

Appraisal of the Civil Service and National Integration in Africa: A Comparative Study of Federal Republic of Nigeria and the Republic of South Africa

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Abstract

The civil services of both the Federal Republic of Nigeria and the Republic of South Africa were partly created to serve as a unifying factor and play a pivotal role in national integration, in view of the multiplicity of the ethnicity that made up the two societies. This paper undertakes a critical appraisal of the role of the civil service in national integration in the two nations. It employed documentary analysis to review existing data on the subject matter. The paper concluded that the civil service has the potential of serving as a vehicle for integration in both countries but the approaches adopted by both nations- Federal character in Nigeria and affirmative in South Africa were major snags in the realization of this objective. Some of the findings include: the civil service is well positioned as a veritable tool for national integration, the adoption of Federal Character and Affirmative Principle in Nigeria and South Africa respectively has not achieved the objectives of national integration. Some of the recommendations include: both Nigeria and South Africa should adopt the postulations of Max Weber Bureaucratic theory as regards recruitment, use of quota system and Affirmative Principle in promotion of Senior staff in Nigeria and South Africa should be jettisoned.

Keywords: Civil Service, Comparative Study, Federal Republic of Nigeria, National Integration and Republic of South Africa.

Introduction

The Berlin Conference of 1884-1885 arranged by the German 'Iron Chancellor', Otto Von Bismark of Germany among the major European powers - Britain, France, Germany, Belgium, Spain and Portugal, presided over the balkanization of Africa without recourse to the ethnic and cultural affinities. This led to the lumping together of some ethnic nationalities who were mutually hostile to one another into the same geo political areas, leading to suspicions and mutual distrust. In order to effectively administer the newly acquired geo political entities, the colonial powers established civil services.

Ogunna (1999), posits that civil service is a large scale organization of permanent government paid officials, who are recruited in a civil capacity by the Civil Service Commission, charged with the responsibility of exercising the executive authority of government and whose

activities by certain rules of procedure and operating in a systematically, inter-related pattern to achieve the complex objectives of its government. Similarly, Abba and Anozodo (2006), sees Civil Service “as all government departments, except the Navy and Air force whose salaries and allowances are paid from money voted by the legislature.

The civil service is not a recent phenomenon, its history dates back to ancient times. History recorded that Pericles, a renowned leader in ancient Greece in 462 BC, introduced a scheme for the compensation of officials, thereby facilitating the continued participation in public administration by citizens who had to work daily for their living (Bury, 1945).

The ancient Chinese empire too during the Han Dynasty, 202 BC, recognized the need to have a permanent body of officials to implement government decisions. Around the year 120 BC, the Chinese Prime Minister, Kung-sun Hung, in a letter addressed to the king, observed that the edicts and laws which were written in elegant classical style were often not understood by the officers whose duty it was to explain and interpret them to the people. He therefore recommended that examinations be held for the selection of men and that those who had shown the best knowledge should have the first preference in appointments to office requiring the use of the written language. His recommendation was adopted; this could be seen as the genesis of the civil service examination system.

It is also of interest to note that in AD 219, the ancient Chinese had worked out a system of classifying men into nine grade according to their ability, knowledge, experience and character. This system of nine-grade classification was officially adopted for the selection of men for government service. The official appointed to administer the system was called Chung Cheng, that is impartial judge, a fore-runner of our present day civil service commission (Hu Shih, 1941).

With the emergence of modern states and the development of the parliamentary system of government, the civil service evolved as the bed-rock of the executive arm of government. Its main task came to be the implementation and execution of the policies decided on by the legislature or those appointed by the legislature to carry on the executive work of government. In accomplishing this task, the civil service has found itself involved in the formulation of policies and advising generally on policy matters. The civil service is now also responsible for the management of the machinery of government and carrying out the day-to-day duties that public administration demands. The ultimate decision and therefore policy, rests with the political head of the department, which may be a Minister or a Commissioner.

