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INITIATIVE FOR ADVANCEMENT  
OF ETHICAL STANDARDS  
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*The President's Diary:*  
**NIGERIA'S ETHICAL REVOLUTION**

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'Biodun Akinpelu, PhD and Femi Adeyeye, PhD

© The President's Diary: Nigeria's Ethical Revolution  
Initiative for Advancement of Ethical Standards, Nigeria 2014

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## Initiative for Advancement of Ethical Standard

Motto: Ethical Advancement



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**INITIATIVE FOR ADVANCEMENT OF ETHICAL STANDARD** is a Non-governmental Organization that believes in uplifting our (Nigeria) lost ethical Standards. Therefore advocating and advancing our individual ethics (character) to a standard where our conscience tells us to do what is right.

People must understand the best way for humans to live, and what kinds of actions are right or wrong in particular circumstances.

In our communities today, the use of philosophical ethics that involves Systematizing, defending and recommending concepts of right or wrong Conduct, often addressing disputes of moral diversity is needed.

Our quest for transformable and changeable Nigeria earned us collaboration with foreign organizations such as XXX Concept UK, Owners of [igyst.com](http://igyst.com) and Partnership with the Office of the Special Adviser to the President on Ethics and Values.

This partnership brought about the book titled **PRESIDENT'S DIARY: NIGERIA'S ETHICAL REVOLUTION**.

The book questioned our morality and also resolved it. Presented in simple linguistic styles without omitting the relevant facts on etiquette.

The Transformation is on, the change is here and the vision unveiled.  
Nigeria is working!'

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## 2

### **Upholding Workplace Ethics and Organizational Productivity: A Path to National Development**

*Adeyeye, J. Olufemi, PhD*

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#### **INTRODUCTION**

**E**thical behaviour and the prevailing system of employment relations in any work organization is very crucial for general development progress, the production of goods and services, both for domestic consumption and international trade or exchange, creation of national wealth, the attainment of political stability and the inclusive benefits of sustainable human development. In other words, how well organizations adhere to ethical standards, obviously, determines the well-being of all the stake holders as well as the macroeconomic growth and develop of the Nation.

The concept of 'efficiency' as applicable within the context of employment relationship is a function of proper management of employees at work, including the adherence to workplace ethical standards.

Admittedly, "work dominates the lives of most men and women; and the management of employees, both individually and collectively, remains a central feature of organizational life" (see Blyton and Turbull, 1998, as quoted in Matanmi 2007). The totality of the essence of work in society, is that, it is the primary determinism around which human lives are ordered and nations are developed. Also the primacy of work in society and the critical role of the production function have naturally contributed to the growth, development and advancement of nations throughout human history.

In practical terms, nations are in existence to provide security, safety and most importantly developments to people who had surrendered their sovereignty in exchange for the aforementioned necessities of life, using organizations and all human resources available to them. Indeed, organizations advance the fortunes of nations through efficiency, productivity and performance, as engendered by the institutional labour or a group of people known as workers. Apparently, those workers are human beings with aspirations, hope and feelings. They render their human effort (labour) in exchange for equitable wages and salaries, good physical working environment and longevity of employment relationship, anchored on ethical standards and Human Resources (HR) best practices (Adeyeye 2010)

Any behaviour contrary to the expectations of these group or actors would hinder the trajectory of production processes and the development of the organizations. Since national development is dependent on what the labour can generate by way of Gross Domestic Products (GDP), a substantial attention must be paid to the agreement legally, socially, and economically entered into by all the stakeholders, for the parties to enjoy the expected efficiency, equity and development, which are the main objectives

of employment relationship.

### WHAT IS ETHICS?

The *Oxford Advanced Learner's Dictionary* defines ethics as "the science which deals with morals," Ethics, according to William Lillie (quoted in Aniele 2004), is the systematic study of the fundamental principle of the moral law; or as the normative science of human conduct. This implies that ethics is basically a normative science, as distinct from the descriptive or empirical sciences. Moral principles that form the subject matter of ethics are about the way people ought to behave. It follows that ethics, primarily, is the critical investigation of the norms of conduct to which human actions ought to conform.

