

## EVALUATION OF VALUES AND ETHICS OF PUBLIC ADMINISTRATION IN NIGERIA

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### **Abstract**

*This article addresses the most important yet least investigated issues in public Administration: Values and Ethics. What differences do values and ethics make in the life and behavior of men and women in pursuit of public sector service careers in Nigeria? Indeed, most of the reported cases of inefficiencies, corruption, inertia ineptitude and general backwardness of our public service institution are largely attributed to lack of proper values and ethical behavior required to generate the desired change. The essence of this paper is to investigate the roles which values and administrative ethics play in public Administration in Nigeria; the evolution of ethical consideration in public Administration and what have you. If one may ask, does values and ethics pedagogy matter? And if it does, what are the key variables or influences that are brought to bear on the ethical outlooks and behavior of public administration practitioners in pursuit of public services career in this country. Conversely, what factors influence or diminish the desired outcomes of values and ethics in Nigeria? It was discovered that presently there are institutional mechanisms in place such as EFCC and ICPC in place to help enforce values and ethical behaviours in Nigeria public Administration. We evaluated these institutions and appreciated their efforts so far, and hope that they will survive and continue to doggedly fight corruption head-long to enthrone enviable values and ethical behaviours in the conduct of government business, as obtains in advanced democracies of Europe and America. In carrying out their functions, these institutions should ensure that there are no sacred cows. They should not be selective but frontal in their fight against corruption and unethical conducts in Nigeria public Administration.*

**Keywords: Values, Ethics, Public and Administration.**

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### **Introduction**

The concept of Values and Ethics has been a subject of serious scholarship in recent times and has gained popularity and great interest to public administration practitioners and governments of countries of civilized world. Before this awareness, little attention was paid to administrative values and ethics. The reason for this lack of interest by public Administrationists is not far-fetched. Henry (1995) quoted by Ezeani (2006) posited that prior to the abandonment of politics/administration dichotomy and the principles of administration, the

public administrator needed morality no more than a hotel clerk carrying out his or her daily duties. After all, of what use was morality to a person who did not more than execute the will of the state according to certain scientific principles? Provided that public administrators accomplished their given tasks effectively and economically, they were by definition, moral in the sense that they were responsible.

Based on the foregoing, therefore, there is increasing interest and belief on the values and ethics in public administration. In developing countries like Nigeria, that faces ethical crisis, there is urgent need for its institutionalization in our public service. That is why Rasheed (1995) also cited by Ezeani (2006) postulated that lack of accountability, unethical behavior and corrupt practices have become so pervasive and even institutionalized norms of behavior in Africa nay Nigeria to the extent that one may conveniently speak of a crisis of ethics in African public services.

In public administration, questions of morality and ethics become captives of the Wilson legacy of neutral competency which found expression in the dominant operating philosophy of public managers to get the job done. Getting the job done right meant for all practical purposes doing what was right or ethical. Professionals in the “prostrate”, tirelessly pursued the holy trilogy of efficiency, economy and effectiveness (Stillman, 1991). In combination with heavy clientelism and paternalism, questions of morality and ethics were largely relegated to the sidelines in the teaching and practice of public administration, even though new public theorists made a determined effort to inject values into the life of administrative state.

Then came Watergate, the Iran-contra affair and the wall street. HUD-capitol Hill scandals of the 1980s. The near impeachment and removal of a sitting president stirred the American soul and prompted renewed public interest in governmental ethics. Thus, in 1978 President Jimmy Carter signed into law the ethics in Government Act, committing federal employees to standards of behavior believed to be in the best interests of the American public. Six years later, in 1984, the American Society for Public Administration (ASPA) adopted an ethics code designed to raise the ethical standards and practices of its members. In addition, evidence now abound that administrative ethics is now being offered as a course in many universities. This is because of its relevance.

