

## CHAPTER THIRTY-FIVE

### INTEGRITY OF INDIGENOUS MUSIC TO HUMAN LIFE AND NATIONAL DEVELOPMENT

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#### **Abstract**

Indigenous music is an integral part of human life and its integrity is portrayed in their culture and general way of life of its people. As such, the musical events of a particular ethnic group like indigenous music have a serious impact on human life and national development. Moreover, the indigenous music of society carries the people's general code of conduct of the owners and users of the music. But it is quite unfortunate to see that the indigenous music of the present society is not recognized and given its proper place in the community to affect human life and propel national development. Therefore, the study sets out to look into the integrity and place of indigenous music to human life, community and national development. This will help the good generational transfer of our indigenous music from one generation to another to enhance sustainable national development. The integrity of indigenous music carries the national gazette, customs, traditions, values, idioms and general way of life of a community. As such, it should be given the proper attention through the formal and informal method of inculcating such music in the lives of the society especially the children, youths and up-coming generation. Indigenous music contains the set standard of the people's way of life to be followed duly to improve the human life of the people to affect national development. Thus, national development involves human power and good governance. The study, therefore, uses library and internet onsets as methods of data collection. Based on the findings, the author recommends that indigenous music should be set into the study in both curriculum and extra-curriculum activities.

**Keywords:** Integrity, Indigenous music, Human life, National development

#### **Introduction**

The indigenous music of society carries the culture and general way of life of its people. As such the integrity of such indigenous music has a lot of values and ideals of life to offer in the people's national development. In any nation, there are virtues placed in the educational (informal and formal) system of its people to inculcate the right attitude and behaviours in the people for positive adoption, adaptation and unity of the entire society. Music/indigenous music is such a medium that can be used to mould and direct the behaviour of its people as complete human beings. Thus, making an individual useful to himself and the entire society. Agu (2017) states that:

The established musical tradition across the ethnic societies provide adequate knowledge, promote the acquisition of musical skills and competence as well as educate the group on those values, behaviours, attitudes, speech, actions and tradition that are character-moulding, considered necessary for the

constitution of a complete human being (p.8).

Indigenous music has the power and integrity to train and develop an individual for self-actualization towards attaining purposeful and unstoppable national development. This is achieved through the practical transmission of skills, historical background, instrumental displays, vocal musical performances and dance acrobatics. Ikemerike (2015) postulates that; The Igbo (s) have a rich cultural heritage in which music plays an indispensable role. In their lives, music serves for entertainment, and as a means of recording, transmitting and perpetuating values, norms, ethics, skills and attitudes. It is a common practice among the Igbos to encapsulate events, socially desirable skills, attitudes, values, habits and norms in the music of varying forms for consumption in accordance to the age, socio-economic cum religious and political status of the consumers (p. 81).

In human life, music in general and indigenous music, in particular, adds spices and icing to the individual, community and national development of a nation through socio-cultural activities of its people. Odogbor (2008) affirms that "music occupies a vital place in the life of every Nigerian; its importance informs its integration into the day-to-day activities of a traditional community" (p. 67). Likewise, Nwokenna and Anike (2012) infer that: Music is a vital force in societal development, which constitutes an expressive medium that helps society to disseminate critical issues at any given time. Many Nigerian communities express their moral expectations in songs to educate members and control their social behaviours. Thus, the creative impulse of many Nigerians helps them compose songs that are not only useful in inculcating socio-cultural values in the citizens but also in establishing social relationships amongst individuals and communities, strengthening social bonds and generating patriotic feelings. It, therefore, ensures social conformity and reconstructs and molds a better society (pp. 256 – 257).

Thus, indigenous music carries and disseminates the required and desired attitude of the people for good governance and the general welfare of the nation. This is achieved as a result of the inculcation of national values through indigenous music and/or traditional music.

### **Clarification of Terms**

The keywords in the topic are clarified as follows:

#### **Integrity**

Integrity is the ability to attain moral excellence. It is the standardized level of sustaining honesty, sound characters, upright behaviour and nice comportment at any given time and place. According to Bruce More (1994) states that "integrity means moral excellence, honesty, wholeness and soundness of character" (p. 551). Nwankpa (2012) posits that "integrity implies honesty and possession of strong moral principles. It also embraces personal, professional and/or artistic condors" (p. 38). This integrity is a strong-willed moral and bold character with highly principled behaviour that cannot be dribbled or influenced in any way or by any measure. Keke and Obiekwe (2012) affirm that, "integrity which is the quality of being honest and firm in one's moral principle has been the clamour of the Nigerian society in recent times both individually and collectively" (p. 303).