The term *ethics* refers to the fundamental principles of right and wrong; ethical behaviour is the behaviour that is consistent with those principles (Noe, Hollenbeck, Gerhart and Wright 2004). Conceptually, discipline and indiscipline are dimensions of human behaviour. Disciplined behaviour is the sine qua non for individuals, organizations and national survival and development. Discipline and indiscipline, just and unjust, right and wrong, can directly be associated with ethics.

Ethic, as noted by Pojman (1990), is concerned with the studies of human behaviour in relationship with others on the basis of wrongness. Valesquez (2002) observes that ethic is the principle of conduct governing an individual or a group. It relates to the accepted standards in terms of personal and social welfare. In his work, Cascio (2010), ethics, advocates procedural justice and due process in taking decisions.

### NIGERIAN WORKERS' PRODUCTIVITY AND PERFORMANCE

The attitudes, work ethics and productivity of Nigerian workers have been discussed at various times, in order to bring a change towards positive development of the work enterprises. The various expositions on the attitude to

work of the Nigerian workforce, have painted a rather negative picture of an apathetic, uncommitted men and women, who are unresponsive to traditional motivational techniques. The Nigerian workers according to Sokefun (2004) have been described as indolent, apathetic, and unresponsive to motivation and generally, not willing to put forth maximum productive efforts.

Whichever way we look at it, the Nigerian workers, are what we have, hence we must encourage them to make meaningful contribution to the development of the nation by becoming more productive. Other human beings or societies were not specially made for proper conduct. The difference among the developed, developing, and underdeveloped societies is in their resolve to uphold ethical practices irrespective of class or status.

Similarly, the first Nigerian national seminar on productivity, held in 1963, as noted by Sokefun (2004), lends credence to the fact that Nigerian workers are not different to their counterparts anywhere in the world. The seminar, at its conclusion, noted that, there was no indication of any inherent incapability of Nigerian workers to the achievement of high levels of productivity and that where systems of production are similar; there has been nothing to suggest that the Nigerian workers are inferior to their counterparts anywhere in the world.

It is against this background that three issues become imperative in the paper. These are: work ethics of Nigerian organizations, the Nigerian workers and the need for increase in productivity. These are the primary focus of this paper

Apart from lack of basic infrastructure, the working environment and conditions are to be devilled with unethical behaviour on the part of the stakeholders and social partners within and outside the shores of the factories. The State, employers and the employees, none, can be exonerated from the phenomenon (unethical behaviour), which has impacted so negatively on workers' productivity and hindered in no small measure the



social, political and economic development of our great nation.

#### ATTEMPTS AT UPHOLDING ETHICAL BEHAVIOUR: A CRITIQUE

Credit must be given to the Nigerian governments, past and present, for making some visible attempts at upholding ethical conducts not only within work environment but also in every sphere of Nigerian endeavour. Ethical problems have forced various governments at the Federal level, in Nigeria, since 1975 to introduce one form of legislations or the other to curb the monster of general indiscipline in the society.

Visible efforts were made by Generals Murtala Muhammed and Olusegun Obasanjo's Administrations between 1975 and 1979 to ensure some measure of discipline in the Civil Service. The policy, backed by the forces of Decrees and Edits, carried out massive dismissals and compulsory retirements of people alleged of corruption in one form or another. Such people were not given fair hearings or were tried before the forces of Decrees and Edits were applied on them.

Also concerned about the problem of ethics were the makers of the 1979 civilian constitution in Nigeria, that the constitution contained a six-page schedule setting forth a Code of Conduct for "public officers". A Code of Conduct Tribunal was put in place.

The then new Civilian Administration of President Shehu Shagari, 1979 to 1983, came up with a Programme designed to put corruption in check. The programme was called, "**Nigerian Ethical Revolution**".

