforcement of 'formal' and 'informal' patterns of organizational behaviour, and when structures are functionally specific. Rigg believes that this kind of situation may not be attainable in transitional societies. In such context, a high degree of formalism resulting from overlapping of institutions and great social heterogeneity, results in striking incongruence between fully prescribed institutions and actual informal behaviour. Under these circumstances institutional or structural analysis is likely to produce disappointing results.

➤ **Presentation and Analysis of Findings on Hypothesis Three**

Research Question IV

How does environmental factors affect the ethical behavior of Rivers State Civil Servants?

Table 5.1 Civil Servants Response

The Environment Impacts on Ethical Behaviour	% Assigned to Respondents	No. of Respondents
Strongly Agree/Agree	31.1%	101
Disagree/Strongly Disagree	53.4%	159
Undecided	15.5%	40
Total No. of Respondents = 300		

From the table above, it was observed that the respondents do not all agree or disagree with the claim that the environment has any part to play on the ethical behaviour of Civil Servants. 31.1% of the respondents agreed that the environment impacts on the ethical conduct of Civil Servants, 53.4% disagreed with that assumption, while 15.5% were undecided.

The summary of the above finding is that majority of the Civil Servants in Rivers State are of the opinion that the environment does not impact so much on their ethical behaviour in the performance of their official duties.

➤ **Ecological Correlates of Administrative Ethics**

Civil Servants, as pointed out earlier, as members and product of the environment where the Civil Service organization operates have various ties and or affiliations in the society-family ties, religious, organizational or institutional, associational ties etc. The various social relations they have in the society can facilitate as well as impinge on their conduct. One important issue in this area is the economic milieu within which Civil Servants operate. For this reason, the Civil Servants were asked if they think they are adequately remunerated with the present economic situation in the state. To this question 48 (16.0%) agreed that Civil Servants in Rivers

State are adequately remunerated. 235 (78.3%) responded in the negative, while 17 (5.7%) expressed no opinion. Put differently, the Civil Servants were asked 'Do you think the level of income in the Civil Service is enough to make them give their best performance?' 75 (25.0%) responded in the affirmative. 208 (69.3%) disagreed that the level of income in the Civil Service is adequate or enough to make them put in their best performance, the remaining 17 (5.7%) did not respond.

Another area looked at is the mode of recruitment into the Civil Service in the state. In this aspect, 93(31.0%) agreed that recruitment into the State Civil Service is based on merit strictly; 141 (47.0%) of the respondents disagreed while 66 (22.0) expressed no opinion.

Concerning in-service training, the respondents were asked if they have ever attended an in-service training in which professional standards formed part of the curriculum. The responses are 113 (37.6%) responded that they have attended in-service training. 170(56.7%) answered in the negative, while 17(5.7%) did not respond.

75(25.0%) Civil Servants affirmed that professional organizations which they belong prescribe codes of conduct for members. 141(47.0%) responded in the negative and 84(28.0%) did not respond. 174(58.0%) of the respondents claim that their trade unions prescribe code of conduct for members. 98(32.7%) claimed not to know if their unions do. The remaining 28(9.3%) did not respond.

At this point let us now turn to test the formulated hypothesis three for result purposes.

Hypothesis III

Environment will not significantly influence the ethical behaviour of Civil Servants in Rivers State.

Table 5.2 Observed Responses

Gender	Strongly Agree	Agree	Disagree	Strongly Disagree	Undecided	Total
Male	34	29	56	51	30	200
Female	18	20	36	16	10	100
	52	49	92	67	40	300

The hypothesis shall be tested at 0.05 level of significance. The relevant formula for the calculation of expected frequency is given as;

$$\sum(RC) = \frac{fR \times fC}{N}$$

Table 5.3 Result of the Association Between the Perceived Influence of the Environment and the Ethical Behaviour of Civil Servants

12	Strongly Agree	Agree	Disagree	Strongly Disagree	Undecided	Total
Male	34 (34.66)	29 (32.66)	56 (61.33)	51 (44.66)	30 (26.66)	200
Female	18 (17.33)	20 (16.33)	36 (30.66)	16 (22.33)	10 (13.33)	100
	52	49	92	67	40	300

Having obtained both the observed (that is, frequencies as collected) and the expected frequencies (that is, frequencies as calculated) the next step is to calculate the X^2 using the formula;

$$X^2 = \sum \frac{(O-E)^2}{E}$$

∴ From the above table X^2 calculated = 6.6 (see appendix II table 4). From the above, it means that the X^2 calculated is 6.6. The level of significance is 0.04 and with the degree of freedom (df) at 4. The critical X^2 value for 4 df at 0.05 level of significance is 9.488.

