***LOYALTY***

***The oxford Advanced Dictionary defines the term loyalty as ‘’Being true and faithful’’. Loyalty can be defined as a feeling of attachment or strong support or allegiance to of something outside of the self, such as a group, an institution, a cause, or an idea.*** Loyalty can also be defined as willing and practical devotion of a person to a cause.

The sentiment Loyalty carries with it a willingness to support and act on behalf of the objects of one’s loyalty and to persist in that support over an extended period of time. This done under conditions which exact a degree of moral, emotional or material sacrifice from the individual. When one is said to be loyal to a group, it means he has identified him with that group, that his membership in the group forms part of his own self- definition, and that he perceives his interest and purposes as integrity connected with those of the group.

All serious political writings, over the ages, have regarded the quality of loyalty as a good thing. This is because loyalty sustains both the individual and the polity by laying the necessary groundwork for shared action and unity of purpose. For instance, some classical Greek and Roman writers, like Machiavelli, accorded loyalty to the (city) State the highest form of loyalty, while Christians writers placed little value on loyalty to the state or city. For them, religious salvation was the supreme goal, believing that loyalty to the church and creed held the key to the kingdom and therefore, opined that they should be seen as the highest loyalty.

***POLITICAL LOYALTY***

This type of loyalty is directed toward political objects that are of importance in the life of community or a country. These objects include formal institutions, parties, interest groups, political leaders, social and economic classes, military organizations, the constitution, traditions as well as symbols and myths. These are what the people of a country perceive as embodying or representing their history and destiny, which make them a distinct people. However, in most political systems there is a measure of ambiguity as to what one must be loyal to in order to be loyal. Does one owe loyalty to the nation? The Government? traditions? And ideas? A mission? Rulers?

Totalitarian states usually want their subjects to have a degree of concentrated loyalty toward national political leaders as well as institutions and policies. On the other hand, liberalists have argued that increasing national independence requires a shift of loyalty away from the nation-state to the institution and symbols of the international community.

Among emerging nations, like Nigeria, the development of sentiment of national loyalty, and identification is of highest priority. The presence of tribal, ethnic, linguistic, religious and regional cleavages, make it imperative for citizens to abandon their parochial loyalties and be imbued with a sense of affiliation with the national community and a willingness to obey the directives of central authority.

TYPES OF LOYALTY

Three types of loyalty can be identified as follows;

1. Total,
2. Divided and
3. Multiple.

Total Loyalty is a situation where a person owes loyalty exclusively to someone, an institution or a state, among other. Institutions and superiors therefore, usually demand total loyalty from their respective subject and subordinates.

Divided loyalty is the situation where the loyalty of the person is shared between the person or institution to which the loyalty is due, and another or institution.

Multiple loyalty -few persons are loyal to just one object. Most people move within a network of loyalties, like parties, professional groups, clubs, etc. They constitute partial loyalties, which are more or less compatible with a large or comprehensive loyalty to the state. The lesser loyalties are noted to constitute the very foundation of a firm loyalty to the nation.

***CONFLICT OF LOYALTY***

As multiple loyalties are the norms in today’s pluralistic societies, the fact of conflict of loyalty becomes noteworthy. This is more so in time of rapid social change and when the state is feels threatened within and without. In that circumstance, Governments are likely to require a formal profession of loyalty, to undertake investigations of loyalty and to insist on adherence to official ideology. At such times there is tendency to equated loyalty with conformity while criticism may be regarded as disloyalty.

FACTORS ENHANCING LOYALTY

The factor that help to create a good climate for the development and sustenance of loyalty in an organization are;

1. Communication
2. Reward system
3. Conducive (working) environment

COMMUNICATION

An employee should be informed of the goals and objectives of the organization and his place in the arrangement. He must be made to be aware of what is expected of him, and his efforts must be appreciated.

REWARD

A person expects to derive benefits in belonging to an organization. It could take the form wages or other incentives. Reward enhances the bonds as well as relationship and helps to sustain it. It also serves as a buffer between the person and the tempting fingers of subversion.

***CONDUSIVE (working)***

This is the creation of a correct conducive atmosphere that enhances the relationship between the person and the organization. The management should make tools of work available, while the best use must be made of the skills and expertise of staff.

