

## **The Nigerian Civil Service Work Attitude and Induced Paralyzes on National Development**

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### **Abstract**

There are noticeable paralyzes in the Nigerian society arising from inadequate performance of the Nigerian civil service both at the Federal, State and local government levels. The civil service is supposed to be the bedrock of good behaviour, effective and efficient performance of the general society and the achievement of societal goals. Instead of fulfilling these goals, the civil service is infested with indolence, irresponsibility and other varied negative attitudes which ought to place the society on a right pedestal for growth and development. What we witness is the daily rubbishing of traditional work ethics built around a high moral standard and communal inclination. Today, individualism and its attributes have taken over the basis of civil and societal life. By this work ethics have been altered negatively and is affecting the existence of the Nigerian society. This discourse effectively examined the traditional work ethics, colonial (Modern) work ethics, and reasons for changes in work ethics, the new trends and their effects on the society. The work suggests that our psyche need to be tuned right.

**Keywords: civil service, work attitude, national development, effective performance**

### **Introduction**

Could there be an identifiable relationship between Nigerian working class attitude to work and development? There is recognized poor or negative attitude to work both in the public and private sectors. However, negative work attitude is more pronounced in public sector than the private where control and discipline are adhered to more because it belongs to an individual or group of individuals who are profit oriented and goal specific. The public sector has limited effective control leading to nonsensical attitudes that goes unpunished but glorified. This had created a fundamental fault in the Nigerian work environment and ethics, thus, disappointing efforts at developing the Nigerian work environment and the society as a whole.

Historically, negative attitude to work in Nigeria has followed a downward trend. Prior to colonial rule the indigenous work ethic was celebrated for absolute dedication, self-satisfaction and patriotic inclination. This began to change during colonial rule and assuming an embarrassing place in the attempt to build the Nigerian nation. This was why Nigerians attitude to work was seen in the 1980s as one of the worst in the world. From this period the issue began to occupy the front burner, growing so tall that attention was no longer in this direction having caused a great magnitude of degradation in the society. The impacts were low productivity, stunted development, lack of merit, tolerance, dedication etc. This supports Nwabughuogu's words that, 'few Nigerian

public servants could justifiably claim that their work attitudes are commendable and their productivity high enough to justify their pay' ( Nwabuoghugwu, (1990:13) or that as bosses or heads of units are able to encourage increased productivity among workers. These work attitudes and whatever motivates them are adequately assisted and encouraged by factors such as government insincerity, insecurity and failure to punish offenders for offenses committed. This work will not go into the science or psychology of behaviour formation, functioning and understanding in details but will superficially perform these as Nigeria's work situation demands. It would also concentrate on exhibition of negative work ethics following modernization and its role in the developments in our national life. This discourse therefore, desires to prove negative attitude to work as a dangerous factor limiting and hindering growth and development in Nigeria.

#### **Understanding Work Ethics/Attitude and their Essence in a Society**

There are processes and procedures that are defined to bring about successful completion of tasks or work schedules and organizational set goals. These, when adequately complied with becomes a routine and responsibility of the worker. The attainment of this, therefore, requires good moral principles and conduction, dedication, discipline, responsiveness, dependability and so on.

Ethics is characterized by values like the few mentioned above. Good work ethics presupposes productivity. Productivity according to Ananti and Umeifekwem, (2012:330) is the measure of how well resources of an organization are brought together and utilized for

accomplishing a set of results, that is, productivity of the employees simply means the ability of the employees of an organization to discharge their functions very well at the shortest possible time using the available resources. These authors, further noted that the public sector in Nigeria today, especially the local government (this is doubtful considering the fact that no sector is immune to this case) has been infested with how productivity.

Today's work ethics are characterized by dishonesty, irresponsibility, non-reliability and dependability, lack of organizational consciousness and dedication, incompetence, none commitment, individualized tendencies rather than collective or national goal, achievement and others. These counter values stand belligerently against discipline, loyalty, courage, courtesy, co-operation and tact set out in the ethical standards in the code of conduct in the public service.

