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Curbing Maladministration in Nigeria Public Service: the Role of Code of Ethics and Code of Conduct

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ABSTRACT

There are indications that not only will public administration be further removed from those it is intended to serve, but also that more administration is likely to mean correspondingly more maladministration. This paper is titled Curbing Maladministration in Nigeria Public Service: The Role of Code of Ethics and Code of Conduct. The objective of the paper was to examine the interplay of code of ethics and code of conduct in curbing maladministration in Nigeria Public Service. The paper argues that the more code of conducts is applied in practice, the more ethics codes curb maladministration in public service. The paper adopted content analysis of secondary sources of data and also analyzed primary data. The population of the study was 456 and Rogger Wimmer online sample size calculator was applied to derive a sample size of 209. Structured questionnaire was administered to the 209 respondents. The review of literature was anchored on the theory of deontological ethics. The paper observed that there is high disregard of codes of ethics and code of conduct hence no reduction of maladministration but their concurrent proper implementation will reduce maladministration in the public service in Nigeria. It is therefore the position of the paper that both codes will become more effective only if they are adopted and implemented in combination with other anti maladministration tools and made part of a learning process that requires training. The paper therefore recommended among others that it is high time the codes and other prescripts that encourage ethical behaviour and professionalism are legislated so that they are enforceable.

Introduction

It is generally believed that when public servants exhibit high level of ethical conduct, maladministration would be minimized to a great extent. Maladministration may be seen as administrative action (or inaction) based on or influenced by improper considerations or conduct (Wheare, 1973). It therefore means that maladministration occurs when some administrative acts carried out by a government body give rise to service failure.

Historically, ethics is said to have come into existence at a time when human beings started to mirror on the most excellent way to live. This philosophical stage emerged long after human societies had developed some kind of morality, usually in the form of customary standards of right and wrong conduct. Since the 1990s, governments across the developed and developing world have adopted ethics codes and code of conduct. However, in practice, the effectiveness of these codes remains contested (Beerli, Dayan, Vigoda-Gadot, & Werner, 2013). The debate of public sector ethics has tended to be on the one hand; the principles of ethical behaviour in public agencies, and on the ethical character of people in public administration. Nowadays, the debate is shifting to make people behave more or less ethically, in particular in a professional setting like the public service. The ethical character of an individual may be unpredictable and tenuous, but a weak ethical basis of an individual can be overcome and his ethics become meaningful and directional, when a particular setting and structural pressures converge. Public institutions exist for the public good and employ public servants to render services to ensure a better life for citizens (Wheare, 1973).

However, in its many forms, maladministration has become a major threat to the public service in Nigeria that public authorities need to address as a matter of urgency. More than ever, citizens cry of such administrative acts like delay, incorrect action or failure to take any action, failure to follow procedures or the law, failure to provide information, inadequate record-keeping, failure to investigate, failure to reply, misleading or inaccurate statements, inadequate liaison, inadequate consultation, broken promises, etc. All these go a long way to affect delivery of public goods by public institutions. In Nigeria, the

significance of an efficient, accountable, effective and transparent public service, at both the national, state and local government levels is underlined as vital to the realization of national development. The need to build confidence in governments in light of the increased concern on corruption and unethical behaviour of their civil servants prompted governments to review their approaches to ethical conduct. As Thozamile (nd) puts it “there is little or no hope of success in the delivery of services if the public servants are not professional and their conduct not ethical”. Since the dawn of civilization, there has been an expected code of right conduct for public officials different from and in many respects superior to private conduct (Kernaghan & Dwivedi, 1983). All practicing professionals are expected to follow an agreed pattern of conduct in respect of how they treat other professionals, how they conduct their professional affairs, and how they deal with their clients.

Ethics simply means what is right or wrong, what is acceptable or unacceptable and is intertwined with the value system of people. Thus, ethical conduct and behaviour normally refer to conforming to generally acceptable social norms. Code of ethics presents the key principles that public servants should advance. A code of ethics governs decision-making, and a code of conduct governs actions. They both represent two common ways that professionals in the public sector self-regulate. They provide direction to public servants and establish a public image of good behavior, both of which benefit the government. Both are prominent tools to promote integrity and curb corruption in the public service.