In 1984 General Muhamadu Buhari fashioned out a Decree on **War Against Indiscipline (WAI)**. This was intended to be used to fight all forms of indiscipline which were exhibited by Nigerians. Another military Head of State and President in 1985, General Ibrahim Babangida, terminated WAI, and came up with a Programme tagged "**Mass Mobilization for Social and Economic Recovery (MAMSER)**." He established the Directorate of Social Mobilization for the execution of the Programme. The MAMSER

Programmes were more of cosmetic approaches to very serious Nation ills, and they ended like their predecessors.

General Sanni Abacha, in 1993, replaced 'MAMSER with **National Orientation Agency (NOA)**. This was merely a change in name of a body that was supposed to fashion out new sense of direction and orientation. There were no positive changes in the overall attitude of the social partners, particularly the Nigerian workers.

General Olusegun Obasanjo's Administration in 1999, engineered the 'Corrupt Practices and other Related Offences' Act. This was backed by an act of the National Assembly in 2000. Consequently he established the **Independent Corrupt Practices and Other Related Offences Commission (ICPC)**. When the (ICPC) started investigating the Principal Officers of the National Assembly, in 2003, the Highest Law Making Organ of our Society passed a bill repealing (ICPC). The President refused to sign, as he considered the action of the National Assembly as a way of protecting impunity and immorality in our public life. The behaviour of the Legislators, further confirms the extent of corruption among the ruling elites. A closely related agency to the ICPC is the Economic and Financial Crimes Commission (EFCC) which performs functions similar to that of ICPC. Both agencies play major roles in the regulation of the affairs of both private and public organizations in Nigeria with a view to ensure that ethical conduct reigns supreme in Nigerian organizations' dealings (Ogundele and Opeifa, 2004c)

Several concerned writers had expressed one view or the other against the general lack of ethics in our society. Osahon (1981) examined the multi-dimensional aspects of unethical acts in Nigeria. Oji (1982) described it in the context of the need for ethical revolution in Nigeria. Nwakwo (1985), Bolaji (1985) and Ezewu (1985) stressed the needs for, economic and political nationalism, moral leadership and requirement of education for new leadership in Nigeria respectively.

Nzeribe's (1986) focus was on ethical and economic origin of Nigeria ethical problems. Ayagi (1990) blamed the economic and social problem of Nigeria on leadership indiscipline. Arene (1990) presented the personality models as the means of solving the complex social, economic and political problem of Nigeria. Ekpo-Ufo (1990) found that several acts of indiscipline were the major factors that inhibited organizational and national goal attainment. These were confirmed by Oseni (1993) Ogundele's (1999) findings. Oseni (1993), carried out an x-ray of high level forms of corruption in the Nigeria Police Force which was and still is a product of the larger society. Ogundele (2000), found that acts of indiscipline, (unethical behaviour), including bribery, robbery, fraudulent practices and corruption were the second most important inhibitors, of the performance of the indigenous entrepreneurs in Nigeria.

Therefore, unethical behaviour has negative effects on performance of business organizations in Nigeria. The same can be said of other African countries and businesses. In Nigeria and other African Countries, the situations are serious, based on the nation's inability to identify and thread the appropriate philosophical and development paths. (Aina 1992)

### **Reasons for Unethical Conduct in Nigeria**

Many writers had supplied various reasons for immoral and unethical behaviour patterns especially in Africa, with Nigeria taking an uncomfortable lead. Muganda (1999) discusses a number of factors that produced corruption in Africa. These include several political factors, patronage and societal pressures, lack of transparency and proper enforcement of rules on regulation and government intervention in several areas of public life and the expansion of the public sector.

Raditchokwa (1999) attributes the causes of corruption in Africa to the crisis of leadership, which is exhibited in lack of discipline on the part of political elites, lack of meaningful participation in the policy making process, poverty, under-development and bureaucratic inefficiency.

Aniele (2004) attributed the causes of corruption in Nigeria to value-orientation in the society, under-development, lack of sanctions against identified corrupt individuals, ethnicity, and the psychological mechanisms of individual members that force them to strive relentlessly for material success.

