

# The Metaphysical Implications of the Nigerian National Anthem and Pledge

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## Abstract

This discourse, using the analytical method of philosophical investigation, sets to examine the economic and socio-political implications of Nigerian national anthem and pledge. In doing this, selected lines from the Nigerian national anthem and pledge are analyzed within the socio-political and developmental process that confronts Nigeria society. The paper, therefore, presents a metaphysical understanding of the life-style of the political elites and civil servants as it is being affected by the wordings of the anthem and pledge. The treatise adopts the meaning of anthem as a song that has a special importance for a country, an organization or a particular group of people and is sung on special occasions while the pledge is conceived as a formal promise to be loyal, often made by people standing in front of the flag with their right hand on their heart. The paper concludes that despite the contemporary realities that suggest that the powers and significance of the words that constitute the anthem and pledge seem to have been lost, the wordings of the anthem and pledge though look ordinary possess far-reaching implications that could be positive or negative.

**Keywords:** Anthem, Pledge, Implications Metaphysical call, Meta-logical reasoning.

## Introduction

Every nation of the world has her designed anthem and pledge. These two symbolically tell the citizens and individuals that dwell in such nation what the nation stands for. Anthem is usually in musical tone that is often sung during important occasions that portend national pride, such as President's address, sporting events (football) in particular, school assemblies where it is often sung along with the national pledge etc. While the pledge seldom in poetic manner is often recited in special gatherings that attached meaning to the co-existence of the nation. The *Oxford Advanced Learner's Dictionary* captured

the meaning of anthem as “a song which has a special importance for a country or an organization and is sung on special occasions.”<sup>1</sup>

Nigeria as an independent nation has her own anthem and pledge. The wordings of Nigeria anthem and pledge have their credence that presupposes loyalty and sacrifice of the heroes past and the need to sustain it both by the leaders and followers. However, despite the fact that everyone, young and old, leaders and followers utter these words at different fora, the irony of it lies in the fact that as soon as time passes, it is as if the words were never spoken, because their actions are reproof of what the wording professes.

The story in contemporary Nigeria society, however, is antithetical to what Nigeria anthem and pledge resonate. This is not unconnected with the way and manner in which both the leaders and followers who have sung and pledge their loyalty to the nation have turned to be clog in the wheel of its developmental agenda. This is because, the actions and inactions of modern day Nigerians is at abeyance with the struggle of the heroes past who laboured tirelessly to make the country better than they met it. It is, instructive therefore to argue that though, there were some identified differences in and among Nigerian heroes, yet, it could be said of them that they served their fatherland with high sense of unity and duty to make Nigeria great without necessarily chanting the divisionary attitude of I and my tribe and/or geopolitical amalgam of the current crop of leaders.

It is within this given, that this discourse sets to explore the metaphysical implications of Nigerian National Anthem and Pledge with the view to demonstrating the relevance of humanities in our body politics. And, since philosophy as an academic discipline deals with search for knowledge, where metaphysics as one of its traditional branches try to unravel the nature of ultimate reality with the understanding of

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<sup>1</sup> A. S. Hornby, *Oxford Advanced Learner's Dictionary of Current English*, (Oxford: University Press, 2000), Pg. 40.

philosophy as that enterprise that “studies the principles encoded in practice and thought systems”<sup>2</sup> justifies the essence of what follows in this piece and humanity in national development.

### **A Philosophical Analysis of Nigerian National Anthem and Pledge**

The Nigerian national anthem is a song with two stanzas while the pledge has one stanza. The first and second stanzas are made up of nine lines while the third stanza, that is, the pledge contains six lines. The first stanza’s message is directed to the citizens of the country. It is a charge, a clarion call to action. The first word “Arise” communicate volumes. Two composite sentences could be logically deduced from the first stanza, though put in a poetic manner where each line starts with capital letter. This does not make each of the line a complete thought but a clause that explains a meaningful call to service. Thus, the capital letter as used at the beginning of each line suggests the emphasis that each of the lines represents.

