

Christianity

Islam

ISSN 0030 5596



Orita

Ibadan Journal of Religious Studies

African
Traditional
Religion

UNIVERSITY OF IBADAN LIBRARY

XLV/1&2 JUNE & DECEMBER, 2013

ORITA

Ibadan Journal of Religious Studies

XLV/1 & 2

JUNE & DECEMBER, 2013

Published by:

The Department of Religious Studies,
University of Ibadan, Ibadan, Nigeria.

Printed by:

Samprints and Graphics Co.

☎ 08076550950, 08064448852

Orita is indexed in the following Index Services

- Uilrich's Int. Periodicals Directory (Index Services)
www.bowker.org.uk R. R. Bowker, Box 727, New Providence NJ
07974-0727 USA.
- Zeller Verlag www.tandf.co.uk/journal (Social Science citation
Index) Postfact 1949, D-49009 Osnabruck.
- Periodica Islamica, [journalseek.net/egi-bin/journalseek/
journalsearch](http://journalseek.net/egi-bin/journalseek/journalsearch)

ORITA

Ibadan Journal of Religious Studies

XLV/1 & 2

JUNE & DECEMBER, 2013

Contents

Authors	Articles	Page
	<i>Mubarak Ademola Noibi: An Islamic Strategy for the Empowerment of Muslim Women in Nigeria.</i>	1-14
	<i>Ucheawaji G. Josiah: An Exegetical Exploration of Hosea 4:1-3.</i>	15-32
	<i>Omotade Adegbindin: Ogun and Yoruba Indigenous Knowledge.</i>	33-48
	<i>Adebola B. Ekanola and Francis Offor: The Quest for Social Development and the Denigration of the Humanities in Nigeria's Education System.</i>	49-66
	<i>Goke A. Akinboye: Sex-Work, Sex-Workers: Socio-Economic Considerations in the Practice of Prostitution in Ancient Greece.</i>	67-86
	<i>Mepaiyeda, Solomon Makanjuola: Emerging Trends in Fostering the Concept of Community among the Pentecostal Churches in Nigeria.</i>	87-102
	<i>Oke Olusegun Peter: Ethics in the Nigerian National Pledge and its Implications for the Transformation Agenda</i>	103-116
	<i>Olúwadóṛò, Jacob Olúdáre: Nativisation of Arabic Names: The Yoruba Language as a Case Study.</i>	117-132
	<i>Israel Olofinjana: Reverse Missions: The Emergence of African Churches in Britain.</i>	133-154

<i>Authors</i>	<i>Articles</i>	<i>Page</i>
	<i>Mala Simon Babs: Challenges of Youth's Involvement in Christian-Muslim Relations in Nigeria and Programme for Christian Muslim Relations in Africa (PROCMURA).</i>	155-176
	<i>Olubayo, Obijole: Demon Exorcism in the Gospels and in the Yoruba Comparative Context.</i>	177-194
	<i>Loveday Chigozie Onyazonwu: Interpreting Ethics of Generosity and its Practice as Waste Minimisation Strategy: A Case Study of Port Harcourt Metropolis.</i>	195-204
	<i>Honore Sewakpo: The Relevance of Ruth and Naomi's Relationship in Ruth 1:16-17 to Daughter-in-law and Mother-in-law Relationship in Nigeria.</i>	205-222
	<i>Victor Selorme Gedzi: Gospel Values and African Traditional Religion.</i>	223-244
	<i>Rev. Ezekiel A. Ajani: Pentecostal Movements and the Reshaping of Christianity in Africa.</i>	245-270
	<i>Harry Agbanu: Determinism, Human Freedom and the Mafi-Ewe Indigenous Culture: An Antithesis or a Harmony?</i>	271-288
	<i>Tolulope Olawunmi Idowu: On the Wings of Tradition: Evaluating the Marriage of Mythology, Religion and the Potential of the Contemporary Woman.</i>	289-310
	<i>Rev'd. Dr. Nathan Iddrisu Samwini: The Dynamics of Muslim Potential Involvement in Ghana from 1959 and Matters Arising.</i>	311-332
	<i>Emmanuel FolorunsoTaiwo: Orality in Roman and Yoruba Moralizing Poetry.</i>	333-348

Ethics in the Nigerian National Pledge and Its Implications for the Transformation Agenda

Oke Olusegun Peter

Abstract

The non-challant attitude of Nigerians on issues affecting the development of the nation has become a source of concern to all and sundry and various efforts made by successive administrations to change their orientation at different levels of government in the country have not yielded any success. This has accounted for series of problems facing the country since independence. Several scholarly works have been done from different perspectives on issues affecting national life and how a change of attitude can be ensured among Nigerians. In this work, therefore, an attempt is made to discuss ethical issues in the National Pledge and the implications such have for the transformation agenda of the Federal Government. It is argued that if both the leaders and the followers internalise the content of the Pledge not only by reciting it but by acting the contents therein, Nigeria will be a better place for all to live and the transformation agenda of government will not to be a mirage.

