



REVERSAL TO NIGERIA'S OLD NATIONAL ANTHEM: A SYMBOL OF SUPERSTITION AND UNPROFESSIONALISM IN GOVERNANCE

AFUNUGO, KENECHI NNAEMEKA

08037514378

nk.afunugo@unizik.edu.ng

Department of Religion and Human Relations

Faculty of Arts

Nnamdi Azikiwe University, Awka

KANU, REX CHIKA

08036743582

rex.kanu2015@gmail.com

ST. Paul's Theological College, Awka

Abstract

This article explores the recent reversal to the Nigeria's old national anthem, examining it as a reflection of underlying superstitions and unprofessionalism in the country's governance. By delving into the historical context and symbolic significance of national anthems, the paper argues that such a move indicates a reliance on nostalgia and myth rather than evidence-based policy-making. The reversal is critiqued as a diversion from addressing pressing socio-economic issues, highlighting the tendency of the incumbent Nigerian government to resort to symbolic gestures instead of implementing substantive reforms. This study underscores the need for a more rational and professional approach to governance that prioritizes practical solutions over sentimental and superstitious actions. The study exploits Policy Analysis Theory to review its subject matter; positing a structural approach to leveraging its proposals in enacting capacity-based cum result oriented national policies. The gathered data for this study were qualitatively analyzed via historical and phenomenological approaches. This study equally utilized both primary and secondary methods of data collection. Ultimately, this study counsels that the Nigerian government should prioritize on legislating bills that are based and focused on empirical evidence; serves national interest; addresses pressing national challenges; and captures cultural relevance rather than superstitions or nostalgia.

Key words: Reversal, Symbol, Superstition, Unprofessionalism, Governance, National Anthem.

Introduction

Present policy reversal to the old Nigeria's national anthem is being assimilated with disdain by a significant number of the citizens and this is not a gainful development. Chipiodekina (2024) remarks that the minority leader of the House, Kingsley Chinda and Hon. Ahmed Satomi opposed the legislation titled "Bill For An Act to Provide for the National Anthem of Nigeria, and for Matters Related Thereto", on the ground that it is not necessary at this difficult time in Nigeria; and will equally add no value to Nigeria as a nation. They maintain that it does not proffer any solution pertinent to the hunger, banditry and insecurity ravaging the country in recent times. They even appealed that the bill be stepped down. Irrespective of the fact that the Attorney General of the



Federation and Minister of Justice, Lateef Fagbemi, advised the federal law makers to engage in wider consultations before passing the bill as Aborisade (2024) and Aluko-Olokun (2024) stipulate: The “National Anthem Bill, 2024” was still later enacted into law. The authors refer to Fagbemi thus:

Change should not only come by legislative fiat, but should be subjected to wider consultation. The reversal was not out of place but should involve a wide process to ensure it is a true reflection of the generality of the wishes of all Nigerians. (p.1).

Furthermore, Aborisade (2024) and Aluko-Olokun (2020), citing the Chairman of its committee on judiciary, human rights and legal matters, who is the senator representing Borno North, Tahir Monguno, note that he recommended that the bill be passed during the plenary report on the grounds that the bill seeks to give a legal framework to the national anthem. He also enumerates that the bill does not need to be subjected to a wider process of citizen participation through zonal public hearings, resolutions of the federal executive council, council of state, national and state assemblies, among others. The authors aver that Tahir Monguno streamlines that the bill does not require any constitutional amendment but require being read first, second and third time after a public hearing. They delineate that the parliament considers the bill important along with the assertion that the national anthem is a representation of the country’s history, culture and past: Thus the proposed bill is apt, timely and important.

Ever since the bill was ratified on Wednesday 29th May, 2024, it has been trailed with incredulity, backlash along with series of drama and intrigues. While some citizens of the country declare that the federal lawmakers introduced and passed the bill in less than a week; remarking an unusually fast process for important bills that usually take weeks or months to be considered: Hence, sensing something fishy while dismissing it as a cynical distraction from an escalating economic crisis as staff and agencies of Guardian in Abuja (2024) observe. Other citizens of Nigeria like Cheta Nwanze and Oby Ezekwesili (cited by Olumayowa, 2024; George, 2024; Abubakar, 2024 and Sanusi, 2024) assert that the bill is a waste of time, urging the federal government to tackle inflation and deteriorating security; including the fact that for the country’s political class to find a colonial national anthem with pejorative words like “native land” and “tribes” to be admirable enough to foist on the citizens of the nation without their consent is clear indication of disregard for the public’s interest; a joke and blatant abuse of power cum impunity.

Considering the above framework, this article examines the historical context and political implications of the reversal to the Nigeria’s old national anthem, arguing the following among others that it is a diversion from pursuing pressing national challenges; that it reflects deeper issues within the nation’s leadership; that it is a step backward in the pursuit of a modern and forward-thinking national agenda; and that it symbolizes a contentious mix of superstition and perceived unprofessionalism in governance. This study adopts both the primary and secondary means of data collections. The policy Analysis Theory was employed in evaluating the objectives of this study. The accumulated information for this study was analyzed qualitatively utilizing the historical and phenomenological approaches.

