

**MUSIC AS AN EFFECTIVE MEDIUM OF COMMUNICATION IN POLITICS IN
OGBOMOSO TOWN**

Amole, Blessing Amos

Department of Music,
Alvan Ikoku Federal College of Education, Owerri.

E-mail: blessamoss@yahoo.com

&

Fagbile, Funso Adeniyi

Department of music,
Emmanuel Alayande College of Education, Oyo,
Oyo State.

Abstract

Music is a universal phenomenon and has played a vital and dominant role in all spheres of life in terms of dissemination of knowledge in both formal and informal education. Music is also integral part of politics, religion, economics and social-cultural practices of people. Music performs informative role and it is an effective medium of communication among the people in Nigeria. This paper examines how music can be used ambivalently in politics of which it can be used positively and negatively depending on the situation. The paper concludes that music has been identified as an effective medium for communication in politics and that it has potential to influence the electorate for better choice of leaders.

Introduction

Music is a vital instrument for educating the masses on various issues ranging from the socio-economy, socio-political, religious, occupation and cultural life of the people in any given society. Music has been described as an imposing medium that can hardly be resisted by any society because of its communication impulse and as a medium of construction and transmission of cultural identity (Ubani, 2009). Music as part of every culture emanates from culture of a people which include the language, custom, norms and belief of such society. Tracey (1963) opined that “Many of the five stanzas in African tongues find their way into song and by the marriage of melody with words become indelibly impressed upon the peasant mind and may be repeated and sung to generation after generation”. (P.6). Language therefore forms the

foundation for any music within any given socio-cultural milieu and the only vehicle to stimulate people to action promptly is music. Moreover, music is a very strong instrument used in communication to various groups of people, religion, ethnic group and to the society at large.

Communication is seen as a process through which a message is sent from a person (sender) to another person (receiver) with the aim of receiving a feedback. Roger (1995) observes that communication is a process in which participants create and share information with one another in order to reach a mutual understanding. Frey (2000) also identifies communication as process by which verbal and nonverbal messages are used to create and share meaning. Music is a language and a communication process which you have to learn the parts of speech and grammar of it. Nketia (1979) submits that music acts as a way of expressing emotion, love and hate, joy and sadness, or praise and satire as it is used to entertain, inform, praise, insult, exhort, warn or inspire the audience like in worship, in politics and other social functions. Awake (2008) defines music as God's gift to the heart, music has power, it can calm us, stir us and lift our spirit, and it can express both joy and our sorrows. Cardius (1977) stressed that music is thinking and feeling in sound or tone arrangement in a design, just as you make poetry rhyme or draw in a balanced ordered way to express something you have felt or thought or seen. From the foregoing, music performs a vital role in the life a man and it is an indispensable element in communication process among human activities.

Historical background of Ogbomoso

Historically, Ogbomoso has been in existence since the mid 17th century when the then neighbouring settlements including Oke-eleerin, Osupa and Ijeru, fused together. The name, Ogbomoso was derived from the heroic acts of Shoun Ogunlola who volunteered to fight and conquered when he beheaded the notorious Elemosho who used to rob these groups of settlements. He was then nicknamed Ogbori elemosho, which means he beheaded Elemosho, This name was later shortened to Ogbomosho and the whole group of settlements in the neighbourhood was known by that name. The town is dominated by the Yoruba and the major language spoken is Yoruba. Other languages spoken in the area include Hausa and English. Ogbomosho is made up of five local governments: Ogbomosho North, Ogbomosho South, Oriire, Ogo Oluwa and Surulere local governments areas. Ogbomoso is the second largest city in Oyo and Osun States after Ibadan (Moye, 1997). It occupies an approximate location of 8°7' and 10°3' north of the equator and 415° and 534° east of the prime meridian.

Ogbomoso is situated on the important federal trunk, a road popularly known as the Ibadan–Ilorin road, which is a link between the Northern and Southern parts of the Federal Republic of Nigeria. The road bisects the city into almost two equal halves. It is 104km North East of Ibadan

(capital of Oyo state) and 58km North West of Oshogbo capital of Osun state. (Moye, 1997). Ogbomosho is a fast developing city; this growth is manifested in the steady increase in the population of Ogbomosho. In 1925, the population was estimated at about 3000 (three thousand). In 1949, the census recorded was 64,000 (sixty four thousand), while in 1952, the figure was put at 123,000 (one hundred and twenty-three thousand). The population of Ogbomosho according to the 1963 census was put at 251,647 (two hundred and fifty-one thousand, six hundred and forty-seven). One is therefore highly disturbed when the controversial provisional figure of 1991 census was put at 108,692 (one hundred and eight thousand, six hundred and ninety two. (Moye 1997) Presently, her population is targeted to be about 7,500,000 (seven million, five hundred thousand people). Ogbomosho and its environment have a lot of arable land, therefore, large-scale farming is the main occupation of the people. Additionally, Ogbomosho has become a highly commercial centre. The indigenes initially took to the cottage and handcraft industries such as dyeing, narrow-loom weaving, blacksmithing, hunting and small scale farming but most of the civil servants are teachers. Ogbomosho is the seat of many institutional, industrial, religious, educational, agricultural and commercial establishments and this has led to the rapid growth of the city. Also, it is the Zonal headquarters to several Oyo state ministries and parastatals as well as the seat of the Ladoké Akintola University of technology. Ogbomosho is known for farming, there are lots of tobacco plantation as cocoa, yams and cassava. They are also into goat and sheep rearing (Moye, 1997).

