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PREDICTIVE STUDY OF MISCONCEIVED VALUES ON TENDENCY TO CORRUPT PRACTICES IN NIGERIAN UNIVERSITIES

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Abstract
The paper investigated the relationship between misconceived values and tendency to corrupt practices among staff of Nigerian universities. It identified and assessed the extent to which certain misconceived values presumed to be fuelling the spate of corrupt practices among public servants in public universities in Nigeria are actually related. These values investigated were: the value of personalization of public offices, tolerance for culture of impunity, glorifying and approbation of criminals, craze for materialism, quest for short cut to affluence, certification syndrome and culture of consumerism. To carry out the work, two research questions were raised and hypothesized. The paper employed the correlational survey design and utilized a questionnaire instrument that helped to ascertain the extent to which respondents are susceptible to the misconceived values investigated and about their tendency to be corrupt. The data gathered were analysed using multiple linear regression. The findings of the work revealed that all the misconceived values investigated correlated the tendency of staff to be corrupt, and that, the predictors together largely predicted the tendency of staff of Nigerian universities to indulge in corrupt practices as their total R Square was .435. Arising from the fact that, the aim of every society is to free its members from misconceived values' susceptibility, it was recommended among others that value teaching (including misconceived values) should be made a life-long learning by building it into every programme in the various levels of the school system; and orientation programmes should be organised for staff of Nigerian universities regularly to educate them on the ills of

misconceived values in the society and its tendency to breed corrupt practices.
Keywords: Corrupt practices, societal values and misconceived values.

Introduction

The general belief that education remains a vital instrument for transmitting knowledge and values in the society is not at all in doubt. And the fact that, a nation's overall advancement is a direct function of the knowledge and values that society transmits. To this extent, every nation, apart from using her educational institutions to teaching knowledge and values in form of scientific principles, laws and generalizations that bring about development and advancement of the society, also teaches normative values which help to mould the character and behaviour of citizens. Without this moulding, the development of the citizens would not be complete. When the moulding is seen to be lacking in the society, values that promote national development will be less dominant while values that tend to breed corrupt practices and other social vices will become widespread. It is the huge gap in the level of corruption amongst nations that separate developed nations from underdeveloped ones besides their differences in scientific breakthroughs.

Corruption has been acknowledged as the bane of Nigeria's underdevelopment, and as the worst social ill plaguing her survival as a country (Aluko 2005; Iyoha 2005). Corruption has had serious negative impact on Nigeria in her bid to be numbered as one of the developed nations. It has badly truncated her developmental efforts, dented her image and hindered her ability to provide social services for her citizens which is the basic essence of good governance.

The word corruption is susceptible to varying definitions depending on the sense in which it is used. "Corruption is an encompassing word which stands not only for institutional decadence but also includes moral and personal decadence, and unfair means adopted by any individual to extract some socially and legally prohibited favour" (Akinbowale, 2000 in Emwanta, 2014, p.5). The short version of Nye's definition of corruption as "the abuse of public office for private gain" (Farrales, 2005, p.12) helps to simplify what corruption is. In this paper, corruption is seen as a dishonest, dubious and fraudulent conduct by those discharging public duties. It covers the aspects of receiving and giving gratifications or inducements, use of one's office for fraudulent material acquisition, misappropriation and diversion of public funds, abuse of public office and public confidence,examination malpractice, preferential treatment, sexual harassment, lawlessness, bending of rules, pervasion of justice, portraying oneself as above the law, cutting corners in business, encouraging crime/ applauding criminals, promoting mediocrity at the expense of excellence, and luxury living that lures others to crime (Aimiyekagbon & Uzamere, 2018).

Corruption being a nebulous term, has two major types, political and bureaucratic corruption. Political corruption is the corruption that takes place at the policy decision level in society, while bureaucratic corruption is the corruption that

occurs in the public administrationor the implementation end of politics (Farrales 2005, p.14). These types also have their sub-types. Here attention is on bureaucratic corruption and its sub-types are petty and grand corruption. The petty corruption that is found within the Nigerian university system will be the focus of this study whether it be individualized or systemic in nature. Corruption can be an individual issue and could also be systemic. "Corruption is individual when the root cause of corruption is traceable to the individual and not societal practices or habits" (Heilman & Ndumbaro, 2002, p.502). An instance is, collecting bribes from citizens before attending to their files."It is systemic when corruption is rooted in society, institutionalized and becomes a norm rather than the exception" (Heilman & Ndumbaro, 2002, p.502). The instance here is, offering bribes to get a job or admission when societal practice does not encourage merit/ excellence. Corrupt practices on its own "refer to acts of abuse of different types whereby persons take advantage of their privileged positions, to do illegal, dishonest, unwholesome acts while rendering services. It refers to those behaviours or actions that work towards breaking certain moral and administrative rules" (Lawal 2006 in Uche, 2014, p.68).