Historical Context of the First Nigeria’s National Anthem, “Nigeria, we Hail Thee”

In the Annals of David (2024), Otega (2024), and Lawal (2024), “Nigeria, we Hail Thee” was officially used in Nigeria from 1960 to 1974 (14 years) and from May 26th, 2024 till date. The background of this anthem is closely tied to the Nigeria’s journey to independence and its early



years as a sovereign nation. Nigeria's struggle for independence from British colonial rule gained momentum in the early 20th century. Various nationalist movements and leaders like Nnamdi Azikiwe, Herbert Macaulay, Ahmadu Bello, Anthony Enahoro, among others pushed for self-governance and the end of colonial rule.

Nigeria officially gained independence on October 1, 1960. As part of the preparations for this significant event, a national anthem was needed to replace the British anthem and symbolize the new nation's sovereignty and identity. The federal government launched a contest to compose an anthem, offering a prize of £1,000 (1 pounds), which Mrs. Berda Frances won. The lyrics of the anthem were written by Lillian Jean Williams, a British expatriate living in Nigeria. The music was composed by Frances Berda, another expatriate. Ezekiel Mphahlele (cited by David, 2024), discloses that Nigerians criticized the selection of women authors and composers for the anthems, arguing that the winning entries should have been chosen from the 500 Nigerian submissions. Additionally, some believed the music should have been composed first, with lyrics added later, rather than the reverse.

The Anthem's lyric reflects themes of unity, patriotism, and hope for the future. It expressed a deep appreciation for the country's diverse cultures and called for loyalty and dedication to the nation. As the first national anthem, "Nigeria, we Hail Thee" played a crucial role in fostering a sense of national identity and pride among Nigerians during the early years of independence. It was an important symbol of the new nation's aspirations and unity. It also holds historical significance as the anthem that marked Nigeria's emergence as an independent nation, encapsulating the hopes and dreams of its people at the dawn of independence.

Historical Background of Nigeria's National Anthem "Arise, O Compatriots"

Fawole (2014), Dike (2023), and Akinterinwa (2024) chronicle that by the mid 1970's, there was a growing sentiment among Nigerians that the national anthem should better reflect Nigerian identity and be composed by its citizens. This led to a national competition in 1978 for a new anthem. The new anthem's lyrics were a collaboration, with contributions from five Nigerians; John A. Ilechukwu, Eme Etim Akpan, B.A. Ogunnaike, Sota Omoigui, and P.O Aderibigbe. The music was composed by the Nigerian police band, led by Benedict E. Odiase. The anthem was adopted in 1978 and officially replaced "Nigeria, we Hail Thee".

"Arise, O compatriots" lyrics emphasizes unity, patriotism, and the collective responsibility of Nigerians to build a prosperous nation. The lyrics call on Nigerians to serve their country with love, strength, and faith, reflecting the aspirations and challenges faced by the nation. The anthem has become a significant symbol of Nigerian identity and is played at official events, schools, and public gatherings. It instills a sense of pride and unity among Nigerians. The adoption of "Arise, O compatriots" which lasted officially in Nigeria from 1978 till 26th May, 2024 (46 years), marked a pivotal moment in Nigeria's post-colonial history, representing a move towards self-expression and a celebration of Nigerian heritage.

Current Economic Challenges Facing Nigeria

Nigeria, Africa's largest economy, is facing a period of significant economic turmoil. Despite its abundant natural resources and potentials for growth, the country is struggling with a myriad of economic challenges. Bongo Adi (cited by Kalu, 2024) while delivering a critical assessment of the incumbent Nigeria's president administration, Bola Tinubu so far, describes his administration as a



mixed bag that is below average. He maintains that his administration worsened the economic situation in Nigeria; hence things have not turned around in meaningful ways. The maritime economist, Bongo Adi (cited by Kalu) commends Tinubu's bold reforms like fuel subsidy removal and exchange rate harmonization. However, he criticizes the government's lack of preparedness in managing the aftermath. He perceives the administration's approach as a trial-and-error strategy leading to adverse effects on the economy and public operation. Various economic experts in Nigeria like professor of economics at the University of Benin, Hassan Oaikhenan (cited by Itsibor, 2024) criticize the federal government's economic policies so far, describing them as punitive rather than reformative due to errors in sequencing and implementation: Citing the decision to remove fuel subsidies abruptly as particularly harmful, and making life harder for many. They assert that the combination of deregulating the exchange rate and increasing fuel prices is likened to counterproductive actions, akin to drinking and driving or accelerating and holding brakes simultaneously.

The present Nigerian government administration pursues reforms geared towards positivity, however, those reforms fail in addressing deep structural issues peculiar to the nation's socio-economic development. Moreover, they come at the expense of the citizen's wellbeing and that of the rule of law. Bello et al (2024) remark that as president Bola Ahmed Tinubu's administration marks one year, manufacturers and labour unions urged the federal government to address force market instability and rising inflation which are adversely affecting Nigerians and businesses. They stress that key issues include policy reversals, erosion of business capital, power supply issues, insecurity, and job losses. The reporters intimate that stakeholders highlighted the uncertainty of Tinubu's first year, which has deterred investors. They called for government action to alleviate economic hardship. They cite Segun Ajayi-Kadir, Director-General of the Manufacturing Association of Nigeria (MAN), as emphasizing the importance of the manufacturing sector for economic growth and foreign exchange: Thus urging the federal government to prioritize the sector through targeted policies and incentives to ensure sustainable economic development.

