

A Philosophical Appraisal of Code of Conduct Bureau of the Federal Republic of Nigeria: Implications to National Development

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Abstract

The paper philosophically examined and appraised the code of conduct bureau of the Federal Republic of Nigeria in order to sift its implications and impacts on the nation's national development. The various concepts central to the work were conceptualized such as: accountability, corruption and national development. The institutional theory was adopted as the theoretical frame work of the article—dwelling on the secondary method of data collection. The theory is centered on the impacts of organizations' institutional frameworks on performance. And it was discovered that the Code of Conduct Bureau has not lived up to its desired expectations, as its effective performance had been adversely affected by chronic lack of funding which has led to infrastructural deficit, absence of quality manpower, lack of publicity of the activities of the agency and public orientation of the roles of the agency, and lack of political will on the part of policy makers. The article recommended, inter alia, higher collaboration with the government in embarking on strategic plans and mechanisms aimed at ensuring the prevalence of ethics and morality in the nation's public service; that ministries, departments and agencies should deploy newsletters and other related instruments to exchange ideas on issues concerning public service ethics and morality; that the Code of Conduct Bureau should be restructured as an independent agency separate from the presidency; and that the funding of the Code of Conduct Bureau should be charged on the consolidated revenue in order to strengthen and reposition the agency for effective delivery of its given mandate.

Keywords: *Accountability, Anti-corruption, Code of Conduct, Corruption, national development, Nigeria, performance, transparency, tribunal.*

Introduction

There have been several attempts aimed at ensuring due process, probity and accountability in the conduct of government business. In England for example, prior to the emergence of the parliamentary system of government in the 19th century, there was the clamour to set up a system of control of the finances of the monarchies. Also, in order to ensure that ethics and accountability prevails at all levels of the British public service, the British Parliament set up the Public Account Committee (PAC) in 1962. In France, a parallel mechanism known as the court of account aimed at controlling the finances of the monarchy was established by Louis XIV. Similarly, in Nigeria, the Public Account Committee was first established in 1951, under the defunct quasi-parliamentary system of government (Umar and Umar, 2016).

The idea for the Code of Conduct was conceived in 1976, when the Federal Military Government set up a 49-member constitutional Drafting Committee. The Committee came up with the idea of a code of conduct for public servants together with the Directive Principles of State's Policy. Both ideas were encapsulated into the Constitutions of 1979, and 1999, respectively. The directive principles of state policy became chapter two of both the 1979 and 1999 constitutions, while the code of conduct was enshrined in schedule 5 and 6 of the constitution, and is aimed at ensuring probity, honesty and accountability in the nation's public sector (Uwaleke and Dunia, 2016). The code of conduct prescribes rules of conduct for public officials and sanctions for violation of the provisions. It makes provision for an instrument of enforcement of the code (Uwaleke and Dunia, 2016). The two agencies that serve as machinery for the enforcement of code of conduct in the public sector are the Code of Conduct Bureau (CCB) and the Code of Conduct Tribunal (CCT) (Uwaleke and Dunia, 2016). The code stipulates that every public official at the beginning of office must have his assets declared before the CCB and such exercise must also be repeated after office (Uwaleke and Dunia, 2016).

Section 2 of the Code of Conduct Bureau and Tribunal Act 1990, stipulates that the Code of Conduct Bureau (CCB) exists to ensure the achievement of a high moral standard in the conduct of government business and to conform the actions and behaviour of public officials to the highest standards of public morality and accountability (Umar and Umar, 2016). The functions of the Code of Conduct Bureau are to receive assets declaration by public officials; examine the assets declared to ensure that there are no discrepancies between what was declared and what is physically verified; take custody of records of such assets declarations; and receive complaints about noncompliance or breach of the act, and where it is established by the bureau that there appears to be violation of the code of conduct, the bureau refer such case to the Code of Conduct Tribunal (CCT) for trial of such offenders (Umar and Umar, 2016, p. 214). Assets declaration by public officers came into existence in Nigeria through section 15, of the Code of Conduct Bureau and Tribunal Decree, No. 1, of 1989. This was also, replicated in the fifth schedule of the 1999, constitution. It is

aimed at the eradication of the acquisition of ill-gotten wealth by public officers (Umar and Umar, 2016)