Knowing our specific job schedule and performing them is for the good of the society. Thus, it is paramount to be conscious of personal efforts as necessary for the fulfillment of others wishes in the web of group relationship with a determined goal in mind. The import here explains the fact that no man is an Island onto itself. He needs the other for survival and cannot be complete in himself. This is why it is said that consciousness is never self-sufficient, it always finds itself in an intense relationship with another consciousness no matter how one adheres to individuality and self-sufficiency, and he is obliged to discover the non-existence of a boundary between self and others. Relations with others are inevitable as an

individual embodies aspects of others. It means there is no independent selves because we are each constituted by others (who are themselves similarly constituted). However, we are already related or by virtue of shared constitutions of the self (McNamee, Gergen, (1999:11). Workers in Nigeria are aware of their incapacitation in making their economy stable and workable for the sake of national survival. These see themselves not privileged but alienated by the policies of national resources distribution and the only way to keep afloat is to engage negatively to work. This affirms Afonja's (1996:14) claim that the worker, "is conscious of his poverty state and powerlessness and thus develops a wide range of coping strategies which deliberately manifests in work attitude.

Attitude is the sum total of work values, manner, commitment and preparedness exerted to achieve a goal. Again attitude comprises the mental and neutral state of readiness, organized, through experience, exerting a directive or dynamic influence upon the individual's response to all objects and situation with which he is related. (Orok,). Attitude presented at work is definitely predetermined and predisposed towards reacting to stimuli. Work ethics depends on the value instilled in one arising according to Omisore and Adeleke (2015:115) from the environment, experiences and life-long influences. Furthermore, the existence and promotion of self in a corporate existence would only develop the self, leaving out the whole. This in itself will lead to half hazard development which is detrimental to the wholeness of a society. Going by this, the relevance of team existence deserve promotion, while making one realize the

porosity of self and the need for a watertight relationship with others. Taking this into cognizance, we have to take note that individual actions are by no means generated by impulse or reaction/response from another depending on the gravitational intensity of the action (McNamee, Gergen, (1999:12), proved this when they said, "what we typically index as another autonomous action is grossly misleading. The individualization in word, gestures, performances and so forth are scarcely his or hers alone but bear the mark of myriad others.

In this case, relations between groups would never be cordial and result oriented if the relationship of the aggregated units are like two sides of the coin, each standing and portraying specific differences. This in all certainty denies collectivization of actions and policies. In this manner blames are thrown aimlessly, creating great corrosion on existing trust. This encourages individuality of actions prone to antagonistic attack from another with a feeling of dissatisfaction of each other's actions and decisions (that is contrary view of opinion and ambitions). Knowing therefore, that individual actions cannot manifest into whole (group aspiration), we collectively must be "prepared to understand our construction of another's actions in terms of the larger institutions by which we are constituted", arising from there is the need for a systemic process which is "an ordered whole in relation to its environment". This ordered whole is characterized as dynamic, with subsystems operating in synergistic fashion, producing outcomes greater than the sum of individual subparts (McNamee, Gergen, (1999:15,16). For the success of a social whole every unit must

get into a web in which all make contributions to sustain the bond. Here actions are not identified and treated through its origin but as a whole. This should be the driving force that could turn our civil service around.

### **Traditional Work Ethics, Attitudes and Practices**

The magnitude of dilapidation of work ethics and the horrendous negative effects on the society require a hinge on the peoples past. Work ethics in traditional Nigerian society was such that enhanced societal growth and progress. Work effort was essentially selfless with great deal of enthusiasm. Laziness, poor attitude and detachment of self from public work were foreign to Africa. However, only just a limited number of personalities exhibited non-challant and lazy attitude to work. Other features include dedication, determination, tolerance, endurance, etc. it was natural for individuals to contribute for the general good of the people. Every one contributes something both its labour and advice by sharing his experience and wisdom for the common stock (common wealth) and as they were not acquainted with idleness and the society free of beggars (Nwabuoghugwu, (1990:17). This speaks volume of the strength exerted in an effortless manner and the individual's great satisfaction is noticed and an air of joy breathes for his action/s, ending up in bringing societal satisfaction.