The task of the civil servant administrator is to assist in the formulation and execution of policy as directed by the Minister or Commissioner. It is therefore the duty of the civil servant to supply his political boss with all the information necessary for coming to a right decision. The civil servant must present before his Minister, all the arguments on both sides of the case fully and fairly. Whatever his own sympathies may be, he must lay aside all his personal prejudices and affections and must faithfully present all facts and information at the disposal of the department, to enable the political head to take his own decisions (Adebayo, 1995).

From the foregoing, it could be seen that the civil service is a linchpin, as well as sine qua non in every society. It is said in some quarters that every country is as good as its civil service. Modern civil service in most advanced and developing countries are patterned after the Max

Weber's bureaucratic model. Some of the cardinal principles of the bureaucratic model are merit and democracy. This implies that every qualified person in the society should be given opportunity to be selected or employed in the country's civil service. This brings together people of diverse ethnic and religious backgrounds to work together, thereby fostering national integration. Could this be true of countries like Nigeria and the Republic of South Africa, given the distorted operation of the federal character principle and affirmative principle in Nigeria and South Africa respectively? The objective of this study is to ascertain if the civil service has really led to national integration in multi-ethnic, multi-racial and multi-cultural societies like the Federal Republic of Nigeria and the Republic of South Africa.

Methodology

This study employed Documentary Analysis as its methodology and therefore relies on the existing literature germane to civil service and national integration in Nigeria and South Africa to arrive at conclusions.

Conceptual Clarification

Civil Service

According to Ekhaton (2002), the civil service is the administrative structure employed in civil capacity to fulfil government policies and programmes. This could be seen in terms of structures, such as Ministries, departments, etc or the occupants of public offices, such as permanent secretaries, ministers and higher administrative staff.

The New Encyclopedia Britannica (2002), gave a first precise meaning of the word civil service. It is noted that it is a body of government officials who are employed in civil occupations that are neither political nor judicial. Funk and Wagnalls (2003), defined civil service as "name generally given to paid non-military service in non-elective office in the executive branch of government". On the other hand, International Encyclopedia of social sciences (2002), argued that civil service is a relative new term used to describe an old government feature that is becoming increasingly important in modern political system.

The term 'service' connotes a profession, a group of civil servants having acceptable life-time employment under the government. In most countries, the idea of public service means more than the civil service. This is so because many economic functions performed by most governments make it necessary to distinguish between the civilian corps and the industrial or commercial corps. Besides, these categories of public servants have different rates of pay, different approaches to labour relations and are usually empowered and controlled by different statutory provisions.

According to Olaopa (2012), a semantic distinction is therefore, often made between 'civil service' and 'public service. This is in accordance with the linguistic nuances introduced by Jane Hodges Aeberhard (2012), with reference to the French language. She cited the French 'function publique', a common term that covers all permanent state personnel and municipal staff, whereas 'le service public' describes public utilities of general benefit to the population, controlled by governments. The current trend in terminologies seems to be towards the general term 'public

employee' (Aeberhard, 2012). It should be noted however, that the public service has a dominant characteristic, regardless of the terms used to describe it. This according to Aberhard (2012) 'is that the state is the employer and pays for the service from the tax (and other) revenues in the form of budgeted posts.

Ekhtator (2002), identified the characteristics of the civil service which include the following:

- i. Professional: The most significant feature of the civil service is that it is a professional class of officials who are trained and skilled. It does not mean that civil service is a single profession like shoe-making or brick laying, rather it is a sum total of multi-profession, ranging from mail delivery to administrating a local government council, all engaged in a single aim-execution of public policy.
- ii. Hierarchy: This entails the separation between higher and lower offices, each lower office under the control and supervision of a higher one and exists fixed salaries which are paid in accordance with the type of the job and responsibility as well as the social status. Again, there are chances of promotion and career advancement based on seniority and merit.
- iii. Legal basis: The civil service system is always provided with a legal basis. This may to a large extent, be customary and uncodified or it could be in the form of ministerial regulations as in the United Kingdom or it could be set forth in considerable detail in a written constitution for the political jurisdiction. Generally, it possesses a statutory base, either in an elaborate civil service code or in a collection of civil service laws.
- iv. Personnel Agency: In some countries, there is a provision for a central personnel agency or agencies who are in charge of maintaining the civil service system, to this end, usually, the British model is adopted by a large number of countries, where the responsibility of selection of civil servants is given to the civil service commission.
- v. Security of tenure or permanence: This means that changes in government do not bring about changes in public servants. Governments come and go, public servants remain as long as they perform their work properly, the public service is career based, civil servants are only dismissed or retired before time only in cases of gross misconduct.
- vi. Political neutrality: Public servants are not expected to be members of political parties and should not participate in partisan politics. They are not expected to vie for political offices or comment publicly on political matters, if they wish to do so, they have to resign their appointment.
- vii. Impartiality: The public servants are expected to carry out their functions without fear or favour to any person or group of persons in the society. They are therefore expected to serve all members of the public to the best of their ability devoid of any discrimination.

- viii. **Anonymity:** They must remain at the background, whatever blame or praise for any act of omission or commission will directly go to the minister who is the political head of the department.
- ix. **Meritocracy:** In the civil service, recruitment from both within and outside the service is usually based on merit. To be recruited, one had to satisfy certain given standards as educational qualifications, good performance in qualifying examinations and interviews. Again, promotion is based on seniority, efficiency and experience.
- x. **Established procedures for work:** There are usually well established procedure in matters like personnel, recruitment, training, promotion, demotion, dismissal, performance evaluation, compensation etc. these standardized procedures provide objectivity in the choice of recruits into the civil service and also help in offering equal treatment to everybody already in service.

National Integration

Integration is the process of unifying a society which tends to make it a harmonious city, based upon an order its members regard as equitably harmonious. From this presupposition, the success of integration depends on the perception by the federating units of how equitably cordial the binding order is, at least, in terms of harmonious federal-state relations and inter-ethnic relations (Ojo, 2002). Akinbade (2004), sees integration as the process of maintaining the territorial integrity of a state. What it means is that, in a deeply divided polity with cacophony of voices like Nigeria, integration becomes a necessary task that must be executed for the purpose of securing stability and adaptability within the state. National integration is multi-faceted and multi-dimensional within a given territory are united together or cooperate under conditions which do not appear to permit satisfaction of their system needs in any other way (Fatile and Adejuwon, 2012).

According to Elaigwu (1987), national integration is determined by the degree to which members and groups in a multi-ethnic society adapt to the demands of national existence while living together in a harmoniously manner. Practically speaking, national integration is a process, not an end in itself and it is usually affected by contending social forces. National integration is a process leading to political cohesion and sentiments of loyalty toward a central political authority and institutions by individuals belonging to different social groups or political units. National integration is a process whereby political actors in particular national settings are convinced to shift their loyalties, expectations and political activities towards a new centre, whose institution possess or demand jurisdiction over erstwhile nation-state (Ogunojemite, 1987; Oyeleye, 1987). As noted by Mazrui (1972), the five major parts of national integration include; the co-joining of norms and culture; the promotion of social interdependence; the reduction of the gap between the haves and he have nots, the urban and the rural areas, rich or poor etc; the resolution of emergent conflicts and the sharing of mutual experiences together. For there to be national integration, Iboje and Dode (2007), averred that there must be a central authority to serve as a common central authority to serve as a rallying point.

In the quest for national integration, citizens are expected to respect the overriding supremacy of the national government. This includes subordination of institutions and cultural values to the demands of the national authority. Often, intra and inter-ethnic crisis result in tasking the state's security apparatus. The ability of the state to resolve or regulate the recurring crises and to create an enabling environment where the people's respect and love for their nation is improved upon would definitely affect the tempo of the nation's integration positively. National integration, thus covers a plethora of human relationships and attitudes, the integration of diverse and discrete cultural loyalties and the development of a sense of nationality, the integration of the rulers and the ruled and the integration of the citizens into a common political process. As diverse as these definitions are, they have common link in that they all point to the fact that integration is what joins a society and a political system together.