The ideal behaviour expected of a public servant, according to the Code of Conduct Bureau include: “a public officer is not expected to discriminate against any citizen for whatever reason; strict adherence to the rules and regulations of the public service; being faithful and loyal to the nation and the employer; demonstrating some level of honesty in the discharge of official duties; being accountable for all items money, materials and men placed under his/her supervision, respect for constituted authority; and being punctual (Umar and Umar, 2016). On the other hand, the code of conduct for public officers as enshrined explicitly in the fifth schedule, part 1, of the 1999, constitution clearly itemized the various unethical conduct and practices in the public service to include: “conflict of interest with one's duty; restrictions on public officers receiving two paid emoluments at the same time; prohibition of foreign accounts; retired officers accepting more than one remuneration from the public treasury; requesting and/or accepting gifts/benefits in kind. Requesting and collecting bribe; abuse of powers; and failure to declare ones assets as stipulated by law (Umar and Umar, 2016). Since government is the principal agent in the achievement of national development, combating corruption at all levels of government has become a prime necessity. Thus, in public administration and other ethics based literature there has been the clamour for government to entrench due process and accountability in the public sector (Adagba, 2012). It is in this regard that the 1988 civil service reform stated that the accountability of a public official shall continue even after leaving office, that is, he may be recalled to account for certain actions and inactions carried out by him while in office. This is aimed at checking corruption in the public sector (Adagba, 2012). Corruption is the opposite of ethics in philosophy. Ethics is based on moral principles and code of conduct which abhors public trust betrayal, abuse of public office and position, as well as corrupt motives. Ethics is thus a science of morals and of rules of behaviour for public officials and the generality of the public in their relationship with politicians, bureaucrat and the entire society in the transactions of government business. Corruption as a result is depicted as a situation that is devoid of ethics (Sani, 2005). All forms of corruption are brought about by the instinct of the public officials to misappropriate public gains for selfish interest rather than public interest (Adeyeye, 2002).

Nigeria has been ranked very poor over the years in terms of corruption perception index by Transparency International. For example, in 2015 the country was rated 136 out of 168 countries, in 2016, it was rated 136, out of 176, in 2017, it was 148 out of 180, while in 2018, 2019 and 2020, the country's rankings were 148 out of 180, 146 out of 180 and 149 out of 180 respectively (Adelana, 2021). Apart from the pervasiveness of bureaucratic corruption in Nigeria, it also interferes negatively with the country's political process. The awareness of the destructive implications of this form of corruption led to the creation of the CCB and CCT. However, the CCB has

been grossly ineffective in combating corruption in the nation's public sector (Adelana, 2021).

In order to effectively achieve the objectives of this research work, and to demonstrate the impacts of the activities of Code of Conduct Bureau to national development, an attempt was made to divide it into several parts, such as the conceptual clarification of certain key concepts used in the work; the institutional theory was adopted as the theoretical frame work. Others include an overview of the code of conduct bureau and tribunal: issues and challenges; conclusion and recommendation were the last part of the article.

Conceptual Clarifications

Accountability

Accountability refers to being accountable or responsible to someone for actions carried out (Abdulsalami, 2004, cited in Adagba, 2021). Accountability has been viewed as liability to ones superior for the trust reposed in him (Elaigwu, 2005, cited in Adagba, 2021). Accountability is centered on the philosophy that any official assigned a duty or task to be performed is often held responsible or accountable for the outcome or consequences of such performance (Williams, 2006). Accountability has also been perceived as the ability and capacity of giving explanation on how an assigned task or duty was discharged. On the other hand, the concept of probity shares similarity with terms like integrity, rectitude, uprightness and honesty (Effiong, 2000). Accountability is the same as answerability for the conduct of one's action or behaviour (Anyebe, 2007).