In the contemporary African countries, the fashion is to get rich quick through fraudulent means rather than by ethical conduct. The preference of youths is for leisure than work; more interest in exciting jobs than boring, routine job and kindred observations. Added to these are problems created by tribalism, lack of respect for age and authority, wrong applications of concept of time, large scale bribery and corruption. Omotunde (1982) noted that the hardest job for the Nigerian child is 'having to learn moral where none exists'.

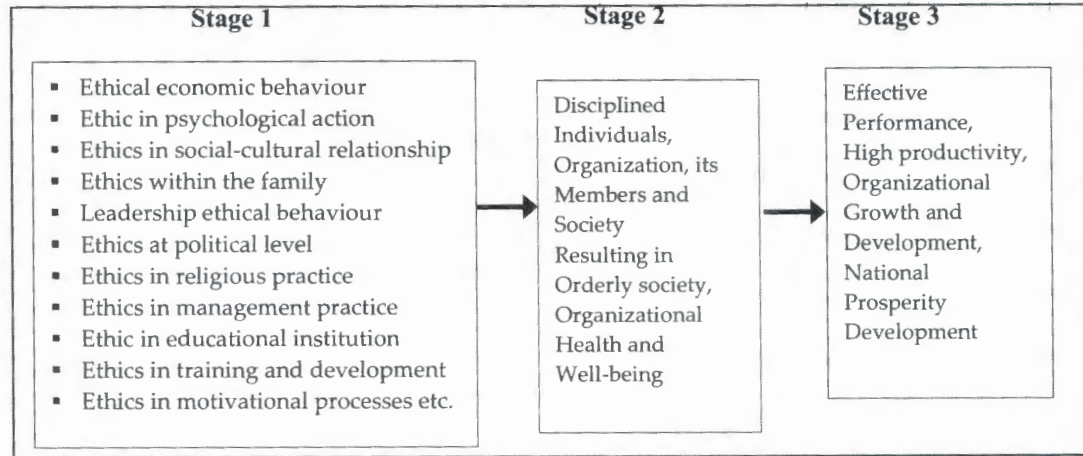
#### **MODELS OF CONSEQUENCES AND SELECTED FACTORS AFFECTING ETHICAL AND UNETHICAL BEHAVIOUR PATTERNS**

Two models as developed by Ogundele (2004) are found very relevant to this discourse. The models give explanation to the consequences of selected factors that affect ethical and unethical behaviour of individuals, groups and society.



## THE PRESIDENT'S DIARY: NIGERIA'S ETHICAL REVOLUTION

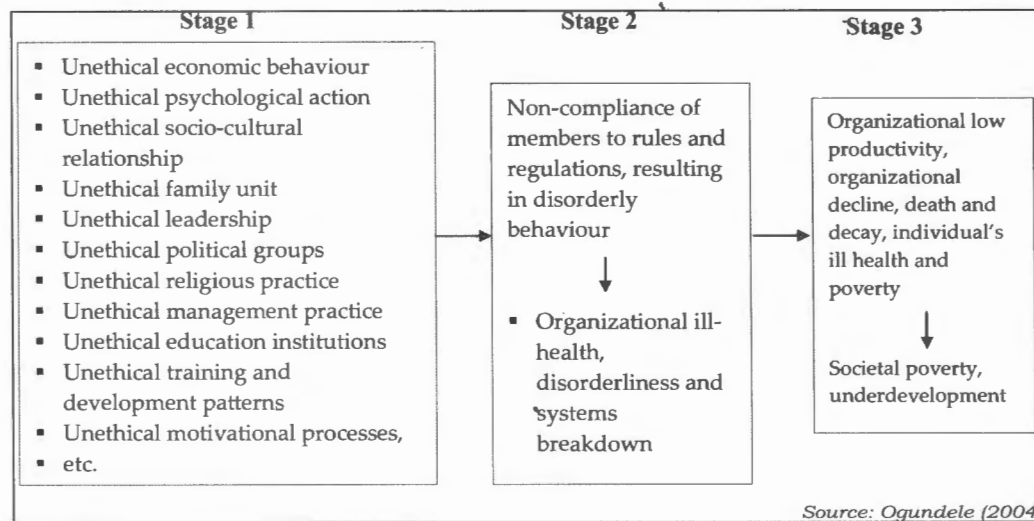
Figure 1: Model of Society Where Selected Determinants of Behaviour are Based on Ethical Conducts