Previous researchers have identified a number of factors that can shape standards of conduct within an organization, among which the role of leadership has attracted significant attention (Grojean et al. 2004; Steinbauer et al. 2014). However, none has focused on the role of code of ethics and code of conduct in reducing maladministration in the public service. Therefore, the purpose of this paper is to explore the interplay of code of ethics and code of conduct in curbing maladministration in the Nigeria Public Service.

Literature Review

The Interplay of Code of Ethics and Code of Conduct

In the words of Weber, “a bureaucratic official is appointed to his or her position on the basis of merit

and conduct, he exercises the authority delegated to him in accordance with impersonal rules, and his or her loyalty is enlisted on behalf of the faithful execution of his official duties” Furthermore, his appointment and job placement are dependent upon his or her technical qualifications which are attested by ability to pass written examination and possession of requisite certificates. His administrative work is a full-time occupation, and a regular salary with prospects of advancement in a lifetime career reward to his work. To achieve the above by public officials requires that they have to abide by code of ethics and code of conduct for public service.

Both code of ethics and a code of conduct are similar as they are used in an attempt to encourage specific forms of behaviour by employees. This is why the government of Nigeria has an ethics code but supplements it with an exhaustive set of Standards of Conduct with over forty pages of regulations. This contains detailed explanations of unacceptable behavior, dishonesty, drunkenness, false claims against Government, insubordination, negligence, falsification or suppression of record, attempt to illegally keep records, sleeping on duty, loitering, unruly behaviour, dereliction of duty (FRN, 2020; PSR, 2021).

Code of ethics and code of conduct are the standards that a group must adhere to, so as to remain the member of the organization (Stuart, 2005). A Code of ethics governs decision-making, and a code of conduct governs actions. Thus, they both represent two common ways that the public service self-regulate and provide direction to employees. Ethics guidelines provide guidance about values and choices to influence decision making. Conduct regulations assert that some specific actions are appropriate, and others inappropriate (Zuzana, 2005). In both cases, it's the organization's desire is to obtain a healthy range of acceptable behaviors from employees. Ethics codes or codes of conduct are broader sets of principles that are designed to inform specific laws or government actions. As foundational documents (SIGMA, 2009) they provide the framework that public servants use to carry out their public responsibilities. Both codes can clearly articulate unacceptable behaviors as well as providing a vision for which the government official is striving. They are fundamental mechanism for ensuring professionalism.

Codes of ethics increase the probability that people will behave in certain ways by focusing on the character of their actions and partly by focusing on sanctions for violations. Thus, reliance on codes can reduce the sacrifice involved in an ethical act. Ethics codes can focus public servants on actions that result in doing the right things for the right reasons. Repeated over time this kind of habit becomes inculcated in the individual and ingrained in the organization. Codes of ethics provide at most a strong *prima facie* reason to act in a certain way (Zuzana, 2005). Furthermore, codes of ethics can function as a professional statement as it expresses the public service's commitments to a specific set of moral standards. Both codes can help provide the pride of belonging to a group or a profession as pride is a critical emotion in motivating individuals to see themselves as professional. Thus, the purpose of both codes is to specify the standards of integrity and conduct to be observed by public officials, to help them meet those standards and to inform the public of the conduct it is entitled to expect of public officials (SIGMA, 2009).

The general principles of both codes emphasis that the public officials should carry out their duties in accordance with the law and with those lawful instructions and ethical standards which relate to their functions; act in a politically neutral manner and not attempt to frustrate the lawful policies, decisions or actions of the public authorities; serve loyally the lawfully constituted national, state or local authority honestly, impartially, and efficiently to the best of their ability with skill, fairness and understanding, having regard only for the public interest and the relevant circumstances of the case (Hanekom, 1993). In decision making, where both codes are effectively applied, they enable public officials act lawfully and exercise their discretionary powers impartially, taking into account only relevant matters. Adequate compliance to both codes makes public officials not to allow their private interest to conflict with public position and be able to avoid such conflicts of interest, whether real, potential or apparent without taking undue advantage of such position for private interest.

The practical value of ethics especially in the form of ethical codes of conduct, according to Hanekom (1993) can be interpreted as serving at least four objectives, namely: to advance and pursue the responsibility of public functionaries; to advance public confidence in the trustworthiness of public

functionaries; to serve as guidelines to public functionaries in their relationship with fellow officials, elected public office-bearers and the public; and to serve as guidelines in the exercise of discretionary powers by public functionaries. It can be inferred from the four objectives that ethics is of practical value in public institution service. Both codes dictate how employees must act and by following both codes, employees can contribute to a culture which aligns with the organization's vision.