In recent times, the upsurge of corrupt practices in Nigeria has reached disturbing level. It seems as if the problem has defied all solutions and the damage it has done to the nation cannot be estimated. The menace of corruption plaguing the Nigeria society has slowly permeated the university system such that corrupt practices of diverse forms are perpetrated by university staff and the students that they are training.The kind of corruption prevalent in Nigerian universities include "admission racketeering, promoting favouritism in place of merit with regards to admission and proliferation of Part-Time programmes thereby admitting candidates who are not suited for university education" (Uche, 2014, p.69). Others are nepotism, favouritism and ethnicity in employment which promotes mediocrity at the expense of excellence, offering bribe to lecturers by students or their parents, extortion of students by academic and non-academic staff, compelling of textbooks and hand outs on students and sexual harassment of students (Uche, 2014). The list also includes over inflation of contract sum, shoddy execution of contracts by university administration, institution's engineers certifying poorly executed contracts as meeting specified standards, slow movement of files until bribes are offered and files disappearing and reappearing after greasing of palms.

The causes of corruption in Nigeria are myriad.They include the use of political office as the primary means of acquiring wealth, conflict between changing moral codes, the weakness of social and governmental enforcement mechanisms, the absence of a strong sense of national community, great inequality in distribution of wealth, misplaced sense of values, lack of accountability and transparency in government,and greed (Bryce, 1921 in Dike, 2003). These factors are not different from the leading causes of corruption in educational institutions in the country. Among all these factors recognized as leading causes of corruption in the society, this study anchors on conflict between changing moral codes and misplaced sense of

values or what is recognized here as shift in societal values. The researchers recognize that the value that an individual holds does not depend on societal values alone but also on personal (including family) values, and values developed as a result of peer influence. Values developed as a result of peer influence and wrongly conceived that have become predominant in society are in this study referred to as misconceived values. Misconceived values are the predominant social values which hitherto were the opposite of acceptable values but now seem to be more expressed by the majority or are fast replacing the cherished values of the society(Aimiyekagbon & Uzamere, 2018).

Value is a cultural trait, an important element by which we can describe a culture.Values are the embodiment of a people's cultural milieu.Values determine the nature of a people by providing insight into their mode of expression and behaviour. Values are principles and standards that guide behaviour (Okwilague, as cited in Odia, 2014, p.4). In line with this perception African Leadership Forum(1993) posits that, "values are the principles and standards of society. A society's judgment of what is desirable and important" (p.2). Examples are hard work, respect for elders, honesty, good family name, respect for leadership and authority, respect for human dignity, productivity and individual enterprise. It further posits that, "values are beliefs that are largely subjective" (p.2). It maintained that, "values tend to be generally accepted by fairly predominant large number of people either because they are convinced of the correctness of such steps or they are carried away by some peer influence" (p.2). In the words of Okwilague (as cited in Odia, 2014), "chosen values are prized or cherished, affirmed and internalized by individual or group" (p.5).As such, in many societies and in Nigeria many societal values including the examples above are fast losing their pride of place as principles and standards of society. They are fast being replaced by wrong values identified in literature to include, obsession with materialism, shortcut to affluence, and glorification and approbation of ill-gotten wealth (Ndiulor, 1999; Dike, 2003, 2013; Nnonyelu, 2009), consumerism (Gulatti& Pant, 1989; Bryrne, 2015), certification syndrome/paper qualification (Aver, 2013), and the culture of impunity (Alemayehu, 2002; Starr, 2015). Inspite of this, values are set by the standards of society. Hence, we talk of societally cherished values, values measured according to the standards of society. So, if individual or certain group values are conceived in line with these societal standards they are seen as rightly conceived, if not are seen as wrongly conceived or misconceived.

Literature Review

It is apt here to do some literature review in order to make the concept, misconceived values clearer.

Misconceived Values

As earlier stated, are predominant social values which hitherto were the opposite of acceptable values but now seem to be more expressed by the majority or

are fast replacing the cherished values of the society i.e. integrity, good name, hard work, etc. being replaced by quest for short cut to affluence (going on fast lanes) and craze for materialism. Others are tolerance for culture of impunity, glorifying and approbation of criminals, personalization of public office, certification syndrome and culture of consumerism. Here are brief discussions of these values.

Personalization of public office: It is the side-lining of official rules that guides a public office thereby running it personally. In most institutions, ministries and agencies today, the strong desire for and pursuit of material things at the expense of acceptable professional ethics and practices seem to have become the current norm. Prevalent among many civil and public servants is the craze of enriching themselves and their family with any position they are privileged with by flouting the institutional norms guiding such positions (Aimiyekagbon & Uzamere, 2018).Most public institutions no longer respect bureaucratic rules as their guiding ethos and principles on which they were created. The value of impersonality has been thrown aside and most public offices have been personalized and run according to the dictate of those who occupy them to their own advantage and to the detriment of those that they serve (Aimiyekagbon, Iyamu & Okobia, 2019). Arowolo (2010) affirmed that "officials not only personalize public office but also personify it and that the work ethics has been severelyundermined by the get-rich-quick syndrome" (p.2). Onimode (as cited in Arowolo, 2010) noted that, "not only are officials corrupt but that corruption is made official in the country" (p.2).

