

## International Public Administration and the Principle of *Jus Cojens* in shaping Public Policies in Nigeria

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### **Abstract**

*Public administration and its bureaucracy involve the formulation/application of relevant policies/rules, methods and principles to ensure the day-today governing/running of modern state. Hence the state does not persist without such a functional system of civil dealings. The principles and methods of administration could be altered and improved upon from time to time, place to place depending on prevailing needs, programmes and policies in a particular epoch. With the world increasingly becoming integrated (via globalization), issues and trends in public administration have also become increasingly global in nature. Hence there is the need to articulate those basic principles and issues form the core amid the current/recent ones that seem to reshape contemporary global public administration. The goal is to be enabled to evaluate the performance of Nigeria's public administration and the place of its bureaucracy. Thus, this work adopted both the expository and critical analytic theories to examine the issues. In the end, the work discovers that while improved digital/data management and diversity (amongst others) characterize contemporary global public administration; and that the Nigerian experience is lagging in dismal performance. The work concluded that the Nigerian fiasco is a result of a plethora of corruption and other factors connected to inept bureaucracy amid poor policy formulation/implementation. Consequently, the study proffered potentially useful suggestions for the revamping the Nigerian public administration/bureaucracy to advance at par with global best practices for national development.*

**Key words:** Administration, *jus cojens*, Nigeria, public administration, public policy

### **I. Introduction**

Historically, contemporary transnational thought was peripheral during the days of nationalism, it became popular in the 20<sup>th</sup> century; this is as a result of the spread of liberalism which contend that a transition from a conflictive, state-centric system to a corporative independent system is a desideratum. The two dominant ethical approaches to international relations have been realism and liberalism though in recent times, post modernism, constructivism and feminism has surfaced each of which alternative approaches begin from the premise that the only truth are those we create since there are no objective political reality waiting to be discovered. Instead, all political attitudes are structures recreated by man. Each also believe that we can change what we created and reject immutable truths.

Some vivid examples of the advance of neo-transnational thought abounded in the fast developments in a range of developmental activities of national and transnational, governmental/nongovernmental organizations in the form of NGOs and agencies. Similarly,

regional transnationalism is already emerging in Europe. One expects a growth of political units and identifications with regional (but beyond) nation-states. Similarly, the development of universal values inclines one to believe that cultural transnationalism could produce a better moral world. But again, the challenge is that basic cultural values might be sacrificed at the expense of dominant technological-transmitted ones of the advanced nations which could be injurious to tradition ethnic societies and trigger ethnic nationalism altogether again.

Besides, transnational elements are showing up in certain religious circles attempting to unite all members that religion across all nations of the world including their mode of worship, social organization and political participation and making universalistic claims. One must note that religion plays a great both positive and (in some way) negative roles in world politics. Remarkably, the current rise in religious extremism in many corners of the world is worrisome. Thus, to understand the role of morality and religion in world politics, a case study of Islam discusses the global impact of a transnational religion such as the transnational women movement and its organizations; and “although women’s’ attitude and emphasis may vary but the transnational women movements share a similar philosophy and goals-feminism, affirmative moves and gender sensitivity/equality”. Religion also presupposes morality. Hence it becomes imperative study and adapts a/some standard of morality which transverses religious and national boundaries. Unfortunately, today, morality is not a predominant force in international relations/law. The overwhelming evidence for this resides in growing hunger, poverty and gnawing human deprivation; wars and recurring wars; persistent human rights violations amid debilitating environmental abuses (Igbiosa, Chikogu & Asekhauno, 2021). These ills are real; the world needs the ideal norms as against Legro’s claim (Legro, 1997). World relations without recourse to norms are being abdicated; changing through a growing body of ethical norms that help determines the nature of international system (Rourke, 2005). Much more aid go from developed to poorer nations; use or threat of using nuclear weapons stagnate even though much tensions abound around the world; world and national leaders, the clergy, and even philosophers regularly discuss and sometimes make decisions guided by human rights and political solutions; and concerns for the safe environment ignites protective programmes, to enhance climatic order (air, land and sea). Thus, the vacuum and void of international law is being filled by moral gores.