Ogbonna (2024) and Achirga et al (2024) ultimately summarize that the annual inflation, which is the average rate at which prices go up, is now close to 30%, and even still rising, reflecting the highest figure in nearly three decades. The cost of food has risen even more by 35% and there is no sign that it will stop at that. Naira has completely lost its value. Dollar exchange rate is one dollar equals one thousand four hundred and forty five naira, nineteen kobo (N1445.19). Fuel price currently is eight hundred and fifty naira (N850) per litre. In the face of all these irregularities and severe economic hardship, the monthly minimum wage, set by the government which all employers are supposed to be appropriating, has not changed since 2019, when it was put at thirty thousand naira (N30, 000). This is worth just nineteen dollars and fifteen pounds at current exchange rates. The citizens of Nigeria are literally starving: incessantly feeding from hands to mouth. This vividly captures the current economic hardship in Nigeria that provoked the backlash over the reversal to the Nigeria's old national anthem; making the average citizen to perceive such rash policy as clueless, unethical, unpatriotic and a clear distraction.

Understanding Superstition and its Limitations

Delacroix et al (2008) posit that some authors point out that superstition includes all types of paranormal beliefs that is pertinent to religion and astrology which are perceived as not relevant for



superstition construct. Other authors have a very narrow definition of superstition restricting it to popular beliefs that hinges on unverified speculations. Foster et al (cited by Farley, 2015) affirm that superstitious behaviours which are propelled by superstitious beliefs are behaviours which do not have clear technical functions in the execution of skills, yet are believed to control luck and other external factors.

Frye (2023) indicates that superstition is a way of behaving that is based on fear of the unknown and faith in magic or luck. Some perceive that it brings meaning to the random nature of luck. Brugger and Viaud-Delman (cited by Frye) elaborate that superstition has also been deciphered to exist along the same continuum as obsessive compulsive disorder or OCD. Wallenfeldt (2024) perceives superstition as belief, half-belief, or behaviours, actions and practice for which there appears to be no rational substance or motive. Those who appropriate the concept imply that they have certain knowledge or superior evidence for their own scientific, philosophical or religious convictions. Superstitious beliefs are however subjective and within the realm of fantasy, myths, nostalgia, fear, and complex. Superstition has its base on irrationality and inobjectivity. It fuels pessimism, unseriousness and lethargy. The dividends and positive results of tenacity, discipline, consistency, sincerity, accountability, optimism, objectivity, phlegmatism and transparency cum adaptive mindset cannot be actualized by superstitious oriented individual's or state.

Irrespective of the fact that superstition is irrational and hinges on pseudoscientific, magical, mythical and unfounded beliefs, along with being prejudice oriented; authors like Sandoiu (2019) and Nan et al (2023), reflect that superstition can feature potential impacts like risk aversion, coping mechanism, placebo effects, social cohesion, and serving as cultural identity among others. However, these purported positive impacts of superstition are still hoisted in uncivilized and primitive orientation. They are equally at most, gullible, paranoid, unverifiable and speculative.

The limitations of superstition as cumulated from the works of Frye (2023), Care counseling (2023) and G. Molokwu, G. Nganwuchu and V. Mbachi (personal communication, 22nd July, 2021) are as follows:

- **Irrational behaviour:** Superstition can lead to irrational decisions and actions based on unfounded belief rather than logic or evidence.
- **Fear and anxiety:** Belief in superstitions can cause unnecessary fear and anxiety, often about events that are beyond one's control or that are not influenced by the superstition.
- **Hindrance to progress:** Reliance on superstitions can hinder scientific and technological progress by discouraging critical thinking and skepticism. It equally impedes efforts targeted at investing in capacity building.
- **Avoidance of responsibility cum facilitation of lethargy:** Belief in superstitions can lead to avoiding personal responsibilities by attributing outcomes to luck or supernatural forces rather than one's actions. It can thus facilitate laziness and indifference.
- **Psychological impacts:** Persistent belief in superstitions can contribute to cognitive biases and mental health issues, including obsessive-compulsive behaviours.
- **Educational limitations:** Superstitious beliefs can impede education and the acceptance of scientific explanations, limiting knowledge and understanding.



The limitations of superstition as highlighted above posit that it is not an acceptable option for wielding public offices or leadership positions in general. The contemporary age cannot advance and evolve with the tools of superstition. Superstitious beliefs are irrational, vague, myopic, unproductive, and unintelligible, and thus cannot meet the demands of the contemporary digital cum artificial intelligence oriented age. This study underscores that reversing to the old national anthem of Nigeria, “Nigeria we hail thee”, is a decision that is motivated by phobias, hexes, belief in luck, prophecies, portents, nostalgia, confusion, cluelessness, ambivalence and hence superstitious in all ramifications. This is definitely irrelevant in this age. Individuals in the reins of government of a great nation like Nigeria should definitely not be inclined to superstition and associated beliefs in omen.