Corruption

Corruption refers to the use of public resources such as public office for personal aggrandizement which manifests in various forms, and occur in a grand or petty scale (Compos, 2007; Adagba, 2021). Such manifestations of corruption may include: economic, moral, religious, and traditional (Gboyega, 2002, cited in Adagba, 2012). In line with the above perspective, Gboyega (2002) and Adagba (2012) described traditional corruption as the taking of bribes and the illegal acquisition of wealth using public office. In a similar development, Khan (1996) and Adagba (2021) see corruption as an act which is at variance with the rules governing the conduct of a person in public authority as a result of selfish private motives. The World Bank Sanction Committee has defined corruption as the offering, giving, receiving or soliciting for any valuable item in relation to procurement, job selection process and contract execution (World Bank, 2003; Adagba, 2021). Corruption has been viewed as being more than a public officer taking bribes and gratification, committing fraud and stealing public funds and assets entrusted to their care. It is the purposeful breach of public service ethics for selfish ends. Such gains could be in cash or kind or it could be psychological or political in nature, but they are based on subversion of the integrity, quality and capacity of an institution (Usman, 2008, cited in Adagba, 2021). Therefore,

bribery entails acts, such as “deliberate false declaration of assets; non-declaration of assets as at when required; collecting full day's salary for less than a full day's job; lateness to work and absenteeism; 'grand' and 'petty' corruption; active and passive corruption; bribery; influence peddling; offering and/or receiving improper gifts; bribery to avoid liability for taxes and other costs; bribery in support of fraud; bribery to avoid criminal liability; bribery in support of unfair competition for benefits or resources; bribery to obtain confidential or inside information; embezzlement, theft and fraud; extortion; abuse of discretion; favouritism; nepotism and clientelism; conduct of creating or exploiting conflicting interest and improper political party contribution” (Adagba, 2021, 24-25).

Corruption has been defined by Nye cited in Adagba (2021), as: “a deviation from the normal duties of a public role for private pecuniary or status gains. Such violations of duties or rules include bribery, nepotism (appointment of unqualified relatives and friends into public office or employment rather than employment based on qualification of the applicant) and misappropriation of Public resources for private use”. In a similar development, Aremu (2008 cited in Adagba, 2021) viewed corruption in three perspectives. These are: the incidental, institutional and systematic corruption. The incidental corruption is that which is perpetuated by individuals due to personal greed and indiscipline. The institutional corruption is embarked upon by public officials who take advantage of the weaknesses and lapses of the various governmental institutions. The systematic corruption is the type of corruption that has reached epidemic proportion, and which has widely spread across the fabrics of the entire society. In a nutshell, corruption simply means the use of public offices and privileges for selfish interest rather than for general or public interest.

National Development

Development implies “advancement, improvement and progress in all facets of human endeavours” (Anyaebe, Abdulkadir and Alabi, 2020, 53). Hence national development refers to a “state of change in conditions or situations within a particular nation to better ones. It denotes positive changes or improvements in some or all aspects of the national life of a country”. National development comprises a combination of policies, programmes and actions aimed at solving problems of national challenges, so as to ensure effective performance of governmental agencies, the private sector and the entire citizenry. The Nigeria's nationalist's agitation for self-rule was directed towards achieving national development. Even after the attainment of independence, such agitation has not waned, but it has been redirected to the agitation for decentralization of the country into smaller units; such as the states and local governments. Other products of such agitation is observed in the agitation for resource control by some segments of the country, and the demand for restructuring of the country. Other agitators, though uncivil in approach are the Niger Delta militants and Boko Haran insurgents who are bent on making the country ungovernable (Anyaebe et al, 2020). The case of the Niger Delta militants have subsided in recent times owing to an

appeasement programme launched by the Federal Government, which involves granting amnesty to ex-agitators, a programme that encompasses bogus social welfare and socio-economic development packages, such as local and foreign scholarship to universities and vocational training institutes, as well as other related human empowerment and socio-economic development programmes.

Ethics

The English word ethics is derived from the Ancient Greek word *ēthikós* (ἠτικός), meaning "relating to one's character", which itself comes from the root word *ēthos* (ἦθος) meaning "character, moral nature". Standard definitions of ethics have typically included such phrases as 'the science of the ideal human character' or 'the science of moral duty'. Thomas Nagel (2005, 379) defines ethics as

the philosophy that tries to understand a familiar type of evaluation: the moral evaluation of people's character traits, their conduct, and their institutions. It is concerned with what bothers us about good and bad, the morally right and the morally wrong thing to do, just or unjust regimes or law, how things ought and ought not to be, and how people should live.