Now, admitted that while the institution of government is relatively permanent, the nature and performance of governance vary from one society/state to the other even though there could be some common basic indices. Importantly, the ideological stance and quality of the political class of a particular society could form the strength and direction of its governance. Reasonably, every society desire peace, order and development and thus evolves a system or structure, which incorporates both individual freedom and a fair distribution of material goods amidst workable values. In other words, civilized society understands the need for, and is always prepared to affirm, a characteristic set of principles for assigning basic rights and duties and for determining what it takes to be proper distribution of benefits and burdens of social cooperation and power. States, as well as the international system for example, have lurched over indeterminate and creepy principles of governance since the 1920s. The apparent cause of this infamy is a notorious non-adherence by successive governments to any known civilized principles of state governance that could institute desired social order. But if one considers the fact that government is the platform for order, development and responsibility, the contentious nature of the dilemma diminishes. Hence both are complimentary and not alternatives in the power-based diplomatic pursuit. It does not ignore the reality of the interest of international actors. The question is how much morality does and domestic values come to apply on the international stage or are they independent international moral ethos?

With a widening world political stage, the international system requires for its efficiency moral standards beyond international boundaries.

## II. Statement of the Problem and Method of the Study

Legal and moral considerations are the basic sources that restrain the role of power in both domestic and international systems. In this way, what is of utmost concern is what is 'right' and not just what is legal. The term, morality can be interchanged with 'moral', 'ethical', 'fair', or 'just' (the necessity and nature of the extent of involvement of moral ethos in the administration of justice is a volatile issue in jurisprudence). Clearly, there is a greater sense of morality in domestic systems than there is in the international system that appropriate code of conduct exists, that the end does not always justify the means, and that those who violate the norm suffer penalties. What this mean is that since it is possible to restrain power politics in the domestic system by the creation of legal systems and through a greater sense of what is fair, then it is possible to use the same standard to curb on unbridled pursuit in the international system. Again, accomplishing this may require changing of attitudes. So, what actors may or may not legitimately do is based on those international and domestic system's expectations, rules and practices that govern behavior. Accordingly, it is important to explore the fundamental nature of extant international legal system amid moral desirability and espouse some perspectives on them on the possible but necessary improvement to enhance an emerging (neo) transnational world.

Accordingly, there are two main standards of municipal and international principles of engagement. On the one hand is morality/law. Morality implies the sum total of the norms, mores and laws that form a people's foundation for action. Morality is the foundation for the rightness or wrongness of action. Moral values are virtues. Thus, a value or virtue is an operative habit that is good. Good habits are formed from cherished interior dispositions not mere instincts. Values reflect inclinations and dispositions, "The accessory quality that enables man to use his potencies or faculties correctly, with ease, promptness and pleasure" (Garrigou-Lagrange, 1965, p. xi). Public morality regulates the behavior and values of an individual and community to achieve social order, cohesion and solidarity. It is 'the total set of ethical-moral and legal-human rights, values, customs, which define and describe, promote and defend a given societies or community's common, shared values, vision and public ethos geared towards achieving desired civilization'. Public morality thus defines law, mores, norms and other aspects of community/state values. In its general usage, morality is basically concerned with society, with relations among humans and how humans treat one another in their day-to-day interaction, and with the principles that guide individuals on how they ought to treat one another with respect to justice, other's welfare and rights to achieve public order.

The other principle behind state or inter-state public engagement is, on the other hand, *Jus Cogens*. This is presupposed on the fact that not all international norms that express the will of states; "...there exists class of norms...binding on all states irrespective of *their* lack of express consent" (Bazuaye & Enabulele, 2006, p. 25). these are also peremptory norms of international law derived from ancient norm of 'superior order' or recent idea of 'Grund-norm' (which positive laws may not contravene) being described as

...comprising international public policy...laws of general international law which are of peremptory force and from which as a consequence, no derogation may be made except by another norm of equal weight (Wallace, 1997, p. 33).