The nine lines reduced to two sentence is simplified by the combination of the first four lines which gives; Arise, O Compatriots, /Nigeria’s call obey/To serve our Fatherland/ With love and strength and faith. The second sentence however, comprised of the last five lines, that is; The labour of our heroes past/ Shall never be in vain, /To serve with heart and might/ One nation bound in freedom, /Peace and unity. These two formulated sentences from the first stanza of the Nigeria national anthem revealed the complex structure of the nation as both sentences under the rule of sentence formation qualified to be compound sentences which in a way shows the unarguable fact that Nigeria does not have simple structure. This might have been responsible for the submission of some founding fathers of Nigeria nation such as Awolowo, Azikwe, Balewa, among others. A peep into their previous postulation(s) as to what constitute Nigeria is relevant in this guise. For

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2 T. Falola, *The Humanities in Africa*, (Austin TX: Pan-African University Press, 2016), Pg. 90.

instance, Obafemi Awolowo according to Chinua Achebe stated that “I was going to make myself formidable intellectually, morally invulnerable, to make all the money that is possible for a man with my brains and brawn to make Nigeria”.<sup>3</sup> While Nnamdi Azikwe as quoted by Achebe stated that “henceforth I shall utilize my earned income to secure my enjoyment of a high standard of living and also to give a helping hand to the needy”.<sup>4</sup>

Achebe<sup>5</sup> however, criticizes the duo by arguing that their thoughts are more likely to produce aggressive millionaires than selfless leaders of their people. Nevertheless, Achebe’s position cannot holistically be taken because of the fact that Nigeria as merged together by the colonial masters did not receive the blessing of the Nigerians. In fact, what we have in Nigeria is a replica of nation state and not nation in the real sense of it. No wonder Awolowo posits that:

Nigeria is not a nation. It is a mere geographical expression. There are no ‘Nigerians’ in the same sense as there are ‘English’, ‘Welsh’, or ‘French’. The word ‘Nigerian’ is merely a distinctive appellation to distinguish those who live within the boundaries of Nigeria from those who do not.<sup>6</sup>

In the same vein, the former Prime Minister of Nigeria, Tafawa Balewa according to Akin Alao argued that “since the amalgamation of Southern and Northern provinces in 1914, Nigeria has existed as one country only on paper; it is still far from being united. Nigerian unity is only a British intention for the country”.<sup>7</sup>

The last straw that broke the camel’s back deducible from a philosophical analysis of the complex nature of Nigeria nation

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3 C. Achebe, *The Trouble with Nigeria*, (London: Heinemann, 1983), Pg. 11.

4 C. Achebe, *The Trouble with Nigeria*, Pg. 11.

5 C. Achebe, *The Trouble with Nigeria*, Pg. 11.

6 O. Awolowo, *Path to Nigerian Freedom*, Pg. 47-48.

7 A. Alao, *The Evolutionary Travail of the Nigerian State and Political System, 1914-1999*, (Akure: God’s Time Printers Limited, 2008), Pg. 1.

is the one echoed by late C. O. Ojukwu who asserts that "Nigeria never was and can never be a united country. The very nature of Nigeria inevitably gave rise to political power groups, goaded by sectional rather than national interests".<sup>8</sup>

In view of Ojukwu's position, Nigerians have to come together to discuss whether they still want to remain as a nation or not. If this is attained then some of the contradictions that marred Nigerian unity, peace and progress, the bedrock on which Nigeria national anthem and pledge is built could be minimized so that the essence of Nigeria oneness could be meaningfully attained. This is nothing short of the calling for the restructuring of Nigeria.

When all these is done, then there would be need to adopt the principle of nature relatedness, most especially by the leaders. The principle of nature relatedness, here, means the process by which the political leaders will take only that which they need from the nation's resources instead of siphoning, embezzling and looting of the treasury. This position is well articulated by Awolowo who said that, "it would be madness for anyone to possess too much of either perishable farm products, or unwieldy cowries."<sup>9</sup>

As it is, only a mad and insane leader will take more than he or she needs from the treasury of Nigeria, despite the egoistic nature of man as championed by Thomas Hobbes and John Locke's concept of private property. For instance, Locke argues that, as long as individual can use his strength to acquire anything he should be allowed to do so. Yet, the contention is that, despite the egoistic nature of man and the idea of private property as articulated by Hobbes and Locke respectively, we need a sovereign who will impose this principle of nature relatedness on us, so that when the leaders are doing their best, the followers must be ready to assist in achieving a sustainable development. It is in this sense that Collin Powell's admonition

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8 C. O. Ojukwu, *Biafra: Selected Speeches of C. Odumegwu Ojukwu*, (New York: Perennial Library, 1969), Pg. 1.