This paper, therefore, will attempt to evaluate these concepts following these perspectives:

- Conceptualizing values and ethics in Public Administration
- Evolution of ethical considerations in Public Administration
- Institutionalizing ethics in Nigerian Public Administration: Is code of ethics desirable?
- Existing institutional mechanisms for enforcing ethical behavior in

Nigerian Public Administration

- Suggestions
- Conclusion

### **Conceptualizing Values and Ethics in Public Administration**

In simple term, the values of a person or group are their moral principles and beliefs. To Meshane and Glinow (2003) values are stable, long lasting beliefs about what is important in a variety of situations. There are evaluative standard that help us define what is right, wrong, or good or bad, in the world. Indeed values are at the heart of what influences employees, drives motivation and behavior. Thus, values not only represent what we ought to do in socially desirable ways to achieve those needs.

It is worthy of note that standards and values are not often formed by public officers, most frequently these are invented by political class and public administration is only the mechanism for their implementation. In some cases, values are not explicitly given, and public officers find it tasking to recognize and enforce them. Some values are unethical, and the duty of the administrative ethics is to make clear the differences between right and wrong standards and values.

Furthermore, Montgomery (1998) is of the view that there are different shapes and forms of values. According to him there are five value sources employed in decision-making in public service.

They are as follows:

1. **Individual values:** It is apt to state that this is nothing else but integrity, that is, honesty, consistency, coherence and reciprocity. These values to Montgomery are aimed to proppel public officers to show or exhibit the highest standards in all activities, to inspire public confidence and trust in public service.
2. **Professional Values:** These are values held within a profession or a occupational group. They are used to strengthen individual capacities and encourage the professional development of others.
3. **Organizational Values:** They encourage public officers to strengthen organizational capabilities to apply ethics, efficiency, and effectiveness in serving the public. According to Meshane and Glinow (2003) organizational values are at the heart of organizational culture, which is the basic pattern of shared assumptions; values and beliefs considered the correct way of thinking about and acting on problems and opportunities facing the organization.
4. **Legal Values:** Legal values encompass the constitution; the federal, state, and local laws, the rules and regulations that articulate laws, judicial rulings interpreting laws, and the ethics that celebrates the state as a reich

der zwecke, and holds due process as a basic human, as well as political value.

- 5. Public Interest Values:** It is the demand of this value that public officials serve the public and not oneself.

Having noted the above types of values as enunciated by Montgomery, there are other values identified by scholars of the field: terminal values and instrumental values (Rokeach, 1979; Meglino and Kavlin, 1998). In another perspective, terminal values, to Mcshane and Gilnow (2003) are desired states of existence that we endeavour to achieve. They include equality, wisdom, and world of beauty and a comfortable life. Conversely, instrumental values indicate desirable modes of behavior that assist us to achieve terminal value. Examples abound and include being polite, courageous, logical, self-controlled and ambitious. Instrumental values shape individual's behavior and are most closely connected to organizational objectives.

This treatise cannot be concluded without reference to another type of value known as “cultural values”, which has to do with the belief held by members of a particular society. Cultural values differ from society to society. As submitted by McShane and Glinow (2003) that different societies have different values about how their citizens should and should not act. Scandinavians, for instance, value group decision-making, whereas Americans think that the leader should take charge.

Ethics on the other hand, is described and defined by writers in different ways. Ethics is synonymous with “moral”, portraying customs, habits and accepted code of behavior of an individual or community (Lacey, 1996). According to him, ethics as an inquiry into how men ought to act in general, not as a means to a given end, but as an end itself. To Macham (1977) ethics is the study of whether there are any values each and every person should pursue, whether there is set of virtues as a code of principles of conduct for everyone and what these are, if they do exist. Walkings (1956) saw ethics as a system of normal principles. According to BBC English Dictionary (1992) ethics are moral beliefs that influence people's behavior, attitudes and ideas.

From the foregoing, therefore, the primary preoccupation of ethics is the morality of human conduct or behavior. In the words of Udigwomen (2001) quoted by Ezeani (2006), morality therefore, becomes the yardstick or thermometer for measuring good and bad actions. It involves judgment about the rightness and wrongness of action committed with the greatest amount of freedom. It deals with problems or questions, which normally arise in everyday life. The type of questions it poses is: how should men conduct themselves in public office? Should public office holders pursue their personal interests at the expense of public good? Should corruption be embraced and encouraged? Should doctors devote more time in their private clinics or hospitals to the neglect of their official duties? Is it morally justifiable for lecturers to sell handouts and to have carnal knowledge of

their female students and inflate marks? Is there a standard of right by which all human conducts or actions can be evaluated? These are axiomatic ethical questions, which any public office holder can strive to answer.