***BUILDING LOYALTY OF PERSONNEL***

The Service demands absolute loyalty from its personnel. Steps therefore, need to be taken by the Service to build loyalty among its personnel in the following areas;

1. There is need to consider staff needs and desirability of the Service as a place of employment. There should be regular and prompt payment of staff salaries, including other benefits within the available resources.
2. Deliberate attempts should be made to promote team-work as well as communication and staff/management interaction.
3. There should be frequent meetings, conferences, lectures, and seminars to tap personnel’s input and contributions.
4. There should be incentives, like the Director General awards, to rewards deserving personnel. Over the years a number of personnel have benefited from the annual honours.
5. Personnel should be deployed based on proven competence and dedication to duty.
6. Regular training programmes, both local and foreign, should be organized for personnel as the Service’s investment on them.
7. Granting study leave to deserving personnel, who wish to pursue various academic programmes in different institutions of higher learning. This may also include other encouragement and active support given to personnel, in the achievement of their personal development plans.
8. Provision of sporting and recreation facilities to boost personnel interaction and stimulated communal feelings.

LOYALTY CHECK

A very sensitive Service like ours cannot afford to take the loyalty of its personnel for granted. A continuous loyalty check through re-vetting procedures will serve to gauge the commitment of personnel to the realization of the Service.

***ATTRIBUTE OF A LOYAL PERSONNEL***

The attribute of a loyal personnel includes the following;

1. Trustworthiness
2. Faithfulness
3. Reliability
4. Dependability
5. Steadfastness
6. Dedication
7. Constancy

A loyal person personnel will therefore:-

1. Identify wholehearted with the objectives and success of the service;
2. Not engage in peddling of malicious rumours and gossips against colleagues and management;
3. Not author or spurious and damaging petition against the management of the Service ;
4. Discharge his/her duties faithfully at all times;
5. Strive to uphold all times the ethics of the Service. KEEPIING SECRET IS A SACRED TRUST OF THE SERVICE. A loyal personnel will not trade on secrets in his possession for pecuniary or financial benefits.

Consequences of disloyalty to the Service

1. destruction of the fabric of the organization
2. failure in realizing the overall goals and objectives of the organization
3. nurturing of a climate of distrust and suspicions.
4. Fostering a sense of frustration and disillusion among other loyal personnel
5. Deployment of resources (human and materials) to redress the damage caused by the activities of disloyal personnel. This will include a review of Service procedures, as it relates to access and recruitment.

Disloyal personnel are, sooner or later, apprehended and made to face disciplinary action. They risk dishonourable disengagement from the Service and subsequent prosecution, depending on the gravity of the act of disloyalty.

***LOYALTY IN THE SERVICE***

Loyalty is of paramount important in a sensitive Service like ours. In order for the Service to fulfill its statutory mandate to the nation, and for its personnel to live up to their pledges of allegiance, it is essential that;

1. The Service and personnel are loyal to the nation
2. The Service is loyal to the political leadership of the nation
3. The personnel are loyal to the Service
4. The personnel are loyal to the Director-General (DG) of the Service

***LOYALTY TO THE NATION***

The Service and its personnel must be loyal to the nation. On enlistment, the personnel pledged to bear true allegiance to the nation. This loyalty to the nation must transcend the lesser loyalties like those to religious, tribal or sectional interest. In legal terms, it embodies the loyalty to the constitution and laws governing the country, the law.

***LOYALTY TO THE POLITICAL LEADERSHIP***

The Service, through the DG, must be loyal to the political leadership of the nation, represented by the office of the President. As an elected political office holder, it is therefore, an expression of the will, interests and aspirations of the country. It is essential that the Service implement the directive of the Government and also help it to achieve national goals and objectives.

***LOYALTY TO THE SERVICE***

Personnel must be loyal to the Service, as there is a strong connection between the strength of an organization and the degree of loyalty it receives from its personnel. Employees of the Service owe it the obligation of dedication to the achievement of the Service aims and objectives and faithful performance of assigned duties.

***LOYALTY TO THE DG***

The success of the DG, who is responsible to the President, depends on how well the Service meets it statutory responsibility to the nation. This can only happen where the personnel of the Service, through the chain of command, are loyal to the DG. This involves among others, subordinates obeying all lawful instructions of superior officers. The office of the DG is the top in the echelon of the service and the degree to which goals and objectives are achieved will depend significantly on the loyal response of its personnel to the directives of the DG.

***CONCLUSION***

The quality of loyalty has been seen to be a virtuous on. No political system, or organization of whatever description can endure, or enjoy much stability unless members, especially the leadership, places high value on loyalty.