Empirical Literature Review

The Civil Service and National Integration in Nigeria

Nigeria is a multi-ethnic and multi-cultural society with different cleavages- ethnic, religious, cultural, linguistic, as well as geo-political, social and economic challenges but ethnic heterogeneity is inarguably, the most common of them all. The problem ethnicity has is that political competition and access to power is mostly pursued along ethnic lines. Since Nigeria federalism is based on ethnic and not geographical diversities, it has tended to increase centrifugal forces in the country. Therefore, the struggle for acquisition and access to power in Nigeria has been patterned largely in line with ethnic lines (Vande, 2012).

This becomes more problematic because the state is not a neutral force in mediating in political conflict as it can be captured and used to further the interests of the leadership of an ethnic group or a combination of such groups. The problem of disharmonious existence among the different groups and interests in the federation of Nigeria, leading to mutual distrust and inter-community rivalry and conflicts has become perennial and endemic in the nation's body politic and has militated against the political stability of the country since independence (Agbodike, 2004).

The constant fear of domination of one ethnic or section of the country by another and the national question of who gets what and how the national cake should be shared constitute a major factor of this problem. As a result of mutual suspicion existing among the various social groups, whatever the issue at hand in Nigeria is, the patterns of reaction to it will be determined by ethnic, regional, as well as religious considerations. This situation seriously hinder efforts aimed at national integration and unity as it applies to the building of a united Nigeria out of the diverse ethnic, geographic, social, economic and religious elements or groups in the country (Gambari, 1994; Kurfi, 1988).

The problem of national integration in Nigeria is not remarkably different from that of most of the nations that were colonized in Africa. As a result, the Nigerian state, like many other African states has often been compelled to deal with the issue of national integration. Efforts at achieving national integration in Nigeria, therefore have largely remained a mirage. The integration crisis facing the country is manifested in the minority question, religious conflicts, ethnic politics, resource control, youth restiveness, a call for a sovereign national conference and even secession.

As a result, achieving a united and stable political system is still a serious challenge to the Nigerian state. As a divided society with multi-ethnicity and multi-culturalism, the task of nation-building and forging of a system perceived by the varied nationalities as equitable has been difficult (Ifenacho and Nwagwu, 2009; Ajayi, 2006). The principle of federal character was formulated and put into use by the government to take care of and hopefully mitigate this problem so as to ensure a peaceful, stable and integrated Nigeria.

Federal Character Principle in Nigeria: Origin, meaning and Reason for introduction

The phrase, Federal Character was used for the first time by the late General Murtala Ramat Muhammed while inaugurating the constitution Drafting Committee on Saturday, the 18th of October 1975. According to the report of the 1977 Constitution Drafting Committee, Nigeria's federal character refers to the distinctive desire of the peoples of Nigeria to promote and foster national unity and give every citizen of Nigeria a sense of belonging, despite the diversities of ethnic origin, culture, language or religion which may exist and which it is their desire to nourish and harness to the enrichment of the Federal Republic of Nigeria (Anyadike, 2013).

The federal character principle essentially talks about the recognition of the diverse nature of the country in recruitment, distribution of administrative and political offices, citing of projects and power as well as the resources of the country. The essence of federal character principle is to allow the composition and conduct of public institutions and affairs reflect the country's plurality. It is premised on the ground that when national institutions and affairs are reflective, in composition and conduct of the diversity of the country then, a sense of belonging is likely to be evoked from the citizenry. It is also designed to reduce, if not completely remove the bellicose political struggle that characterized previous Nigeria's democratic systems (Obiyan and Akindele, 2001). Federal character principle is in part, designed to deal with the problem of imbalance, marginalization and discrimination. The question then arises as to whether the principle can be rightly used to address the problem of discrimination in the composition and conduct of public institutions and affairs and ensure effective integration of various sections of the Nigerian society.