Introduction

There is no gainsaying denying the fact that immorality has taken the centre stage in Nigeria. In fact, there is no sector in the country that is not affected by this monster, from politics to economy, health to education, etc. The reasons behind these immoral acts are not far-fetched; our leaders both the political and religious leaders have failed the citizens of this nation. And it is as a result of this that the slogan in the mouths of everybody is "to serve Nigeria is not by force". This attitude has really affected the development of the nation since Nigerians do not comply with those values that are contained in the National Pledge anymore. Their non-compliance and its effects have really slowed down the transformation agenda of government. This is because, government is all about people and when the people you rule do not have faith in such government again, then, there is no way such government can achieve anything meaningful.

A Connection Between the National Pledge and the Transformation Agenda

It is important at this juncture to explain the connection between the National Pledge and the transformation agenda. The pledge of a nation is a binding promise or agreement made by people to their nation. It is meant to act as an overall direction of which the country chooses to take and how it plans to get there. On the other hand, the transformation agenda of government is a fundamental shift in the deep orientation of a person, an organization, or a society, such that the world is seen in new ways, new actions and results become possible that were impossible prior to the transformation. It is a mandate for a radical, structural and fundamental arrangement and re-ordering of the building blocks of the nation. It portends a fundamental reappraisal of the basic assumptions that underlie our reforms and developmental effort that will and should alter the essence and substance of our national life.

The expectation of most Nigerians is for a development blueprint that will transform the economy, re-invent the politics of our nation, secure the polity, care for the underprivileged, and provide responsible, responsive and transformative leadership. For there to be an unprecedented development in the country, those at the corridors of power and even the followers should know that they should do everything humanly possible to develop the country. Those at the corridors of power should also have it at the back of their minds that it is their moral responsibility to provide basic amenities for the people and this can be done when the values in the National Pledge are internalised and acted. It is through this that the citizens we see the sincerity in their political leaders. But, if they do otherwise, then the transformation agenda of government will just be a mere political statement with no serious impact on the society.

National Pledge and its Ethical Implication

The National Pledge of any country is an identity of such a nation. It is a binding promise or agreement we make between ourselves and our nation. It is meant to act as a direction in which the country chooses to go and how it plans to get there. It also traces her history and it is the pillar upon which any nation stands. The Nigerian National pledge was

composed by Prof. (Mrs) Felicia Adebola Adedoyin in 1976; sixteen years after Nigeria gained her independence from the British government. The composition of the pledge, though by an individual, is a reflection of the fact that Nigerians have decided to come together to channel their energies for the development of their fatherland. Those who witnessed the attainment of independence and those who lived in the early 70s knew the importance of the pledge to them. The reverse is however the case now. This is because Nigerians do not take the pledge very seriously any longer. The reason for this lackadaisical attitude is not far-fetched. Our leaders since independence have failed us.

Every successive government makes promises of turning stone into bread through the provision of basic necessities of life. But, on getting to the office, they engage in all sorts of illegalities to amass wealth for themselves, forgetting their promises and leaving those who voted them into power to wallow in abject poverty. Morality, which should be the hallmark of both political leaders and their followers, has been removed from politics and what we have now are the treasury looters and bunch of thieves in government. Followers also have their share of the problem in the country. This is because the followers of today are the leaders of tomorrow like an adage in Yoruba says "*Ohun to wa ninu eni, ni oti n pa ni ba*". This means a drunkard says what has been on his mind before he got drunk." This nonchalant attitude affects both the leaders and the followers.