The X^2 calculated value of 6.6 was not significant at 05 level of freedom. Therefore, the hypothesis that environment will not significantly influence the ethical behaviour of Civil Servants in Rivers State is accepted since the X^2 table value of 9.488 is greater than the X^2 calculated value of 6.6

CHAPTER FIVE

SUMMARY OF FINDINGS, RECOMMENDATIONS AND CONCLUSION

5.1 Summary of Findings.

This concluding chapter tries to give accomplishment to the fifth and sixth objectives of the study, that is, proffering policy suggestions capable of translating principles and philosophies into ethical behaviour in order to raise ethical standards that govern the performance of both the exercise of technical skills and operation of organizational procedures in the Civil Service; and to suggest a strategic follow-up action that could enhance the quality of Civil Service in Rivers State. From the preceding chapters in this study, findings showed that factors which bear on professional conduct of Civil Servants are mainly of two kinds. These are the institutional correlates and the ecological or environmental factors.

The study discovered that the institutional framework of the conduct of Civil Service operations appeared quite adequate. The reason being that at independence, Nigeria, like other commonwealth countries, inherited a vibrant Civil Service built upon strong and sound structural foundation. This institutional basis has been further strengthened, reinforced and modernized by regular post-independence reforms.

But looking beyond that, however, it was found out that there is a profound institutional gap which seriously circumscribes the efficacy of institutional contrivances. This gap relates to the absence of a strong will for the implementation and enforcement of necessary rules and regulations of conduct. In the main, the body saddled with the responsibility of maintaining discipline is the Civil Service Commission. Unfortunately, this body is impaired in the performance of its duties by its omnibus character.

The problem of institutional gap is further compounded by ecological factors that bear on the performance of Civil Servants. Though the stated hypothesis that the environment will not significantly influence the ethical conduct of Civil Servants was accepted, the operations of the Civil Service has been hampered by the activities from the environment as found in the area of study. In this stance, one of the serious

ecological problems that hampers the efficiency of Civil Service operations today is poor motivation and remuneration, as findings showed.

Problems of the Rivers State Civil Service and indeed the entire Nigerian Civil Service cut across the two sets of factors - the institutional and ecological factors. As such, an effective proposal for reform must not lose sight of this configuration. In the attempt to cure the ills of the Civil Service there has to be a synergy of the two factors- the interaction of elements that when combined produce a total effect that is greater than the sum of the individual elements, contributions and so on. In essence, in order to derive the best result, the 'Synergetic therapy' has to be applied to get maximum benefit derivable from the redressive measures. The study showed that past efforts to address unethical conduct in the Civil Service had failed due largely to the isolationist tendencies of reforming the Civil Service. The low bureaucratic morality in Rivers State and Nigeria generally has a broad and diversified base. An effective effort to exorcise this scourge must be bold and comprehensive enough to tackle the adventitious character of low work ethics in the Civil Service.

Having highlighted some of the findings in this study, let us now specifically summarise the findings of this research;

However, findings from the study revealed that there are actually measures – Organizational ethics, Codes, Rules and Regulations, put in place to check the ethical conduct and behaviour of Civil Servants in Rivers State. But the problem is with the non-compliance to these work ethics and Civil Service rules arising from weak enforcement of the rules and regulations of the Civil Service organization with no serious sanctions for non-compliance to organizational ethics.

The study also found out that age does not significantly affect or impact on the ethical behaviour of Civil Servants in Rivers State. Findings from the study further showed that there is no significant relationship between the level of education and the ethical standards of Civil Servants in Rivers State.

Similarly, the study equally discovered that environment does not have influence on the ethical behaviour of Civil Servants in Rivers State.

5.2 Conclusion

The Rivers State Civil Service is the bridge between the government and the people. The principle upon which this relationship is based has not changed over the years. However, to ensure delivery of government programs in the light of current efforts to enable the state achieve vision 20:20, macro and socio-economic, and development objectives, it is important that the Civil Service recognizes its pivotal responsibility and seeks to adapt to the new demands of governance. To this end, work ethics and values for the States and Federal Civil Service have been codified, as shown in this study, to guide Civil Servants. The state requires a vibrant Civil Service that calls for fundamental change of attitude, behaviour, processes and procedures as well as new management orientation that emphasize professionalism, transparency, accountability, trust, competence, integrity, efficiency, and citizens-focus.