What this implies is that no state has the capacity to derogate from such rules as confirm by Article 53 of the Vienna Convention on the Law of Treaties. At any rate, *Jus cogens* "...encompass the most peremptory rules that serve the most fundamental interest of the international community and that should be obeyed by all states without exception" (Loschin, 1994). Its examples include the United Nations Charter on the Rules of use of force, protection from slavery and discrimination. Nigeria is a member of the international community expected to adhere to those provisions. To the extent she adheres is another issue to be determined. Invariably, by the standards of universal morality and *Jus cogens*, international law has in the recent come to involve with municipal laws. Accordingly, there is the need to investigate how these two standards come to play in the formulation and shaping of public policy in Nigeria and beyond.

Through adopting a critical analyticity, in which case we shall look into extant literature on morality to explain, review, and evaluate the presuppositions of morality and the international stage. This method relies simply on up-to-date and reliable secondary sources of information: printed (statutes, books, newspapers, magazines, and journals) or soft (the internet/social media). Its analyticity posture is qualitative. Although the work is initially descriptive, in the end, it would be essentially normative.

### III. Research Questions

The following constitute the basic questions for the study.

1. What is the essential and contemporary nature of national/international public administration?
2. How do the principles of morality and *jus cogens* involve in shaping public policies in Nigeria?
3. What are the critical issues arising from "2" above?

### IV. Research Objectives

Accordingly, the study is committed to the following objectives. To:

1. Establish the essential and contemporary nature of national/international public administration;
2. Determine how the principles of morality and *jus cogens* involve in shaping public policies in Nigeria; and
3. Outline and examine the critical issues arising from "2" above with a view to their resolution.

### V. Clarification of Basic Concepts/Literature Review

*Administration* is a concept mostly used in the context of government or governance; and even though it can, in a more general sense, be described as "a decision-making body, the process or activity of running a business, organization", it, however, differs according to the jurisdiction under which it operates. In all considerations, administration concerns "the day-to-day running of the affairs of a state, company, or organization; it involves the management of public affairs; government.

*Public Administration*, like every other academic term, has been conceptualized from diverse perspectives. That is why Kautilya (1999) observes that the concept has been seen as featuring

hetero-doxy rather than orthodoxy. Despite the plethora of conceptualizations, the fact remains that public administration is an aspect of the generic term “administration” whose essence is “determined action taken in pursuit of group/earmarked objectives.” It is concerned with cooperative human efforts geared towards pre-determined goals (Apeh, 2014). Public administration may be considered both a field of action and a field of study (Anifowose & Enemu, 1999). As a field of action, public administration refers to the mechanics and structures through which government policies are implemented. It means the institution of public bureaucracy in a State (i.e. the organizational structure which forms the basis of public decision-making and implementation). At the heart of public administration in modern State is the civil service but it also includes all of the bodies at the national, state and local levels (in a federal system of government) or central and regional levels (in a unitary system). Public administration denotes the arrangements by which public goods or services are delivered. As a field of study, it refers to the academic discipline which studies the mechanics or structures through which government plans and implements its programmes. The main thrust of public administration as an academic discipline is the development of a public sector organization theory different from the intellectual leaning of private sector organization theory and market principle (McLean & McMillan, 2003).

Public administration as a concept is used in both broader and narrower senses. In the broader sense, it embraces the activities of the three branches of government, to wit: executive, legislature and judiciary. It is in this sense that the term is used in this paper. Conversely, in the narrower sense, public administration is concerned with only the executive branch of government. Administration is carried out in an organization (the church, Army, university, prison, courts of justice, rehabilitation centers, remand homes, industrial/business centers or at the local government, state government, national government and even at the international level). It is the harnessing and utilization of human, financial and material resources to implement government policies and programmes aimed at achieving specified objectives, such as national development.

Public administration in Nigeria could best be approached by presenting a critique of the bureaucratic theory of management from the civil service perspective and how the role of technocrats in (governmental agency) organization has slowed down various developmental activities in Nigeria. Thus, there is presumably a nexus among efficiency, bureaucratic grip and justice in Nigeria’s administrative sphere. To the extent that such tie could be determined, we need, initially to establish how such possibly adhere to the rules of international engagement.