This is why a critical appraisal of the National Pledge is necessary to see where our political leaders and even the followers have missed their tracks. The lines of the Pledge go thus:

*"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."*

A Consideration of Ethical Virtues in the National Pledge

Taking a critical look at the lines of the Pledge above, it is evidently clear that both the leaders and their followers have failed woefully. Let us

start with the first line “*I pledge to Nigeria my country.*”

A pledge is a solemn promise made by Nigerians to their fatherland. A pledge is like a covenant which must be faithfully kept. But, have we not broken the covenant in various ways as a result of greed, self-centeredness, nepotism, favouritism, robbing Peter-to-Paul syndrome, which has eaten deep into the bone marrows of Nigerians? And the biggest monster ravaging the entire nation now is corruption, which has become endemic in our system despite the various anti-corruption agencies set up by the government to tackle the menace.¹

Today, many Nigerians have become dishonest and a large section of the society not only continues to tolerate illegalities and corrupt practices but also venerate them. A quick mention must be made here of a politician in the country who was sent to prison for embezzling money meant for public use but, on his return from prison, had a big thanksgiving service organised in honour of his meritorious service of looting his fatherland. What a shame: What corruption has taught Nigerians now is that it does not pay to be honest, hardworking and law abiding.

Virtues of Faithfulness and Loyalty

The second line of the Pledge reads: “*To be faithful, loyal and honest*”.

Honesty is a virtue which everybody must imbibe. The wisdom behind the common saying that honesty is the best policy is not immediately evident in Nigeria today. Omoregbe says what is immediately evident to the superficial observer is that honesty does not pay, that it is dishonesty that pays. The word ‘Honesty’ as found in the National Pledge is not being practised anymore. What we find around now is the way those at the corridors of power use dishonest ways to perpetrate evil, which is contrary to the pledge made to their nation. Faithfulness, as contained in the Pledge is forgotten by Nigerians, most especially those in government.² The Biblical injunction as found in Deuteronomy 7:9 says:

1 B. O. Olabode (2011). Corruption and Religious Values: An Exploration into the manipulation of Religion as agent of corruption. In A.B Sunday(ed.) Corruption, Democracy and good Government in Nigeria, Saki, Real Success Consult.

2 J. I. Omoregbe (2004). Ethics: A Systematic and Historical Study, Lagos. Joja Educational research and Publishers Limited.

*Know therefore that the Lord thy God, He is
God, the faithful God which keepeth covenant
And mercy with them that love Him.....*

Honesty is also strongly emphasised in Surah 2:42; 61:2-3 where the Holy Qu'ran metaphorically "refers to honesty as a missile to be hurled at falsehood, thus, knocking out its brain. Muslims are enjoined to be honest in words and deeds". Man in Islam is created a moral being and for this reason, he is expected to compliment his faith with good deeds (95:5-7). An honest person will be rewarded abundantly by combining his honesty with good deeds 29:15,30 45.

Apart from the virtue of honesty emphasised in the two holy books, the virtue of honesty is not left out in the oral tradition of the African people. For instance, in the *Ifa* corpus of *Ejiofibe*, the value of honesty and truthfulness are emphasised in this manner.

*S'otito, s'ododo
S'otito o si tun s'ododo
Eni o s'otito ni 'male i gbe*

Be honest and be truthful
Be honest and be truthful
He who is truthful is the one
Supported by the divinities.

The phrase, "To be faithful, loyal and honest", from the ethical point of view, presupposes moral responsibility on the part of all public office holders and all Nigerians. Ayantayo posits that morality demands that public office holders be honest and faithful in order to discharge their official duties as expected of them. Honesty is a moral value which must be practised in speech, thought and deeds. What we see today in the political circle in Nigeria is that honesty is no longer the best policy.³ Adherence to these virtues by all will contribute meaningfully to the transformation agenda. That is, if both the leaders and the citizens make honesty and loyalty to their fatherland their watchwords, the

government will know that it is her duty to protect and provide basic amenities for the people, and the citizens will also know that it is their duty to obey those in government and pay their taxes as at when due without being forced to do so.

Virtue of Honesty

The get-rich-quick syndrome has beclouded our leaders' sense of reason and from treading the path of honour by being loyal to their people. It will be very difficult for a nation to develop when those at the helm of affairs are not honest and patriotic. Bible, specifically emphasises in Proverb 14:34 that "Righteousness exalts a nation." This presupposes that for any nation to be great indeed, the leaders, from the president to the ward councillor, must make faithfulness, honesty, and loyalty their everyday affair.

Another ethical issue arising from the content of the National Pledge, which goes along with the moral value, is service to humanity. The Oxford Advanced Learner's Dictionary defines service as a system that provides something that the public needs, whether organised by the government or a private company. From this definition, it is clear that the provision of basic necessities of life is the responsibility of those at the corridors of power. The basic amenities that are expected by the people from a responsible and responsive government are pipe-borne water, electricity, good roads, hospitals, etc.