Empirical Review

Mark (2001) studied *Ethical Codes of Conduct and Organizational Context: A Study of the Relationship between Codes of Conduct, Employee Behavior and Organizational Values*. The study used a sample of 613 management accountants drawn from the United States to study the relationship between corporate and professional codes of ethics and employee attitudes and behaviors. The paper observed that the presence of corporate codes of ethics was associated with less perceived wrongdoing in organizations, but not with an increased propensity to report observed unethical behavior. The paper concluded that organizations that adopted formal codes of ethics exhibited value orientations that went beyond financial performance to include responsibility to the commonweal. It was therefore recommended that professional codes of ethical conduct should be made to have influence on perceived wrongdoing in organization.

Okonkwo (2014) appraised *Public Service Rules and Code of Conduct for Public Servants*. The study discussed the provisions of the Public Service Rules and the Code of Conduct for public office holders in Nigeria. The paper particularly targeted a select group – newly employed workers in Akanu Ibiam Federal Polytechnic, Unwana, from 2009 to 2014 – on orientation course. Consequently, the Public Service Rules applicable to public servants in Nigeria, and the Code of Conduct for Public Office Holders in Nigeria enshrined in the 1999 Constitution of Nigeria form the crux of materials used for the work. The paper observed that for any public servant in Nigeria to succeed in his or her career, such a servant must abide by the provisions of these instruments and other relevant ones. The paper therefore recommended that every public servant should acquire copies of these documents for use.

Casimir, Izueke, and Nzekwe (2014) analyzed *Public Sector and Corruption in Nigeria: an Ethical and Institutional Framework of Analysis*. Adopting qualitative method, the paper examined the imperatives of good ethical conduct in the conduct of government business in Nigeria. The paper observed that perceived lack of an effective ethical organizational framework to coordinate the activities of various institutions has astronomically worsened unethical practices such as corruption in the Nigerian public service. The paper concluded that unethical practices and the systemic abandonment of core African human values by the Nigerian public servants oil the wheel of public sector corruption in Nigeria. The paper recommended a more realistic African traditional approach to ethical restraint of public servants from indulging in corrupt behavior by subjecting them to customary oath taking based upon the theistic values of fear of sin against mother earth. It further stressed that these core African values that emanate from theistic humanism should also permeate the various anti-corruption organizational frameworks in Nigeria to coordinate the national fight against corruption in the public sector.

Afegbua and Adejuwon (2015) investigated *Ombudsman and Ethical Dilemma in Nigerian Public Administration: from Rising Expectations to Dashed Hopes*. The objective of the paper was to analyze the role of Ombudsman in dealing with unethical dilemma in Nigerian public administration and how it can be improved upon. The paper was qualitative in nature. The paper noted that although Ombudsman is a widely used institution for ensuring administrative accountability, transparency and maintaining ethical standard in the western countries, it has also been adopted in developing societies like Nigeria. It observed that ombudsman has not been able to effectively deal with unethical conduct or misuse of administrative power in the public service. The paper concluded that if the office of ombudsman is strengthened, it will help to check government activities in the interest of the citizens, and thus help to address the problems of human rights abuses, lack of accountability, absence of good governance and maintenance of ethical standard in the public service. The paper recommended that the office of the ombudsman needs to be strengthened so that all the tenets of a credible public administration would be seen to be present and working to the advantage of all.

Renato, Ruan, Antônia, Lidinei, and Saleh (2021) studied Code of Ethics and Conduct in the Light of Corporate Governance: The Stakeholders' Perspective. The purpose of the study was to evaluate the theme "Code of Ethics and Conduct" in private or public organizations, considering the relationship between ethical issues and good practices in Corporate Governance. Descriptive survey was adopted and relied on the application of questionnaires obtained from 184 responses from organizations of various types. The data collected were worked in the SPSS, tabulated and presented as results in the form of tables or graphs, with appropriate analyses. The results of the study showed the adoption of good practices of integrity, especially on the Code of Ethics and Conduct. The paper concluded that adoption of an ethical code can be considered a way to formalize, encourage and guide responsible behavior among employees and organizations. It recommended that senior management needs to commit to ethical conduct in conducting business since leadership by example is a reference for people in the organizational context.