9 O. Awolowo, *The People's Republic*, (Oxford: Oxford University Press, 1977), Pg. 209.

as cited by Albright becomes imperative. He states that “we will need to work together because we have a great challenge before us. But it is not a challenge of survival. It is a challenge of leadership.”<sup>10</sup>

The second stanza also has nine lines. It presupposes a metaphysical call<sup>11</sup> and/or a kind of invocation to the Divine, a petition to God for help. The call as enshrined in stanza two of the Nigeria national anthem is suggestive of the religiosity of the citizens of the nation. It is a way of showing their utmost belief that success and progress is often a product of one’s ability coupled with divine/metaphysical intervention of the divine being. It follows, therefore, from the stanza that as the opening line of stanza one made a clarion call on the citizens to arise, we must also reference the important role of the divine. This strong belief of the Nigerians is captured in the second stanza of the national anthem which reads:

O God of creation,  
Direct our noble cause;  
Guide our leaders right  
Help our youths the truth to know,  
In love and honesty to grow;  
And living just and true;  
Great lofty heights attain;  
To build a nation  
Where peace and justice shall reign.

The implication of this metaphysical call on the divine here is suggestive of the fact that given Nigerian religious attitude, it will be difficult to believe that the compatriots that are called to arise in stanza one of the anthem will actually rise if they were not backed by God. This in a way suggests the strong belief of the Nigerian in the existence of all knowing God that could help them in time of trouble.

<sup>10</sup> M. Albright, *Memo to the President*, (New York: Harper Collins Publishers, 2008), Pg. 15.

<sup>11</sup> By ‘metaphysical call’ we mean the spirit that are believed to be guiding human affairs in the terrestrial world. This represents a clarion call on divine power with a bit to helping humanity.

Simon O. Ehiabhi seems to have the above clue when he observes that the “anthems from the structural perspective would show that anthem A is politically nationalistic while B is emotionally religious.”<sup>12</sup> Ehiabhi’s view and understanding of the first stanza of the anthem seems to share the opinion of this discourse. However, his holistic reference to religious emotion attached to the second stanza does not tally with the whole essence of religiosity, because religiosity is not all about god. Therefore, his observation as regarding the second stanza appears not to be all encompassing. It could however be acceptable within the frame of this piece if religion in this sense is considered a metaphysical enterprise. If this is taken, then one necessarily see the metaphysical import of the notion of God and the strong affinity of transcendentalism as “O God of creation” portends a clarion call on a metaphysical being to “direct the nation’s noble cause, guide the leaders right and help the youths the truth to know; which could only be attained and sustained in love and honesty so as to experience growth while living in justice and truths from where a great lofty height that will promote peace and justice shall reign to build a virile nation.

The third stanza of the Nigeria national anthem is the pledge. It could be considered as a separate stanza, for its wording appears to be a response to the initial two stanzas. This possibility is an upshot of the content of the pledge which professes citizens allegiance to the wellbeing of the nation. On the other hand, it could be seen as the concluding part of the national anthem. Thus, upon critical reflection, one could subsume that the first and second stanza is where Nigeria calls on her citizens and God to apportion what they need to do for the goodness and progress of the nation, while the third stanza is where Nigerians responded to the clarion call and pledge to uphold the dignity and honour of the land with an expectation that God, the divine, will help them as it is in the last line of the

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12 S. O. Ehiabhi, “The Nigerian Political Space and the Question of Christian Morality: A Historical Perspective,” in *ANSU: Journal of Arts & Social Sciences*, Vol. 4. No. 1. (2015). Pg. 82.

pledge “*So help me God*.” The six lines of the pledge therefore are suggestive of total declaration of the citizens’ allegiance to Nigeria nation. The pledge reads:

I pledge to Nigeria my country,  
 To be faithful loyal and honest,  
 To serve Nigeria with all my strength,  
 To defend her unity,  
 And uphold her honour and glory,  
 So help me God.

Given the above analysis, it is enviable to expect the pragmatic effect of the Nigeria national anthem and pledge from the citizens. This expectation is onerous, but do Nigerians really have the pragmatic understanding of the nation’s anthem and pledge? This question, if answered in the affirmative leaves us with much to be desired by the activities of individuals, particularly those that are saddled with the responsibility of ensuring Nigeria unity, oneness and progress. Hence, the urgent need for a total overhauling of the system within the ambient of the metaphysical connotations of the Nigerian national anthems and pledge.