Hard work was part of the pre-colonial labour culture. Parents sought to bequeath this to their off-springs who are trained in this act and are happy with such and rely entirely on his own labour to attain great heights. This made Africans possess active, industrious skills and strength. The dynamism and positive attitude to work

was organized for the actualization of societal goals, its organization had little interference on personal work and the system of reward and punishment operated in a way that it became a motivational force to workers Nwabuoghugwu, (1990:14). Though public work was compulsory, the joy of participating created a sense of communism, togetherness and patriotism. It was something of extreme joy involving oneself in public work. For example, a man especially a youth who gets first to the farm route in the early morning of a night of stormy and torrential rain and finds the route blocked by a fallen timber starts the process of its removal. As others come it became obligatory to join him in the process. Through this voluntary and collective action, the task is accomplished within the shortest time and everyone was free to proceed to their various individual farms with an air of satisfaction. Other communal tasks were handled similarly. Nobody received payment but prayers uttered by passers-by drives into these voluntary workers some enduring satisfaction which guides them in future life. The negative attitude to work today negates this laudatory traditional work attitude.

The traditional attitude to work seems to be a universal or uniform thing in Africa. It would suffice therefore, to present for clarity the traditional work ethics of the Ndendeuli and Ika peoples of Tanzania and Nigeria respectively. Among the Ndendeuli, apart from a collection of work parties for the different seasons of farming activities where groups of families would provide labour, there are also other instances where work parties are needed. For example, building of houses, fencing

of fields, repair of roads and other public works. Such public works are fixed on days that would not infringe or clash on personal, family or workgroup days. For this reason, market days are selected and announced ahead. For individual farms days were fixed after friendly discussions, sometimes not, not by authoritative imposition Mair, (1974: 115,116).

Among the Ika people located in Delta State, Nigeria, farming activities were performed through the formation of work groups (*Ohu* or *Itu- Orun*). To reduce the difficulty of a single family going through the strenuous task of farming, where necessary two or more families came together. Each joined to supply labour to their farms and this collective approach made work in the farm easy, done efficiently, perfectly and calmly. Days are fixed for work and members of each group ensured compliance. Any member who failed to attend consecutively for some time without genuine reason was sanctioned or ostracized. Ostracism could also arise when one gave services to another less than he gives in his personal farm. This could be orchestrated by an act of laziness or the conviction that he could all alone provide, meet better labour supply and satisfaction than the group can offer. This forces other group members not to reciprocate adequately this cooperation in the volume, quantity and quality of work commitment to this member when it was his turn to be supplied labour.

To sustain this group work force, every member ensured and presented some great level of commitment of their services to one another. The extent of this relied on high level of sincerity, responsibility and dedication measured by the level of work done and attitude displayed. The posture is

such that you hardly can determine or differentiate among the group members and the convener or farm owner Mair, (1974:116). Cases existed where one or more group members arrived the farm before the convener and began to work like the farm was theirs. The work ethic was to “do to others what you want others do to you”. In some cases, too, where the convener could not be present at work and as long as the day had been fixed, the team members came and performed their job perfectly in such a way that the convener would commend them greatly. Another dimension to the provision of labour was that these families also encouraged their young ones both male and female to form similar work group. Both performed their specific jobs.

These work groups sometimes lasted many years, thus promoted and maintained industriousness, development of high working skills, created oneness, harmony and peaceful relationship among groups and the society in general. This meant that social interaction in the society was encouraged by the labour system as other social relationships were maintained along similar lines. In most cases, it is this needed co-operation that made the people live so closely together. There were limited conflicts because of the inherent commitment which made the public and private works a priority and obligatory. This is why the appeal for commitment from individuals who feel obliged is absolutely necessary for the Nigerian society. The constant propelling factor that arouses and motivates one for this public work for the future is the commendation and prayers from elders and other members of the society which emits the

feeling of satisfaction and fulfillment into their minds.

There were work group competitions where each tried to show valour and became a work force to be reckoned with by the quality of labour and services provided to those who hired them regularly. Sometimes, these offered free labour to worthy, eminent and respectable members of the community.

It is strange and unwelcoming that these effective and efficient traditional methods of providing labour, and carrying out both public and private works got detached from the life of Nigerians. It is inexplicable that in its place is the idea of individualism, exploitation and selfishness in the performance of public jobs today. The next stage will be to examine modern work ethics, the changes from the past and their effects on the society.