Imbibing these values is critical in ensuring that Civil Servants render high quality service to citizens. In this vein, the notion of customer satisfaction becomes fundamental and should be understood as essential to the attainment of goals of governance. This codified document should therefore, be seen as an integral part of the existing legislations, regulations and codes binding on Public Service of which the Civil Service is a significant part, and must be read in consonance with those provisions and applicable sanctions. It is strongly hoped and believed that if the letter and spirit of this work ethics and values are faithfully imbibed and implemented and the recommendations herein made are judiciously followed and implemented, the Civil Service would be on the path of reclaiming its battered image and lost glory.

5.3 Recommendations

The following recommendations will be made to enhance the ethical profile of Civil Servants in Rivers State and to ensure compliance with the Civil Service ethics;

1. It is recommended here that every Civil Servant in the State should study the Code of Ethics and abide by them, as ignorance of the relevant laws and the implication of non-compliance and disobedience are fundamental reasons corruption and corrupt practices have assumed the status of culture in the Civil Service.

2. That work ethics-established rules and regulations of the Civil Service organization should be properly implemented and enforced by all means, particularly by the Civil Service Commission and other relevant bodies in the State.

3. Though the study revealed no significant relationship between the Civil Servants level of education and their ethical behaviour from findings, it is specifically recommended here that Civil Servants in Rivers State possess the minimum standard of education (at least WASCE or SSCE or its equivalent) at the time of employment. This would inculcate in the officers the right attitude, the training of the mind, values and skills to understand the rules and regulations of the Civil Service organization.

To buttress the above recommendation, it is pertinent to note that ethical issues are given much attention in countries like the United Kingdom and U.S.A. This shows that there is room for improvement of our ethical standards if we pay much attention to it. Studies of ethics have been made compulsory courses in the advanced countries in institutions of learning based on the belief that the more you teach them, the more they are likely to take root in the hearts of the people and consequently influence their behaviour. This approach should be adopted in Rivers State and in the entire Nigerian society.

Moreover, It would be suggested that policies and programmes, or strategies and tactics should be designed to change organizational member behaviour. This could be done in three categories: (1) Those that will discourage unethical behaviour through the processes of sanctions and reform of organization members' behaviour, (2) those that will reward organization members for exemplary acts of ethical behaviour and (3) those that should focus on developing desired value behaviour in the members of the organization through ethical re-orientation.

The result of this study shows that unethical behaviours like late-coming, absentism, leaking of official secret, corruption among others are still prevalent in the Civil Service organizations in Rivers State. Lack of ethical conduct leads to unpredictable behaviour in our economic, political and other interactions with foreign organizations. It is therefore, the intention of this study to make the following recommendations in addition to those contained in the report of the National Workshop on Public Service Ethics in Africa, 2002:

- (i) There should be a national integrated strategic approach to the problems of corruption and other unethical behaviour in the Civil Service.
- (ii) There is the need to identify, coordinate, reinforce and sustain the current anti-corruption initiatives in the state and the entire country.
- (iii) Mechanisms to reduce uncertainties about life on retirement should be put in place, like reliable Pension Scheme, retirement benefits, by the government
- (iv) Countering conflicts of interest and enacting administrative reforms in the Civil Service
- (v) There is the need to adopt a targeted and focused approach to capacity strengthening of various institutions, charged with the various aspects of public service ethics.
- (vi) There is the need for consistent and continuous dissemination of information related to sanctions against unethical behaviour through the mass media and other means of communication.
- (vii) Building partnerships between government, non-governmental and civil society organizations to stem the tide of corruption and other unethical conducts in the Civil /Public Service.
- (viii) Ethical behaviour should be promoted by the leadership by example.
- (ix) Political will to combat unethical conduct is not only necessary but also imperative.
- (x) There is the need to check political interference in the management of conduct in the Civil/Public Service.
- (xi) A review of the performance management system should be undertaken to ensure the transformation of the Service from an input-output-process system to a result-oriented performance system and to spin-off other developments such as systematic training and organization-customer harmony as well as evolvement of a pay regime that aligns performance with reward.