This quality of loyalty is even more imperative in a sensitive Service like ours, where disloyalty or divided or passive loyalty can have a negative bearing on its performance. Not only must personnel of the Service be loyal to the DG and the nation’s political leadership, their loyalty must compliment and reinforce the ultimate loyalty to the nation.

***PATRIOTISM***

Patriotism is described as love and regards for a country. It can also be said to be devotion and vigorous support for one’s country. Patriotism or national pride is the feeling of love, devotion, commitment and sense of attachment to a homeland and alliance with others citizens who share the same sentiment. This attachment can be a combination of many feelings relating to one’s own homeland or country including ethnic, cultural, political or historical aspects. A patriot is a person who is on the side of his /her of own nation or its leaders.

***CLASSES OF PATRIOTISM***

*Extreme Patriotism*

Machiavelli is famous for teaching princes that if human beings propose to do their job well, they must be willing to break their promises, to deceive, and use violence, sometimes in cruel ways and on a large scale, when political circumstances require such actions. This may not be relevant to the question of patriotism, but less well-known aspect of his teaching is relevant. He states that when the safety of one’s country wholly depends on his decision to be taken, no attention should be paid to justice or injustice, to kind or cruelty, or to its being praiseworthy or ignominious. The paramount interest of one’s country overrides any moral consideration in which they might come into conflict. This is what we refer to as extreme patriotism. It is adopted when very important interest of the country is almost jeopardized. This class of patriotism is criticized as it jettisons morality.

***Robust Patriotism***

This is where patriotism is largely compared to universal virtue and morality. On the surface, from where and when one learns morality is of no essence as long one exhibits virtues and good values. But some proponent of robust patriotism, opined that the source, where and from who I learnt morality is of paramount importance. They argued that morality is always the morality of a community. The individual becomes a moral agent only when informed as such by the community he belongs. If one can live as a moral agent only as a member of the community he belongs, then his very identity is connected to that of his community, its history, traditions, cultures, institutions and aspirations.

Therefore, if you do not understand the enacted narrative of your own individual life as embedded in the history of your country, you will not understand what you owe to others what they owe you, for what crimes if your nation you are bound to make reparation and for what benefits to your nation you are bound to feel gratitude. Understanding what is to you and by you and understanding the history of the communities of which you are part is one and the same thing. With the arguments summarized above, the proponents conclude that patriotism is the bedrock of morality; and that allegiance of a patriot is not to the status-quo of power, but to the nation conceived as a project. They hold that one may not agree with the government of the country on the principle of true character, history and aspiration, but some practices geared towards achieving some of the nations “large interests” must be beyond questioning and scrutiny.

This is highly criticized as patriotism is not compatible with these notions because patriotism is seen as special concern for one’s country’s well-being, and that is not the same as an exclusive and aggressive concern for it. Also, it is criticized due to its communitarianism stance. The community or group to which we had obtained our moral understanding. It may not be the general community (the nation). However, it could be one’s family, one’s town or ones religious group. The nation need not be the source of morality or the primary beneficiary of our loyalty.

The insistence of robust patriotism that a “larger interest” of the nation must not be questioned is another aspect criticized by many. If robust patriotism require, on some occasions, that one supports and work for the success of some crucial enterprise of the nation which may be in the best interests of mankind, this type of patriotism will then been seen to involve the rejection of basis moral notions like universal justice and common human solidarity.

***Liberal Patriotism***

Rejection robust patriotism does not mean to adopt all-round impartiality that acknowledges no special obligations and allows no partiality to our own country and compatriots. A middle has to be established between these two (2) extreme of the universal and the particular. The supporters of this level of patriotism argue that the conflict between impartiality and partiality is not quite as deep at it seems. They explained that at a level, one is often justified in taking into account his particular commitments and attachments, including those ones country. At another level, they averred that, one can; and ought to reflection such commitments and attachment on a universal, impartial point of view to delineate their proper scope to determine their weight. It can therefore concluded that with respect to certain matters and within limits, it is permissible for one to judge as a citizen of his country and put the interest of his country first, while citizen of another country can also judge as a citizen of his own country and put the interest of his country first.

For example, a Nigerian should judge as a Nigerian and put Nigerian interest first, while Ghanaian should also judge as Ghanaian and put the Ghanaian interest first.

In fact, this is how we think our special obligations to, and preferences for our family, friends and local communities. This kind of partiality is legitimate and indeed valuable for everyone. The proponents find problematic the popular understanding of patriotism which focuses on the country’s might and interest as determined by whatever government that is in power. They emphasize concern for the country’s cultural and moral excellence.