The Ramifications of Unprofessionalism

Tillman (2022) opts to portray the essence of unprofessionalism by describing behaviours such as being untimely, unethical and inappropriate as being unprofessional dispositions in the work-place. Gillet (cited by Tillman) equally expresses that characteristics such as being untimely, overly negative, being sentimental and unduly emotional, hinging on nostalgia, and a know-it-all, as well as swearing and talking about personal business on the job, can be seen as unprofessional. Career advice experts from Glassdoor (cited by Tillman) additionally indicate that behaviours such as being late, dominating a discussion, being aggressive, being sexually inappropriate, being unpatriotic and indifferent to people’s plight including imposing personal opinions on others are characteristics of unprofessionalism.

Farlex (2024) registers unprofessional amongst other definitions it posited as pertinent to this study thus “characteristic of an amateur; inexperienced” (p. 1). E. Ugwu and A. Onebunne (personal communication, June 3rd, 2024) elucidate that the structural difference between “unprofessional” and unprofessionalism lies in their grammatical forms and usage viz:

- **Unprofessional (Adjective):** This term describes behaviours, actions, or characteristics that do not meet the standards of professionalism.
- **Unprofessionalism (noun):** This term refers to the state or quality of being unprofessional. It denotes the overall concept or condition of lacking professionalism.

“Unprofessional” is used to describe specific actions or attributes, while “unprofessionalism” refers to the broader concept or state of being unprofessional. The descriptions of unprofessionalism so far delineates that it captures behaviour or conduct that does not meet the standards or expectations of a particular profession or workplace. Based on the deliberations of Casey (2000) and Babar (2022), and from I. Ezeaka and O. Ugwu (personal communication, 5th December, 2020), unprofessionalism can manifest in various ways, including:

- **Poor communication:** Inadequate, unclear or inappropriate communication. Such people are seldom transparent when in leadership position.
- **Incompetence:** Inability to perform job duties effectively or efficiently.
- **Unreliability:** Manifesting every attribute of unfaithfulness and cannot be trusted. Failing to meet deadlines, arriving late, or not following through on commitments and contracts.
- **Unethical behaviour:** Engaging in dishonest or unethical practices, such as lying, cheating or stealing.



- **Lack of accountability:** Avoiding responsibility for mistakes or failures. Diverting the masses attention from calling for account.
- **Negative attitude:** Exhibiting a poor attitude, such as being overly negative, critical, or uncooperative.
- **Poor psychological disposition:** Manifesting pessimism, complex complications, melancholy, sentiments and various strands of delusions coupled with belief in superstition cum reliance on nostalgia.
- **Poor work ethics:** Demonstrating laziness, lack of initiative, unseriousness or disinterest in the job.
- **Cluelessness:** Lack of understanding, awareness or competences regarding the issues, responsibilities, and complexities involved in management in public office.

These various manifestations of unprofessionalism were exhibited in the passing of the bill for reversal to the Nigeria's old national anthem. They equally depict the unperceptive and duplicitous stance of the current government administration in Nigeria.

Reasons for Reverting to Nigeria's Former National Anthem, "Nigeria we hail thee"

Iroche (2023) in his call for the reinstatement of the old national anthem, "Nigeria we hail thee" in July 30, 2023 asserts that the change of the anthem in 1978 left baby boomers feeling disconnected, as the anthem held emotional reference and patriotic pride. He affirms that the old anthem, "Nigeria we hail thee", emphasizes values such as hope, responsibility, and unity, with verses reminding citizens of their duty to create a better future and build a nation free from oppression. The author insists that it celebrates Nigeria's diverse cultural heritage and promotes inclusivity. He criticizes that the reason for changing the anthem in 1978 is unconvincing, and that the new one, "Arise o compatriots", lacks emotional impact. Iroche argues that reinstating the old anthem could restore national pride and unity, urging the government to focus on key issues like education, healthcare, and security. He beckons on the National Assembly to consider reinstating the old anthem to reconnect with Nigeria's history and cultural values.

Relatively to Iroche's claims, Opeyemi Bamidele, a senator and ally of the president (cited by Adeoye, 2024) while pointing out the reasons for the reversal to the Nigeria's old national anthem, "Nigeria we hail thee", proclaims that the old anthem "was motivational and would encourage young Nigerians to be more committed to the ideals of nationhood" (p.2). It is nonetheless, quite unfortunate that at this epoch, Nigerian government officials are depending on mere motivational anthems that captures old nostalgic feelings cum emotional sensations to boost the dwindling economy of the country. The funny part is that the Nigeria's national anthem, "Arise o compatriots", is equally motivational and also proportionally encapsulates all that were reflected in the old national anthem. Nigeria needs more than motivations and miracles at this point; sincerity, patriotism, incompatible stance, diligence, sedulousness and conscientiousness will only salvage the country as it is obviously steering precipitously towards dooms day.

Umoru et al (2024) note that president Tinubu exclaims that the aim of reverting to "Nigeria we hail thee" is because it represents Nigeria's consciousness for freedom and sense of belonging. He affirms that it is Nigeria's diversity, representing all characters and how the citizen's blend together to be siblings. The president emphasizes that the anthem illustrates that Nigeria belongs to the citizens thus they are to build the economy and the nation in general devoid of outside aid or interference. The senate president, Godswill Akpabio (cited by Umoru), reechoes that the national



anthem, “Nigeria we hail thee”, takes the nation and the citizens back to the genealogy of their birth, depicting that irrespective of the fact that Nigeria represents many tribes and languages, the nation still stands in brotherhood. He stresses that the citizens of Nigeria will no longer refer to themselves as mere compatriots, but rather as siblings. He insists that Nigerians will always employ concerted efforts towards emerging victorious in their entire joint endeavours. The senate president thus enjoins every Nigerian to keep hailing the country unto excellence. These reasons given for the reversal to the old national anthem appear unequivocally antediluvian, ridiculous and preposterous.