The poor implementation of the Federal Character policy had led to recruitment of some bureaucrats from the northern part of the country without the prerequisite qualifications, experience and skills to prominent positions as Directors and Permanent Secretaries. This was discouraging and disheartening to the bureaucrats from the southern part that moves to their respective positions through competitive examinations and rigorous interviews. This could be seen as one of the many factors that disorganized and confused the Civil Service structure and ethics in Nigeria (Akinwale, 2014).

Gboyega (1989), evaluates the implementation of the Federal Character Principle as characterized by arbitrary appointments and removals especially, during the long period of military rule in Nigeria. Southern bureaucrats saw it as constraint to their proper placement and this demotivated them as their sense of belongingness was affected. Suberu (2001) has similar negative observations on the Federal Character Principle and analyzes the varying degrees of assessment of the principle. He was of the opinion that Northerners preferred the policy as a tool for representative bureaucracy while Southerners saw it as a discriminatory tool for recruitment.

Similarly, Okpu (1998), expressed that the Federal Character policy tended to favor northerners while southerners were negatively affected in the implementation of the policy. Again, Oyovbaire (1983, p.25) in his appraisal of the federal character policy in recruitment into the federal civil service, sees the policy as affecting efficiency in recruitment and paving the way for mediocrity in positions of authority. A critical analysis of the federal character policy in theory indicates that it was to bring about national unity, however, this resulted in negative implications of implementation of equal representation of states in recruitment into the Civil Service (Akinwale, 2014). Adamolekun et al (1991, p.80), avers that the federal character policy tolerates the rights of groups in a society but results in a group cohesion and elite manipulation. This view is shared by Brass (1991), who sees the federal character principle as meant to showcase individual competence.

Chris (2014), poses a very sensitive question or rather an intellectual poser. According to him, “But as it is now should we say, there is Federal Character Principle in Nigeria?” In answering the above question, Chris (2014) presented a data which was a result of the research conducted by him. According to him:

1. About 70% of Nigeria Foot-soldiers are from Hausa-Fulani. Is that Federal Character Principle?
2. About 80% of all Permanent Secretaries in Federal Ministries are from Hausa-Fulani. Is that Federal Character Principle?
3. About 60% of Generals in the Nigerian Military are from Hausa-Fulani. Is that Federal Character Principle?
4. About 60% of the Top Ranks in Nigerian Police Force are from Hausa-Fulani. Is that Federal Character Principle?
5. About 70% of Nigerian State Security Services (SSS) men are from Hausa-Fulani. Is that Federal Character Principle?
6. About 60% Top Posts in each of: Nigerian Prison Services, Nigeria Immigration and Nigerian Ports Authority are from Hausa-Fulani. Is that Federal Character Principle?
7. In the JAMB Office, about 90% of the employees are from both Hausa –Fulani and Yoruba tribes. Is that Federal Character Principle?
8. More than 80% of all the employees in the Federal Secretariat Abuja Central Area Complex are from both Hausa-Fulani and Yoruba tribes combined. Is that Federal Character Principle?

With the above views of renowned scholars in the field of politics and social sciences as a whole, it is more obvious than clear that there is no significant relationship between the Federal Character principle and recruitment in Nigerian Civil Service, based on the general or guiding principles and formulae of the Federal Character. As a matter of fact, the sole aims of the Federal Character Principle in solving the problems of marginalization, equitable representation in public institutions, ineffectiveness, inefficiency and lack of professionalism of the Nigeria Civil Service have been undermined. Hence, meritocratic consideration gives positive direction to the implementation of recruitment policies in the Federal Civil Service of Nigeria (Akinwale, 2014).

Again, recruitments, appointments and promotions in the civil service since the inception of this present administration under President Muhammadu Buhari has only paid lip service to the federal character principle. There have been allegations of lopsided appointments into choice federal government ministries departments and agencies, favouring mostly people from the President’s

geo-political zones and religious affiliation, this has led to more bad blood and division in the civil service, instead of being a source of motivation or integration.