What then is the purpose of ethics? It is intended to provide man with the guidelines for regulating his actions or behavior in life. This is entrenched in the code of conduct for public office holders which government provides for its employees. It enables man to discover the universal principle to guide human conduct. According to Hare (1963) the purpose of ethics is that of helping us to think better about moral question by exposing the logical structure of language in which these thoughts are expressed. It enables us, too, to better confine our conduct to the norms of morality or to influence our conduct for good. In all honesty, this does not imply that all, who study ethics will necessarily live virtuous or morally upright lives, or that those who did not study it will live an immoral life. Ethics indeed, is the yardstick for analysis of moral terms of good, right or wrong.

### **EVOLUTION OF ETHICAL CONSIDERATIONS IN PUBLIC ADMINISTRATION**

Public administration in the earliest decades avoided problems of morality or ethics (Waldo, 1974). However, since the late 1960s, considerations of morality or ethics have been creeping into the public administration literature particularly the “new” public administration literature, (Marini, 1971). There are many reasons for this development. First, is the recognition of the fact that a policy matter is inevitably a matter of public morality, and that most policy matters pose problems in private morality as well.

In another development, with the tremendous expansion of the public policy arena, two major problems with significant ethical dimensions emerge (1) with the increase in the scope and depth of governmental activity, the decision-making process has become more complex. Hence, public administrators have increasingly encountered difficulty in making appropriate choices, particularly, appropriate ethical choices (2) Another problems is that the more the expansion of governmental activity, the more public policy has shifted from the direct control of the people, elected representatives and the law. The bureaucrats become very powerful. The question then arises in a system where non elected officials possess increasing amount of power and authority, how do we ensure that these make rational and morally responsible judgments?

Furthermore, the development of ethical considerations in public administration was due to the abandonment of the politics/administration dichotomy or facts-value dichotomy. Under positivism facts'-value dichotomy, only technical decisions about the instrumental relationship of means to ends lends themselves to the rules of rational assessment. Value judgments, as decisions about which ends or goals to choose, are considered beyond the reach of scientific methodology and, therefore, must be assigned to philosophy and metaplics (Fischer, 1983). It is worthy of note that fact-value separation is traced to the man known for his

antique of bureaucratic rationality, Max Weber. Weber, initially developed the facts-value dichotomy as a guard against technocratic encroachment (Simey, 1968). Troubled about the increasing power of bureaucracy under Bismarck, Weber, contended that values were so important to be left in the lands of technocracy. Dichotomy between empirical and normative discourse, or facts-value were necessary to check the increasing power of bureaucracy.

With the abandonment of facts-values politics/administration dichotomy and the recognition of politics and administration interaction, there is an implicit recognition of the relevance of ethics in public administration. It becomes imperative for the public administrator to make decisions not only on the traditional bases of efficiency, economy, and administrative principles, but on the more agonizing criteria of morality as well. The issue of public interest has, therefore, become paramount in public policy making.

In Nigeria, ethical considerations emerged, with the entrapment of civilian democracy in 1979. This became necessary because of increased corruption among the ruling class, and the bureaucrats. Such agencies like Economic and Financial Crimes Commission (EFCC) established in 2002, Code of Conduct Bureau, Public Complaints Commission, incorporated in the 1990 Laws of the Federation, Independent Corrupt Practices and other Related offences Commission (ICPC) in 2000 and Budget Monitoring and Price Intelligence Unit (BMPIU) in 2001, are institutional mechanisms put in place by Nigerian government for enforcing ethical behaviour in Nigerian Public Administration.