Simon Blackburn defines ethics as "the study of the concept involved in practical reasoning: good, right, duty, obligation, virtue, freedom, rationality, choice....study of the objectivity, subjectivity, relativism or scepticism that may attend to claims made in these terms" (Blackburn, 1996, 121).

Ethics is a reflective philosophical venture which examines human actions. It attempts to make sense of our actions in terms of good and bad actions. These actions are in the basic categories of the morally permissible, morally impermissible, and the morally obligatory. Hence, ethics is all about human morality, values and norms. Values or normative principles belong to society, being universal and invariable. Both people and associations are subject to values, which they can obey or disobey. Persistently, humans do evaluate their own actions and the actions of other people from a moral point of view. Philosophical ethics, therefore, investigates the normativity of human act.

Theoretical Framework

The Institutional Theory

This theory argues that institutions are the structural frameworks with which a country can perform both governmental functions and activities as well as the performance of activities in the private sectors. The theory argues that the adequacy of every institutions determine the optimal output of such organizations. In other words,

the strength and capacity of an institution determines the effectiveness of such an organization. The theory argues that to boost the service delivery output of a public service agency like the Code of Conduct (CCB) is to first deal frontally with the institutional incapacity and lapses in such an organization.

The relevance of the institutional theory to this article is based on the fact that the institutions are of paramount importance to political life because they are the determining factor of public service delivery and other actions and activities of various public agencies. In other words, an institution determines the functions to be carried out by any governmental structure. The institutional theory placed emphasis on the fragility and weaknesses of the government structures and processes of African countries. Such emphasis is centered on the fact that there is weakness of the rule of law amongst African countries, the government of the countries in the continent are corrupt, there is the incapacity of the judicial system to act effectively, and there is the compromise of the procurement processes, while, public institutions are characterized with corruption (Falola, 2008). The theory further argues that the basic means of operating businesses in Africa is primarily based on the informal structures and processes, which are flexible in nature, and with its political system susceptible to easy manipulation, using bribery as a means to secure agreements, contracts and political consent (Adagba, 2021). The theory implies that the degree of effective performance of the CCB will determine the rate at which the agency will successfully combat the menace of corruption in Nigeria (Ugwuja, 2016; Nwoba and Nwokwu, 2018). In other words, no public agency can perform beyond its institutional capacity in terms of organization of rules and structure. Hence, there is the need to overhaul the institutional architecture of the Code of Conduct in order to perform its assigned role more effectively, and to assist in the achievement of national development.

The ubiquitous nature of corruption in Nigeria has reached a monumental proportion, and it has been adjudged to be a product of weaknesses of state institutions and system failure brought about by the unwholesome government interference on the day to day operations of anti-corruption agencies (Adelana, 2021).

The Nature of Ethics

Ethics originated from various cultures and civilisations. That is why it is not a common code of law for all nations. Some civilisations had times when there was no knowledge of what is right and what is wrong. They, therefore, had no ethical feelings and no general standards of ethics which were accepted (Brentano, 2009, p. 3). These situations or conditions continued even after the bigger societies formed themselves into states. As such, the earliest systems of law and of punishment were set up without the influence of anything like moral feelings or a sense of justice.

Ethics, therefore, originated from people asking questions and wondering about the activities around them. Philosophical ethics began to develop starting with Plato (c.429-347 BC), Aristotle (c.384-322 BC), Epicurus (c.341-271 BC), Diogenes

(c.400–325), Zeno (335–265), Spinoza (1632-1677) and Kant (1724- 1804). Ethics as a sub-branch of philosophy concerned with what counts as right conduct and wrong conduct has been viewed from various perspectives with different divisions. The most recognised divisions however include: Meta Ethics and Normative Ethics. While the former is summarily concerned with the metaphysical, epistemological, and meaningfulness of ethical propositions, the latter is prescriptive, it deals with the 'oughtfulness' of moral conducts; and applied ethics which deals with ethical principles as they apply to the real-life scenario. **Intuitionism, egoism, and utilitarianism are some of the approaches in ethical theory.**

The Values of Ethics

Value simply refers to the worth or importance of something. The value of Ethics here simply refers to those advantages or positivities that are gotten or acquired through the study of Ethics as a discipline. The value of Ethics can be summarily discussed under three headings: inevitability of ethics, development of argumentative skill, and elevation of humanity.