### **Modern Work Ethics, Attitudes and Impacts on the Nigerian Society**

The incursion of modern and negative attitude to work is placed on varied factors. These followed changes arising from the dictates of modernity and acts learnt from other cultures. Contact with the British and subsequent colonialism introduced a new work ethic with the creation of the civil service structure. One therefore would not consent to the ideal that colonialism was totally responsible for the changes that occurred in the attitudes of people towards their jobs and responsibilities. We have groped excessively in the dark for so long that this change of attitude had grossly eroded African work ethics and other values.

One valuable character of the earliest civil servant was the foundation for effective performance on the job and motivation built round dedication to duty.

Kalu (1993:73), explained that the dedication with which this officer brought his roles and the inspiration that he passed on to younger officers in the service can only be described as legendary. Effectiveness in the civil service historically is said to have begun a downturn with the introduction of regionalism (1951-60) which caused the movement of the ablest of officers in the federal civil service to their regions of origin. This depleted the quality of officers in the Federal Civil Service.

In anticipation of independence there was the need to Nigerianize the civil service. This led to loss of more officers through the withdrawal of British officers on early retirement. The exit of British officers was so sudden to allow for adequate training of sufficient manpower that would handle the civil service well. The Nigerianisation programme to train Nigerians to take over and ensure continuity and efficiency was slow to recover from the lapses created. Again British officers who stayed back were no longer zealous as in the past (Kalu, 1993:74).

The purge of officers during the military interregnum dislocated the tradition of the civil service as seasoned officers ran home due to the civil war that ensued. The new recruits lacked pre-induction training and on the job experience could not match the great vacancies, thus the few that were left were half hazard and untrained. As newly selected entrants, these could not effectively perform roles. Making the matter worst, the Muhammed/Obasanjo shake off/purge dismissed many public servants, forcefully and compulsorily retired just to clean up the great mess and to create accountability in the system in

the place and to instill discipline on those who remained. This action was nothing but vindictive as it favoured functionaries of the new regime. This also shook and shattered the foundation of the Nigerian civil service. Hence the deterioration and near collapse of the entire civil service in the federation.

Furthermore, other factors spoiling the work ethic centers around negative values such as indiscipline, graft etc. Mazi Kanu Oji said, "many Nigerians in a situation of chaos tend to be undisciplined and greedy; hence distributors hoard commodities to extort higher prices, as we are experiencing now; drivers in a traffic jam ride on the sidewalks; gardens or roadside lawn; public official abuse their offices to make money fast to escape poverty for all times (Kalu, (1993:77,78,79,392). Graft or gratification is in a state of inevitability and consistently encouraged widely by many reasons such as poverty and meager salary. Workers work all day with a salary that can hardly keep him. He sees political leaders, those occupying political offices whisking lump sums when he barely can transport himself to work to and fro. Why would such not advice himself at least to enable him accomplish the provision of essential needs if he cannot earn massive estates and businesses with government resources by those who slash them away at the detriment of the poor in the society created by their disastrous actions. This is why actions in the civil service now tints towards, self-seeking, fraud, unethical attributes, extortion, embezzlement, bribery, influence peddling, bestowing of favour to friends,, gross indiscipline etc. as itemized by Omisore and Adeleke (2015:168).

Afonja (1996:14) identified some other odds influencing and shaping working class instability and low commitment as, attempts to take over the political economy constraints such as the search among existing occupational choices for the more lucrative sector, moonlighting to subsidize earnings, protesting and going on strike against humiliating and inhuman treatment; work class participation in politics in attempt to defend their interests, ethnic loyalties used to ensure access to job, progress on it and secure employment. All these culminate into fulfilling the greatest aspiration of the working class, to be an independent worker. When all these are explained as they act out, there will be no further conviction as to why almost all the institutions and structures of the society are experiencing decay.

#### **Work Ethics**

In an ideal state, a public worker must have the necessary knowledge, skills and experiences for proper functioning of an economic system. This according to Ogbimi (2010:45), Spossesses the challenge of developing the necessary quality and quantity of people for social, economic and political development of the Nigerian society. It therefore demands that investment in the areas of manpower development and training by the government and labour employers be done. However, the attitude of most Nigerian workers raises doubt of the existence of any atom of training and development as well as a proven fact of lack of moral standards and providence for performance in their duties, that is, capacity to do things and produce.