Obsession with materialism: In Nigeria today, the craze for materialism, is a predominant value among many. It explains why some Nigerian do all sorts of things to get rich (Nnonyelu, 2009). "Many would like to be identified by their material possession. They talk about the kind of, or how many cars they own; how big their house is, and the number of traditional (and academic) titles appended to their name, irrespective of how those things are acquired" (Nnonyelu, 2009, p.45). He added that, "the Nigerian society places so many premiums on riches, wealth and others no matter how ill-gotten" (p.46). "We worship, glorify and adore money so much that anyone who is wealthy is seen as next to God" (House, Jaridan, Dorfman and Hanges as cited in Nnonyelu, Uzoh & Anigbogu, 2013, p.244).

Quest for shortcut to affluence: Ndiulor (1999) assert that, "many people in the society would not like to go through the normal course to earn what they want – material or otherwise – but would prefer the dubious shortcut to affluence" (p. 17). To use the local parlances, many are on the fast lane; many like cutting corners in business and dealings with others. Olagunju (2012) observed that, "these days people want to work little and make huge gain. Majority is not mindful of their reputation and integrity any longer. What they are clamouring for is money and wealth" (p.81); making it by all means.

Glorification and approbation of ill-gotten wealth by the general public: It means glorifying and approbation of criminals. Dike (2003) notes that, "many people in the society (even the churches) do no longer care about how people acquire their wealth. The society often worship and shower praises on known crooks that make jumbo donations to communities, and ridicule the honest that does not do so" (para.9). "Sadly, some communities would even decorate these crooks with countless traditional titles. Thus, hard work is not recognized and adequately rewarded, but crooks are often glorified in Nigeria" (Dike, 2003, para.9).

Culture of impunity: The term, culture of impunity according to Starr (2015) "refers to a situation in which people in a society have come to believe that they can do whatever they want with impunity meaning not having to face any consequences for their actions" (p.72). "This concept is 180 degrees opposed to the idea of the rule of law. The rule of law is the idea that all people will be punished if (and only if) they break the law. There is no impunity for anyone under the rule of law" (Starr, 2015, p.73). Also that, "those who break laws do so thinking that they will never be brought to book and that their victims think so, too" (p.74). Starr (2015) asserts that, "the deep effects of a culture of impunity on either the victims or the perpetrators are enormous. Those who suffer abuse suffer again when their voices are not heard. Those who commit abuse come to believe in their own privilege and entitlement" (p.75). He added that, "the failure of authorities to bring charges against those fingered in crimes when people take the risk of reporting malfeasance discourages members of those communities from coming forward again in similar circumstances" (p.80) and that, it makes people think that getting rich through dubious means is acceptable so long as you become influential in the society.

Certification syndrome/Paper qualification: Is the placing of undue emphasis on paper qualification without the necessary skills and competence. Olokede (2004) views paper qualification "as evidence that shows ones capability of applying the knowledge learned or acquired in the learning situation to real situation or work environment and a reflection of the qualification obtained on paper in terms of man power out-put" (p.42). Aver, Turgba, Abanyam, Noah and Ilim (2013) observed that, "in Nigeria, there is a shift in the paradigm from acquisition of knowledge, skills and capabilities backed up by paper qualification to the mere acquisition of the later without the former; this trend has penetrated almost all the facets of the educational system. This emphasis on paper qualification influences people to forge result in Nigeria and many go unpunished" (p.367). It has also led to certificate mentality which is one of the root causes of examination malpractice, invariably corruption in Nigeria as people perceive education as a means to an end and getting a well-paid job not skills and techniques acquired. This menace has led to the production of some quacks in various field of endeavour in the country (Aimiyekagbon & Uzamere, 2018).

Culture of consumerism: Bryne (2015) explained that, "consumerism is a process which actively encourages the purchase and consumption of goods and services" (p.ara.2). He added that, "consumerism is an international phenomenon with ancient roots, with people purchasing goods and buying materials in ancient societies in Rome, Egypt and Babylon" (p.ara.2). It refers to a situation where good life is linked with flamboyant affluence and conspicuous consumption. It is the situation whereby people buy luxury to show affluence and status thereby influencing others negatively (Bryne, 2015).

Arising from the preceding sections, there is no doubt that values have been misconceived in Nigeria including in the universities. These misconceived values that emerged could be attributed to a new set of predominant social values. These values include the zeal to get everything whether our means can achieve them or not, getting what we want quickly without going through the normal course, being celebrated as financially successful when one cannot explain the source. The values also include living flamboyant and conspicuous lifestyles without any industrial venturing, gaining access to a high cadre public office seen as the opportunity to amass wealth for oneself, bending rules in office to benefit oneself and close associate, and braking rules without the fear of any damning consequence seen as normal.