*Public Policy* Commonly, is government’s legal instrument to ensure the operations of a sector or agency so as to ensure that the care of the citizens is optimized. Inherent in this is the fact that such policy indicates the government’s programme to achieve a certain goal for the good of the people. Public policy is a statutory instrument of government, whether general or specific. Public policy represents the proposed course of action of the government or one of its divisions. Public policy is what idea government chooses (not) to implement. It is the integrated courses and program of action that government has set, and the frame work or guide it has designed to direct actions and practices in certain problem areas. Generally, public policies are meant to enhance societal problems particularly those considered to require public or collective action (Ikelegbe, 2006). The policy process is a sequential pattern of action, a complex web of structure, activities and interaction relating to techniques, strategies, resources, costs, benefits and policy goods and services among persons, groups and agencies. It consists of several activities and interactions between the environment which generates demands, the political system or more accurately the conversion process which converts and translates demands and preferences into policy output and the

implementation system which consists of implementing agencies and activities (Larkey, 1979). State bureaucracy or the civil service is known to be an integral part of the executive branch of government. It is the institution charged with the function of formulating and implementing policies and programmes of government. It therefore becomes the agency through which the activities of the government are realized. Public bureaucracy possesses the necessary expertise, skills competence and experiences (Ikelegbe, 2006; *see* Onyekwelu *et al*, 2015).

Rourke (1976) noted that: the policy making power of bureaucracies is also inherent in her being the administrative organization for implementing policy. The implementing function enables bureaucratic policy influence in two ways. First, it sets the range within which policies could be made. The bureaucratic abilities, experiences and orientations set, restricts or facilitates policy choices. Political leaders make policies that their bureaucracies have abilities to implement. Second, political leaders also know that implementation success will be facilitated, if the appropriate bureaucratic agencies are well disposed towards policy. Sometimes such discretionary action constitutes new policy thrusts, or forms the basis for new policy actions (Onyekwelu *et al*, 2015). Public policy is a veritable instrument deployed by government for the purpose of optimizing the social welfare and well-being of the citizenry. Perhaps, this explains why the concept has received much scholarly attention. But there have been varied views on what the concept means. Sharma, Sadana and Kaur (2012) posit that public policy is the relationship of a governmental unit to its environment. This view is quite broad as it leaves details of the nature of such relationship. For Adebayo (1998) public policy is the determination, declaration and crystallization of the will of the community. This implies that a major building block for an effective public policy is the will or expectation of the community as the participation of the people in the policy process is crucial to the support for and success of government policies (Laxmikauth, 2011).

According to Larson (1987), a good understanding of public policy provides a platform for appreciating the magnitudes of linkages between public policies and regulation of behaviors, organization of bureaucracies, distribution of development benefits, allocative efficiency, institutional structures and philosophical justification of government and governance. This understanding provides the premise for a wide variety and substantive areas of interest such as sustainable grassroots/rural economic/financial development, energy, defense, environment, education, infrastructure, taxations, housing, social security, health, economic empowerment and opportunities, urban development among others (Dye, 1981) as issues contingent upon public policy instruments.

Another source of bureaucratic influence in policy making is the secrecy with which, it operates and the inattention which, society often gives most policy issues. The secrecy in policy deliberations precludes society from giving adequate attention to bureaucratic policy activity. Bureaucratic reaction to policy choice may not always be that of neutrality, subservient support and acquiescence. Bureaucrats are responsible for co-coordinating, monitoring and enforcing implementation activities (Ikelegbe, 2006). Also, the capacity of the bureaucracy also determines to a large extent which policies can be well implemented. Thus, the vitality, leadership, discipline, skills and expertise of the bureaucracy may further or mar implementation of state policy (Onyekwelu *et al*, 2015). Public policy is commonly embodied in constitutions, legislative acts and judicial decisions.