The essence of this is to correct the erroneous stance of the anti-metaphysicians who are bent on empirical evidence to substantiate any claim. And also, to show that a critical understanding of the effect of metaphysics and how it operates could salvage the hypocritical attitude of Nigerian politicians and civil servants, who are bent on destroying the heritage and common wealth of Nigeria, without paying their dues to the demand of the national anthem and pledge they often recite, despite the belief that the founding patriots of Nigeria “rested the political space of the nation on religious foundation.”<sup>13</sup> Putting this in perspective, however, one understands that

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13 S. O. Ehiabhi, “The Nigerian Political Space and the Question of Christian Morality: A Historical Perspective,”



Ehiabhi purports to drive home the point that Nigeria national anthem is not ordinary but an offertory that is meant to be guided religiously. This is evident in his reference to the fact that the founding patriots sees beyond the physical by resting the political space of the nation on religion foundation.

### **The Metaphysical Effect of Nigerian Anthem and Pledge**

Nigerians, especially the masses continue to suffer amidst plenty. The dichotomy between the ruling class and the ruled is outrageous. The ruling class who are saddled with the responsibilities of seeing to the welfare of the ruled have turned themselves to vampires, who delight in causing unending pains and agonies to the system at the detriment of the masses. Current discoveries in the political and public sectors of nation attest to this. For instance, in the face of the assumed and claimed paucity of fund and economic doldrums that the country is confronted with, the national assembly and political office holders remain resolute to get themselves comfortable to the detriment of the working class whose salary were not paid for months. They continually oppress the masses through maladministration of the nation's common wealth that could promote and better the affairs of the nation collectively.

The question, then, is that where is the place of the allegiance these political elites promised to uphold? Answering this question may be arduous; however probable response must be given. In a bid to answer the question, one need to ponder on other questions such as; What does the National Anthem of Nigeria mean? Did Nigerians know it by heart? How about the National Pledge? Would it be beneficial to learn both by heart and teach them to our family members (children and all)? This plethora of question is necessary since it is a preponderance fact that a nation is sustained with the patriotism of the citizenry; the National Anthem and Pledge are well focused to bind us together in unity. This must begin with our commitment to taking responsibility and ownership. For instance, the line of the national anthem that states *Bound in freedom, peace and unity* admonish us to exercise our freedom in such a way that it will

promote the peace and unity of the nation not by way of embroidering segregation because the anthem provides us with the essentiality of freedom.

The freedom as espoused here is restricted. While the bound is not negatively used but the attitude of the Nigeria political elites and public servants replicates negativity. If not, how will a leader who occupy an executive position as in the governor of a state who had pledge his loyalty to serve his father land faithfully indulges in not paying workers salary as at when due and yet expect the workers to be loyal and faithful in the discharge of their duties? This action of the executive has caused the nation a lot for the civil servant are no longer serving the nation with all their strength as contained in the national pledge. The negative impact of this negation of the status quo is worrisome and justice need to be done for the Nigeria that is desirable is one where peace and justice shall reign. In the light of this, it becomes imperative to examine the metaphysical effect of the Nigeria national anthem and pledge on the politicians and civil servants.

By metaphysics, it is meant the study of the totality of reality as such. It is that branch of philosophy that studies the nature of reality in the real sense of what reality connotes. It transcends the physical, thus, metaphysics is beyond what can be comprehended and/or resolved with reference to physical phenomenon alone. Thus, metaphysics in the view of Quinton is an "attempt to arrive by rational means at a general picture of the world."<sup>14</sup> By this, metaphysics tries to provide a broad-spectrum and precise account of the world as a whole, it is in this sense that Wood's definition of metaphysics as "the search for the ultimate causes of things in existence"<sup>15</sup> becomes relevant in the context of this discourse. Given, this understanding, therefore, it is arguable to suggest that the wordings of the Nigeria national anthem and pledge are not ordinary, though one may assume that it has no implication on those that flout

14 A. Quinton, *The Nature of Things*, (London: Routledge & Kegan Paul, 1973), Pg. 235

15 R. E. Wood, *The Future of Metaphysics*, (Chicago: Quadrangle Books, 1970), Pg. 230.

the ethos of what it stands for. This thinking within the context of meta-logical reasoning<sup>16</sup> seems unfounded. The reasoning is rested on the fact that words such as “faithful, loyal, honesty, truth, etc., as contained in the Nigeria national anthem and pledge are metaphysical concepts which have no object that represent them.