The civil service guide in Nigeria addresses issues covering appointment to

separation from the service, discipline, salary, leave and reward, guides for all levels of personnel in service, the role of the civil servant, the manner of conducting government business, discipline, loyalty, honesty, courage, courtesy, industry, cooperation, fact, fairness and equity avoidance of conflict of interest, trial and prosecution of non-compliance with the ethics as issued by the Civil Service Commission and the Code of Conduct Bureau Abdullahi, (2013: 117,118). These ethical parameters set for public service conduct are to ensure accountability.

However, to a large extent the rules gradually lost its value due to infiltration of absurd values meant to promote individuals in the system rather than develop the society. These hydra-headed negative values are corruption, tribalism, nepotism, bullying, dejected and denounced behaviours like moonlighting, absenteeism, lateness to work, idleness etc. They have had overbearing negative impact on productivity output level such as relapse in worker's responsiveness, legitimacy and transparency in the implementation of policies.

### **Current Work Attitude and Experiences**

The pre-colonial work ethics and attitudes in confrontation with modernity became abandoned as obsolete means in the fast track approach to financial successes. Presently, Nigeria's social and political life has so become unhealthy and critical that uncertainty had crept in creating a slavery status for the ordinary Nigerian in the face of the draconian exploitation of his God given resources, labour, might, talent and potentials by self-imposed rulers and occupants of public position. The ordinary Nigerian is few distance away from being

equated with the Afro-Americans. These during slavery days were forced to work under the threat of abuse or death, for jobs that were not to meet their purpose in life. Instead, they worked to produce for the slave master (under chains). The slave neither profited nor enjoyed the benefit of his labour (Akbar, (1991:9). The Nigerian worker's labour is in vain being fruitless as against one of the lines of the national anthem which says, "Thy labour of our heroes past, shall never be in vain", unable to improve his life, his family nor his community. Instead it improves the life of the slave masters (our leaders), alone.

Today, unlike the past, emphasis on communal work has snapped due to need for self-satisfaction. When a man comes across a route blocked by a fallen tree, he rather turn back or makes his exit by taking one side of the bush, the next available space or one way not minding whether he was going to obstruct any movement. These options end up creating further hardship for other road users. Is this a right action to take? We have come to the realization not to continue to blame colonialism for the woes inflicted by self by failing to continue with the African work ethics. Negative attitude to work is attributed to British colonial policy of the Roads and Creeks Proclamation of 1903 which approved the use of force for recruitment of labour for the upkeep of public paths, etc. They hinged on the unacceptable pattern of recruitment and organization which varied from the people's traditional work ethics. By compelling people to work against the voluntary but compulsory way of handling public works, the people fell off with the colonial authorities and organized protests and resistance movements against them.

British inquiry into the protest and opposition to labour policy by Ika people of Delta state which led to the murder at Owa-oyibu of Crewe Read, F.O.S., otherwise called Iredi war in 1906, pointed out that the reasons were due to the ruthlessness of the Royal Niger Company government autocracy, high handedness by young colonial officers inexperience for the job and forced labour, etc. Contrary to the notion that Ika people were disrespecting British authority and orders, the activity of Crewe Read, the colonial officer in charge of Ika District was notoriously against the ethics of public work in Ikaland. The opposition against him was due to his harsh supervisory measures and methods of recruiting young men and women, age 15-50 as unpaid labourers in compliance with the 1903 Roads and Creeks proclamation act (Igbafe, (1967:707,708). Despite this, we should have continued the course of African civilization, complementing its weaknesses with the good practices from the western world. Rather, we chose the path of easy way out, negative attitude for anything public and use of power and influence to get our needs and way at the detriment of the common man in the society

. Young, intelligent, able-bodied and skillful Nigerians early in life begin to bubble with energy. This vibrancy focused towards achieving purposeful life half way in life is scuttled with great uncertainty from the insincerity and misguided government policies and attitudes which fail to protect the young ones. Neither the government nor private enterprises venture into protecting and encouraging these youths. Their virile minds are unprotected from invasion by negative vices. Many of

these youths are either with great energy (physical power), sound and defensible intellects and degrees, yet have no jobs. The only way to survive as we see them on our streets is to engage in menial and unproductive ventures. Is this how one can serve his nation with heart and might in a nation bound in freedom? Yet, citizens bleed helplessly. Those who feel they have their dignity to protect decides to engage in illegalities such as armed robbery, kidnapping, sex trade, insurgency, terrorism, banditry, cattle rustling and other forms of criminality which disrupts the gradual progress of a nation rather than grow it.