Recommended Strategies for Promoting Ethical Behaviour

The promotion of sound ethical behaviour in Rivers State should take place in both the private and public organizations and all arms of Government-Federal, State and Local governments. This is simply because most private organizations and government agencies in the country are not properly aligned with values, moral and even convictions that build a strong, secure, healthy and prosperous nation. When nation, societies and other forms of organizations, loose their sense of purpose and significance, then confusion, frustration, discouragement, disillusionment and corporate suicide whether gradual or instant, reign (Munroe, 2001). The lack of necessary development in the society at large confirms the above expression. The emphasis should be on radical or revolutionary change focusing on specific issues, institutions and structures.

Two broad approaches are suggested here in line with Ogundele et al (2010).

1. **Reducing Unethical Business Practices:** -Three stage approaches are suggested in this respect, which includes:
 - (a) **Strict Sanctions:** The imposition of severe and appropriate sanctions on individuals and organizations that breach business and societal ethics. These sanctions must be prompt and sufficiently strong to act as deterrent to other prospective offenders. If people are not punished for offences committed, it tends to encourage other people with weak morals to emulate perpetrators of unethical conducts. Strict sanctions could be sufficient to discourage unethical conducts.
 - (b) **Moral Suasion:** This approach calls for the launching of massive propaganda and campaign calling for disciplined behaviour and practices of sound moral values. This should be championed by individual organizations, governments and its agencies, churches and mosques. This calls for serious moral evangelism on a higher scale than what is presently in place. The dangers inherent in perpetration of unethical conducts should be highlighted and emphasized.
 - (c) **Reward of Excellence or Outstanding Behaviour:** In situations wherean individual exhibits outstanding act of disciplined behaviour he/she should be rewarded in status and in kind. Such gesture on the part of appropriate

authorities, institutions or individuals will motivate others to be ethical in their behaviour.

2. **Developing Ethical Behaviour:** -This is a deep rooted approach to change the perception, values and orientation of the society in general and the operations of business organizations in particular. Three methods are equally suggested here:

- (a) **General Development of Ethical Behaviour in Individuals, Groups and Organizations:**

This calls for massive education, training and development in schools, colleges, polytechnics and universities. At the primary and secondary school levels, a subject such as Moral Instruction should be made a compulsory subject and one of the compulsory subjects at the school certificate level. In colleges of education, polytechnics and universities, ethics should be made a compulsory GES course cutting across various disciplines. Equally, organization members (public and private) from the lowest to the highest levels should go through intensive training and development and re-development that are designed to impart ethical values.

- (b) **Development of Ethical Codes for Various Professionals and Adhering to such Codes:** It is worthy to note that professional bodies, like medicine, engineering, law, accountancy, civil service etc. have ethical codes of conduct. There is therefore, the need to strengthen the implementation and enforcement of these codes of conduct and the enforcement of sanctions for breach in order to restore sanity into their operations and to earn respectability from the outside world and prospective investors.

- (c) **Revitalizing the Culture of Excellence:** This calls for the restoration of African traditional values. Africa had a culture of excellence which modernization and civilization had robbed off our social fabric. This would mean that private and public organizations would have to create in their members a sense of total belonging. The honest, considerate, truthful, respectable, accountable etc. African personality should be appropriate to borrow from the Japanese in a number of ways. These include (i) building an organizational culture that

supports excellence (ii) establishing ethical standard based on culture founded on ethical principles and sound values which will be force for excellence (iii) having strategic and articulated human resources-through the process of selection, placement, and training (iv) building a spirit of high performance into culture-by inspiring people to do their best (v) having shared values by employees and managers which will be the core of excellence (Lawal, 2002).

Furthermore, findings in the study revealed that Civil Servants like other employees in the public sector are poorly remunerated. This has led to poor motivation and has been rightly identified as one of the root causes of unethical conduct. The first step in turning around the fortunes of the Civil Service therefore lies in motivating its operators. As a matter of fact, there is unanimity among respondents that one of the greatest problems facing the Civil Service today is poor remuneration leading to poor motivation. This situation has also contributed immensely to the low morality and low work ethics.

It would therefore, be suggested that there should be a thorough re-examination, and perhaps repair if necessary, by the Rivers State and Federal Governments of the management of the affairs of Civil Servants which should affect areas like remuneration, promotions, payment of salary. For this purpose, there should be an overhaul of Civil Servants' salaries particularly in Rivers State where the cost of living is very high when compared to other parts of the country, commensurate to the type of job they perform. It is to be pointed out that remuneration of workers is a very sensitive issue, therefore, the government should not just look at remuneration as a minor issue if the aims and objectives of the government are to be fully achieved.