In an interview with Seye Oyetade on October 2, 2022 (cited by Abdulrahman, 2024) Tinubu’s sentiments regarding the Nigeria’s old national anthem, “Nigeria we hail thee”, was vividly reckoned. Asiwaju Tinubu (cited by Abdulrahman) during the interview with Seye Oyetade, passionately shared his admiration for the old anthem, declaring that he will bring it back if he had his way. He declares that the anthem describes Nigeria better pertinent to guarding the nation’s democracy jealously; unity; heritage; and national pride. This posits that Tinubu’s journey to reverting to the old national anthem was birthed long before he became the president. One may not be taken to the gallows if one declares this as pipe dream and wallowing in the ocean of fantasy. Instead of making adequate and feasible layouts to see that proper policies with tactical structures and realistic action plans for execution will be projected and appropriated subsequently, one is busy fantasizing over an old anthem that employs irrelevant words like “tribes” and “hailing an entity for achieving nothing”.

Ademola (2024) describes the old Nigeria’s national anthem, “Nigeria, we hail thee”, as playing a significant role in shaping Nigeria’s national identity and unity during the 1960s and 1970s. Contemporaneously, Cheta Nwanze lead partner at SBM (cited by Adetayo, 2024) writes off the afore-mentioned assertion as ironical. Nigeria has generally been underperforming. The country is still bound in the vicious circle of corruption and backwardness. Hence, Adetayo intimates that most citizens of Nigeria irrespective of the purported claims for the reversal to the old national anthem dismissed it as a cynical distraction from an escalating economic crisis. There even abounds speculations that the reversal is a vendetta targeted at undoing, overturning and undermining all that former president Obasanjo ever instituted or promoted in Nigeria during his two different past regimes as J. Udenze, O. Odezue and I. Ekekezie (personal communication, May 30th, 2024) allege. Conclusively, it is noteworthy that all these putative rationales for reversal to the old Nigeria’s national anthem falls within the scope of the limitations of both superstition and unprofessionalism as externalized in this study.

The Policy Analysis Theory

Radin (2000) indicates that the policy analysis theory has its roots in systems analysis, an approach used by United States secretary of Defence, Robert McNamara in the 1960s. Policy analysis simply involves finding different ways to solve a problem within a state or locality, and then comparing these options to pick the best one that works well, costs the least, and can be successfully implemented. Yang et al (2023) elaborate that the major concerns of policy analysts and scholars are human health needs; environmental pressures; energy consumption caused by economic growth and urbanization and the resulting demand for sustainable development. This implies that policy analysis theory considers the plight of everyone within a state and prioritizes on best possible options to solve major challenges in a state. It adopts transparency before passing any bill.



Vining et al (2015) expose that policy analysis theory involves promoting social values by providing information to those involved in policy making. It frames problems as inefficiencies caused by market or government failures or undesirable distributions of opportunities or outcomes. They elaborate that the process includes identifying and justifying relevant goals, specifying policy alternatives, and comparing these alternatives systematically to support a recommendation. The authors affirm that depending on the goals and the ability to measure progress, policy analysis can be conducted using cost-benefit or cost-effectiveness analysis. Polaris (2022) declares that policy analysis is the process of identifying potential policy options that could address existing challenges or problems within a state or locality; and then comparing those options to choose the most effective, efficient and feasible one. They affirm that conducting a policy analysis ensures that a peculiar government or a distinguished leader had gone through a systematic process involving gathering of ideas from various stake holders in order to choose the policy option that may be best for the situation.

Simon (2023) establishes that policy analysis theory is the evaluation and study of the formulation, adoption, and implementation or execution of a principle, idea or course of action intended to ameliorate and refine economic, social, or other public issues. Policy analysis theory thus is concerned basically with policy alternatives that are expected to produce unconventional and ground breaking solutions. It requires careful, tactical, systematic and empirical study. Had the present government administration in Nigeria takes on and incorporates the core principles of policy analysis, there is no way the national assembly will be pushing for vain policies and bills like reversal to the old Nigeria's national anthem in the face of the depressed economic situation of Nigeria.

Critical Evaluation of the Pretexts for the reversal to the old Nigeria's national anthem

The justifications posited in this study so far by the Tinubu's administration for the reversal to the old Nigeria's national anthem are fundamentally subjective and maudlin inclined. They were equally provoked by feelings of emotion and nostalgia for the Nigeria's old national anthem. It is totally not advisable for a nation's law makers to be passing bills based on sentiments, credulity and fables. The grounds posited for the reversal equally suggests that they perceive the old national anthem as retaining a "lucky charm", "magical powers" or talisman" that will bind the nation together and also automatically boost the economy of the country. This implicitly makes the bases for the passing of the reversal bill superstitious.