Some developed survival instinct by migrating out of the shores for greener pastures were they are exposed to dangers they cannot behold. The “non-performance” of the Nigerian government has for decades encouraged its labour force to migrate out into Europe and other continents against all odds. What fate do they have there? Majority meet with failure and death as they fall prey to unsuspecting criminals and cannibals in the foreign countries. Many villages are almost drained of its young and able-bodied population. For example, in the village of Idumuesah in Ika North East Local Government Area of Delta state, young ones between the ages of thirteen to thirty, the work force and defenders of the village had deserted it for Libya enroute Europe and Asia. Thus the growth of a new age-grade called “*Okwa-ILibya* (Libyan age-grade). Openly some government officials and leaders say young Nigerians are not hard working and are bent on damaging Nigeria’s image abroad. However, anyone who cares for

the truth should disguise into the society and feel the pulse of the people.

Another impact of negative attitude to work is the current reality for about two or more decades now at the official angle where candidates seeking employment are defrauded, exploited and raped of their little hard-earned savings with an assurance for job. In the end they are swindled without rescue. Take for example, official forms for job recruitment especially into some government establishments would clearly have on its front written, "This form is not for sale", yet they are sold and no one questions the rationale and sometimes it is claimed that the proceed from the sale is for administrative charges. Yet again, the few spaces to be filled most times have already been allotted among the powers that be. Then this is just an exercise in futility, the adverts are made to cover up their illegalities from the public purview and to feign, fairness, credibility, hard work and performance. In the end recruits who have no merit and mental standing are brought in to exacerbate the collapse in the civil service and other places. These are incapable of performing simple tasks set before them. Heads of institutions, ministry officials and others occupying one position or the other collaborate to impose and hike illegal fees and other payments for selfish reasons why the public suffer from such actions. The government pretends not to be aware of these happenings, How would the society experience growth?

Present work attitude has pressured into the society poverty and is sustaining the crisis of underdevelopment in Nigeria, dividing the social layers of the society and exploiting the valuable human and

material resources negatively. These end up creating economic deprivation and inequalities in the distribution of resources and making the civil service vulnerable. This exponential decadence in the civil service are susceptible to low wages running contrary to the realities of market forces and standards of living, absence of job satisfaction and the focus on torrential rush for ill-gotten wealth as against wealth made through hard work, dedication and merit.

The above scenario could be better explained when we look at the impact of these negative vices on general productivity, growth and development in its cyclic movement in the society. Let us look at the educational sector, and the security agents and transporters. Certainly, great strides are being made in education when we compare the colonial and early post-colonial periods with what it is today. However, the negative aspects in this sector need to be exposed. It is rampant today to see this industry producing unqualified and ill-equipped school graduates. Only very few come out on merit, without cutting corners. Those who had acquired education through dubious means, though lack the brain, knowledge, experience, training and skills are usually first to secure job. When they find themselves in their new jobs they become perplexed because they have no clue to their duties, lazy and ignorant. Yet they are very swift at dodging duties and issues, pushing jobs to others perceived to be better than them. All these are to hide their obvious inadequacies. Yet again, without performing any noticeable function salaries runs. The impact of this is that since their inputs are insignificant to a great extent it affects the productivity level

grossly. Whatever happens in this sector being the bed rock of others impacts on the general society by stunting the proper functioning of government and the society.