The public office holders and the politicians must know that they are servants to the people and should treat everybody without fear or favour, affection or ill-will, as suggested by the content of the Pledge.⁴

The next phrase is

"To serve Nigeria with all my strength".

This is also being abused today in Nigeria. This is because dedication, which should be the hallmark of those in authorities, is being thrown into the dust-bin and replaced with undisguised greed, dishonesty,

4 J. K. Ayantayo (1999). Religious Ethical Issues in the oath of office in Nigerian Constitution. In ORITA: Ibadan Journal of Religious Studies, xxix/1-2 June- December.

corruption and the mentality that government work does not require much dedication (*A kii se ise oba laagun*).

Omoregbe also observes that the situation has degenerated to such an extent that anybody who finds himself in a position to enrich himself through fraudulent and other corrupt practices but refuses to do so is regarded as a fool and scorned by his friends and relations. Instead of using their strength to fight for the unity and progress of the nation, such strength is used to siphon money meant for the generality of the people to their own foreign private accounts. We have stories of political office holders who used their positions to loot the public treasury. From Sunday Afolabi⁵ with the National Identity Card scam to Tafa Balogun⁶, the erstwhile Inspector General of Police with the Police Fund saga, Dimeji Bankole,⁷ Iyabo Obasanjo-Bello⁸, Lawan Farouk⁹, Oduahgate¹⁰ with her two bullet proof BMW cars the list continues. Many Nigerians now believe that there is nothing wrong in stealing government money or money belonging to a company, an institution or a large organization if one is lucky to find oneself in a position to do it without being caught.¹¹ Even when caught, our legal system is not helping the matter. Many of those caught are either asked to pay certain ridiculous amount of money as fine or serve a year or six months behind bars depending on the gravity of the offence committed. No ailing economy can be successfully revived and restored to health in an atmosphere already taken over by corruption. The strength to serve the country should now be used to wage serious war against corruption so that the country can be a better place for us all to live in.

Also, the phrase,

“To defend her unity and uphold her honour and glory”.

5 en.wikipedia.org/wiki/Sunday_afolabi

6 www.nigeriamuse.com

7 Linidaikgi.blogspot.com

8 www.financialnigeria.com/NEWS.

9 En.wikipedia.org/wiki/farouk_lawan

10 www.armouredvehicles.ng

11 J.I. Omoregbe (2004) *Ethics: A Systematic and Historical Study*, Lagos. Joja Educational Reserach and Publishers Limited.

Virtue of Selfless Service

The unity of any nation is very paramount and it cannot be negotiated for anything. The unity of Nigeria is being threatened in recent times by the activities of the various ethnic militias who have constituted themselves as clogs in the wheel of progress of the country. Initially, it was the Oodua People's Congress (OPC) that occupied the South-western part of the country, the Bakassi held sway in the East while the Arewa People's Congress controlled the North. The latest group now is Boko Haram (a group that claims that Western education is forbidden) a group that finds it very easy to take lives. Apart from this, they abducted about 273 school girls in Chibok, a village in Borno State. This has really soiled the image of the country in the comity of nations. Another group, which is the Movement for the Emancipation of Niger-Delta (MEND) are unleashing terror on the country through the killing of innocent people, destruction of properties worth millions of naira, and kidnap of innocent people all over the country.¹²

A very sad trend about this issue is the fact that most of the militant groups and the religious fanatics found in various parts of the country are being supported, sponsored and financed by politicians who have pledged to protect the unity and the integrity of their country. The various promises made by those in government have not translated into the protection of lives. Apart from the activities of these militant groups, everyday in the news, we hear about ethnic clashes of all sorts all around the country. We might be united by border, but are we truly united by bonds of friendship and cordial relationship? Do we see people from other ethnic groups as our brothers and sisters whose lives must be protected? Issues of national interest are often considered based on ethnic and religious sentiments. The responsibility of all Nigerians is to defend the country against any external aggression. The interest has, however dwindled in recent times as a result of the way those at the corridors of power have turned the common wealth into their own personal property, which may be squandered at will. The developed countries of the world today attained greatness, partly as a result of

12 O. P. Oke (2011), *Activities of Youth Militia: An Impediment to the Re-branding Campaign*. In A.B. Sunday (ed.) *Re-Branding Nigeria for a Better Future: The Position of Religion, Education, Language and General Studies (NAPSRELGS)*. Abeokuta, Remo Prints and Publications.