However, most areas are arable and subsistence farming except for the outskirts, which is used as major farm sites. Like that of the Yoruba people, the Architecture is characterized by “Agboole” (court yard system) found in traditional homes. The return of many Yoruba ex-slaves from Brazil had significant influence on their Architecture. These returnees were skilled artisans and their Architectural contribution were in the traditional classical buildings and baroque plaster work with decorative mouldings well decorated balcony grilles and so on, (Moye, 1997).

Concept of Music Education

Music education is a field of study associated with the teaching and learning of music. More than merely teaching notes and rhythms, music education seeks to development the whole person. It touches on the development of the affective domain, including appreciation and sensitivity. It helps to develop fine motor skills in students who play instruments. It expands cognitive development through the recognition and interpretation of music symbols and notation (Adeleke & Adeyera 2011). Music education can be formal or informal. Formal music education can be obtained in the school from the normal music lessons. It can also be obtained in the churches through organised teaching and learning. The informal music education is obtained from the home, the peer group and the society through observation, imitation and participation. Finally,

whether music education is acquired through formal or informal ways, its importance to the individual cannot be underestimated.

Music as a Communication Medium

Music, whether traditional, gospel, popular or classical, its acceptance as a universal language is valued and appreciated by all cultured of the world, its utility bound permeates every facet of life in every society. Okonkwo (1998) described it as “a subject of subjects since it is used as a teaching strategy by teachers in teaching subjects like: Mathematics, Geography, Sciences e.t.c., (P.76). While Idolor (2002), expressed that: “Music being an integral part of the social system, cannot but be in tune with trends of events in the ever changing African society, thereby helping it maintain its relevance to mankind in the scheme of priorities. Okonkwo (1998) concludes that “Music is capable of transforming the society in a most logical, convenient and appropriate tool for disseminating and communicating information to the masses that assures retention and serves as a reminder”. (P.4). Music through formal and informal education act as a vehicle from one generation to generation. Its utility purpose in the education of the child cannot be over emphasized for any nation to develop, the inculcation of the right discipline in the youth is a necessity in human upbringing; music provides a stimulant that invigorates and facilitates learning abilities as one’s memory is refreshed for retention and decoding.

Music in Politics

Politics here should be understood to mean not only the organisation and governance of the state and its components but the relationship between classes, the leaders and followers and between Nigeria and the world. Well structured music, even those one with nonsensical syllables are not only for entertainment but acts as useful tool in politics. The creative activity in music as part of the strategy in political experience, with sensitivity, fluency, flexibility, analysis and coherent organisation of musical ideas employed in communicating party slogans and proposals to the electorates. Examples of such songs are:

- | | | |
|----|---|---|
| 1. | Winner o-o-o winner
Winner o-o-o winner
APC don win o winner
I say you go win again o, winner! | Winner o-o-o winner
Winner o-o-o winner
APC has won
I say you will win again, winner |
|----|---|---|



Win - ner o - o - o win - ner win - ner o - o - o - o win - ner



A - P - C don win o win - ner I say you go win for e - ver win - ner

- 2. Awa ni Baba, we are the father
- Awa ni Baba we are the father
- Egbe e wa ki i segbe e won our party is stronger than theirs
- Awa ni Baba we are the father



A-wa ni Ba-ba A-wa ni Ba-ba E-gbe e wa ki i se-gbe-e won A - wa ni Ba - ba

- 3. E o re-gbe e wa bi behold our party
- E o re-gbe e wa bi behold our party
- E-yin ten se-gbe e yin ba-su-ba-su those of you mismanaging your party
- E o re-gbe e wa bi behold our party



E o re - gbe e wa bi E o re - gbe e wa bi E-yin ten se - gbe e yin ba - su - ba - su E o



re - gbe e wa bi

Music plays an important role in our daily lives and is woven into the fabric of society. We listen to music while alone or in company, in a dance club or at home, through simple headphones or via high-end speakers, as background or as foreground, after we get up or before we go to bed. Music accompanies us when we are travelling, doing sports, shopping, working or relaxing. This omnipresence of music raises several questions: how does music affect our lives? What is the relation between the society we live in and the role, function, and position of music within that society? How is music influenced by and does music influence social, political, economic, technological, and multiple other developments? Do these questions trigger you? Music and Society provides a thorough introduction to the various ways in which music and society are connected through engaging lectures, insightful interviews, challenging assignments, interesting readings, and of course a lot of musical examples. Music therefore contributes to shaping our identity, political ideas, and strengthens our norms and values. Music also supports political organizations and governmental institutions, it has the power to discipline the behaviour of groups and individuals, but it can also act as a form of protest against a political status quo or dominant (political) discourses.

Conclusion

Music has been identified as an effective medium for communication in politics. Therefore, music should be used for effective communication for betterment of the citizens and to produce significant result even in politics. Through music, Nigerian political ideologies are made known to the masses with political awareness; the electorate is more likely to choose good leaders who can really pilot the affairs of the country leading to national development. Media services in Nigeria should involve facilities and activities that are geared towards sustainable national development. The music should also reflect our national identity and should promote unity, peace and love.

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