In a near precise description, attempt would be made to examine the role of security agencies attitude to work and transporters in determining and shaping the level of economic hardship locally like the others. That the police force is to be beamed here is not necessarily portraying it as the most corrupt and the only ones involved in illegalities in Nigeria. Let's also remember that this agency is ill-equipped and trained for their job as well as being poorly paid. Thus, policing duty becomes a job full of hazards and risks that one would not want to serve his nation in this capacity. Personal intents and the conditions above definitely spur the police officer into action. In performing his duty on the road, the police officer and the transporters relationship is likened to the relationship between the cat and rat, one dominating the other. But, the end result is felt by the whole society. The police officer asks the driver who may or not have his complete vehicle papers, (even when it is rickety and the transporter finds it difficult to put it on the road daily) to "roja", "what do you have in your booth", "show your particulars", etc. These are some of the terminologies that points to the transporter to leave some money with the police. This money extorted from him has a way of dragging the importers, traders and the last consumer into participating in this payment such as in price hike. The burden is placed on commodity prices. To the taxi driver who has no vehicle of his own, who has to balance a specified amount raises his fare to accommodate his expenses on the

numerous police check points both legal and illegal, make repairs on the tear and wear on the vehicle, maintain his home as well as take care of himself. Sometimes, he may not have regular commuters and may not make enough trips. He also has the popular "Agberu" (National Union of Road Transport Workers, NURTW) to contend with as they take a chunk of what he is to load. Then he embarks on what is referred to as "challenge" that is, leaving the park to pick passengers along the road. This has its own difficulties, when caught he could be beaten up and pays heavy fine or runs the vehicle without passengers to his destination. In the face of all these the driver could hardly go home with enough money. In other to meet up with this pressure, he may become uncoordinated, irritated and desperate, so he does anything which could be dangerous to his life and that of his passengers. Is this what an officer charged with the protection of the citizen should be involved in?

### **Conclusion**

The fact remains that the gross disconnect between the civil service and socio-political and economic development in Nigeria is essentially the function of the negative attitude of the civil servants. The civil servants by their function are to ensure the growth of the society. The civil service took over the organization of the society from the traditional Nigerian system following the colonial and modern order. This new social and governmental structures were supposed to perform credibly to ensure the attainment of growth and development in the society. Rather than achieve its goals, it has failed to uphold the civil service and societal ethics, bastardizing, disintegrating and dilapidating the civil service and social

life. These were made possible through negative attitudes cultivated and promoted rapidly even when at variance with the tenets and work ethics of the traditional and modern Nigerian society. A very good example is corruption which has the capacity to corrode the potentials of growth and development of individuals, groups and states. Being an anti-national integration, growth and progress, corruption has rambunctiously rumbled and cracked moral attitudes in the society. It is pertinent and imperative to state that corruption has created a high level disapproval of social conformity with norms being disregarded and discarded with open impunity. Corruption brood conflict and creates social stratification within and across group/s in and resource distribution and control. It further leads to degrading negative and exclusionist tendencies that widens group relationability and collective achievements, creating an ambience of confusion, uncertainty, dis-ease situation, state of anomie and disintegration of social group happiness and well-being now rampaging Nigeria. Economically, corruption has led to economic retardation, gross poverty, inequality, unemployment, poor quality of public infrastructures, epileptic power supply, uncondusive investment climate for both internal and foreign investment, collapse of industries, low interest of entrepreneurship, poor wealth creation, extortion of common citizens and business men everywhere including the high ways which had further malnourished the Nigerian state.

The fact also remains that these gross disconnect between the socio-political and economic developments in Nigeria require transformation. There is no

Nigerian who does not know the benefit of working in line with the right work ethics. It is valuable for peaceful living and societal progress and development. Reasons for negative work attitude as highlighted in this work are only short cuts to attain personal against the general goals of the society. The effect is that nothing works for the general good of the society but for the unpatriotic and their immediate families and friends.

This idea of self is a threat to the society and has to be addressed. We know our problems and how to end or reduce their impact to the barest level. The solution is not just to ensure adherence to the law, prosecute and punish offenders but it is for us to understand that the self cannot exist without others who make up the whole, that joy only arises in one from the joy he gives to another person/s. Acquiring all is vanity and we must learn that it is not beneficial to the individual nor the general society. Then our psyche requires total or near total transformation in line with these facts. It is only when this sense operates in us will there be genuine peace, satisfaction, growth and development in Nigeria.

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