The Nigeria national anthem and pledge replicates a metaphysical construct explainable via the metaphysical nature of prayer. And just like the biblical injunction “work and pray,” the first stanza suggests the work, that is, a call on the compatriot to obey the clarion call of serving the nation as evident in stanza one of the national anthem while the second stanza represents prayer that is metaphysically inclined. It is an action that needs divine intervention of God, who is a metaphysical object of reference. It is apposite to support this line of reasoning with part of the second stanza of the anthem that says; O God of creation, Direct our noble cause; Guide our leaders right; Help our youths the truth to know, etc.” An examination of this wording takes the stanza outside the realm of the ordinary as it suggests the religiosity embedded in the national anthem. Therefore, the second stanza of the anthem is indicative of a metaphysical communication with God, a phenomenon that is beyond the physical realm.

It follows therefore, that Nigeria anthem and pledge, though, poetic in nature, is more of oath-taking than poetic recitation. Thus, it implies that whenever any leader, be it in the political, public or civil service is reciting the anthem and the pledge, it should be down on the individual that he/she is taking an oath of allegiance which have repercussions. The repercussions might be positive or negative. It could be positive if the reciter obey and fulfil his/her part as expected of someone under oath and/or prayer that is done in abstract but manifest in the physical

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<sup>16</sup> Meta-logical reasoning as adopted here connotes a refutation of the age long assumption that non-empirical claims cannot be justified in a material world. By this, we mean that there are metaphysical claims that are logical within our world without necessarily subjecting such to empirical justification.

and negative if the reciter fails to abide and fulfil his/her due. A similar experience for an adherent believer in the efficacy of prayer who refused to live by the tenets of religious faith that could facilitate answer to his prayer.

One is not ignorant of the fact that oath-taking is often done with some object while no object is involved in reciting either the national anthem or the pledge. Nevertheless, the raising of the hand and the salutation during recitation of either of the anthem and the pledge is sufficient enough as an object. This reality is captured by Bascom who espoused the nitty-gritty of the process and essence of oath taking. He observed that, "a plaintiff may be made to answer to *Ogun*, the god of iron, touching his tongue on an iron object while asking to die if he is not telling the truth, or to drink from the ground at the *Ogboni* house while swearing on the earth."<sup>17</sup> The plaintiff here is taken to be anybody reciting the national anthem or the pledge and while in the normal oath-taking the plaintiff is expected to say nothing but the truth, same is expected of whosoever is reciting the national anthem and the pledge. This conforms with Alao's reference to Sandra Barnes and John Pemberton III that "apart from the use of sanctions and religion symbols to induce the truth, oath taking was considered a necessary part of encouraging people to say the truth in their dispositions."<sup>18</sup> Thus, it may be meta-logical to argue that the wordings of the national anthem and the pledge are symbolic to prompt a positive discharge of individual's duties by both the leaders and followers. This premonition in a way suggests the fact that oath as ascribed to Nigeria national anthem and pledge places great moral and metaphysical obligations that have implications on the citizens that are bounded with such, Dukor seems to have captured this:

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17 W. Bascom, *The Yoruba of Southwestern Nigeria*, (New York: Holt, Reinhart and Winston), Pg.40.

18 A. Alao, "Judicial Process in Pre-Literate Yorulbai Societies of Southwestern Nigeria" in Ajayi, A. & Fabarebo, S. I. *Oral Traditions in Black and African Culture*, (Palmgrove: Concept Publications Limited, 2009), Pg. 20.

Oaths place great moral and mystical obligations upon the parties concerned and any breach of the covenant is feared to bring about misfortunes. The belief behind oath is that God or some power higher than the individual man will punish the person who breaks the requirement of the oath or covenant ... thus traditional oath-taking is no respecter of persons, because every person is ontologically equal in the eyes of the gods.<sup>19</sup>

Placing Dukor's submission within the ambit of traditional understanding of the metaphysical effect of oath-taking on wrongdoers is sufficient enough to explain the aftermath of those that negatively enriched themselves with the Nigeria common wealth at the detriment of the nation. This is well-articulated with reference to the Yoruba popular saying *Ile olo selu n pada di ahoro kehin ni* – the household of a politician ends in desolate, *Ohun ti a ba jiya fun ki i pe lowo eni, ohun ti a ba fi ara sise fun ni i pe lowo eni* which connotes 'when the purpose of a thing is not known, abuse is inevitable', within this context.