Akinlade, Gberevbie, and Adesuyi (2021) analysed Work Ethics and Public Service Delivery: A Review of Literature and Agenda for Future. The study aimed at investigating the relationship between work ethics and public service delivery. Data obtained from six academic databases such as google scholar, Scopus, Jstor, Science Direct (Elsevier), Web of Science, Pro Quest, and Sage was systematically reviewed. The result revealed that there is relationship between work ethics and the public. The paper concluded that "Nigerians today are faced with tremendous public service ethical crisis because of the high level of personal greed, conflict of interest and laziness amongst public officials which has affected all spheres of life greatly". The paper therefore recommended among others that there should be adequate research on mechanisms in enhancing public servants work ethics in bringing about employees growth and effective service delivery.

Theoretical Framework

This paper is anchored on the theory of deontological ethics. Deontological ethics was propounded by Immanuel Kant also regarded as the father of modern deontology. Immanuel Kant held that nothing is good without qualification except a good will, and a good will is one that wills to act in accord with the moral law and out of respect for that law rather than out of natural inclinations. The idea is that "human beings should be treated with dignity and respect because they have rights. Thus, it is argued that in deontological ethics "people have a duty to respect other people's rights and treat them accordingly." The core concept behind this is that there are objective obligations or duties that are required of all people. When faced with an ethical situation, then, the process is simply one of identifying one's duty and making the appropriate decision. In deontological ethics, an action is considered morally good because of some characteristic of the action itself, not that the product of the action is good. The theory therefore holds that at least some acts are morally obligatory regardless of their consequences for human welfare. One can rightly infer that this theory conforms to Max Weber's rational consistency. Thus, adherence to Max Weber's ideal type construct aligns with adherence to code of ethics and code of conduct.

Methodology

The study is both qualitative and quantitative in nature as it adopted content analysis of secondary data and analysis of primary data collected. The population comprised of junior and senior staff of the Federal civil Service Commission Abuja Nigeria totaling 456 staff as at the time of the study. Applying the Roger Wimmer online sample size calculator with 5.0% margin of error, a sample size of 209 was derived. However, out of 209 questionnaires administered, 200 respondents returned their completed questionnaire while 9 respondents failed to return theirs. Thus, analysis of questionnaire was based on the 209 returned questionnaires.

Table 1 Data Presentation

S/ N	INQUIRY	FREQUENCY					TOTAL
		SA	A	PA	PD	SD	
A	AS a public servant, I understand what is meant by ethical conduct and I believe it's a viable tool to curb maladministration.	105 52.5%	90 45%	2 1%	0 0%	3 1.5%	200 100%
B	There is a chief ethics officer in my organization who develops and implements a code of ethics and oversee its enforcement.	5 2.5%	10 5%	5 2.5%	85 42.5%	95 47.5%	200 100%
C	The code of ethics and ethics training programs are routinely reviewed to ensure they help curb corruption among civil servants.	10 5%	10 5%	15 7.5%	90 45%	75 37.5%	200 100%
D	When a violation of the code of ethics occurs, the organization takes appropriate disciplinary action on a consistent basis.	15 7.5%	20 9%	5 2.5%	60 30%	100 50%	200 100%
E	All civil servants have a written copy of code of ethics, and a signed a form acknowledging receipt and understanding of the codes.	120 60%	70 35%	3 1.5%	2 1%	10 5%	200 100%
F	Ethical behaviour is part of the criteria used when considering a candidate for promotion to higher cadre.	30 15%	15 7.5%	5 2.5%	55 27.5%	95 47.5%	200 100%
G	Civil servants have existing written code of ethics that outlines what is considered ethical and unethical behavior, and do receive regular ethics training.	90 45%	80 40%	5 2.5%	10 5%	15 7.5%	200 100%
H	All civil servants generally see code of conduct and code of ethics as a tool to fight against maladministration but they don't follow it.	80 40%	85 42.5%	30 15%	0 0%	5 2.5%	200 100%
I	Although ethics code and code of conduct are not laws, their strict enforcement would greatly curb maladministration in Nigeria.	70 35%	65 32.5%	35 17.5%	5 2.5%	25 12.5%	200 100%
J	There is high disregard of the extant code of ethics and code of conduct among civil servants as they are seen as mere paper works, hence no reduction of maladministration.	110 55%	60 30%	10 5%	2 1%	18 9%	200 100%