This work therefore, is undertaken to investigate the relationship of the shift in societal values (misconceived values) on tendency to corrupt practices among staff of Nigerian universities. The paper sought to know how the actions and inactions of the staff would have a relationship with the misconceived values held in society. It is delimited to staff of federal universities in Nigeria.

Hypotheses

The following hypotheses were drawn to guide the study:

1. There is no significant relationship between misconceived values and tendency to corrupt practices among staff of Nigerian universities.
2. Misconceived values do not significantly predict the tendency to be corrupt among staff of Nigerian universities.

Methodology

To investigate the study, two hypotheses were drawn. The correlational survey design was adopted for the study. The correlation design was used to establish the relationship between identified misconceived values and tendency to corrupt practices. The predictor variables in this study are misconceived values and they are: personalization of public offices, culture of impunity, glorification and approbation of criminals, culture of materialism, quest for short cut to affluence, certification syndrome, and culture of consumerism; while the criterion variable is tendency to corrupt practices. The population consisted of all the staff of federal universities in Nigeria. The population is a finite population of 110,272 staff, made up of 33,602 academic staff and 76,670 non-academic staff (Source: Nigerian University System

Statistical Digest by the National Universities Commission, as at April, 2017).The disproportionate stratified random sampling technique was employed in a multi-stage sampling process to select the sample of 1,076 staff for the study. Firstly, the simple random sampling technique was employed to select one university from each of the six geo-political zones. Based on that, University A from South-South zone, University B from South-East zone, University C from South-West zone, University D from North-Central zone, University E from North-West zone and University F from North-East zone were sampled. Their population amounted to a total of 21,513 staff, made up of 6,290 academic staff and 15,223 non-academic staff. The breakdown institution by institution is presented in Table I:

Table I
Staff Strength of Six Sampled Federal Universities in Nigeria by Institution

S/N	University	Geo-political Zone	Academic Staff	Non-academic Staff	Total
1	A	South-South Zone	1,884	5,614	7,498
2	B	South East Zone	1,300	2,864	4,164
3	C	South West Zone	2,010	4,014	6,024
4	D	North Central Zone	514	1,623	2,137
5	E	North West Zone	228	403	631
6	F	North East Zone	354	705	1,059
				Grand Total	21,513

Sources: i. Academic Planning - Staff monthly confirmation data of University A as at January, 2017.
ii. Academic Planning Unit -- University B,2016.
iii. Academic Planning Unit – University C, 2016.
iv. University D Staff Strength as at 2015: www.thescooping.com/2015/10/25/the-top-10-most-populated-universities-in-nigeria
v. University F Staff Strength as at 2016: University E.edu.ng/site/index.php/design-and-features/his.
vi. University E Staff Strength as at 2016: www.dailytrust.com.ng14662.

Secondly, five per cent of the total population of each institution was taken using proportionate sampling technique. Thirdly, the proportionate and simple random sampling technique was used to select the number of academic and non-academic staff from the universities. That is the proportion of academic staff to the non-academic staff in each institution determined the ratio that was used in selecting academic and non-academic staff for the study. Table 2 presents the total subjects sampled institution by institution for academic and non-academic staff:

Table 2
Summary of the Total Subjects Sampled Institution by Institution for Academic and Non academic Staff

S/N	University	Geo-political Zone	Number of Academic Staff	Number of Non-academic Staff	Total
1	A	South-South Zone	125	250	375
2	B	South-East Zone	69	139	208
3	C	South-West Zone	100	201	301
4	D	North-Central Zone	36	71	107
5	E	North-West Zone	11	21	32
6	F	North-East Zone	18	35	53
				Grand Total	1,076

The instrument that was utilized for the study is the questionnaire designed by the researchers. In designing the instrument, Likert five-scaledresponse mode was modified to four-scaled response mode of strongly agree (SA), agree (A), disagree (D) and strongly disagree SD). The instrument was tagged, Misconceived Values in Society Questionnaire (MVISQ). It consisted of three sections. Section 'A' elicited information on the demographic variables of the respondents. Section 'B' contained items designed to elicit information about misconceived values so as to ascertain the susceptibility of respondents to value under consideration. In section 'C' of the instrument, the four scale response mode of Always Justifiable (AJ), Fairly Justifiable (FJ), Rarely Justifiable (RJ) and Never Justifiable (NJ) was adapted from the Word Values Survey instrument of 1990 on corruption developed by Inter-Consortium for Political and Social Research (ICPSR). The section contained items on tendency of respondents to be corrupt (See appendix 1).

The instrument was validated by three experts, one of them in measurement and evaluation. The reliability was established employing the Crombach Alpha statistics and the reliability coefficients for section B was found to be 0.957 and that of section C, was 0.984.The data gathered were analysed using multiple linear regression.The modified Likert scale were assigned the following values – SA=4, A=3, D=2, and SD=1 for positively worded items; SA=1, A=2, D=3 and SD=4 for negatively worded items. While for the corruption tendency instrument, AJ=4, FJ=3, RJ=2, and NJ=1 for positively worded items; AJ=1, FJ=2, RJ=3 and NJ=4 for negatively worded items. Using these scales the points earned from all the items for each of the seven misconceived values were summed up and were correlated with the scores on corruption tendency scales for each respondent. The hypotheses were tested at Alpha level of 0.05; and decisions were significant when P-value<0.05, and not significant when P-value >0.05.