The Inevitability of Ethics Morality arises in social contexts. Studies have shown that no two persons are the same. Human beings' social natures and individual uniqueness are twin facts that bring up their own challenges. One may call these inter-subjective frictions. There is, therefore, the need to mediate or arbitrate in these frictions. Hence, ethics aims to do this via its normative and analytic theories and prescriptions. Without ethics, therefore, human society risks collapse.

Development of Argumentative Skills The philosophical enterprise places a great premium on persuasion, not coercion, in staking any claim or position. And ethics, being a branch of this (philosophical) enterprise would logically share in this nature. Ethical studies, thus, impresses on its students the need to argue out clearly their views on any, and every, (moral) issue that cannot but crop up in daily living. By implication, it also teaches people how to argue out their cases without resorting to vehemence or bullish speeches, as is now rampant in contemporary societies. Any ferocious argument is likely to cause chaos and rancour. However, skillful arguments, as developed by ethical theories, are avenues of calmly convincing the listener to a logical conclusion.*Elevation of Humanity* Another important value of ethics is its commitment to elevating human beings to higher ideals and standards. English philosopher, Thomas Hobbes (1588-1679), in his book *The Leviathan*, advanced a very interesting description of humans while they lived in what he called the 'state of nature' (Hobbes 88-98). The preceding view, by Hobbes, has been tagged psychological egoism for it purports to describe what the 'facts' are about human behaviours. Now, if Hobbes' views of human nature is true, then life indeed – and as he attests – would be “solitary, poor, nasty, brutish and short” (Hobbes, 1651, p. 78). The interesting climax of Hobbes' thinking in this wise is that human beings later came to conclude that they ought to put aside their “natural” dispositions to be able to avoid

these nasty realities. Hence, given this connection between ethics and human “civil” society, morality and ethics emerged and eventually civil society. Otherwise put, without ethics, there cannot be human society. An evident value of ethical studies here is that it helps to promote social amity and order, without which human flourishing and happiness cannot be possible.

In conclusion, ethics is certainly one of the most important requirements of humanity. It is worthy of note to clearly states that without ethics, the world would have been an evil and chaotic place. Also, the advancement of humanity is not possible without ethics. The widespread awareness of ethics within the society is therefore encouraged for the world to grow into being a better habitat for all human interaction and life general. It is in this respect that the Federal Government of Nigeria, in a bid to entrench ethics and morality in the Nigerian Public space established the Code of Conduct Bureau (CCB) as a mechanism for enforcing transparency and accountability in the nation's Public Service. The philosophical investigation of this agency in the context of its effective performance is what has given rise to this research work. As a governmental policy/agency, the Nigerian Code of Conduct Bureau falls squarely withing the scope ethics.

An Overview of the Nigerian Code of Conduct Bureau (CCB)

The instruments put in place by the Federal Government of Nigeria to enforce ethics and accountability in the public sector comprises the Code of Conduct Bureau (CCB) and a Code of Conduct Tribunal (CCT). The former is saddled with the responsibility of collecting documents containing assets declared by public officers; examine such declarations in line with the stipulations of code of conduct; keep custody of such document of the declaration and making them available for any purposes of further inspection; enforce the regulations of the code of conduct; receive complaints from the public or other agencies on the non-compliance to the provisions of the code of conduct by public officials, embarks on investigation of the allegation, and where such claim is established, the code conduct bureau refer such matter to the Code of Conduct Tribunal (CCT). It is the responsibility of the CCT to try such complaints referred to it by the CCB. And where it finds such official guilty of breach of Code of Conduct, it will therefore, impose on him or her any of the sanctions prescribed in the provisions of code of conduct. Prior to the prosecution of any suspect, the CCB must as a matter of necessity examine, value and verify assets declarations submitted to it. The exercise of assets verification and valuation, if tenaciously carried out would be the best achievement in the fight against corruption and the most innovative activity in the history of the anti-corruption war in the country. The absence of it has led to gross ineffectiveness in the discharge of the functions of the CCB (Nwabueze, 2016).

According to the Code of Conduct Bureau and Tribunal Act Cap 56, Laws of the Federation 1990: “The aims and objectives of the (code) shall be to establish and maintain a high standard of morality in the conduct of government business and to

ensure that the actions and behaviour of public (servants) conform to the highest standards of public morality and accountability”. The provision spelt out ethics and civic virtue which every public servants are expected to adhere to (Nwabueze, 2016).