Integrity in its entire explanation means uprightness, being in the right standing order, noble manner, virtuous character and/or quite nice behaviour. It is also the act of being firm, fair, truthful, correct and responsible in one's dealings both in the secret and in the open. Oluranti (2012) postulates that;

The etymology of the word integrity relates it to the Latin word integer meaning whole or complete. Viewed this way, integrity involves the personal inner sense of “wholeness” deriving from honesty and consistent uprightness of character. A formalistic study of the word integrity and its meaning is however found in modern ethics. Therefore, it is often understood not only as a refusal to engage in behaviour that evades responsibility but as an understanding of different modes or styles in which some discourse takes place which aims at the discovering of some truth (p. 84).

However, indigenous music has all it takes to be classified and clarified as a term of integrity because it teaches and portrays the truth about life and to live by it. When we live by it and for it, it promotes human life and enhances national development.

### **Indigenous Music**

Indigenous music is the serious and responsible music of a community that is devoid of foreign influence. It is the type of communal music that is apt and carries the moral values of its people. In other words, it is the music of a particular society that carries, portrays, teaches and transmits the culture of its people for their integrity to be maintained. It is the functional music of an ethnic group sharing the same norms and values. It is the type of societal oral music that is practically and demonstratively performed and transformed from one generation to another and nobody in such a society claims ownership of such music. Its other name is traditional music. It is the music that gives its people identity by its integrity in inculcating the right values to its citizens through folklore, folksongs, dance, instrumentation and transmission from one generation to another to maintain this integrity.

Ezeugwu (2016) infer that "indigenous music could be said to be local, native or traditional music of a people" (p. 3). Likewise, Okpara (2016) affirms that:

Indigenous music refers to the traditional or folk music of a people or a culture. This is passed on from generation to generation through oral tradition. Examples of folksongs include songs for celebrating birth rites, funerals, folk-tale songs, war songs, work songs, play songs, children's moonlight songs, lullabies, etc. (p. 20).

Since indigenous music's other name is traditional music, Odogbor (2008) states, "Traditional Nigerian music constitutes the music, which the various peoples of Nigeria use in their day-to-day life, where both the language and style of rendition, and instrumental accompaniment are characteristically localized" (pp. 68 – 69). According to Ekwueme in Odogbor (2008:69), indigenous music is the folk music of Nigeria. While Nketia in Odogbor (2008:69) affirms that "Traditional Nigerian music is the indigenous music of the different ethnic groups in Nigeria; it is the music of the pre-colonial era".

Indigenous music is the cultural music of a society that carries the traditions of the community that owns and uses it. Forchu (2012) posits that "Traditional music evolves and is sustained as a corporate communal experience" (p. 209). Likewise, Udoh (2012) infers that;

Traditional music is a communal property with a spiritual quality that is shared and experienced by all. It is a product of society and fundamentally a collective art; therefore, it cannot be separated from the society like ours – Nigeria. It is an embodiment of a people's culture. Therefore, the musical

practices of such a people lead to a state of wholeness and unity, where the norms and customs of the people are timely maintained. The totality of this manifests the integrity of traditional music and a total revelation in the identity of such a people (p. 119).

Thus, traditional music is as well the indigenous music of a people. Agu (1990) infers that "Traditional music is the indigenous music of the people which form an integral part of their way of life" (p. 80). Therefore, indigenous music is the traditional music of a society like Nigeria that carries the unique culture and integrity of the nation towards a better life for the people and the whole community. Ibekwe (2011) states, "Accordingly, traditional music is such a practice that reflects the people's tradition without the influence of other culture" (p. 79).

### **Human Life**

Human life is the activities, events, daily hustles and struggles of man to use natural provisions in ruling and controlling his environment to suit him. It is the dominion that man has to rule over his world generally, especially his immediate environment. As such, man strives hard to make his physical environment conducive for him to live in. Thus, culture together with music makes human life worthwhile. A human being in making his life worth enjoying applies music in his daily events and as an integral part of life to indigenous music as inseparable activity. Music is life and a basic phenomenon to human life thereby portraying its integrity. Human life in showcasing the integrity of his indigenous music sings it, rings it and shares it to better his life and make it worthwhile, attractive, entertaining and enjoyable.