There is the urgent need to embark on a comprehensive review of the conditions of service of Civil Servants. The income level of the Civil Service has to be adjusted to accord with the high cost of living in Rivers State which is one of the highest in the country. Our governments cannot longer afford to hide under the cloak of 'poor economy' to neglect the welfare of its employees who run the day-to-day affairs of administration. Curiously government is always quick to point to high level of productivity and efficiency in the private sector as a model which Civil Servants should emulate. But sadly enough, government turns a blind eye to the wide gap that

exists between the conditions of service of private sector employees and their public service counterparts. If government desires to attain the same level of operational efficiency in the private sector, it must be ready to bear the cost.

It is also suggested that Civil Servants in the area of study should be made to enjoy regular promotion and prompt payment of salary increment and promotion arrears whenever such benefits are being extended to other arms of the Public Service. It should be made clear that Civil Servants be not allowed to stagnate in one salary grade level for too long (for between 5-7 years as is being done now, as claimed by some of the respondents), for such treatment may divert their energies away from fulfilling their professional roles towards other activities designed to enhance their economic subsistence. If this is done, it will enhance Civil Servants' job performance because promotion is a steady way of making people feel satisfied and perform.

Apart from salaries, other allowances like housing, medical and transport should be upgraded. Soft loan schemes like housing and car should also be reactivated as is being done in some private organizations. In some private establishments, these allowances and loans are paid to all employees in bulk at the beginning of the year. This lump sum payment enables the recipient to use it to embark on a tangible project and he looks forward to the receipt of the payment for the following year. As such, the worker throws in all his energy and skills to perform his duties.

It is recommended that efforts should be made by the government and the administrative authorities towards preventing low work ethics and unethical behaviour of Civil Servants by improving their environmental working conditions. They should not be made to stay in an environment where most of the facilities like accommodation, furniture etc. are lacking or improvised, for this will not be in the interest of the Civil Servants and their productivity.

Contribution of this Study to Knowledge

This study enhances the understanding of organizational ethics, particularly the Civil Service ethics and its compliance, to foster discipline and productivity of the Civil Service.

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APPENDIX 1

DEPARTMENT OF POLITICAL SCIENCE NNAMDI AZIKIWE UNIVERSITY, AWKA

QUESTIONNAIRE SCHEDULE FOR CIVIL SERVANTS IN RIVERS STATE.

Sir/Madam,

The information solicited through this questionnaire is purely for academic purpose. You have the strictest assurance that the information supplied will be treated confidentially. Your co-operation and sincere response, as they are of primary importance, would be very much appreciated.

\

- (i) Name of Ministry _____
- (ii) State of Origin: _____ L.G.A. _____
- (iii) Sex: Male () Female ()
- (iv) Age: _____
- (v) Level of Education _____
- 1. What is your job designation? _____
- 2. How long have you worked as a civil servant? _____
- 3. What reasons do you have for remaining a civil servant this long?

- (a) The wages, fringe benefits and the conditions of service are good
 - (b) There are good career prospects here
 - (c) There are no prospects of getting job elsewhere
 - (d) Others (specify) _____
4. Present salary grade level _____
5. In your opinion what is the public image of the civil service?
- (a) Good (b) Bad (c) I don't know
6. Assess the level of morality in the civil service
- (a) High (b) above average (c) average (d) below average
 - (e) Low
7. Does the civil service operate under rules which guide its conduct? Yes
- No
- (b) If yes are these rules still operational in the civil service? Yes
 - No
8. Are they actually generally understood by the civil servants?
- (a) Understood (b) partially understood
 - (c) Not understood (e) I don't know
9. The level of ethical standards of the Civil Service in existence is adequate for Civil Servants to perform their duties efficiently and effectively. (a) Strongly agree (b) agree (c) strongly disagree
- (d) disagree (e) I don't know
10. Are you familiar with the various guiding rules and regulations of the civil service? Yes No
- (b) If yes which of them? (b) Civil service Rules
 - (c) Civil service handbook (d) Civil service Manual
 - (e) Public service rules and pension Act (f) Code of Ethics for Public officers and Civil Servants
11. Have you read and or familiar with the contents of these documents? Yes
- No
12. Are the provisions of the Civil Service Rules or Code of Ethics for Civil Servants adequate to make civil servants discharge their duties efficiently?