### **Institutionalizing Ethics in Nigerian Public Administration: Is code of Ethics desirable?**

Every government of countries of the world and organizations that desire progress and development have created atmosphere that promotes ethical decision-making by institutionalizing ethics and morals in their places of work by establishing code of ethics. According to Onah cited by Ezeani (2006) a code is a statement of policies, principles or rules that guide behaviour. To him code is a statement of policies, principles or rules that guide behaviour. Logically, a code of ethics for public servants should state and emphasize those actions by employees that would lead to the realization of the organizational goals and at the same time not sacrificing other interests inside or outside the organization.

The question that is to be answered at this juncture remains: Is code of ethics desirable? Or as Chandler (1983) asked "can the language of a code possibly comprehend the diversity of the field and the complexity of the problems of moral reasoning? In the United States of America there are arguments against, and for a code of ethics.

The argument in the United States against ethical codes is hinged on practicality, procedure, and administrative theory. The practical argument against code of ethics is based on the founders' clarion call for caution in moral affairs. Those who criticize code of ethics are of the view that the tradition of American Public Administration requires that the citizens live with moderate degree of immorality

and shun the occasional self-righteous moralist who forget that men and women are not angels (Chandler cited by Ezeani, 2006). The procedural argument against code of ethics places premium on consensus, and builds consensus around the agreement to agree on nothing substantive. Morality can never be forged from one ideal form thus the lack of stated purpose is regarded as America's fundamental strengths because it has allowed the country to define its purpose and compromise on principles, in order to achieve political stability.

The unanimity of agreement against a code of ethics from administrative theory subscribes and honours the tradition of the value neutral administrator who has no discretion and, therefore, no moral responsibility (Weber, 1946 and Witson, 1978). To Weber (1978), the bureaucratic marlin" in which the honour of the civil servants lies in his or her ability to execute conscientiously the order of superior authorities, "exactly as if the order agreed with his own conviction. This holds, even if the order appears wrong to him, and if, despite the civil servants remonstrance, the authority insists on the order. Without this moral discipline and self-denial, in the highest sense, the whole apparatus would fall to pieces". In this regard, the crux of the administrative theory argument is that bureaucracy by its nature and functioning sometimes promotes immoral conduct among bureaucrats. It is, therefore, unnecessary to have a code of ethics in any administrative system. Apart from these arguments, there are other criticisms leveled against a code of ethics. For example, some American Public Administrationists agree with the prophet Jeremiah that the laws of right behaviour are written in one's heart, not on paper. Others think that since a code is largely unenforceable, we should not have any.

Despite these myriads of criticism, there are proponents of a code of ethics. The arguments for a code of ethics are said to be from objectivism, community, and courage. The argument for a code from objectivism posits transcendent value and holds that actions are the predicates of being. Objectivists contend that ontological ethics invite the administrator to be ethical, because they encourage him or her to make choices and judgments and to pursue actions (Chandler, 1983 cited by Ezeani, 2006). Code of ethics objectivism is respected in such phrases as "public morality", the sovereignty of the people" and in references to law.

The affirmative argument from community environment is of the opinion that the community is the arbiter of what is ethical, and that ethical relativism represents both a loss of paradigm on, and a loss of a sense of community in public administration. The argument from this perspectives, is of the view that the language of moral choice makes felicitous that which in any case is necessary. The argument maintains that criticism of public administration is that of being a moral validated ante-code sentiment.

It is important to mention that despite opposition to a code of ethics in the United States, the federal government of that country has institutionalized a code of conduct for persons in her services. The following codes drawn from Public Law (96-303), 1980 are illustrative of the aforesaid (Wehrich and koontz, 1994). Any

person in government service of America should:

- (i) Put loyalty to the highest moral principle and the country above loyalty to persons, party or government department.
- (ii) Uphold the constitution, laws, and regulations of the United States and of all governments their evasion.
- (iii) Give a full day's labour for a full day's pay; giving earnest effort and best thought to the performance of duties.
- (iv) Seek to find and employ more efficient and economical ways of getting tasks accomplished.
- (v) Never discriminate unfairly by the dispensing of special favours or privileges to anyone, whether for remuneration or not and never accept, for him or herself or for the family members, favours or benefits under circumstances which might be construed by reasonable persons as influencing the performance of governmental duties.
- (vi) Make no private promises of any kind binding upon the duties of office, since a government employee has no private ward which can be binding on public duty.
- (vii) Engage in no business with the government either directly or indirectly, which is inconsistent, either with the conscientious performance of government duties.
- (viii) Never use any information gained confidentially in the performance of governmental duties as a means of making private profit.
- (ix) Expose corruption wherever discovered.
- (x) Uphold these principles, ever conscious that public office is a public trust.