### **National Development**

National development is the substantial growth and upliftment of a nation in both horizontal, vertical and all-around improved life for both present and future generations. It is the upward and forward growth of a country economically, socially, politically, culturally, historically, religiously, therapeutically, spiritually, philosophically and educationally. National development depicts the nice attribute of good governance and administration of a nation for the general welfare of its people. Emenyonu, Uzoagba and Obizu (2013) postulate that:

The main objective of national development is to raise the standard of living and the general wellbeing of the people in an economy where almost everybody can be self-reliant. It involves changes in the structure of an economy that includes: emphasis on developing human and material resources through education and training in basis useful skills. It also emphasized changes in manufacturing industries as opposed to agriculture; a moment of labour, from rural to urban industrial areas and, less reliance on imported goods in preference to home-produced goods (e.g. made in Nigeria Products) (p. 8).

National development is the measurement of a nation's economy as regards productivity in all ramifications and equity in the allocation of funds and goods without sentiments or preferential treatment to any tribe. It also involves payment of salaries, wages, subsidies to workers and general welfare of the entire citizens. Nwogu in Emenyonu, Uzoagba and Ohizu (2013) infer that:

National development is the attainment of several ideas of modernization such as a rise in productivity, social and economic equity, improved

institutions and values which stimulates unity, progress and understanding in all spheres of a country's economy (pp. 7 – 8)

Therefore, when you talk about the integrity of indigenous music, life is involved because human being produces and uses music. When human being produces music for better life attainment, the entire community/nation is involved in assessing its development.

### **How “Integritinized” Is Our Indigenous Music?**

Our indigenous music is an embodiment of integrity. Hence, it carries the general way of life of the community that owns and uses it. Our community music is integritinized because it is the type of music filled with the people's code of conduct, respect, honour, valour, virtue and unique qualities. The community belief like the norms, ethics, traditions taboos, ethos and pathos are seriously adhered to; to deter any fellow that goes contrary to the rules and regulations of such community. It is integritinized because it is the road map that guides, guards and directs the makers, users and owners of such indigenous music. Thus, integrity is basic to indigenous music specifically and human life in general. Our indigenous music has integrity because it is corrective and a trainer to its upcoming generations. Hence, it inculcates, educates, teaches, sanitizes and advocates rightly achieving consistent national development because it is the custodian of the community's culture. Oluranti (2012) affirms that:

Integrity is as basic to music-making as it is to live. Music like life has its principles, rules, theories, thinking and attitudes that guide its practice. Without it, music becomes chaotic, noisy and a nuisance. Lacking integrity, good music is called bad and bad music good. Deficient of integrity, a base musician may receive credit for being noble, and respectable musicians may be treated as ignoble. Integrity is a distinct quality that sets a piece of music, musician or musical human group apart from the crowd. Its foundation stone is musical knowledge which is mostly socio-culturally generated (p. 85).

Explicitly, indigenous musical integrity is embedded in the musical knowledge of a group that owns, performs, uses and transfers it to the present and future generations demonstratively and practically for continuity. Since indigenous music is an embodiment of the ethos and pathos of its people, it is as well an embodiment of integrity. Administratively, indigenous music is used in putting things to order in any community through song, dance and instrumental performances. Hence, the people that own and use it are people of integrity. It carries historical messages that educate the children and youths, and at the same time correct the adults. It is music that is original, natural and without pretense and/or sycophancy. As such, integrity is a virtue and our indigenous music is built on it to help in national development. The integrity of our indigenous music gives salt and light to appropriate and arrange or organize awkward behaviour and straightens it to the right and proper channel of human life. Thus, it leads him/her to self-reliance and survival.

### **The integrity of Indigenous Music to Human Life**

The integrity of indigenous music to human life goes a long way to using indigenous music in guiding, guarding, protecting, portraying and directing human behaviour towards achieving excellent goals. When someone is being guided by sets of rules, regulations and general code of conduct and behaviour enshrined in the indigenous music gazette, there will be the attainment of standardized values in human life for national development. Thus, the nation will benefit to have unity, solidarity, peace and equity in the things of the government administration. It makes