- (a) Highly adequate (b) adequate (c) highly inadequate
(d) Inadequate
13. On whom is the power to exercise disciplinary control over Civil Servants vested? (a) Commissioner / minister
(b) Permanent Secretary (c) Civil service Commission
(d) I don't know
14. Do you think many Civil Servants are familiar with the provisions of the Civil Service Rules?
(a) Yes (b) No (c) I don't know
15. Are these various rules and regulations of the civil service readily available in your office? Yes No
16. Are you aware that a civil servant is required by law to take an oath of office?
(a) Aware (b) not aware
17. Do you agree that most civil servants do not obey the code of ethics provided for them? (a) Strongly agree (b) agree
(c) Strongly disagree (d) disagree
18. Do you think age has any impact on the ethical behaviour of civil servants? (a) Strongly agree (b) agree (c) strongly disagree
(d) disagree (e) I don't know
(b) If you agree, do you think that the aged civil servants obey the code of ethics more than the younger ones in age?
(a) Strongly agree (b) agree (c) strongly disagree (d) disagree
19. Many civil servants regularly absent themselves from work.
(a) Strongly agree (b) agree (c) strongly disagree (d) disagree
20. Many civil servants are non-challant in their attitude to work
(a) Strongly agree (b) agree (c) strongly disagree (d) disagree
21. Most civil servants are lazy in the conduct of their official duties
(a) Strongly agree (b) agree (c) strongly disagree (d) disagree
22. Some civil servants are hardworking (a) strongly agree (b) Agree
(c) strongly disagree (d) disagree

23. Do you agree with the statement that Civil Service activities are carried out with a lot of delays? (a) Strongly agree (b) agree
(c) strongly disagree (d) disagree (e) undecided
24. Civil Servants regularly absent themselves from work without official permission. (a) Strongly agree (b) agree (c) strongly disagree
25. How do you score the civil servant in his dedication to the job?
(a) Very high (b) high (c) low (d) very low
26. Do you agree with the statement that many civil servants are corrupt? (a) Strongly agree (b) agree (c) strongly disagree (d) disagree
(e) undecided
27. Do you agree that most civil servants are courteous in discharge of their official responsibilities? (a) Strongly agree (b) agree
(c) strongly disagree (d) disagree
28. Do you think the environment plays an important role in influencing the ethical behavior of civil servants?
(a) Strongly agree (b) agree (c) strongly disagree (d) disagree
(e) undecided
29. With the present economic situation in the country, do you think the civil servants are adequately remunerated? Yes No
30. Do you think the level of income in the civil service is enough to make civil servants give their best performance? Yes No
31. Do you agree with the view that recruitment into the civil servant is based strictly on merit? (a) Strongly agree (b) agree
(c) Strongly disagree (d) disagree
32. What is your highest level of education _____
33. Do you agree that the level of education affects and influences the ethical standards of civil servants? (a) Strongly agree
(b) agree (c) strongly disagree (d) disagree (e) undecided
34. Do you attend In-service training? Yes No
(b) If yes, is the In-service training adequate for the ethical behaviour of civil servants? (a) Highly adequate (b) adequate

- (c) highly inadequate (d) inadequate.
35. Does the professional organizations which the civil servants belong to prescribe codes of conduct for members? Yes No
If yes how? _____

36. Do you think trade unions should play any role in shaping the ethical behaviour of civil servants? Yes No
(b) If yes, do the trade unions prescribe code of conduct for members? Yes No
(c) If yes, how, specify _____
37. Have there been attempts by government to curb the ethical problems of the Civil Service? Yes No
If yes, how? _____
38. Are you aware of the examination on Civil Service rules to be taken by Civil Servants? (a) I am aware (b) partially aware
(c) not aware
39. Do you think this examination is an effective way of inculcating In Civil Servants the necessary rules of conduct?
(a) It is effective (b) it is ineffective (c) I don't know
40. Have you at one time or the other written this examination?
Yes No
41. Do Civil Servants still write this examination in the Service?
Yes No
42. Are you by any means conversant with the Annual Performance Evaluation Report (APER) for Civil Servants?
Yes No
43. If yes, how effective is the Annual Performance Evaluation Report in the enforcement of rules of conduct?
(a) Highly effective (b) effective (c) highly ineffective (d) ineffective
44. As a Civil Servant have you declared your assets before the Code of Conduct Bureau? Yes No

45. How do you assess the general response of Civil Servants to the assets declaration requirement? (a) Positive (b) lukewarm (c) negative (d) I don't know.