patriotism shown to their leaders and citizens. But, unfortunately, the level of patriotism in Nigeria is low and without mincing words, this has contributed to the development of the country negatively. Nothing is too big for an individual to do for his country in order to make her great. And this is why reference will be made to the statement credited to former president of United States of America John F. Kennedy when he said'

*Think of what you can do for your country and not what your country can do for you.*¹³

The security agents too have their own share of the problem in this unpatriotic attitude. They are to maintain law and order in the society but, their activities have shown that they are unpatriotic and more active and eager to commit criminal activities than any other agents of government. The politicians who are the people to protect the lives of the citizens should be held responsible for the lackadaisical attitude of Nigerians towards the recitation of the National Pledge. The people have lost hope in the government of the day. Though leadership failure is not an excuse, the task of building a viable nation is a joint responsibility of both the leaders and the followers alike. This is why we draw from an admonition in 1 Timothy 2:2, stating that:

"I exhort therefore, that first of all, supplications, prayers, intercessions and giving of thanks be made for all men for kings and for all that are in authority; that they may lead a quiet and peaceable life in all godliness and honesty".

Also in Hebrew 13:17,

"Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief".

13 This statement was made on January 20, 1961 at the inauguration of John F. Kennedy in Washington D.C as the 35th president of United States of America.

The issue of obedience is not limited to the Bible and this is why Quran also admonishes the faithful to respect, honour and obey those that rule over us. That is why Chapter 4: verse 60 says, ‘

O ye who believe, obey God and obey the prophet and obey those in authority from among you.’

The passages above admonish the citizens to honour and obey those in government. This suggests that it is the moral duty of every citizen to obey those in authority. But, for those in government to be obeyed, they must be above board in their dealings. This is the only way the citizens of the country can have a change of attitude towards their fatherland by being patriotic.

The last stanza of the pledge is *So help me God*.

From what we have above, it is clear that both the leaders and the followers have missed the import of the content of the last line of the Pledge. There is a big difference between saying a thing and acting same. When, in Psalm 45:7, the Bible states that “You (God) loves righteousness and hates wickedness”. Also Proverb 14:34 says “Righteousness exalts a nation and sin is a reproach”. All those at the helms of affair, their followers and the citizens at large must know that they cannot bribe God. You don’t call on God to help when your primary concern is not to build a virile nation but to loot the treasury. This is why the Bible, in Proverb 28:9, says that:

He that turns from hearing the law, their prayer is an abomination before him.

The civil religion is regarded as the national religion of any country. While the president of such a country is considered to be the religious leader, the citizens are the adherents. Therefore, it behoves the leaders to rule with the fear of God, which will automatically have positive effects on the lives of the citizenry. As said earlier, the popular slogan among Nigerians today is to serve Nigeria is not by force. This shows clearly that loyalty, dedication, honesty, patriotism and love which should be virtues to be imbibed by all, have now been relegated to the background and what is popular and being celebrated by most Nigerians now are corruption, favouritism, get-rich quick syndrome, etc. It is a well known

fact that most of the developed countries of the world today attained greatness partly as a result of the patriotism shown by their citizens. Unfortunately, the level of patriotism of Nigerians is low and this has without mincing words, contributed to the development of the country negatively.

Odudele is of the opinion that a good government is meant to carry out effective and efficient management of the resources of the nation in the best way to better the lots of the people.¹⁴ It is in line with this that reference will also be made to the statement credited to the former Head of state, Late General Murtala Muhammad whose remark was quoted by Olupona that;

*God Almighty has endowed Nigeria with the human and natural resources to make it a great nation. It is we the People who have to make the country great by the conduct we exhibit in our private and public affairs.*¹⁵

The word conduct as used in the quotation above means a person's behaviour which has to do with the rightness or wrongness of such behaviour. If Nigeria is truly going to be great, the people must be ready to change their attitude and the best way to start this is in the total overhauling of the lackadaisical attitude of most Nigerians when the National Pledge is being recited. This is why we give credit to the decision of the National Assembly that the second stanza of the National Pledge should be recited too. This will go a long way in re-orientating the public on the importance of the Pledge to national development.

Having said this, it is then the responsibility of the church to build a just and equitable society which, according to Okunoye, is a society that cares for all its citizens, especially for those that are weak and marginalized; a democratic society that respects our National Pledge, constitution, rule of law that guards against misuse of power and the one that fosters the role of civil society.¹⁶

14 R. Odudele (2012). *Biblical View of Governance: A veritable tools for Nation Building in Nigeria*. In Ayantayo et.al (eds.) *Religion and Governance in Nigeria*, Ibadan, Samprints and Graphics Co.