Integration in the South African Civil Service

Representatives in the South African Civil service should be seen from the angle of pluralism. The emphasis here will be based on political pluralism. Pluralism according to Degennar (1979), can be defined as political philosophy in which a person is described as acting in society, not as an isolated and sovereign individual but within a plurality of groups.

Apart from the plural nature of South Africa, the concept of representativeness is heavily influenced by the transition which this society is presently experiencing. Thus, according to Cloete et al (1977), “the issue of pluralism and transition puts South African society more or less in line with the American concept of representativeness, where the values of legitimacy and responsiveness are major issues”.

Before 27th April 1994, the South African political structure was based on the apartheid ideology, where the country was ruled by a centralized, sovereign parliament based on Westminster model, which was elected by a minority of voters consisting of the racially classified white, coloured and Asian sections of the population. According to its annual report of June 1996, the Public Service Commission stated that in 1994, as far as managerial positions in the civil service were concerned, 5% were occupied by women, Indian descent 3%, black South Africans 2% and so-called coloured 1%. This means that 88% of all managerial positions were occupied by white (mostly Afrikaans speaking males).

However, the new South Africa constitution guarantees equal opportunities for all South Africans. As a result of the imbalances of the past which created and perpetuated a situation where whites could occupy almost 90% of all managerial positions in the civil service, the government embarked on a programme of affirmative action. The major goal of the Affirmative Action programme is to create a civil service which will, within the shortest possible time, reflect the diversity of South African society. Obviously, it will be possible to reflect the entire multitude of diversities present in South African Society. The immediate objective is to fill as many as possible managerial and other positions within the civil service with black persons and set up the percentage of women occupying those positions.

Compared to the situation in 1994, over 30% of all managerial positions in the civil service were occupied by blacks in 1988, by South African Asians and 3% by coloureds. A total of 20 of the 38 director-generals (the highest managerial position in the civil service) were occupied by blacks. The percentage of women of all roles in the civil service in 1996 was elevated to 10, which in total, women occupied almost 50% of all positions within the civil service (Frederick, 1998).

The statistics seem to indicate that the affirmative programme has produced quick results for black persons and for women but the relative positions of coloured and South African Asians hardly improved in this respect. Given the present policy of affirmative action, the system of merit has not been jettisoned. The merit system, in large measure designed to protect public employees from undue partisan influence and concern, deliberately places obstacles in the way of those trying to exert political discipline over the bureaucracy (Nigro and Nigro, 1984).

Findings of the Study

Findings from the review of literature above, shows that the civil service is well positioned to serve as a veritable vehicle for national integration, as it brings together people of diverse tribe, culture and religious backgrounds to work together in the Federal Republic of Nigeria and the Republic of South Africa. The adoption of the Federal Character Principle and the Affirmative principle in the Republic of South Africa, has not achieve the objective of national integration. Federal character, though a good policy on its own, is observed more in the breach with impunity in Nigeria with lopsided appointments and promotions of people of certain ethnic and religious backgrounds to the exclusion of others. This had led to low morale and productivity, bad blood, mutual suspicion and antagonism.

The implementation of Affirmative principle in South Africa has led to the exclusion of certain other people from participating and contributing their quotas to the development of the country by placing embargo on the recruitment of certain people into certain organizations, in order to give other races or ethnic nationalities the opportunity to have their people in such government organizations, thereby negating merit as espoused by Max Weber in his Bureaucratic principle.

What is obtainable in the civil service of both countries could be best described as Patronage system as against meritocracy, little wonder the economies of both countries are on the decline. All hands are not on deck, working towards the actualization of the national goals and aspirations being overseen by the civil service in advanced countries.

Due to the multiplicity of the ethnic nationalities in Nigeria and South Africa, there was need for an institution to serve as a melting point of all cultures and vehicle for national integration, the civil service more than any other institution was positioned to play this role. This is because, it more than any other institution brought people from different parts of both country, together to work in various parts of the countries, leading to understanding of other peoples' cultures and eventual national integration. Again, it has led to several inter-racial and inter-ethnic marriages, giving birth to children with relations from different ethnic nationalities that will foster closer ties in the future.