Predictably, Senator Shehu Sani (cited by TV NEWS, June 12th, 2024) at the democracy day dinner at Abuja declares that a nation is only united by the ideals of freedom, equity, and justice and not with the national anthem, pledge or constitution. Surprisingly, both the old and the new national anthem of Nigeria have well constructed words of motivation, unity and result oriented projections: Regrettably, both national anthems had not contributed in making any meaningful impact to Nigeria's citizens and the economy as well. Both had equally witnessed significant challenges and national crisis the periods which they were officially adopted in the nation. Moreover, passing the bill for the reversal to the old national anthem of Nigerian by the Tinubu's administration in spite of the current economic crisis and distress in Nigeria unequivocally depicts unprofessionalism. It can be perceived as clear indication of unethical disposition. Consequently, the guardian staff and agencies in Abuja (2024) frown at, and questions the "one week" unusual fast process with which the bill was introduced and passed: Perceiving it as "an unusually fast process for important bills that usually take weeks or months to be considered"



(p.1). Such accelerated energy should have been directed at solving the current economic depression in the country.

Sequel to the foregoing, Akinterinwa (2024), examines the evolution of Nigeria's national anthems and their failure to inspire genuine national unity and patriotism due to corrupt practices and maladministration. He showcases that the first anthem, "Nigeria, we hail thee", introduced in 1960, emphasizes patriotism, unity, and a plea to God for a better nation. However, it was rendered meaningless by political crises, ethnic conflicts, and the civil war, which highlights the lack of genuine brotherhood and nation-building. Akinterinwa uniformly, avers that the second anthem, "Arise o compatriots", adopted in 1978, calls for Nigerians to serve their fatherland and emphasizes self-reliance and leadership. Despite these lofty ideals, the anthem has been undermined by ongoing corruption and poor governance, leading to a bleak future for Nigeria. He recounts notable corrupt occurrences in Nigeria as including ethnic politics, institutional corruption, and ineffective national programs like the NYSC scheme. These afore-highlighted submissions demonstrate that national anthems cannot foster prosperity when both leaders and citizens are insincere and fail to uphold the value they espouse. Such belief is commensurate to superstition. Passing bills to reinforce such unequivocally signifies unprofessionalism.

Considering that there are even speculations that the legislation of the bill for reversal to the Nigeria's old national anthem is a vendetta targeted at undermining all that former president Obasanjo instituted owing to the strained relationship between the duo, Tinubu and Obasanjo: And granted that the passing of the bill for reversal to the Nigeria's first national anthem harbours traces of all within the scope of both the shortcomings of superstition and unprofessionalism, this study advocates for the utilization of policy analysis theory in the legislation of bills in Nigeria. This will facilitate the making of objective, fair, realistic, relevant, gainful and unbiased policies that serve the national interest along with addressing national challenges.

Improving legislation by leveraging policy analysis theory for better bills in Nigeria

Utilizing policy analysis theory in the legislation of bills in Nigeria involves a structured approach to evaluate and refine legislative proposals. The following ways can prove effective towards the integration of policy analysis theory:

- **Identification of existing problem:** The law makers should first establish that a peculiar problem is actually in existence after in-depth inquiry. Sequel to this is to clearly articulate the problem the bill aims to address, using data and stakeholder inputs to understand the scope and impact. Furthermore, tools like root cause analysis to identify underlying factors contributing to the problem should be utilized.
- **Peculiar relevant objectives should be tactfully and systematically established:** This involves setting clear goals by defining specific, measurable, achievable, relevant, and time-bound (SMART) objectives for the bill. The bill should then be aligned with broader national priorities and development plans.
- **Keen policy alternatives:** There should be gleg efforts to generate multiple options to develop several policy alternatives cum variations of the bill. Thus considering different approaches to solving the problem. Next is to evaluate trade-offs by assessing the potential benefits, costs, and risks of each alternative.
- **Identifying and analyzing the ideas of various key stake holders:** Here it is exigent to map out all relevant stakeholders, including government bodies, private sector, civil society,



and the public. These stakeholders should then be engaged. Ensuring to facilitate consultations and discussions to gather diverse perspectives and build consensus.

- **Effect evaluation:** It is necessary to conduct cost-benefit assessment. This should include evaluating the economic, social and environmental impacts of the bill using cost-benefit analysis. Forecasting models should be employed in order to predict short-term and long-term effects of the bill.
- **Legislative and structural feasibility:** The legal framework apposite to the bill should be assessed; ensuring that the bill complies with existing laws and regulatory frameworks. There should be a proper jurisdictional assessment to evaluate the capacity of institutions responsible for implementing the bill.
- **Political feasibility:** The political atmosphere ought to be analyzed in order to decipher and reckon the possibility of gaining support for the bill. Advocacy strategies should be created and developed to endorse and push for the bill, including coalition-building and public campaigns.
- **Adequate execution strategy:** Sufficient enactment cum action strategy should be detailed; including timeliness, responsibilities, and resource allocations. Mechanisms for monitoring the progress cum evaluating the outcomes post-implementation should equally be set up.
- **Systematic monitoring and intelligent feedback structure:** Review processes should be incorporated. Effort should be made to implement systems directed at gathering feedback during and after the legislative process, allowing for adjustments and improvements. Pilot programs to test the bill's provisions before full-scale implementation should be activated where feasible.
- **Accountability and correspondence:** Transparency should be maintained throughout the policy analysis and legislative process in order to build public trust. Always clearly communicate analysis results, rationale, and expected outcomes to stakeholders and the public.
- **Experiential learning:** There should always be a proper review of past cases. This entails analyzing previous similar bills and their outcomes to draw lessons and avoid past mistakes. There should be proper historical records of both previous best and weak practices to underscore the lessons learned for future reference.