*International Public Policy/Administration*<sup>1</sup> At the turn of the 19<sup>th</sup> century, nationalist strands were concentrated in Japan and in the West; the 20<sup>th</sup> century witnessed its spread around the world. In other words, by 1900, nationalism as a unifying force was well established in Western Europe and the United States (US), each indoctrinating citizens and sympathetic individuals/states into supporting their governments as the paramount symbol of their nation culminating in the two devastating World Wars and the Cold wars. Essentially, nationalism is a learned emotional loyalty that individuals direct towards a group with which they perceive common bonds thereby attracting a strong sense of belonging and membership/identity. The common bonds which nurture nationalism include: religion, language, territory, socio-institutional traditions, and their history, with ethnicity being the recurrent most volatile in recent history; so, state nationalism may not share all the aforementioned bonds. Verily, a common history is an important ingredient in that national groups and states glorify their pasts and sometimes (seek to) create or rediscover a past history (glorious or misfortune), perhaps in order to re-assert some course. Thus, it is nations that are asserted and glorified, not really individuals. Hence nationalists evoke “old emotions ...feelings based on myths that nations are eternal” (Goff, 2008). In more heterogeneous states (like the US, nationalism could be complex and contradictory (evidenced in the dissolution of the former USSR). History has shown that, sometimes, nationalism is a rather divisive than a unifying force. Thus, “it inspires dominant ethnicities to persecute minorities (whether racial, ethnic, class) within a nation generating antagonism, economic jealousy, and religious hatred”. International system seems to seek a globalized world.

What this may mean is that while some are active (output) partners, other nations are passive (receiving) targets of the emerging transnationalism. Transnationalism/neo-transnationalism springs from two sources. The first is globalization. But economic interdependence, mass communication, rapid travel, and other modern factors enhance transnationalism. As the world becomes ever more interconnected, peoples and nations interact more often transnationally, become more interdependent on one another, and become cognizant of the extent to which their future is intertwined with global forces. As an extension of these connections, a growing number of people have begun to reconsider their sense of who they are politically (Rourke, 2005, p. 138). Human thought is the second source of transnationalism/international system.

## **VI. Theoretical Framework**

For every research, the theoretical framework is seen as a collection of interrelated concepts to frame research to enable the researcher explain, predict and interpret the research findings (Akintoye, 2015). According to Merriam and Tisdell (2016, p. 85), it is “the underlying structure, the scaffolding or frame of your study”. Theoretical guide or framework helps to provide an explanatory direction in the process of academic research. The theoretical standpoint adopted for present work monism which has major proponents such as Kelson, Krabbe, and Duguit. Their “common ground is that there exists one system of law with international law as common element” (Bazuaye and Enabulele, p. 29). In fact, Kelson hold that there is a logical nexus “between municipal and international law the consequence of which is the existence of a unitary system of law wherein international law is supreme” (Bazuaye and Enabulele, p. 30). The presuppositions of

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<sup>1</sup> Much of the ideas and terminology contained in this work (especially this section) as adapted from R. Goff, M. Walter, T. Janice, U. Jiu-hwa, and M. Schroeder, *The Twentieth Century and Beyond: A Brief Global History*, Seventh Edition. NY: McGraw-Hill, 2008. This is a note of debt.

this theory are suitable to account for the relevance those basic principles of basic morality (national values) and *Jus cojens* in shaping and advancing Nigeria's municipal/international public policy.

## VII. Recent Trends in International Public Policy/Administration

Away from its traditional commitment, contemporary international public policy-making has been reshaped by some emergent developments. Thus, newer trends have emerged for the activity. These include: 1. *Increased digital governance* (for many public agencies, digital transformation went from "good to have" to "must-have." Governments have sped their digital journey along three important dimensions to accommodate the spike in service demand while working virtually: building a more digitally-skilled staff; growing their digital infrastructure; investing in citizen connection). 2. *Improved data management* (public agencies are developing new ways to maximize the value of the data they have, including sharing it correctly and ethically. The trend toward fluid, dynamic data is transforming how government and its partners in academia, charities and the commercial sector utilize and exchange data around the world. This can include repurposing data to acquire fresh insights into the past and present, as well as making informed projections about the future). 3. *Anticipatory public services* (citizens are increasingly receiving tailored, seamless and proactive services in their daily lives, and they expect the same from government entities. For example, state and local agencies are exploring the increased use of digital tools – such as automated text message reminders – when administering the Special Supplemental Nutrition Program for Women, Infants and Children. In order to transform their services and realize this idea of seamless service delivery, governments are pursuing several strategies, such as committing to entirely digital services, constructing infrastructure to enable such seamless services, and establishing proactive services based on life events). Other trends evolve for comprehensive cybersecurity measures, diversity, equity and inclusion (accessible design of government services, co-creation and citizen engagement, data sovereignty and equity, and equitable access to public goods), flexible and remote workplaces, agile administration, rebuilding government Trust with *Educator, Enforcer, Innovator, Regulator, Retailer, Retailer-Like* principles as the strategy.