Conversely, in Nigeria, the code of conduct for public officers as contained in 1999 constitution as amended, provides inter alia that:

- i. A public officer shall not put himself in a position where his personal interest conflicts with his duties and responsibilities.
- ii. Without prejudice to the generality of the foregoing paragraph, a public officer shall:
  - (a) Not receive or be paid the emoluments of any public office at the same time as he receives or is paid emoluments of any other public office; or
  - (b) Not except where he is not employed on full time basis, engage or participate

in the management or running of any private business, profession or trade but nothing in this sub-paragraph shall prevent a public officer from engaging in farming.

- (iii) The president, vice-president, Governor, Deputy Governor, ministers of the government of the federation and commissioners of the governments of the states, members of the national Assembly and of the House Assembly of the states, and such other public officers or persons as the National Assembly may by law prescribed shall not maintain or operate a bank account in any country outside Nigeria.
- (iv) Public officer shall not, after his retirement from public service and while receiving pension from public funds accept more than one remunerative position as chairman, director or employee of (a) a company owned or controlled by the government; or (b) any public authority (2) a retired public servant shall not receive any other remuneration from public funds in addition to his pension and the emolument of such one remunerative position.
- (v) (1) Retired public officers who have held offices to which this paragraph applies are prohibited from service or employment in foreign companies or foreign enterprises.
- (2) This paragraph applies to the offices of Vice-President, Chief Justice of Nigeria, Governor and Deputy Governor of a state.
- (vi) (1) A public officer shall not ask for or accept property or benefits of any kind for himself or any other person on account of anything done or omitted to be done by him in the discharge of his duties
- (2) For the purposes of sub-paragraph (1) of this paragraph, the receipt by a public officer of any gifts or benefits from commercial firms, business enterprises or persons who have contracts with the government shall be presumed to have been received in contravention of the said sub-paragraph unless the contrary is proved.
- (3) A public officer shall only accept personal gifts or benefits from relatives or personal friends to such extent and on such occasions as are recognized by custom: provided that any gift or donation on any public or ceremonial occasion shall be treated as a gift to the appropriate institution represented by the public officer, and accordingly, the mere acceptance or receipt of any such gift shall not be treated as a contravention of this provision.
- (vii) The president or vice-president, Government of the Federation or commissioner of the Government of the Federation or commission of the Government of a state, or any other public officer who holds the office of a permanent secretary or Head of public corporation, university, or other government parastatal shall not accept:
  - (a) A loan, except from government or its agencies, bank, building society,

mortgage institutions or other financial institutions recognized by law; and  
(b) Any benefit of whatever nature from any company, contractor, or businessman, or the nominee or agent of such persons: provided that the head of a public corporation or of a university or other parastatal organization may, subject to the rules and regulations of the body, accept a loan from such body.

- (viii) No person shall offer a public officer any property, gift or benefit of any kind as an inducement or bribe for the granting of any favour or the discharge in his favour of the public officer's duties.
- (ix) A public officer shall not do or direct to be done, in abuse of his office, any arbitrary act prejudicial to the rights of any other person knowing that such an act is unlawful or contrary to any government policy.
- (X) A public officer shall not be a member of, belong to, or take part in any society the membership of which is incompatible with the functions or dignity of his office.

As Onah (2004) Cited by Ezeani (2006) observed, the juxtaposition of the United States code and that of Nigeria shows a common objective of moderation, the conduct of public officers time cards and conscientious performance of governmental duties. Nevertheless despite the similarities in ethical codes in the two countries, there are slight variations in emphasis reflecting differing prevailing environments that impact on public service.