Source: Authors field survey 2022

Interpretation

Table 1(A) above indicates that out of the 200 respondents, 105 representing 52.2% strongly agreed that as a public servant they understand what is meant by ethical conduct and believe it's a viable tool to curb maladministration. 90 of the respondents representing 45% agreed. 2 respondents representing 1% partially agreed, while none of the respondents or zero percent partially disagreed. However, 3 respondents or 1.5 five percent strongly disagreed to that. It therefore means that majority of the civil servants truly

understand what ethical conduct is and believe that it's a viable tool to curb maladministration.

In table 1(B), out of the 200 respondents, 5 representing 2.5% strongly agreed that there is a chief ethics officer in my organization who develops and implements a code of ethics and oversee its enforcement. 10 respondents representing 5% agreed. 5 respondents representing 2.5% partially agreed, while 85 respondents representing 42.5% partially disagreed. However, 95 respondents or 47.5% strongly disagreed to that. By implication therefore, most of organizations have a chief ethics officer who develops and

implements a code of ethics and oversee its enforcement.

In table 1(C), out of the 200 respondents, 10 representing 5% strongly agreed that the code of ethics and ethics training programs are routinely reviewed to ensure they help curb corruption among civil servants. Another 10 respondents representing same 5% agreed. 15 respondents representing 7.5% partially agreed, while 90 respondents representing 45% partially disagreed. However, 75 or 37.5 strongly disagreed to that. The response clearly shows that code of ethics and ethics training programs are not routinely reviewed to ensure they help curb corruption among civil servants.

In table 1(D), out of the 200 respondents, 15 representing 7.5% strongly agreed that when a violation of the code of ethics occurs, the organization takes appropriate disciplinary action on a consistent basis. 20 respondents representing 9% agreed. 5 respondents representing 2.5% partially agreed, while sixty respondents representing thirty percent partially disagreed. However, 100 respondents or 50% strongly disagreed to that. Thus, by implication, when a violation of the code of ethics occurs, the organization does not take appropriate disciplinary action on a consistent basis.

From table 1(E), of the 200 respondents, 120 representing 60% strongly agreed that all civil servants have a written copy of code of ethics, and a signed a form acknowledging receipt and understanding of the codes. 70 respondents representing 35% percent agreed. 3 respondents representing 1.5% partially agreed, while 2 respondents representing 1% partially disagreed. However, 10 respondents or 5% strongly disagreed to that. Therefore, all civil servants have a written copy of code of ethics, and a signed a form acknowledging receipt and understanding of the codes.

For table 1(F), out of the 200 respondents, 30 representing 15% strongly agreed that ethical behaviour is part of the criteria used when considering a candidate for promotion to higher cadre. 15 respondents representing 7.5% agreed. 5 respondents representing 2.5% agreed, while 55 respondents representing 27.5% partially disagreed. However, 95 respondents or 47.5% strongly disagreed to that. This shows that ethical behaviour is not part of the criteria used when considering a candidate for promotion to higher cadre.

In table 1(G), based on the 200 respondents, 90 representing 45% strongly agreed that civil servants have existing written code of ethics that outlines what is considered ethical and unethical behavior, and do receive regular ethics training. 80 respondents representing 40% agreed. 5 respondents representing 2.5% partially agreed, while 10 respondents representing 5% partially disagreed. However, 15 respondents or 7.5% strongly disagreed to that. The response above indicates that civil servants have existing written code of ethics that outlines what is considered ethical and unethical behavior, and do receive regular ethics training.

In table 1(H), out of the 200 respondents, 80 representing 40% strongly agreed that all civil servants generally see code of conduct and code of ethics as a tool to fight against maladministration but they don't follow it. 85 respondents representing 42.5% agreed. 30 respondents representing 15% partially agreed, while none of the respondents representing zero percent partially disagreed. However, 5 respondents or 2.5% strongly disagreed to that. It clearly shows that all civil servants generally see code of conduct and code of ethics as a tool to fight against maladministration but they don't follow it.