Source: Ogundele (2004)

Figure 1, above shows clearly the consequences in terms of development and prosperity for a nation where ethics dominates, leading to orderliness and societal well-being which will ultimately produce effective, performing organization and national prosperity and development.

**Figure 2: Model of Society Where Unethical Conducts Affect Selected Determinants of Behaviour**



As in the case of figure 1, the consequences of unethical conducts are clearly shown in figure 2 and they require no further elaborations. The scenario in the model of society in figure 2, best reflects Nigerian situation and this requires necessary measures that will restore moral health in an unhealthy society. This study agrees with Ogundele's position as it relates to the modern day Nigeria.

#### NEED FOR UPHOLDING ETHICAL STANDARDS IN WORKPLACES

Ethics is about fairness and justice. In the wake of decisions that affect employee such as those involving pay, promotions, or assignment, employees often ask, "Was that fair?" Judgments about the fairness or equity of procedures used to make decisions, that is, procedural justice are rooted in the perceptions of employees. Strong research evidence indicates that such perceptions lead to important consequences, such as employee behaviour and attitudes, as well as business outcomes, such as customer satisfaction rating. In short, the judgments of employees about procedural justice matters. Perceptions of fairness (Cascio 2010) are especially important in the

context of Human Resource Management (HRM), for example, in the hiring process, in performance management, and in compensation.

Cascio (2010) observes that fair treatment has been demonstrated to result in reduced stress and increased performance, job satisfaction, commitment to an organization, trust, and **organizational citizenship behaviours** (OCBs). OCBs are discretionary behaviours performed outside of one's formal role that help other employees perform their jobs or that show support for and conscientiousness toward the organization.

Procedural justice affects citizenship behaviours by influencing employees' perceptions of **organizational support**, the extent to which the organization values employees' general contributions and cares for their well-being. In turn, this prompts employees to reciprocate with organizational citizenship behaviours. These effects have been demonstrated to occur at the level of the work group as well as at the level of the individual. In general perceptions of procedural justice are most relevant and important to employees during times of significant organizational change. When employees experience change, their perceptions of fairness become especially potent factors that determine their attitude and their behaviours, because the only constant in organizations is change, considerations of procedural justice will always be relevant.

According to Adeyeye (2012), employment relationship revolves round the outcome value of efficiency, equity and voice. While efficiency is crucial to the sustainability of all the stakeholders within the framework of employment relationship, equity and voice are very paramount to the institution of labour. To the workers, in fact, ethical behaviour connotes justice, equity and voice.

#### **DIMENSIONS OF JUSTICE**

Apparently, there is disagreement in the professional literature about the number of components of the broad topic of work ethics and organizational

justice. However, this paper considers ethics to have three components:

The first of these is **Employee Voice**, illustrated by organizational policies and rules that provide lots of opportunities for employee input to decisions.

**The second is Justice**, which refers to the quality of interpersonal treatment that employees receive in their everyday work. Treating others with dignity and respect is the positive side of interactional justice. Derogatory judgments, deception, invasion of privacy, inconsiderate or abusive actions, public criticism, and coercion present the negative side of interactional justice. Violating any of these elements of interactional justice leads to decreased perceptions of fair treatment. Evidence, according to Cascio (2010), indicates that employees' perceptions of interactional justice that stem from the quality of their relationships with their supervisors are positively related to their performance, citizenship behaviours directed toward their supervisors, and job satisfaction. In practice, when employees observe an example of organization-level unfairness, they tend to determine the level of their loyalty and commitment to the organization.