Thank you for your patience and co-operation.

APPENDIX II

Table II

Calculations for no significant relationship between age and the ethical behaviour of civil servants. Using Chi-square (X^2) the formula for X^2 is

$$X^2 = \sum \frac{(O - E)^2}{E}$$

The formulated hypothesis is tested at 0.05 level of significance. The relevant formula for the calculation of expected frequency is given as:

$$E(RC) = \frac{fR \times fC}{N}$$

Where E (RC) = expected frequency of the cell

fR = total row frequency

fC = total column frequency

N = total frequency

Using the above formula the expected frequency is calculated from table 4-1 as follows:

$$\text{Row 1 cell 1 } E = \frac{200 \times 50}{300} = 33.33$$

$$\text{Row 1 cell 2 } E = \frac{200 \times 51}{300} = 34.00$$

$$\text{Row 1 cell 3 } E = \frac{200 \times 25}{300} = 16.66$$

$$\text{Row 1 cell 4 } E = \frac{200 \times 97}{300} = 64.66$$

$$\text{Row 1 cell 5 } E = \frac{200 \times 77}{300} = 51.33$$

$$\text{Row 2 cell 1 } E = \frac{100 \times 50}{300} = 16.66$$

$$\text{Row 2 cell 2 } E = \frac{100 \times 51}{300} = 17.00$$

$$\text{Row 2 cell 3 } E = \frac{100 \times 25}{300} = 8.33$$

$$\text{Row 2 cell 4 } E = \frac{100 \times 97}{300} = 32.33$$

$$\text{Row 2 cell 5 } E = \frac{100 \times 77}{300} = 25.66$$

$$X^2 = \sum \frac{(O - E)^2}{E}$$

$$X^2 = \frac{(30 - 33.33)^2}{33.33} + \frac{(28 - 34.00)^2}{34} + \frac{(15 - 16.66)^2}{16.66} + \frac{(67 - 64.66)^2}{64.66} + \frac{(60 - 51.33)^2}{51.33}$$

$$+ \frac{(20 - 16.66)^2}{16.66} + \frac{(23 - 17.00)^2}{17} + \frac{(10 - 8.33)^2}{8.33} + \frac{(30 - 32.33)^2}{32.33} + \frac{(17 - 25.66)^2}{25.66}$$

$$= 0.33 + 1.06 + 0.17 + 0.08 + 1.46 + 0.67 + 2.12 + 0.33 +$$

$$0.17 + 2.92 = 9.31$$

This means the calculated X^2 is 9.31.

The degree of freedom (df) is $df = (R - 1)(C - 1)$

Where R = the number of rows

C = the number of columns

Applying the above formula, it will be

$$df = (2 - 1)(5 - 1)$$

$$= 1 \times 4$$

$$= 4$$

$$df = 4 \text{ under } 05 \text{ level} = 9.488$$

Since the critical X^2 value (9.488) is \geq (greater than) X^2 calculated (9.31) this is accepted.

Table 3: Calculations for no significant relationship between the level of education and the ethical standards of Civil Servants. Formula for X^2 is

$$X^2 = \sum \frac{(O - E)^2}{E}$$

The hypothesis is tested of 0.05 level of significance. The formula for the calculation of expected frequency is

$$E(RC) = \frac{fR \times fC}{N}$$

Where: E (RC) = expected frequency of the cell

fR = total row frequency

fC = total column frequency

N = total frequency

Using the above formula the expected frequency is calculated from table 3-1 as follows:

$$\text{Row 1 cell 1 } E = \frac{200 \times 63}{300} = 42.00$$

$$\text{Row 1 cell 2 } E = \frac{200 \times 47}{300} = 31.33$$

$$\text{Row 1 cell 3 } E = \frac{200 \times 89}{300} = 59.33$$

$$\text{Row 1 cell 4 } E = \frac{200 \times 63}{300} = 42.00$$

$$\text{Row 1 cell 5 } E = \frac{200 \times 38}{300} = 25.33$$

$$\text{Row 2 cell 1 } E = \frac{100 \times 63}{300} = 21.00$$

$$\text{Row 2 cell 2 } E = \frac{100 \times 47}{300} = 15.66$$

$$\text{Row 2 cell 3 } E = \frac{100 \times 89}{300} = 29.66$$

$$\text{Row 2 cell 4 } E = \frac{100 \times 63}{300} = 21.00$$

$$\text{Row 2 cell 5 } E = \frac{100 \times 38}{300} = 12.66$$

$$X^2 = \sum \frac{(O - E)^2}{E}$$

$X^2 =$

$$\begin{aligned} & \frac{(41 - 42.00)^2}{42.00} + \frac{(30 - 31.33)^2}{31.33} + \frac{(59 - 59.33)^2}{59.33} + \frac{(50 - 42.00)^2}{42} + \frac{(20 - 25.33)^2}{25.33} \\ & + \frac{(22 - 21.00)^2}{21} + \frac{(17 - 15.66)^2}{15.66} + \frac{(30 - 29.66)^2}{29.66} + \frac{(13 - 21.00)^2}{21} + \frac{(18 - 12.66)^2}{12.66} \end{aligned}$$

$$= 0.02 + 0.06 + 0.00 + 1.52 + 1.12 + 0.05 + 0.11 + 0.00 + 3.05 + 2.25 = 8.18$$

The above result simply means that the calculated X^2 is 8.18

The degree of freedom (df) is $df = (R - 1)(C - 1)$

Where R = the number of rows

C = the number of columns

Applying the above formula, it will be

$$df = (2 - 1)(5 - 1)$$

$$= 1 \times 4$$

$$= 4$$

$$df = 4 \text{ under } 65 \text{ level} = 9.488$$

Since the critical X^2 table value (9.488) is \geq (greater than) X^2 calculated (8.18) this is accepted. This means that there is no significant relationship between level of education and the ethical standards of Civil Servants.

Table 4: Calculations for Environment will not significantly influence the ethical behaviour of Civil Servants in Rivers State Formula for X^2 is

$$X^2 = \sum \frac{(O - E)^2}{E}$$

The hypothesis is tested at 0.05 level of significance. The formula for the calculation of expected frequency is

$$E(RC) = \frac{fR \times fC}{N}$$

Where $E(RC)$ = expected frequency

fR = total row frequency

fC = total column frequency

N = total frequency

Using the above formula the expected frequency is calculated from table 4 -1 as follows:

$$\text{Row 1 cell 1 } E = \frac{200 \times 52}{300} = 34.66$$

$$\text{Row 1 cell 2 } E = \frac{200 \times 49}{300} = 32.66$$

$$\text{Row 1 cell 3 } E = \frac{200 \times 92}{300} = 61.33$$

$$\text{Row 1 cell 4 } E = \frac{200 \times 67}{300} = 44.66$$

$$\text{Row 1 cell 5 } E = \frac{200 \times 40}{300} = 26.66$$

$$\text{Row 2 cell 1 } E = \frac{100 \times 52}{300} = 17.33$$

$$\text{Row 2 cell 2 } E = \frac{100 \times 49}{300} = 16.33$$

$$\text{Row 2 cell 3 } E = \frac{100 \times 92}{300} = 30.66$$

$$\text{Row 2 cell 4 } E = \frac{100 \times 67}{300} = 22.33$$

$$\text{Row 2 cell 5 } E = \frac{100 \times 40}{300} = 13.33$$

$$X^2 = \sum \frac{(O - E)^2}{E}$$

$$X^2 = \frac{(34 - 34.66)^2}{34.66} + \frac{(29 - 32.66)^2}{32.66} + \frac{(56 - 61.33)^2}{61.33} + \frac{(51 - 44.66)^2}{44.66} + \frac{(30 - 26.66)^2}{26.66}$$

$$+ \frac{(18-17.33)^2}{17.33} + \frac{(20-16.33)^2}{16.33} + \frac{(36-30.66)^2}{30.66} + \frac{(16-22.33)^2}{22.33} + \frac{(10-13.33)^2}{13.33}$$

$$= 0.01 + 0.41 + 0.46 + 0.90 + 0.42 + 0.03 + 0.82 + 0.93 + 1.79 + 0.83 = 6.6$$

The result means that the calculated X^2 is 6.6

The degree of freedom (df) is $df = (R - 1)(C - 1)$

Where R = the number of rows

C = the number of columns

Applying the above formula, it will be

$$df = (2 - 1)(5 - 1)$$

$$= 1 \times 4$$

$$= 4$$

$$Df = 4 \text{ under } 05 \text{ level} = 9.488$$

Since the critical X^2 table value (9.488) is \geq (greater than) the X^2

Calculated (6.6) this is accepted. This means that environment will not significantly influence the ethical behaviour of civil servants in Rivers State.