Results

Hypothesis 1: There is no significant relationship between misconceived values and tendency to corrupt practices among staff of Nigerian universities.

The analysis is presented in Table 3.

Table 3
Correlation Matrix of Misconceived Values and Tendency to Corrupt Practices among Staff in Nigerian Universities

	Tendency to corrupt practice	Personalization of offices	Culture of impunity	Glorification & appropriation of criminals	Craze for Materialism	Quest for short cut to Affluence	Certification Syndrome	Culture of consumerism
Tendency to corrupt practice								
Pearson	1.000							
Sig (2-tailed)								
Personalization of office								
Pearson	.383	1.000						
Sig (2-tailed)	.000							
Culture of Impunity								
Pearson	.495	.706	1.000					
Sig (2-tailed)	.000	.000						
Glorifying & Appr. of criminals								
Pearson	.412	.614	.650	1.000				
Sig (2-tailed)	.000	.000	.000					
Craze for Materialism								
Pearson	.499	.608	.726	.575	1.000			
Sig (2-tailed)	.000	.000	.000	.000				
Quest for Short Cut								
Pearson	.503	.686	.689	.551	.645	1.000		
Sig (2-tailed)	.000	.000	.000	.000	.000			
Certification Syndrome								
Pearson	.538	.468	.466	.325	.524	.590	1.000	
Sig (2-tailed)	.000	.000	.000	.000	.000	.000		
Culture of Consumerism								
Pearson	.557	.467	.475	.423	.454	.522	.605	1.000
Sig (2-tailed)	.000	.000	.000	.000	.000	.000	.000	

N = 1076

Table 3 shows that there is a positive relationship between each of the misconceived values and tendency to corrupt practices among staff of Nigerian universities. This is evidence from their 'r' values (P<.001) and it shows that there is a positive relationship between personalization of public offices and tendency to corrupt practices; there is a positive relationship between tolerance for culture of impunity and tendency to corrupt practices; there is a positive relationship between glorification and appropriation of criminals and tendency to corrupt practices. There is a positive relationship between craze for materialism and tendency to corrupt practices; there is a positive relationship between quest for short cut to affluence and tendency to corrupt practices; there is a positive relationship between certification syndrome and tendency to corrupt practices; and there is a positive relationship between culture of consumerism and tendency to corrupt practices.

From the matrix also, there was multicollinearity amongst the variables as all the seven misconceived values significantly correlate each other. That is, there is correlation between personalization of public offices and culture of impunity, personalization of public officesand glorification and approbation of criminals, personalization of public officesand craze for materialism, personalization of public officesand hunger for short cut to affluence, personalization of public officesand certification syndrome, and personalization of public officesand culture of consumerism. In the same vain, there is correlation between culture of impunity and personalization of public offices, culture of impunity and glorification and approbation of criminals, culture of impunity and craze for materialism, culture of impunity and hunger for short cut to affluence, culture of impunity and certification syndrome, and culture of impunity and culture of consumerism.There isalso correlation between glorification and approbation of criminals and personalization of public offices, glorification and approbation of criminals and culture of impunity, glorification and approbation of criminals and craze for materialism, glorification and approbation of criminals and hunger for short cut to affluence, glorification and approbation of criminals and certification syndrome and glorification and approbation of criminals and culture of consumerism.Also, there is correlation between craze for materialism and personalization of public offices, craze for materialism and culture of impunity, craze for materialism and glorification and approbation of criminals, craze for materialism and hunger for short cut to affluence, craze for materialism and certification syndrome, and craze for materialism and culture of consumerism.

Also, there is correlation between hunger for short cut to affluence and personalization of public offices, hunger for short cut to affluence and culture of impunity, hunger for short cut to affluence and glorification and approbation of criminals, hunger for short cut to affluence and craze for materialism, hunger for short cut to affluence and certification syndrome, and hunger for short cut to affluence and culture of consumerism. In the same vain, thereis correlation between certification syndrome and personalization of public offices, certification syndrome and culture of impunity, certification syndrome and glorification and approbation of

criminals, certification syndrome and craze for materialism, certification syndrome and hunger for short cut to affluence, and certification syndrome and culture of consumerism. More also, thereis correlation between culture of consumerism and personalization of public offices, culture of consumerism and culture of impunity, culture of consumerism and glorification and approbation of criminals, culture of consumerism and craze for materialism, culture of consumerism and hunger for short cut to affluence, and culture of consumerism and certification syndrome.