Going by these standards vis-à-vis the principles of *Jus cojens* and international morality, has the Nigerian experienced depicted this principle in respect of initiating and shaping her public policy? The ugly situation undoubtedly retards national development. There is paucity of training and development opportunities. Many public sector organizations in Nigeria do not realize the importance of staff training and development, hence they send few (if any) for such. The fact however remains that an untrained employee is a liability to a dynamic organization, as he does not only apply the wrong skill but also imparts the wrong knowledge or ideas to his subordinates and subsequent employees. According to Nwachukwu (2008), "no nation is known to have attained sustained high level of economic growth and development without an ample supply of qualified manpower." Of all the factors that unlock the force of economic growth and development, a country's human resource is the most vital, for without it, all the other factors will have to wait... Where the need is realized and staff trained or developed, they are often not properly utilized. It is trained administrators that can be effective in national development. Rigidity and Red Tape Bureaucracy in Nigeria is marked by excessive adherence to official routines, laws and procedures. In other words, it is characterized by gross inflexibility (Ezeani, 2005). Strict adherence to rules, policies and procedures produces timidity, conservatism and technicism in the public servants. Besides, formalism and ritualism prevail in societies or organizations in which members cling tenaciously to bureaucratic principles and practices. Such is the case in Nigeria. In the words of Ezeani (2005), inflexibility not only stifles innovation; it also leads to waste of time and delay in

the implementation of public policies. There abound other issues with the performance of bureaucracy in Nigeria. These include *ineffective leadership*, (which ultimately hinders bureaucratic performance), *poor remuneration* (results in poor attitudes to work which retard national development), *inadequate provision of energy resources/public utilities* (invariably constitute an albatross to quality public officials), *crimes and insecurity* (citizens (public servants) approach public duty with trepidation and disinterest (*see* Okotie and Omamor, 2024).

#### VIII. The Role of *Jus Cogens* vis-à-vis National Interest in Shaping Municipal/International Public Policy in Nigeria

As already stated, *Jus Cogens* seems to be a universal norm for states and international actors. Most generally, international public policy is built upon conviction to achieve international public order through transnational fairness and justice. Accordingly, the major factors international diplomatic efforts contend with are three interrelated channels: one, morality; two, actors' national interest; and three, *Jus cogens*.

*Morality* In international morality, the central concern should be humanism. Thus, there must be public ethos which provides the cement of any human society, and that the law, especially the criminal-international law, must regard it as a primary function to maintain this public morality (Peschke, 2004). Given multiculturalism in world, would it be reasonable to apply both standards of law and morality without degenerating into cultural imperialism? Adopting Bergson's *intuitive morality* averts such. Intuition is "one reality, at least, which we all seize from within". The main stuff of intuitive morality is the acknowledgement of the "necessity for solidarity" based on "certain rules of obligation" and a "deeper seat of feeling...and emotional appeal which transcends particular cultural (national) groups" leading to a higher type of life, that is, a morality that extends to wider people. This will at once open up "richer sources of emotional power...which will induce aspiration and provide creative power to embrace new type of life." This progress can only occur with the emergence of "obscure moral heroes, mystics and saints who will raise humanity to a new destiny, and see in their mind's eye a new social atmosphere, an environment in which life would be more worth living". What this means is that "morality moves constantly from a consideration of the self and of one's society/state to the larger field humanity" (Stumpf & Fieser, 2003, p. 416). Nigeria needs to adhere to this principle.