#### **SOME MANIFESTATIONS OF UNETHICAL BEHAVIOUR IN NIGERIAN BUSINESS ENTERPRISES**

While the Nigerian enterprises and workers are equally culpable of unethical conducts, mention will be made of some foreign organizations and nationals operating in Nigeria, with particular reference to the Lebanese, and Indians. This author is not a racist; neither does he hate people of other cultures. He is a Nigerian with friends that cut across racial boundaries. However, his anger is with the Lebanese and Indians and their unethical tendencies in the way and manner workers are treated when in employment relationship with the former.

The unethical practice that readily comes to mind is that of Alexandria Ossia, a Nigerian woman, who was brutalized by her Lebanese employer



(The Punch Newspaper 2014). It is shocking when one remembers that Mrs. Ossai was six months pregnant at the time of her assault. Ossai, obviously, symbolizes the predicament of Nigerian workers in many Asian organizations today. She was reportedly beaten over an offence that should routinely attract a query. It was reported that the woman eventually lost her pregnancy.

The highly celebrated case would have been swept under the carpet but for the intervention of our dear President Goodluck Jonathan, who directed the Police to look into the matter. The question is, why should the police wait until the President ordered an investigation into the matter before the Lagos Police Command swung into action? While the President must be commended for the rare but timely intervention, it points to the failures of policing that a case of such a magnitude would be treated with levity. It is worrisome that security agents meant to safeguard peoples' lives and property have failed in their duties.

Apparently, this disdainful treatment of Nigerian workers is a reflection of how our leaders treat us. Admittedly, some Nigerian employers are worse than the Lebanese.

It is however, not the Lebanese only that conduct themselves unethically; there have been reports of dehumanization of Nigerians by Chinese Companies. They pay slave wages and make people work in hostile environments. Unfortunately, our governments, past and present, have largely ignored this unethical behaviour. There are recorded cases of workplace unethical practices leading to injuries in many Asian factories in the country. In many Chinese firms, workers are made to work without observing basic safety precautions. Hence, Nigerians who work in those organizations have sustained life-threatening injuries that have led to amputation of limbs and other parts of the bodies. These injuries are sustained in the course of their duties. The dehumanizing treatment of Nigerian workers in the hands of those foreigners is reminiscent of condition of work in pre-industrial revolution Europe.

In Nigeria, ethical practices and dignity of labour are being violated despite the relevant factories and industries' rules and laws of the land earlier mentioned.

Another prominent case of workplace abuse that resulted in tragedy was the Ikorodu, Lagos factory fire disaster in 2002. Twenty (20) workers of a Chinese factory were roasted alive because they were always locked inside the factory without any outlet in case of any emergency. The workers, according to Kester (2002), were made to work twelve (12) compulsory hours with income of less than seventy (70) cents daily. Their salaries were deducted at will; the women among them did not receive maternity pay and workers were paid below the minimum wage. (Eighteen thousand naira monthly)

Coming closer home is the Nigerian system, which encourages impunity by discharging and acquitting officials of the State, their Relations, and cronies caught committing the acts of immorality with reckless abandon. The Police and Railway Corporation Pension Scams are a few of open manifestation of acts of unethical behaviour meted out to Nigerian workers, whose pension funds were misappropriated by Officials of the State (Pen-robbers) whose responsibilities were to safeguard the former's economic future. Presidents, Governors, Ministers, Commissioners, and Chairmen of Local Governments have recently been handled with kids' gloves and even "honoured" for stealing several billions of naira and for looting the treasury. Some easily earn chieftaincy titles or honoured with traditional rulership position in their respective communities. In both public and private sectors of our national life, the problem has expanded to the point that anyone who is in a position to enrich himself through corruption (which is a major component of immorality), but decided not to do so, is derided and jeered at by relations and friends. Thus, in Nigeria of today, people in authority see their positions as avenues for self-enrichment. A President, Governor, Minister etc. who accepts "kickbacks" or gratification

while performing his duties, benefits directly from his unethical activity to the detriment of national development. Ethics is about "what ought to be". When a Minister awards a contract to an incompetent Construction Company after collecting ten percent or twenty percent of the contract sum as bribe, he has allowed something which ought not to be, to be. He has therefore denied the most competent Company the opportunity to execute the contract and rubbed the nation the necessary advancement and development.