In table 1(I), out of the 200 respondents, 70 representing 35% percent strongly agreed that although ethics code and code of conduct are not laws, their strict enforcement would greatly curb maladministration in Nigeria. 65 respondents representing 32.5% agreed. 35 respondents representing 17.5% partially agreed, while 5 of the respondents representing 2.5% partially disagreed. However, 25 respondents or 12.5% strongly disagreed to that. Impliedly, although ethics code and code of conduct are not laws, their strict enforcement would greatly curb maladministration in Nigeria.

In table 1(J), out of the 200 respondents, 105 representing 55% strongly agreed that there is high disregard of the extant code of ethics and code of conduct among civil servants as they are seen as mere paper works, hence no reduction of maladministration. 65 respondents representing 32.5% agreed. 60 respondents representing 35% partially agreed, 10 representing 5% partially agreed, while two of the respondents representing one percent partially disagreed. However, 18 respondents or 9% strongly disagreed to that.

Therefore, there is high disregard of the extant code of ethics and code of conduct among civil servants as they are seen as mere paper works, hence no reduction of maladministration.

4. Results

Analysis of data above shows the following results;

- i. Most public servants have a written copy of code of ethics, they truly understand what ethical conduct is and believe that it's a viable tool to curb maladministration,
- ii. Both codes are not routinely reviewed to ensure they help curb maladministration.
- iii. Although most public servants see code of conduct and code of ethics as tool to fight against maladministration, many don't follow it but rather see those codes as mere paper works, hence no reduction of maladministration.

Discussion

From the results obtained, most maladministration that takes place in the public service may not necessarily be due to a lack of information at the right time and in the right quantity for public officials, but do arise from things that we may think of as good or from things that we may think of as bad. It may arise also from conditions which are, in a large measure, unavoidable, inescapable, and nobody's fault. Thus, the sheer complication and difficulty of some subjects with which officials must deal in applying the law accounts for some measure of maladministration.

Standards of conduct do change over time (Stuart, (2005). This makes it necessary to review codes routinely to ensure they help curb maladministration. However, it is worthy of note that codes are not designed for "bad" people, but for the persons who want to act ethically. The bad person will seldom follow a code, while most public servants welcome ethical guidance in difficult or unclear situations. The average person is not grossly immoral but often tempted, and sometimes confused, by what appears to be a virtuous path. James (nd) supports this when he writes "If men were angels, no government would be necessary. If angels were to govern men neither external nor internal controls on government would be necessary" Therefore, ethics major concern includes nature of ultimate values and standards by which human actions can be judged.

Implementing a code of ethics and code of conduct involves establishing procedures for investigating allegations and imposing sanctions on those who violate the codes. It may be necessary to outline potential punishments for unethical behavior which may be used to ensure everyone knows there are consequences for unethical behavior. This is in conformity with the words of Copper (2012) who argues that ethical codes are a major form of control as they seek to establish limits, requirements, boundaries, and standards. De Baros (2015) also shares a similar view when he argues that a code of conduct serves two purposes, namely to combat corruption and prevent maladministration. He describes corruption as blatant dishonesty in the use of public money, and maladministration as a dysfunctional condition where the taxpayer is a loser as a result of inefficiency but where there is not necessarily enrichment of the public official. However, punishment should be applied as a last resort as workers respond better to positive reinforcement than they do to the threat of punishment. Enacting a rewards system that promotes ethical behavior might also be helpful.

Conclusion

Principles and values are imbedded in all ethics codes and codes of conduct, either implicitly or explicitly. They are the elements that usually call the public servant to a greater purpose. Organizations that fail to place a strong emphasis on ethical conduct may be more susceptible to harmful administrative practices like employee theft, fraud, workplace discrimination, absenteeism, dereliction, etc (Howard, 2001). Although there is little evidence that either codes of ethics or code of conduct on their own substantially reduce maladministration, their simultaneous forceful implementation is associated with less maladministration in the public service in Nigeria. However, both codes become more effective only if they are adopted and implemented in combination with other anti maladministration tools, made part of a learning process that requires training, consistent enforcement, and continuous review. In other words, simply requiring members to read the codes is not enough to make them understand and remember its contents.

Recommendations

- i. It is high time the codes and other prescripts that encourage ethical behaviour and professionalism are considered as legislation so that they are enforceable.

- ii. There is need for every institution to occasionally carry out an ethical standards audit so as to determine public servants' views on the code of conduct and code of ethics.
- iii. Attention needs to be paid to systemic threats that weaken adherence to public sector code of ethics and code of conduct.

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