15 J. K. Olupona et.al (ed.) (1991). *Religion and Society in Nigeria: Historical and Sociological Perspectives*, Ibadan, Spectrum Books Limited.

16 J. O. Okunoye (2012), *The Role of the Church Towards Achieving Good Governance in Nigeria* in J.K Ayantayo et.al (eds.) *Religion and Governance in Nigeria*, Ibadan, Samprints and Graphics Co.

This is why Dairo opines that leadership is nothing if not linked to collective purpose; and that the effectiveness of leaders must be judged, not by press clippings, but by actual social change, measured by intent and by satisfaction of human needs and expectations. Therefore, for the people to have faith in the government, good governance on their part is germane for sustainable development, since it possesses ingredients which directly affect sustainable development. Such ingredients include poverty eradication, equity, improved quality of life, transparency, public participation and accountability¹⁷.

And, most importantly, for there to be a change of attitude by Nigerians, those at the corridors of power must confront corruption with all seriousness it deserves. This is because corruption in Nigeria today has become an accepted value system and the worship of materialism has taken the centre stage in our national life. Nigerians generally must also have a change of attitude towards their country since we have no other country. We should try to imbibe the spirit of honesty, sincerity, dedication and selfless service and join hands with the government of the day in order for the transformation agenda of government to be a huge success.

Recommendations

This paper has attempted an examination of the unpatriotic, disloyal and dishonesty attitudes of most Nigerians towards the National Pledge. Without any doubt, it is clear that most Nigerians are not honest, loyal, faithful and not ready to sacrifice anything for their country and this has resulted in the snail speed of progress. This lackadaisical attitude is mostly caused by successive government in the country. This is why recommendations will be made in this paper to help the stakeholders know what is required of them to make the country a great nation indeed.

It is amazing to see that we have the tools in our hands to develop our commitment in our nation and work to bring out the best out of it just by playing our part. We don't have to wait for our leaders to do what is right.

17 A. O. Dairo (2009) *An Assessment of Church Leadership in Nigeria in the light of Leadership Qualifications in Abogunrin* (ed.) 1 Timothy 3:1-7. Biblical Studies and Leadership in Africa. A Publication of Nigeria Association of Biblical Studies (NABIS) Ibadan, M.Alofe Nig. Enterprises.

By using the pledge as a guide and as principle we can make a new era for ourselves as a nation.

The National Orientation Agency (NOA) should take up the responsibility of sensitising the members of the public, especially the youths, on the importance of the National Pledge in nation building. This could be done through the mass media. If this is done, it will inculcate the spirit of patriotism in the youths and all Nigerians at large.

Religious leaders should take the bull by the horn to educate their members on the need to develop a right attitude about the country.

Schools at various levels should also make the recitation of the National Pledge compulsory. This should not be through mere singing, but by learning the letters of the Pledge and committing them to memory.

Exposing corrupt people and making them to face the consequences of their action. This will make the citizens see the government as being serious in their fight against corruption and also build a sense of confidence in the members of the public.

Government at all levels should establish transparency mechanism that offers public servants and the society means to report acts of corruption and ensure the interdependent control of systems and procedures.

Enforcement of development of mechanism that promote responsibility and transparency in those democratic processes, such as the supervision of elections, control of spending by political parties and assigning of resources.

The media should be incorporated into the construction process of a new society through ethics, honesty and transparency so that we may never destroy the body polity with controversies against our highest goals again. Also, the Freedom of Information Bill must be given a speedy passage in order for Nigerians to begin to have faith in the government of the day.

Civic as a subject should be re-introduced in schools, most especially at the primary school level. If this is done, it will help in no small measure to inculcate the spirit of patriotism in the minds of the young ones.

Conclusion

This paper has discussed the attitude of Nigerians towards the recitation of the National Pledge. We also observed that the problem is caused by both the government and the citizens. This is because they give series of campaign promises that are not fulfilled on getting to power, which has given the citizens the impression that the country is not worth dying for. But, if these values in the Pledge are adhered to strictly by Nigerians and the contents are internalised, the recitation of the National Pledge will enhance the transformation agenda. It will also re-orientate the people on the need for them to have a new sense of direction since we do not have any other country that we can call ours.

UNIVERSITY OF IBADAN LIBRARY