This metaphysical implication as suggested in the above saying is not only applicable to the reciter and/or the politicians but to his household at large, because it is believed that such oath is effective and efficient and cannot but fulfil its mandate. If the reciter then fails to do the needful, the effect will definitely affects him and his household, this is nothing sort of the manifestation of *egun ajogunba* which literally means inherited curse in Yoruba worldview.

Taking the recitation of the Nigeria national anthem and pledge as oath to tutelary deity therefore is suggestive of it having metaphysical implications as it is believed that whenever this is done the spirit of the founding fathers and heroes past is being invoked. The deities, here personified the founding father and heroes past of Nigeria. It is their labour of love and unity that needs not go in vain. The agonies and pains that the failure

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19 M. Dukor, "The Concept of Justice in African Philosophy," in Ike, O. (ed.). *Perspectives On African Communalism*, (Canada: Trafford Publishing, 2007), Pg. 61.

to key into the metaphysical understanding of the wordings of the anthem and the pledge have been causing Nigerians and the nation as whole, is reflective in what often bedevilled those that are saddled with Nigeria common wealth. They take over such responsibilities by pledging their loyalty to serve the nation in truth, faith, honesty to ensure that peace, unity and justice reign in the nation.

Evidences abound that presupposes that, majority, if not all that have in one time or the other trusted with Nigeria's common wealth and who had pledge their loyalty to promote the peace and unity of the nation but failed in living up to the expectations end their lives miserably. Those that are able to scale through and were saved by the cold hands of death were not remembered for good while those that tried to pursue the peace and unity of the nation have their memories linger in the annals of Nigeria history. For instance, apart for history sake, when last has these names Akintola, Ahmadu Bello, M.K.O Abiola, Sanni Abacha mentioned in Nigeria politics? The likes of Awolowo, Bola Ige, Tafawa Balewa who seems to be relevant are gradually going into extinction as no much recognition is adduce to their heroic deeds nor consider to be relevant in the annals of Nigeria state of today. Even, those still alive who have once recited the national anthem and pledge to uphold the unity and peace of Nigeria are dying in silence, for instance as corny and *maradonic* Ibrahim Babangida was when he was at the helms of affair in this nation when last was he seen in the public? Do you think these happenings are ordinary? These questions, in my own view are beyond human imagination and defile any physical explanation within the ambit of philosophical discourse. And I suggest that answers to them can only be located within the purview of metaphysical analysis. This is because, *won ti forigbape*, that is, they have been cursed. This is amplified by a reconfigure version of the pledge posted on the Facebook account of Manir Umar on August 24, 2018. He writes:

I cursed Nigerians that looted my country  
For they are not faithful

Loyal and honest  
They bankrupt Nigeria with all their strength  
They destroyed her unity  
As to uphold their honour and glory  
So finish them, God!<sup>20</sup>

The above reconfiguration of the pledge is symbolic of the feelings of the citizens. This is evidence with the sarcastic comments that imbued the leaders that the post garner on the social media. Though, it seems ridiculous, nevertheless, the pains and agonies of the citizens are expressed through it. Fundamentally, the last line signifies the expectation that is expected of those that recite the pledge and do otherwise.

### **Conclusion**

The foregoing narrative here suggested the metaphysical implications of Nigerian national anthem and pledge. It revealed the reality that every nation has her anthem and pledge to which Nigeria is not an exception, thus, it equated the anthem and the pledge with an oath. The paper relied on the analysis of the wordings of the Nigerian anthem and pledges to further its argument with a clarion call on the government of the day to live to its expectation, if peace and justice shall reign in the nation. It therefore, concludes that until the leaders and the followers do the needful in keeping faith with the wordings of the anthem and pledge their suppose desire of self-perpetuation can only last for a while. That is, history has a way of repeating itself, such that the memories of those that failed to live to the dictate of the anthem and pledge fades away with time while those that respect the tenets of the anthem and pledge linger on.

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20 M. Umar, A Reconfigured version of Nigeria Pledge on *Facebook* retrieved on 24/8/2018.

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