Integrating the afore-mentioned steps will aid policy makers in Nigeria in legislating quality, relevant, effective, feasible, and objective bills that serve the national interests devoid of prejudice, whims and caprices. This will subsequently lead to more informed and sustainable legislative outcomes.

Conclusion

This study underscores the reversion to Nigeria's old national anthem as an imprudent decision driven by superstitious inclinations rather than professional merit. Moreover, the reversal reflects a deeper cultural and political inclination towards nostalgia and myth rather than evidence-based policy-making. Such impulsive policy undermines the objective, modern values necessary for national cohesion and development: Being that it was legislated at a time that Nigeria is facing numerous challenges including insecurity and economic depression.

By prioritizing traditional beliefs over rational considerations, the reversal may weaken national identity, diminish the perceived legitimacy of state actions, and impede progressive



reforms. Ultimately, for Nigeria to thrive in a globalized world, policy decisions, including those of symbolic representations like the national anthem, should be grounded in professional assessments and contemporary needs rather than unsubstantiated superstitions.

Recommendations

This study proffers the following recommendations in view of its findings:

1. That the Nigeria's national assembly should focus on legislating bills based on empirical evidence, national interest, and cultural relevance rather than superstitions or nostalgia.
2. That the Nigeria's law makers should endeavour to be engaging with diverse stakeholders, including cultural historians, musicians, and the general public, to assess the significance and impact of national symbols.
3. That changes to national symbols should enhance unity and reflect current national values and identity, rather than reverting to past versions without clear contemporary relevance.
4. The implementation of educational initiatives in Nigeria to inform the public and lawmakers about the historical and cultural context of national symbols, reducing reliance on superstitions.
5. Transparency in the decision-making process, including clear communication of the reasons for any changes to national symbols, in order to build trust and avoid perceptions of arbitrary or unprofessional actions.
6. The importance of following established legal and procedural frameworks when making changes to national symbols. This will ensure that decisions are legally sound and democratically validated.

References

- Abdulrahman, N. (2024). Real Reasons Tinubu Okayed Old Nigeria's National Anthem. *LEADERSHIP*. <https://leadership.ng/>
- Aborisade, S. (2024, May 29). National Assembly Passes Bill to change National Anthem from "Arise O Compatriots" to "Nigeria, we Hail Thee". *THIS DAY*. <https://www.thisdaylive.com/index.php2024/05/29>.
- Abubakar, M. (2024). Outrage as Nigeria changes national anthem. *BBC NEWS*. <https://www.google.com/amp/s/www.bbc.com/news/articles/c3gg72on4jxo.amp>.
- Achirga, A. et al. (2024, March 11). Hard times in Nigeria as reforms deepen cost of living crisis. *Reuters*. <https://www.reuters.com/world/africa/>
- Ademola, C. (2024, May 29). President Tinubu signs bill reintroducing old anthem into law. *Nairametrics*. <https://www.google.com/amp/s/nairametrics.com/2024/05/29>.
- Adeoye, A. (2024). Nigerians perplexed by abrupt change of national anthem. *FINANCIAL TIMES*. <https://www.ft.com/content/cdo953ef-ad01-4006-9c46-4ef293da99ze>.
- Akinterinwa, B.A. (2024). "Nigeria, we Hail Thee" and "Arise o compatriots". Foreign implications of killing Nigeria softly Nigeria softly. *THIS DAY*. <https://www.thisdaylive.com/>
- Aluko-Olokun, A. (2024, May 30). Drama, intrigues as change of National Anthem further divides Nigerians. *NIGERIA DEMOCRATIC REPORT*. <https://www.ndr.com/2024/05/>