In order to achieve this much desired national integration, the principle of federal character was the major way adopted by the Nigerian Federal Civil Service to ensure national integration but this principle is not strictly adhered to in most federal agencies. This has led to accusations of marginalization by certain ethnic nationalities that made up the Nigerian federation, hence the recent clamour across the nation for restructuring of Nigeria's federal system and even secession.

Again, at times, merit is sacrificed on the altar of mediocrity, in order to follow this federal character principle. This again has been leading to disaffection and low morale among workers, when some of their erstwhile juniors at work are elevated over and above them. This could be one of the reasons the civil service in Nigeria has not been operating optimally and had to undergo a lot of reforms, aimed at repositioning them for efficient service delivery.

In South Africa, as stated earlier, affirmation was adopted as means of achieving integration, in view of its multi-racial environment but this led to lowering of standards, in the bid

to ensure that black South Africans are pushed to middle level management. Again, in the bid to achieve affirmative action, merit could be sacrificed on the altar of mediocrity. This has been manifesting in the decline of social services like power supply, which has been experiencing poor performance in South Africa recently.

Conclusion

Here, the researcher summarized his findings, based on the objectives he set out to achieve at the onset. Based on the findings, it could be concluded that the civil service has not really played a role in national integration in both Nigeria and South Africa, this was basically because of the operation of the approaches chosen by the two countries to achieve integration and eventually, nation-building. While Nigeria chose Federal character, South Africa chose affirmation. These two approaches are capable of achieving that purpose but the problem is its operation. In the case of Nigeria, federal character principle brought about inequity and low morale in the civil service, leading to an inefficient civil service that is prone to one form of reform or the other by successive administrations, with a view to repositioning it for efficient service delivery.

Also in South Africa, the operation of affirmation as a vehicle to achieve integration and eventually, nation-building lead to the enthronement of mediocrity and lowering of standards, in the bid to ensure that blacks in South Africa were rapidly pushed into decision-making centres in the country.

Despite these approaches, the two societies are still polarized, though more pronounced in Nigeria than South Africa. Nigeria has not been able to forge into a single nation; it is still a conglomeration of nations in a nation. Ethnicity and religious sentiments are still big issues. With the way quota system is operated, it is used to favour the ethnic group of the people in power and alienating the other ethnic nationalities. This has led to continued competition among ethnic nationalities to control power at the centre and dissipating energy that could have been channeled into national integration and nation-building to unhealthy ethnic rivalry.

Recommendations

Based on the findings of the study, some recommendations were suggested which when implemented, will place the civil service in a better pedestal for national integration in both Nigeria and South Africa. These recommendations include:

1. Both Nigerian and South African civil services should imbibe the recommendations of Marx Weber bureaucratic theory, as regards recruitment and global best practices that place preference on recruitment based on merit, technical competency and qualification. To achieve better employee work attitude in the Nigerian federal civil service and that of South Africa, it is imperative to re-examine the reliability and validity of the implementation of federal character principle. Application of federal character principle in recruitment should be contextualized within grade levels (03 -06) while recruitment into senior officers' cadre and appointment should be strictly based on merit
2. The use of quota system and federal character in the case of Nigeria and affirmation in South Africa, in the promotion of senior staff in both civil services should be jettisoned. This has been

building bad-blood and low morale among the staff of the federal civil service, who felt this principle is not equitable and negates national integration.

3. The Federal Character Commission, which is a body created under the constitution to ensure the enforcement of the federal character principle and national integration, should be strengthened to make it more proactive. This will make it to strictly enforce the provisions of the Federal Character Act, ensuring there is no dominance of one ethnic group in the public service or in the citing of development projects across the nation, to reflect the multi-ethnic and multi-religious nature of the Nigerian society.

4. Equity and fairness should be enthroned in every faucet of national life of both Nigeria as South Africa, this will give all and sundry sense of belonging, the zeal and enthusiasm to contribute to national integration and not seeing the country as belonging to some people and not all.

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