A messenger that asks for "family support" from someone before moving a particular file from point 'A' to point 'B', a Lecturer, who insists on having amorous relationship with his/her students, before doing his job, a business man or woman who deliberately supplies poor quality products in order to maximize profit is an enemy of the nation. All these people have debased their positions and are guilty of unethical behaviour.

Many more are either not known or are swept under the carpet when reported.

#### **PRODUCTIVITY, NATIONAL DEVELOPMENT: THE WAY FORWARD**

All cries about ethical conducts, boils down to the need to attain and maintain high level of productivity. The need for high productivity is generally accepted in all economies and by employers, Managements, and governments and trade Union Organizations the world over, as a parameter for measuring success in business concern (Adeyeye 2012). Equitable management of human resources promotes efficiency, high productivity, favourable returns, and maximum profits, to enterprises on one hand and feelings of fair judgment on the part of the employees.

In order to successfully manage the employment relationship in the Nigeria work organizations, the employers of labour primarily have an ethical role to play. The employers also have a social responsibility to manage the employment relationship in consonance with international

best practices and by so doing, exhibit commitment to the promotion of employment issues which all stakeholders, particularly Employers and Managements, must tackle in the interest of industrial peace, harmony and wider macroeconomic stability and development.

#### THE WAY FORWARD: CHALLENGES TO GOVERNMENT/EMPLOYER

Listed below, and many more are challenges faced by Government and Employers of Labour:

- i. **Good physical working conditions and Labour Policies:** The contemporary sector employment framework and the constraints to its expansion for greater national development all point to the need for active Labour policies that are capable of mitigating the high degree of unethical practices which have become the rule and not the exception in our economic, political and social activities. Obviously, there is the need for the urgent review and continued updating of the generality of extant labour laws, from the factories Act and Trade Dispute Act to the workmen's compensation Act; for these to properly reflect the prevailing economic circumstances, including the consumer price index, for the appropriate benchmarking of the prevailing market cost of workplace injuries, and any possible punitive award as may be necessary for the objective of equity, justice and fair play in employment relationship as stressed by Matanmi (2007).
- ii. **Corporate Governance:** Good corporate governance is considered a catalyst to ethical standards and holds the key to the achievement of sustainable national development. To Ige (2012), accountability, transparency, and honesty are the bedrock of corporate governance.
- iii. **Justice and Fairness:** Since justice is a major component of ethics, the most important thing the organizations should do is to provide individuals and groups with the capacity to be heard, a way to communicate their interest upward – a voice system. Voice systems serve four



important functions:

1. They ensure fair treatment to employees.
2. They provide a context in which unfair treatment can be appealed.
3. They help to improve the effectiveness of an organization.
4. They sustain employee loyalty and commitment. As observed by Cascio (2012), equity demands equal pay for equal job done.

iv. **Accommodation of all shades of opinions and openness in dealing with all employment issues.** The workplace is made up of different actors with different interests in most cases. This often creates suspicion and makes conflicts inevitable,

- Grievance or internal complaint procedure, by which an employee can seek a formal, impartial review of an action that affects him or her, must be instituted.
- Ombudspersons, who may investigate claims of unfair treatment or act as intermediaries between an employee and senior management and recommend possible causes of action to the parties.
- Open-door policies by which employees can approach senior managers with problems that they may not be willing to take to their immediate supervisors. A related mechanism, particularly appropriate when the immediate supervisor is the problem, is a **skip-level policy**, whereby an employee may proceed directly to the next higher level of management above his or her supervisor.
- Participative management systems that encourage employee involvement in all aspects of organizational strategy and decision making.
- Committees or meetings that poll employee input on key problems and decisions.
- Senior-management visits, where employees can meet with senior company officials and openly ask questions about company strategy,

policies, and practices or raise concerns about unfair treatment.