The global attempt aimed at eradication of corruption and its related vices has given rise to the establishment of anti-corruption agencies that is outside the conventional law enforcement and judicial institutions in both the developed and developing countries. The best examples of these agencies are those termed anti-corruption agencies, which are empowered to carry out both investigative and prosecutorial functions (Stephenson and Schutte, 2016, cited in Adelana, 2021). The CCB is the first anti-corruption agency established by the Federal Government of Nigeria. It is saddled with the responsibility of arresting the trend of corruption in the Nigerian public sector. The CCB was introduced in 1979, during Nigeria's Second Republic. It was subsequently entrenched into the 1979 constitution where it stipulated certain codes of conduct for the nation's public servants. Despite the fact that the CCB was introduced in 1979, the National Assembly of the Second Republic could not pass the enabling law of CCB. It was in 1989, under the military regime of President Ibrahim Babangida that CCB got its legal backing to carry out its legitimate functions. The CCB has also been presently enshrined in the 5th schedule of the 1999 constitution (as amended) (Adelana, 2021). The CCB actually became legally consolidated in 1990, when the National Assembly passed the Code of Conduct Bureau and Tribunal Act. This was followed by its encapsulation into the fifth schedule, part 1, of the current 1999 constitution (as amended). The Code of Conduct Bureau and Tribunal Act (1990) states that an official convicted by the CCT shall be removed from office through and be declared ineligible to occupy a public office for ten years following the date of his conviction (Adelana, 2021). It might be proper to examine the CCB in the light of some philosophical insights.

The Code of Conduct Bureau and Tribunal: Issues and Challenges

Professor Ben Nwabueze (SAN) further observed that the absence of verification of the assets declared by public officials is the on-set of corruption since the practice conceals relevant information of what is and what should be (Uwaleke and Dunia, 2016). Studies conducted by (Adagba, 2012; Umar and Umar 2016; Adelana, 2021, p. 18), found that the achievement of the effective performance of the CCB is a very difficult task considering the limited resources at their disposal. In support of this view, an interviewee in the study observed that: “For the Code of Conduct Bureau and for many years hitherto, there have been gross inadequate resources compared to other anticorruption agencies in the country”. The study revealed that the resources apportioned to the bureau could not sponsor local travelling for assets verification exercise, let alone assets verification overseas; and this has been a major setback to effective performance of CCB. The study also identified inadequate staff strength of the

CCB, as a problem rocking its effective performance. The study further discovered that there were over 4 million public officers in the country whose assets needed to be verified, but on the contrary, there was not up to 1,000 members of staff of the CCB, which stood at a ratio of 1,000 to over 4, 000,000. This lack of institutional capacity of the CCB, which has hindered its effective performance is in tandem with the works of Idris (2011) and Mahmoud and Adamu (2016). In a related development, Adelana (2021, p. 19) observed that the performance of the CCB in respect to curbing corruption in the country has been abysmally poor. Several factors have been attributed to the poor performance of the agency. For example, “the Bureau did not have a permanent and secluded building structure of its own. It was either sharing building with other Ministries Departments and Agencies (MDAs) or operating in rented apartments in all the states of the Federation, including the Federal Capital Territory. Among the many challenges found out, by (Adelana, 2021), the issues of inadequate funding, limited staff strength, inadequate government support, and lack of permanent offices were depicted as prominent challenges militating against the performance of the CCB. Also, the institutional capacity of the judicial arm of the CCB, the Code of Conduct Tribunal (CCT) has been observed to be inadequate as well. For example, the enabling act which established the CCT stipulates that the CCT shall consists of 1 chairman and 2 members. The act further states that 2 members are enough to form quorum, that is, 1 chairman and 1 member. At the moment, contrary to the ideal situation stipulated in the enabling act, there is presently just 1 chairman and 1 member, and just 1 court, which is the only Tribunal that attend to cases from the entire country, and all these inadequacies have in no small measures affected the smooth running and effective performance of the CCT. The Tribunal “is not entirely equipped to handle the level of corruption in the country”. Similarly, the lack of independence in its operation as a unit in the presidency (Adelana, 2021, p. 19; Baike, 2000, cited in Umar and Umar, 2016) has adversely affected the effective discharge of its responsibilities sequel to the political interference from the presidency, thereby leading to the selective prosecution of offenders. “There is apparent lack of personnel skilled in the operations that are specific to the mandate of the bureau, such as investigation, monitoring, assets verification and administration, advertisement and communication arts, information technology” (Baike, 2000, p. 12, cited in Umar and Umar, 2016, p. 216). In addition, the lack of adequate publicity of CCB and its activities, as well as the inability to extend its operation to the grassroots has become inimical to the effective performance of the agency (Umar and Umar, 2016).