**Moderate Patriotism**

This class of patriotism strives to maintain the middle like liberal patriotism. The supporters of this class of patriotism argued that impartiality required by morality allows for particular attachments and special obligations by distinguishing different levels of moral thinking. A good example is provided by the Ten Commandments, a major documents of western morality. The wordings of the commandments are for the most part, universal, impartial, but they also tell us “honor your father and your mother”.

The kind of patriotism defended by this group of critics is moderate in several distinct but related respects. It does not enjoin the patriot to promote his country’s interest by any means. It may require the patriot to fight for his country, but only in so far as war is, and remains, just.

Moderate Patriotism is not exclusive. It requires showing special concern for the country and its people, but that will not prevent showing concern for other countries and heir inhabitants. Moreover, this kind of patriotism allows for the possibility that under certain circumstance, the concern for human beings in general will override the concern for one’s country. Such patriotism is compatible with a descent degree of humanitarianism. By contrast, both extreme and robust patriotism give greatest weight to the substantial interests of one’s country than to those of other countries whatever it does, as long as its safety or its large-interests, more generally, are concerned.

**Deflated Patriotism**

This type of patriotism has made “gratitude” the watchword. Its founders assert that one has moral obligation towards his country because he is indebted to it. They believe we owe our country our life, our education, our language. If we want to be moral persons, we must return what we have received, at least in part, by serving the common good.

However, this view has been criticized because gratitude for being born or brought up is owed to God and parent rather than the country. Moreover, gratitude is appropriate only for a benefit conferred freely as a gift and not when the benefit is given for something in exchange. But most benefits we received from the country are those we have given something in exchange, we have paid for by own law-abiding behavior in general, and through taxation in particular.

**SERVICE CODE OF CONDUCT/PROFESSIONAL ETHICS**

**INTRODUCTION**

Every organization has its set of goals and objectives. For a hospital, the patient must be healed, for a bank profit must be made and for SSS internal security must be maintained. In achieving these goals, an organization makes use of a number of human and material resources. The human resources are more important because they utilize all other available resources. However, human beings are known to possess diverse attitudes/behavior, while some are naturally arrogant some are humble, some are greedy while some are contended. There is no gain saying that there are diverse attitudes in organizational goals. If Mr. A is allowed to say or do what he likes and Mr. B is also allowed or free to initiate whatever action he deems fit, there can be only one result, FAILURE.

**ETHNICS**

It is a system of moral principles, a code of behavior or rules of conduct. On the other hand, it is the Behavioral attitude or conduct of personnel in an organization. In this service of ours, personnel are expected to conduct themselves in a particular manner to depict the good nature, discipline and special orientation of the service. This is what we call Service Ethnics

***SERVICE ETHNICS***

In the state security service, personnel are expected to adhere to or obey rules and regulations of the services as stipulated in the NSO of 1981 as adopted. They are as follows:

**THE RULES OF CONDUCT**

The rules of conduct that govern the behavior of persons in the service in this service include the following: -

**Discipline:** This is defined as the ability to do the right thing time. This also enable us obey rules and regulations of the organization.

**Loyalty**: Personnel of the service are expected to show some loyalty to their employer (i.e. government, and leadership of the service). You should not put yourself in a position where your personal interest will conflict with the discharge of your duties. Remember what Elbert HUBBARD said, “an ounce of loyalty is worthy a pound of cleverness”.

**Honesty**: This is very important in the performance of your duties. You should be truthful, hardworking and should not demand for or receive money from anyone before carrying out your duties, especially as you are being paid salaries for services you render.

**Tact**: This involve the ability of a person to handle a situation which is difficult without offending those who are concerned. There should be that willingness to assist someone in trouble.

**Courage:** There is no room to exhibit fear for hard-work. Another form of courage is our willingness to do what is morally right even if do not stand to gain anything personally

**Co-operation**: The saying that together we stand divided we fall plays an important role in the organization and in the civil service in general. If for instance there Is lack of co-operation among the staff of a department in this service, nothing can be achieved in a given period of time. This will accept the productivity and the performance of the service.

**Tidiness**: The way and manner a person appears in the public matters. It is said that cleanness is next to godliness. Tidiness involves being properly dressed to the office. If you dress shabbily, you are bound to despised unlike when you dress neatly and smartly. One also had to be neat and tidy in the performance of duties, No half-hazard approach to duties\operations.