- Question/answer Newsletters, in which employee questions and concerns are submitted to a Newsletter Editor and investigated by the office, and then answered and openly reported to the organizational community.
  - Toll-free telephone numbers that employees can use anonymously to report waste, fraud, or abuse.
  - E-mail communication between remote workers, as well as online bulletin boards.
- v. **Value – orientation:** value oriented approach to management will remove unethical and fraudulent actions from organizations, private and public. Ogundele (2009) notes that an enterprise adopting value – driven management technique, can manage for profit and also assure the common good of all. Such an enterprise represents business with a soul. The organization will be oriented to make it possible for others to live to their true value and aspirations. Modern sectors and contemporary top labour managers have to “manage by value – human value”. These values have to be articulated in all organizations, Private, Public, Local, State, National and Multinational Corporations.

#### THE WAY FORWARD: CHALLENGES TO EMPLOYEES

The most important requirement of employees is to admit the fact that each member of the organization performs and feels as total individual and not just a part of himself/herself, at work. There is the need to know one another as workers in an organization, father/husband, as manager/wife/mother/citizen, playing multiple roles as human being for the overall development of the establishment. To assume this noble position, the employee must among other things:

- i. **Know company's or workplace written policies.** Ask questions on what is ethical or unethical in the employment relationship if not comprehensively articulated by the management.

- ii. **Earn his/her income.** The syndrome "little work, fat wages" should be discarded in their psyche
- iii. **Keep secret, secret.** Official information or classified information should be regarded as being sacrosanct.
- iv. **Be an asset not a liability to employer.** He/she must be resourceful.
- v. **Limit personal surfing and discussions to times clearly outside office hours.** Avoid private practice of any kind.
- vi. **Do not hesitate to blow whistle.** Whistle blowing, means, disclosure by employees of illegal, immoral and illegitimate practices under the control of their employers, to persons or organizations (such as Economic and Financial Crime Commission) that may be able to do something about it. Experience has shown that individuals can be conditioned to behave unethically (if they are rewarded for it) especially under high degree of poverty and greed, but that the threat of punishment has a counter balancing influence.
- vii. **Acts of inhumanity to man:** All those acts of inhumanity to men and women at work, should enjoy the attention of Nigerian Labour Unions (NLC, TUC, NECA, MAN, NACCIMA, etc.), the security agencies and Human Rights Organizations. They need to demand for justice on behalf of Nigerian workers. This would serve as deterrent to other nationals trading in Nigeria.

## CONCLUSION

The reality of value judgment from the moral perspective is a universal phenomenon. However, the paradigms on which such evaluations are articulated vary from one society to another.

Some types of actions, such as kindness, respect for human life and dignity, honesty, etc. are regarded by virtually everyone and society as morally right. Corruption, armed robbery, hooliganism, dishonesty and so on, are condemned by many societies as being morally wrong. Organizations and the institutions of labour are meant to uphold the moral fabric of the society and workplace. They must as a matter of necessity, encourage one another through various means to act in accordance with the ethical

principles. Doing so, the nation progresses and develops.

Currently, it is noted that official recognition of the worthy principles of ethics and values is presently resident in the Office of the Special Adviser to the President on Ethics and Values. To say the least, the introduction of such a landmark initiative is but a notable achievement of the present Administration. However, the level of effect of such a Unit that is limited to the Presidency becomes very minimal. It is advisable that Nigeria has this as a full Ministry, considering the level of moral decadence and ethical decay that the nation has experienced.





**Generals Abdulsalam and Babangida, Nigeria's former Heads of State with President Jonathan**



**His Excellency, President Jonathan assisting his wife, Her Excellency, Dame Patience Jonathan cutting her birthday cake while His Excellency, Governor Suswam of Benue State and wife, Her Excellency, Arc. Yemisi Suswam joins in the celebration.**

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