A study conducted by Adagba (2012) found that the major challenge of effective performance of the CCB and CCT is lack of executive capacity, poor funding and inadequate material resources. The study found that the CCB lack the requisite number and quality of staff to effectively perform its assigned responsibilities. It was observed the few available personnel of the agency are bereft of the needed training and experiences required in an anti-graft outfit, thereby leading to unprofessional conduct

in their operations. Such trends often lead to failure in identification and apprehension of suspects. The study further observed that the CCB, some time ago was without a functional board for over 10 years (Adagba, 2012).

The various challenges of the CCB/CCT has in no small measure adversely affected the realization of national development. This is due to the fact that the public service of any country is a veritable instrument for achieving national development. And a corrupt public service cannot achieve this goal of national development, hence the necessity for anti-corruption agencies like the CCB to help combat corruption in the public sector, in order to ensure a corrupt free public service geared towards the actualization of national development. It is in this regard that, Kakumba and Fourie (2007) observed that good governance, which is the prerequisite for the achievement national development of states in the global arena, especially the developing countries, like Nigeria is entrenched by the activities of anti-corruption agencies, such as the CCB. Therefore, good ethical conduct which is also a product of the activities of CCB is a necessary condition for the attainment of optimal public service delivery and overall national development. While emphasizing the significance of the public service to national development, The United Nations Public Administration Network (UNPAN) (2000) stated that the public service is an administrative framework for the formulation of public policy decisions and implementations, as well as the achievement of national national development.

Conclusion

The article embarked on an in depth study of the philosophical appraisal of the code of conduct (CCB) bureau and its implications to national development. Certain key terms adopted in the study were conceptualized, such as accountability, corruption and national development. The institutional theory was adopted as the theoretical framework of the study. The article examine the code of conduct bureau and tribunal in the context of it assigned mandate of eradicating corruption in Nigeria, and to ensure the achievement of national development. After careful analysis and investigation of the topic, it was discovered that the CCB has performed below expectation since its inception. In the light of the foregoing, several recommendations aimed at arresting the ugly trend of the abysmal poor performance of the agency were suggested, such as the full funding of the agency by the government, capacity building, collaboration of the agency with workers union in the fight against corruption, restructuring and repositioning of the bureau, physical verification of assets declared by public officials, and appointment of credible people into the bureau, and so on.

Recommendations

Several recommendations of the way out of the menace of corruption, and poor performance of the code of conduct bureau and tribunal have been suggested below:

1. The public service workers union should collaborate with the government in embarking on strategic plans and mechanisms aimed at ensuring the prevalence of ethics and morality in the nation's public service. Such ethical devices should include making training and orientation activities compulsory for the newly employed members of staff that have been on ground at regular intervals. Also, ministries, departments and agencies should deploy newsletters and other related instruments to exchange ideas on issues concerning public service ethics and morality (Smith, 1986).
2. The Code of Conduct Bureau should be restructured as an independent agency separate from the presidency, in order to avoid unnecessary interference on its activities by the executive arm of government.
3. The funding of the Code of Conduct Bureau should be charged on the consolidated revenue fund of the Federal Government, so as to guarantee adequate funding of its activities.
4. There should be provision of adequate man power to the agency both in quantity and quality.
5. The Bureau should make it a point of duty to physically verify all assets declared by elected and appointed political office holders, as well as those public servants whose assets declaration appears suspicious when compared to their estimated earnings.

Only people of probity and accountability should be appointed into the service of the agency, in order to guarantee public trust, credibility and lack of conflict of interest in the agency, as well as ensuring its effectiveness in combating corruption in the public space.

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