### **Existing Institutional Mechanisms for Enforcing Ethical Behavior in Nigeria Public Administration**

Globally, over the years, as a result of modernization, internationalization of democracy and globalization, efforts to stem the tide of unethical behaviours and practices and enforce accountability have been vigorously pursued, due to following reasons as postulated by Rasheed (1995) cited by Ezeani (2006).

- (i) The increase in the incidence of unethical practices and lack of accountability;
- (ii) The wave of political liberalization that engulfed most of Africa since, 1990's which has emboldened a budding civil society into demanding greater enforcement of ethical standards and the punishment of violators;
- (iii) A growing recognition that unethical practices have contributed to the economic difficulties that many African countries face;
- (iv) The pressure exerted by international donors requiring stricter adherence by African countries to good governance and the curtailment of waste and

squandering of resources.

In Nigeria, the adverse effects of unethical practices such as bribery, peonage, nepotism, embezzlement, use of one's position for self-enrichment, absenteeism, etc, on productivity; the responsiveness, legitimacy and transparency of governments, the effective implementation of government policies, and efforts to achieve recovery and development in general have led to the establishment of some institutional mechanisms by the government to curb ethical violations.

There are about five existing institutional mechanisms for enforcing ethical behavior in Nigerian public Administration however, only about two will be discussed in this paper due to want of time and space. These institutions are as follows: Economic and financial crimes commission (EFCC); Independent Corrupt Practices and other related offences Commission (ICPC); Code of Conduct Tribunal; Public Complaints Commission and Budget Monitoring and price Intelligence Unit.

**(a) Independent Corrupt Practices and other Related Offences Commission (ICPC).**

This came into force during the former president Olusegun Obasanjo's era. It was established through the instrumentality of a bill he sent to the National Assembly when he assumed office in 1999. The bill was titled a bill to prohibit and punish corruption. That bill was eventually passed into law as the corrupt Practices and other Related Offences Act 2000, which was signed into law by the president on 13<sup>th</sup> June, 2000. The Act of 2000 is the enabling legal instrument of the Independent Corrupt Practices and other Related Offences Commission (ICPC). The commission was inaugurated on 29<sup>th</sup> September, 2000 with a chairman and (12) members. Its duties as outlined in section 6(a-f) of the Act 2000 can be summarized as follows:

- (a) To receive and investigate reports of the conspiracy to commit, attempt to commit or actual commission of offense as created by the Act and in appropriate cases prosecute the offenders.
- (b) To examine, review and enforce the correction of corrupt-prone systems and procedures of public bodies, with a view to eliminating or minimizing corruption in public life.
- (c) To educate and enlighten the public on and against corruption and related offenses, with a view to enlisting and fostering public support for the fight against corrupt practices.

The commission has the mandate to prohibit and prescribe punishment for corrupt practices and other related offences. The existence of the (ICPC) was threatened in 2003, when the defunct National Assembly scrapped it and promulgated a bogus Act as a replacement. This unpatriotic move was over turned by the Abuja Federal High court on the grounds that the law was passed without following due procedure. However, irrespective of these odds, the (ICPC) has been on the vanguard fighting corruption and other related offences in Nigeria.

**(b) Economic and Financial Crimes Commission (EFCC).**

It was established under the (EFCC) Establishment Act 2002. The Act charges the commission with the responsibility of enforcement of all economic and financial crimes laws, among other things. The main functions of the commission as stipulated by the Act (Part II) include:

- (i) The enforcement and the due administration of the provisions of this Act;
- (ii) The investigation of all financial crimes including advance fee fraud, money laundering, counterfeiting, illegal charges transfers, futures market fraud, fraudulent encashment for negotiable instruments, computer credit fraud, contract scan, etc
- (iii) The co-ordination and enforcement of all economic and financial crimes laws and enforcement functions conferred on any other person or authority.
- (iv) The adoption of measures to identify, trace, freeze, confiscate or seize proceeds derived from terrorists' activities, economic and financial crimes related offences or the properties, the value of which corresponds to such proceeds.
- (v) The adoption of measures to eradicate the commission of economic and financial crimes;
- (vi) The adoption of measures which include coordinated, preventive and regulatory actions, introduction and maintenance of investigative and control techniques on prevention of economic and financial related crimes;
- (vii) The facilitation of rapid exchange of scientific and technical information and the conduct of joint operations geared towards the eradication of economic and financial crimes;
- (viii) The examination and investigation of all reported cases of economic and financial crimes with a view to identifying individuals, corporate bodies or groups involved,

The Act empowers the commission to:

- (a) Cause investigations to be conducted as to whether any person has committed an offence under the Act and;
- (b) With a view to ascertaining whether any person has been in offence under this Act and in the process of any such offences, cause investigations to be conducted into the properties of any person if it appears to the

commission that the person's lifestyle and extent of the properties are not justified by his source of income.

Furthermore, part II section (6) sub-section (2) of the Act charges the commission with the responsibility of enforcing the provisions of other laws and regulation relating to economic and financial crimes including:

- (1) The money laundering Act 1995;
- (2) The Advance fee Fraud and other Related Act 1995;
- (3) The failed Banks Recovery of Debts and Financial Malpractices in Banks Act 1994, as amended;
- (4) The Banks and other Financial Institutions Act 1991, as amended; and
- (5) Miscellaneous offences Act;
- (6) Any other law or regulations relating to economic and financial crimes.

The commission has recorded tremendous success in its fight against corruption and other unethical practices in Nigeria. The first chairman of the commission, Nuhu Ribadu, revealed that the commission has recovered money and property worth over N500 billion from corrupt public officials and individuals. In addition, the commission has got thirty five convictions through prosecution of corrupt public and private persons.

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It is on record that the present administration in Nigeria, under President Mohammadu Buhari, has as its major reform agenda fight against corruption and corrupt practices. It is expected that the status of the commission be enhanced but it is advocated that their activities should be directed on actual offenders and not in settling political vendetta. Isolationist policy of arrest and prosecution of offenders should be abhorred by these commissions in the execution of its mandate.

### **Suggestions**

Values and Ethics have monumental analytical benefits in Public Administration in Nigeria, therefore, to strengthen its practice and institutionalization in our civil service/political life, the following are suggested:

1. There is no doubt that administrative ethics education will make a positive impact on the life and people of Nigeria who seek to pursue their career in the public service. Ethics education will help future public administrators to deal with job related ethical issues. Ethics education is most required in developing countries such as Nigeria which is experiencing ethical crisis.

2. Now, to attract more direct foreign investments and the confidence of international donor agencies, stricter adherence of African countries to good governance by the application of ethical conducts in our public life will lead to curtailment of waste and squandering of resources. This is because in Nigeria, the adverse effects of unethical practices such as bribery, peonage, nepotism, embezzlement, use of one's position for self-enrichment; etc, have stultified productivity and crippled efforts to achieve recovery and development generally.
3. More importantly, the existing mechanisms for enforcing ethical behavior in Nigeria public administration like EFCC, ICPC, etc should be granted independent powers and divested of all executive encroachments, and to prosecute and sanction all Nigerians who are found guilty of unethical practices, no matter who is involved. This will serve as a deterrent to others.

### **Conclusion**

Ethics and values are very important concepts in public Administration in the contemporary society. Ethics has several attributes, some of which are universalistic in nature, while others also are bound by time and place. It may be specific to a particular task situation, profession or area of responsibility. Certain things are expected from everyone while there may be a few specific things expected according to the nature of groups or responsibilities. Ethics is something related to a state of mind, a way of looking at things which may develop into a pattern of behavior or way of life and social conduct. Ethical behavior is partly a matter of civilization legacy, family inheritance a fall-out of personal philosophy but, is certainly a social cohesiveness and good life.

Honour and integrity results from ethical behavior blended in moral qualities and mental attitudes. It is a matter of conscience or “inner voice” as Mahatma Ghandi dubbed it.

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