*National/regional interests* Both ideas of national interest and foreign policy obtain consequent upon the reality of international relations cross-boundary state interests/interactions; that is what "exists or is carried on between nations" (Oxford, 2005, 446). Such relations as trade, law, agreements, and conferences between two or more nations (5) are cited to help clarify the concept of international relations. Holsti (1974, p. 20), Deutsch (1988, p. 2), Deutsch, in particular, notes that international relations are nothing but "...the art and science of the survival of mankind or attempt of a state to adjust the world, while adjusting to it (Deutsch, p. 2). The states of the world are inescapably interdependent, in terms of economic, scientific, technology, military matters and so on. The largest, perhaps strongest, powerful nations in the world are inevitably linked in far more ways to the smallest and weaker ones. In fact:

All nations are interdependent in terms of politics and strategy. No nation, no matter how large, can in splendid isolation be master of its fate ... no nation, no matter how large can compel all others to do its bidding, nor convert them quickly to its own beliefs... no people and no country in the world could have reached its present level of technology, prosperity and health – nor could it maintain its present rate of

progress without the decisive aid of ... foreign contributors ... No country could keep many of its own people alive without the help of foreigners (Deutsch, p. 3).

Similarly, international relations are equally as many sided enterprises, not a distinct activity. In a broader sense, international relations are a process that encompasses international politics, foreign policy, international institutions, international organizations, the politics of international economic relations, global legal order, strategic studies, international business, diplomacy and so on. Dudley (1982) claims that the notion and the purpose of international relations is national interest. Many scholars (Barry, 1967; Oyediran, 1975/78; and Akinyemi, 1978) for instance, are of the opinion that the essential purpose of States' external relation is the promotion of, and defense of (that state's) national interest. Moreover, the normative nature of the concept makes it useful both as a way of thinking about a country's overall goals and as an agent if mobilizing public support for set objectives on the international stage. International morality and national interest are moderated by *jus cogens*. Nigeria should adhere to this principle in shaping its public policy; but in all considerations, she has not done so meaningfully.

## **IX. Analysis, Recommendations and Conclusion**

While much of international engagements is mostly guided by law, however, there is need to engage transnational morality to achieve desired world. Ethical realism or ethical absolutism would not suffice; neither ethical pluralism (the coexistence of several value systems), nor would *situationism* fare better. Motives are not intrinsically bad or good, wrong or right; yet the condition is worse without a moral standard which is the condition of extant Nigerian state.

Similarly, anti-corruption institutions in Nigeria should be strengthened. That empowerment involves equipping one with the ability to act or do something, control or exercise rights or authority in one's sphere of responsibility. Therefore, there is the need for the government to garner the necessary political will, finance and the training and re-training of staff needed to ginger those institutions into more acceptable performance. More so, Nigeria needs purposeful leadership, leaders knowledgeable, intelligent, honest, hardworking and ready to face and tackle challenges with an apparent sense of commitment. As it stands, Nigeria has not abided seriously by the ideals of international public morality. Thus, even though Nigeria has fared well in instituting anti-cybercrime law, much work is yet to be done in marking the standards stipulated by the principles of international morality shaping her municipal public order. Unless positive action is taken, Nigeria would continue to grope for advancement amongst comity of nations as against the monist theory of nations' inter-dependency.

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**Journal of Public Administration, Policy and Governance Research (JPAPGR), Vol. 4, No. 2, 2026.**  
Available online at <https://jpapgr.transglobalacademic.com/jpapgr/index>. P-ISSN:2787-0464 E-ISSN:  
1595-6776. Covered in google scholar, Europub, etc.

Emmanuel Okonmah & William Okotie, 2026, *JPAPGR*, 4(2):40-51

*Special Note:* Much of the ideas on bureaucracy were adapted from Rose Ugo, *et al's* "The Bureaucracy and the Challenges of Policy Formulation and Implementation: The Nigerian Experience." *Arabian Journal of Business and Management Review (Oman Chapter)*, Vol. 4, No.10; May 2015. This is a note of acknowledgement.