Table 3 also shows the strength of relationship between misconceived values and tendency to corrupt practices of staff of Nigerian universities. The Table showed that the strength of relationships between misconceived values and tendency to corrupt practices were high for some and moderate for others; none was low. The strength of relationship between tolerance for culture of impunity and personalization of public offices was high (.706), between glorification and approbation of criminals and personalization of public offices was high (.614), between glorification and approbation of criminals and tolerance for culture of impunity was high too (.650). It was also high between craze for materialism and personalization of public offices (.608), craze for materialism and tolerance for culture of impunity (.726), craze for materialism and glorification and approbation of criminals (.575). It was high between quest for short cut to affluence and tendency to corrupt practices (.503), quest for short cut to affluence and personalization of public offices (.686), quest for short cut to affluence and tolerance for culture of impunity (.689) quest for short cut to affluence and glorification and approbation of criminals (.551), quest for short cut to affluence and craze for materialism (.654). In the same vein, it was high between certification syndrome and tendency to corrupt practices (.538), certification syndrome and craze for materialism (.524), certification syndrome and quest for short cut to affluence (.590). Lastly, it was high between, culture of consumerism and tendency to corrupt practices (.557), culture of consumerism and quest for short cut to affluence (.522), culture of consumerism and certification syndrome (.605).

But the strength of relationship between personalization of public offices and tendency to corrupt practices was moderate (.383), It was also moderate between tolerance for culture of impunity and tendency to corrupt practices (.495), between glorification and approbation of criminals and tendency to corrupt practices (.412), between craze for materialism and tendency to corrupt practices (.499). It was moderate between certification syndrome and personalization of public offices (.468),certification syndrome and tolerance for culture of impunity (.466),certification syndrome and glorification and approbation of criminals (.325). Lastly, it was moderate between culture of consumerism and personalization of public offices (.467), culture of consumerism and tolerance for culture of impunity (.475), culture of consumerism and glorification and approbation of criminals (.423), culture of consumerism and craze for materialism (.454). This classification is according to Cohen (1988) where r = ± .10 to ± .29 (small/low); r = ± .30 to ± .49 (medium/moderate); and r = ± .50 to ± 1.0 (large/high).

The Table finally, shows the levels of the significance of the misconceived values to the tendency of staff of Nigerian universities to corrupt practices. The Table shows that all the seven misconceived values were significant at the p-value of <.001. From the correlation matrix, the misconceived values, personalization of public offices, tolerance for culture of impunity, glorification and approbation of criminals, craze for materialism, quest for short cut to affluence, certification syndrome and culture of consumerism significantly correlated the tendency of staff of Nigerian universities to be corrupt as their p values were all .000.

Hypothesis 2: Misconceived values do not significantly predict the tendency to be corrupt among staff in Nigerian universities. The analysis is presented in Tables4 - 6.

Table 4
Model Summary of Misconceived Values and Corruption Tendency of Staff of Nigerian Universities

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.557[a]	.310	.310	13.191	.310	482.112	1	1074	.000
2	.622[b]	.386	.386	12.445	.076	133.704	1	1073	.000
3	.643[c]	.414	.414	12.166	.028	50.688	1	1072	.000
4	.651[d]	.424	.424	12.065	.010	19.091	1	1071	.000
5	.655[e]	.429	.429	12.017	.005	9.501	1	1070	.002
6	.659[f]	.435	.435	11.967	.005	10.033	1	1069	.002
7	.662[g]	.439	.439	11.931	.004	7.434	1	1068	.007

a. Predictors: (Constant), CultOfCon
b. Predictors: (Constant), CultOfCon, CrazeForM
c. Predictors: (Constant), CultOfCon, CrazeForM, CertSynd
d. Predictors: (Constant), CultOfCon, CrazeForM, CertSynd, CultOfImp
e. Predictors: (Constant), CultOfCon, CrazeForM, CertSynd, CultOfImp, PerOfpub
f. Predictors: (Constant), CultOfCon, CrazeForM, CertSynd, CultOfImp, PerOfpub, GloAndApp
g. Predictors: (Constant), CultOfCon, CrazeForM, CertSynd, CultOfImp, PerOfpub, GloAndApp, HungShtCut
h. Dependent Variable: Tendency to Corupt Practices

From Table 4, the total R Square of the predictors is large, .435. The table also shows the contributions of each of the predictors to the R Square value. It reveals that culture of consumerism contribution was .310 (31%), then the R Square changes for other variables are: craze for materialism, .076 (7.6%), certification syndrome, .028 (2.8%), culture of impunity, .010 (1%), personalization of public offices, .005 (0.5%), glorification and approbation of criminals, .005 (0.5%) and hunger for short cut to affluence, .004 (0.4%). The implication of this is that, 43.5% of the variance in

the dependent variable was explained by the predictors which mean that, there are other misconceived values (constants) that influence staff of Nigerian universities to indulge in corrupt practices which are not among those investigated here and they contributed 56.5% of public servants tendency to involve in corrupt practices.