- Baber, I.N. (2022, February 3). 5 ways to deal with unprofessionalism in the workplace. *The Businessstandard*. <https://www.google.com/amp/s/www.tbsnews.net/features/pursuit>.
- Bellafricana. (2015, January 13). Arise, o compatriots lyrics/ Nigeria's National Anthem. *BELLAFRICANA*. <https://ballafricana.com>.
- Bellow, O. et al. (2024). May 29: Fix Forex Crisis, Rising Inflation, manufacturers, labour charge Tinubu. *LEADERSHIP FOR GOD AND COUNTRY*. <https://leadership.ng/>.
- Casey, J. (2000). The top ten causes of unprofessional conduct. *FIELD LAW*. www.fieldlaw.com.
- Chapiodekina, G. (2024, May 23). Reps pass bill to return to old national anthem. *Vanguard*. <https://www.google.com/amp/s/www.vanguardngr.com/2024/05/>.
- David, O. (2024, May 29). Meet Lilian Jean Williams, British Woman who wrote "Nigeria we Hail Thee" (full lyrics). *PREMIUM TIMES*. <https://www.premiummesng.com/entertainment/naija-fashion/698860>.
- Delacroix, E. (2008). Understanding, defining and measuring the trait of superstition. *Research Gate*. <https://www.researchgate.net/publication/41221415>.
- Dike, C. (2023, July 26). How Benedict Odiase put Nigeria's National Anthem to Music. *Zikoko*. <https://www.zikoko.com/citizen/>.
- Farlex. (2024). Unprofessional. *THE PRESS DICTIONARY*. <https://www.thefreedictionary.com/unprofessional>.
- Farley, A. (2015). A Qualitative Analysis's of Superstitions Behaviour and Performance: How it starts, why it works, and how it works. *WWU Graduate School Collection*. 408. <https://cedar.wvu.edu/wwuuet/408>.
- Fawole, V. (2014). *Arise O Compatriots*. www.fawoleasegun.worldpress.com.
- Frye, D. (2023, June 24). Superstition: The Good, the bad and the ugly. *Psychology Today*. <https://www.google.com/amp/s/www.psychologytoday.com/intel/blog/explorations>.
- George, T. (2024, May 29). "Our National Anthem is Gone", more Reactions Trail Tinubu's New Law. *DAILY TRUST*. <https://dailytrust.com/>
- Iroche, S. (2023, July 30). A call for reinstatement of the old national anthem: Nigeria we hail thee by Sonny Iroche. *GP Newspapers*. <https://globalpatriotnews.com>.
- Itsibor, M. (2024, May 29) Tinubu's Economic Policies Punitive, Poor Implementation, Sequencing major problems- Economists. *LEADERSHIP FOR GOD AND COUNTRY*. <https://leadership.ng/>.
- Kalu, C. (2024, May 29). Bongo Adi Rates Tinubu's Administration Below Average after one year Amid Economic Hardship. *Arise TV Africa*. <https://www.arisetv/>.
- Lawal, S. (2024, May 24). "Nigeria we Hail Thee":Check out 15 reasons why old National Anthem was abandoned in 1978. *Osundefender.com*. <https://www.google.com/amp/s/www.osundefender.com/>.
- Nan, W. et al. (2023). The impacts of superstition on risk preferences and beliefs: Evidence from the Chinese Zodiac year. *China Economic Review, Elsevier*, 81(c). DOI: 10.1016/j.chieco.2023.102043.
- Ogbonna, N. (2024, February 27). Why Nigeria's economic is in such a mess. *BBC NEWS*. <https://www.google.com/amp/s/www.bbc.com/news/world-africa-68402662.amp>.
- Olumayowa, S. (2024, May 29). Netizens irate as Tinubu, National Assembly change Nigeria's national anthem. *Peoples Gazette*. <https://gazettengr.com/>.



- Otega, O. (2024). NIGERIA, WE HAIL THEE – The stirring saga of our National Anthem (s): Historical Perspective or voice of a New Dawn? *Medium*. <https://medium.com/as/ovilladiaries>.
- Polaris. (2022, September 27). Policy Analysis. COC: *Office of Policy, Performance and Evaluation*. <https://www.cdc.gov/policy/polaris/policyprocess/policyanalysis/index.html>.
- Radin, B. (2000). *Beyond Machiavelli: Policy Analysis Comes of Age*. Georgetown University.
- Sandoiu, A. (2019, September 13). How do superstitions affect our psychology and well being. *MEDICAL NEWS TODAY*. <https://www.medicalnewstoday.com/articles/326330>.
- Sanusi, O. (2024, May 29). ICYMI: Misplaced priority, Nigerians slam govt's decision to reinstate old national anthem. *PUNCH*. <https://www.google.com/amp/s/punchng.com/>.
- Simon, A.C. (2023, October, 31). Policy Analysis. *Encyclopedia Britannica*. <https://www.britannica.com/topic/policy-analysis>.
- The Guardian Staff and Agencies in Abuja. (2024, May 29). Nigeria's rushed reversion to old national anthem met with incredulity. *The Guardian*. <https://www.google.com/amp/s/amp.the-guardian.com/world/article/2024/may/29>.
- Tillman, L. (2022). Unprofessional communication in the workplace. *Master's Thesis, University of Tennessee*. https://trace.tennessee.edu/utt_gradthes/6492.
- TV NEWS. (2024, June 12). Senator Shehu Sani Address. *Democracy Day Dinner in Abuja*.
- Umoru, H. et al. (2024, May 30). One year in office: My govt walking the talk- Tinubu. *Vanguard*. <https://www.google.com/amp/s/www.vanguardngr.com/2024/05/>.
- Vining, A.R. et al. (2015). Policy Analysis. In J.D. Wright. (Ed). *International Sciences (Second Edition)*, 273-280. Eisevier. <https://doi.org/10.1016/B978-0-097086-8.10555-0>.
- Wallenfeldt, J. (2024, May 2). Superstition. *Encyclopedia Britannica*. <https://www.britannica.com/topic/superstition>.
- Yang, V. et al (2023). What are the core concerns of policy analysis? A multidisciplinary investigation bases on in-depth bibliometric analysis. *Humanities and Social Sciences Communications*, 10(190). <https://doi.org/0.1057/541599-023-01703-0>.