**Efficiency:** This involved the ability to do what is required effectively. Note that an intelligent officer maybe in efficient unless he develops the ability to concentrate on the job. In any case, there are various factors that can affect the efficiency of an officer.

1. Absent- mindedness.
2. Lack of interest in the job.
3. Lateness of duties.
4. Waste official time in talking and chatting.
5. Reading of novels and newspapers when at work.
6. Mental laziness and failure to check carefully the accuracy of work performed.

**CODE OF CONDUCT IN SSS**

Staff of the service must comport themselves and behave in any circumstances. Accordingly, no one should involve himself/herself:

1. i. Gossips

ii. Rumours

iii. Anonymous petition

1. Unnecessary display of one’s identity/rank as a security officer to the public is not desirable, rather (operate under cover). Staff or operations, research and intelligence departments and others engaged in delicate, sensitive or under cover jobs must have their identity already restricted. It will be an offence against discipline for such staff to disclose their identity without sufficient and proper reasons to do so.
2. No personnel of this service should expose his identity in order to secure preferential treatment from members of the public.
3. It is an offence against the discipline for any staff of this service to use his identity or his office to threaten a member of the public in order to serve private or personal ends.
4. No staff should involve himself in debt collections
5. You should not involve yourself in the private settlement of dispute brought to you in your official capacity.

***PROFESSIONAL CODE OF CONDUCT***

1. In the performance if his duty, every member of this service shall respect and protect human and maintain and uphold the human rights of all persons.
2. Members of this service may use force only when strictly necessary and to the extent required for the performance of their duty.
3. Matters of a confidential nature in the possession of members of this service shall be kept confidential, unless the performance of duty or the needs of justice strictly require otherwise.
4. No member of this service may inflict, instigate or tolerate any act of torture or other cruel, inhuman or degrading treatment or punishment; nor may any member of this service invoke superior orders or exceptional circumstances such as state of war, a threat to national security, internal political instability or other public emergency as a justification of torture or other cruel, inhuman or degrading treatment or punishment. For this purpose, “torture” is defined as “any” act by which severe pain or suffering , whether physical or mental ,is intentionally inflicted by or at the instigation of a public official on a person for such purpose as obtaining from him or the third person, information or confession, punishing him for an act he has committed or is suspected of having committed or intimidating hi or other persons.
5. Every member of this service shall ensure the full protection of health of persons in the custody and in particular, shall take immediate action to secure medical attention whenever required.
6. Members of this service shall not commit any act of corruption and shall vigorously combat and oppose all such acts.
7. Every member of this service shall carry out orders properly issued by his hierarchical superior, but shall refrain from carrying out any order he knows, or ought to know, is unlawful.
8. A member of this service shall be personally liable for his acts of commission or omission he has ordered and which are unlawful.
9. Any member if this service who has reason to believe that a violation code has occurred, or is about to occur, shall report the matter to his superior, or where necessary, to a higher authority within the service, and no criminal or disciplinary action shall be taken against such member.

***PROFESSIONAL CODE ETHNICS***

1. Every operative of the service owes fundamental duty to serve mankind, safeguard lives and property; to protect the innocent against deception, the weak against oppression or intimidation, and the peaceful against violence or disorder; and respect the constitutional/fundamental right of all men to liberty, equality and justice.
2. Equally, every service operative must keep his/her private life unsoiled as an example to all; maintain courageous calm in the face of danger, scorn, or ridicule; develop self-restraint; and be constantly mindful of the welfare of others.
3. Every service operative must be honest in thought and duty both personal and official life.
4. Service operatives must be law abiding at all time; that is, must abide by the constitution of the Federal Republic of Nigeria; the regulations of the service, traffic regulations; and every other law governing the conduct and affairs of citizens whether criminal or civil.
5. . Service operative must be able to keep confidences, particularly those acquired in official capacity and must in any circumstances divulge same save when necessity demands in the performance of official duty.

f). No operative of the service is expected to allow personal feelings prejudices, bias and animosities or friendship influence the conduct of his official conduct or decisions.

g). In the investigation and prosecution of cases and suspect, operatives of the service must enforce the law courteously and appropriately without fear or favor, malice or ill will, never employing unnecessary or excessive force of violence and never accepting gratuities.

h). Every operative of the Service must recognize that his oath of office is a symbol of public faith and to be exercise as a public trust to be held according to the rules and regulations of the service.