The result is significant since the p-value of <.001 obtained is less than 0.05∝-level of significance. It therefore implies that the predictors (misconceived values) investigated in the study significantly predicted the tendency of staff of Nigerian universities to indulge in corrupt practices.

Table 5
Coefficients of Misconceived Values Contribution to Corrupt Practices Tendency of Staff of Nigerian Universities

Model	Unstandardized Coefficients	Standardized Coefficients	Sig.
	Std. Error	Beta	
(Constant)	2.046		.000
Personalization of Public Offices	2.140	-.161	.000
Culture of Impunity	.156	.150	.000
Glorification and Appr. of criminals	.211	.096	.003
Craze For Materialism	.168	.126	.001
Quest for Short Cut	.253	.103	.007
Certification Syndrome	.185	.218	.000
Culture Of Consumerism	.224	.227	.000

Table 5 is the presentation of the individual predictors, misconceived values contribution to tendency of staff of Nigerian universities to be corrupt. The coefficients of the predictors are their individual weighted contributions (reflected in the Beta value) to tendency of staff of Nigerian universities to be corrupt. All the misconceived values investigated significantly predicted the tendency of staff of Nigerian universities to be corrupt in that their p-value were all less than the 0.05 alpha level of significance. Personalization of public offices, culture of impunity, glorification and approbation of criminals, craze for materialism, hunger for short cut to affluence, certification syndrome and culture of consumerism positively correlated the tendency of staff of Nigerian universities to be corrupt. The implication is that while these values are on the increase in society tendency to corrupt practices will be on the increase too and while they are going down corrupt practices will reduce. Culture of consumerism contribution isthe highest,contributed 22.7%, followed by certification syndrome (21.8%), personalization of public offices (16.1%), culture of impunity (15%), craze for materialism (12.6%), quest for

short cut to affluence (10.3%),and then by glorification and approbation of criminals (9.6%), contributing the least.

Table 6
Bivariate part correlations of the predictors with the criterion

Predictor	Correlation	(Part 'r')
Personalization of Public Offices	0.383	-0.101
Culture of Impunity	0.557	0.085
Glorification and Appr. of criminals	0.412	0.068
Craze For Materialism	0.499	0.080
Quest for Short Cut	0.503	0.063
Certification Syndrome	0.538	0.154
Culture Of Consumerism	0.557	0.208

The part correlation statistics indicate the specific part of variance that a particular independent variable explains in the study (that is how one specific independent variable relates to the dependent variable while other variables influence on the independent variable is controlled). In Table 6, bivariant relationship is the correlation of other factors on a particular independent variable relating to the dependent variable when it is not controlled. From the table, it was observed that culture of consumerism has strongest relationship with tendency to corrupt practices (part R= 0.208) compared to other predictors in the study.

Discussion of Findings

The result reveals that there is significant relationship between personalization of public offices and tendency to be corrupt among staff of Nigerian universities. The result shows that a significant portion (14.67%) of the subjects is susceptible to the value of personalization of public offices in Nigeria, maintaining that it is very difficult to run a public office without being personal. They believe that public office is held to better the life of those who occupy them, that of their family and clique; as such 'doing anything to make it while in office' is not bad. To demand for gratification before rendering service is normal, and delaying people's files/ cases till they pay something in cash or kind to facilitate it, is not wrong. To them, oneaccess to any high cadre office is not only viewed as one success alone but the success of the family members, friends, ethnic groups, religion and region; so they do not expect one to fail. And bending rules in office to benefit them and those close to them is normal. This is in agreement with the position of Heilman and Ndumbaro (2002) that, "the patronage networks to which public officials belong uphold the values of appropriating resources from the state to further the collective interests of the family, clan, ethnic group, region or religion" (p.499). This seriously negates one

of the iron rules of bureaucracy which states that the authority of officials is impersonal and stem entirely from the post they hold not from personal status (Weber, 1948).

The result also reveals a significant relationship between tolerance for culture of impunity and tendency to corrupt practices. It shows that 24.50% of the subjects are susceptible and clearly demonstrate that by allowing those who commit crime to go unpunished promotes the culture of impunity and increase corruption in society. And also, the inability to mete out appropriate punishment to those involved makes others to see it as a viable enterprise in society. The consequence of this act is that people hardly report malfeasance and that those who are halted feel mistreated (Starr, 2015). What this connotes according to Dike (2003)is that,"those who loot state resources or collective wealth go about enjoying their loot unquestioned and have become untouchable in the society. With their loot they now control the affairs of the country and the destiny and future of honest and law abiding citizens" (para.11). And that, the laxity on the part of government and its law enforcement agents has enthroned the culture of impunity in the society.

It further reveals a significant relationship between glorification and approbation of criminals and tendency to corrupt practices; and shows that 16.97% of the subjects are susceptible. It affirms that society celebrates and shower praise on the successful without giving any thought to the source. That, the general public tends to worship and shower praises on known criminals and those who made their wealth through questionable means and make large donations to communities. Citizens who are found corrupt in office are not ostracized and shamed by society. People do not see anything wrong by allowing known/ convicted public officers to occupy important position in society. Also that, the current operational norm is for people to use their political office to become overnight billionaire. Acquisition of wealth through any means possible and thereafter decorated with national honours and chieftaincy tittles have become a norm. This result is in agreement with the position of Oladele (2013) that,"corruption is supported when some few societal practices promote corruption"(p.210) and Dike (2003) that,"many people in the society no longer care about how people acquire their wealth and that hard work is not recognized and adequately rewarded, but crooks are often glorified in Nigeria" (para.9).

The result reveals a significant relationship between craze for materialism and tendency to corrupt practices. It shows that 24.90% of the subjects are susceptible. It affirms that many do not see anything wrong when individual display their ill-gotten wealth instead they applaud and worship them. They prefer to be identified by their material possession. And talk about the kind of, or how many cars, houses and the number of titles, traditional and honorary academic tittles are attached to their name, irrespective of how they are acquired. This finding is in alignment with the position of Nnonyelu (2009) that in Nigeria today, "the craze for materialism are the predominant values for many" (p.45). And also, it explains why some Nigerians do all sorts of things to get rich" (p.46). It also agrees with the position of

Ndiulor (1999) that, "Nigerian values have been held hostage by vulgar materialism" (p.246). The study further reveals a significant relationship between quest for short cut to affluence and tendency to be corrupt; and shows that 25.30% of the subjects are susceptible in that they believe in taking the fast lane to become rich. And, are zealous to make it quick in life even if it involves indulging in some sharp practices; to them, nobody is a saint. Also that, they are no longer cognisance of the normal course for people to earning what they want, but prefer the dishonest shortcut to affluence. To them, breaking rules by being smart pays more than hard work.

It also reveals a significant relationship between certification syndrome and tendency to corrupt practices; and shows that 28.94% of the subjects agree to being susceptible in that they believe that getting certificate by any means so long it can fetch a job or earn promotion. That during placement in Nigeria, whether employment or admission, merit is hardly accorded any priority, all that matters is the connection you know and how much you can offer as bribe. This no doubt has promoted the culture of worshipping certificates. As such, employment and admission are carried out in offices/institutions of learning without giving credence to merit. Though tolerable under certain condition, in the long run, it is highly destructive to the education, its certificates and invariably national development because it helps to promote mediocrity at the expense of merit. Lastly, it reveals a significant relationship between culture of consumerism and tendency to corrupt practices; and shows that 31.02% of the subjects agree to being susceptible to the value of lavish spending that is not investment oriented, spending to show affluence, class and status. It agrees with the work of Mehrdad, Gholamreza and Valid (2014) that, "cultural factors, consumerism culture, and others influence administrative corruption more than average level in Shahre, Kord City, Iran " (p.246).

Conclusion

The study has revealed that the actions and inactions of staff have a relationship with the misconceived values held in society. It concludes that all the seven misconceived values investigated showed significant relationship in the tendency of staff of Nigerian universities to be corrupt. Also that, the predictors together largely predicted the tendency of staff of Nigerian universities to indulge in corrupt practices. And that, only 43.5% of the variance in the dependent variable was explained by the predictors; that, there are other misconceived values (constants) that influence staff of Nigerian universities to indulge in corrupt practices which are not among those investigated and they contributed 56.5% of public servants tendency to involve in corrupt practices.

Recommendations

Based on the findings and conclusion of the study, the following recommendations are offered to reduce the susceptibility of staff to these values in society:

1. Tight economic and security measures should be put in place to make public

servants account for the source of wealth that is beyond their legitimate income.

2. Appropriate punishment should be meted out to public servants who deviated from institutional norms to enrich themselves when caught irrespective of whose ox is gored.
3. The State Anti-graft agencies should be oriented towards embracing systemic approach to fighting corruption rather than relying only on the individual approach.
4. In addition to taking the legalistic approach to control corruption there is the need to consciously transform social values as well as social institutions that work as enabling environment for corruption to strive. Here, the formal and informal education, and Agencies such as NOA will be of relevance.
5. Paper qualification as the only yardstick for placement into employment and institutions of learning should be de-emphasized. The aptitude, ability, skills and character of applicants should be thoroughly examined and considered adhering to bureaucratic norms.
6. A data base of public officers who have been found corrupt in office should be developed and made public and laws enacted to ostracize them from holding public office in the country. Such public shame will cause a rethinking in the lives of young ones and others that want to emulate them.
7. School curriculum, especially Social Studies and Civics should be overhauled to improve the civic competences of the people so as to empower them to take actions against those who misuse public offices.
8. Value teaching (including misconceived values) should be made a life-long learning by building it into every programme in the various levels of the school system from primary to tertiary education.
9. Lastly, motivations should be given to staff of Nigerian universities to enable them put in their best at work place without indulging in corrupt practices. This should be in the form of better pay package, promotion as at when due, prompt payment of salary and better conditions of work (Aimiyekagbon, 2018).

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