human life meaningful through musical performances as regards songs, dance and instrumental renditions. There is also individual and self-reliance achievement by the youths without giving much stress to the government through their indigenous music. Odogbor (2008) states that “Traditional Nigerian music is important to Nigerian people in a variety of ways; it serves social, cultural, religious, educational, political and economic needs of the Nigerian society” (p. 69). Therefore, indigenous music has all it takes to promote human endeavours and general life towards national development. It also creates job opportunities by providing performances both at national and/or individual levels. Moreover, indigenous music portrays the community's way of life to prove their integrity as found in their music. Through indigenous music awards, human life can be improved and encouraged. Some are used as jingles for adverts that promote human life and indigenous music performances. It popularizes people's creativity and cultural displays e.g. Emily Nwa na-ebi ego. Gentleman Mike Ejeagha, Celestine Ukwuamong others. Indigenous music is very important to human life through adverts and communications. It is used in expressing one's feelings and emotions through gestures and movements. Akas (2014) affirms that:

Indigenous dance also represents a physical instrument or symbol for feeling and thoughts that can serve as a more effective medium than verbal language in revealing one's needs and desires. Continuing . . . Indigenous dance has remained an indispensable tool towards communicative and affective cultural identification (p. 194).

As the culture carrier of its people, indigenous music is used in song texts or dance to portray their desirable behaviour and to put sanctions on offenders. Ibekwe (2011) posits that "It encapsulates virtually all indigenous practices, which are integral to people's lives within a given culture. Going by the above definition, traditional music can be said to be people's way of life which can be expressed in verbal and physical activities through sound combination processes" (p. 79). Indigenous music entertains people after the day's work and a general reduction in worries and stress. Thus, it can be used as a stress managerial instrument. Therapeutically, it heals and is used in psychiatric homes to calm the spirit of madness and brain fag; thus, the integrity of indigenous music to human life. Economically, some indigenous ministerial singers earn their living through performances as hired singers during ceremonies. Socially, they serve as entertainers to people during occasions. The integrity of indigenous music is as vast as the people's life and life is continuous on earth. Therefore, at work, celebrations, birth and even burial, at times indigenous music is with man whenever and wherever he goes and as long as he lives till his death. That is the integrity of such music to human life. In the issue of indigenous musical integrity, one should think about all the areas of life. Forchu (2012) infers that:

The process of human development, according to the United Nations, entails the availability of adequate ethical, intellectual, material and social resources to individuals, communities and institutions, necessary to improve on existing conditions and live according to their choice. Continuing . . . . Consequently, the foundation of human development must be based on the culture, for it is these cultural concepts and ideas that propel development or underdevelopment (p. 208).

Therefore, our indigenous music is completely integrated into the lifestyle of our community, Nigerian.

## The integrity of Indigenous Music to National Development

The integrity of indigenous/traditional music to national development is portrayed in the life of a particular nation as regards the governance and the governed in terms of their welfare. Forchu (2011) posits that:

The contribution of Nigerian traditional music in promoting the social, religious and national life (thereby raising the standard of living) of the Nigerians is enormous. This is glimpsed through participation in musical activities (by individual members of the society, and collectively as members of the society) as performers and as the audience. The contribution is observed in the spheres of health, economy, educational, social control, symbolic representation, literature, communication, emotional expression, aesthetics, rejuvenation, maintenance and continuity of history and traditions, facilitation of religious and social events and the creation of group identity and solidarity. All these foster development (p. 211).

Indigenous music enhances job opportunities thereby relieving the nation of employment stress. It also serves as a tool for human and resource development because performers of indigenous music perform during social, religious, cultural, political and almost every event to grace the occasion. Indigenous music is a tool that can be used to bring solidarity, unity and equity to our country, Nigeria. Udoh (2012) states that:

It is one thing to achieve success and good governance, but another thing to maintain. Nigeria is not an exception. There is a measure of social and cultural integrity needed to achieve this. Traditional music, unlike western music, tackles effectively the concrete needs of social and cultural development in the society as ours – Nigeria (p. 119).

Before the Nigerian independence, the indigenous music of our society has been so wonderful in directing the affairs of Nigerians. However, its integrity upholds the truth and culture of the people. But nowadays, it's like the virtue of indigenous music is dwindling due to urbanization, ICT and the pursuit of white-collar jobs in the cities. Idamoyibo (2012) infers that:

Nigeria has lost very great values that in its cultures made it great, peaceful, pleasant, honourable and progressive in the past. The Nigerian was known for strong intellectuality, industry, sincerity, integrity, honesty, religiosity, accountability and morality, which were all inculcated into him/her from infancy to maturity through musical activities during moonlight games, folktales at circumcision rites as in the case of Okpe culture amongst others, music in burial rites, music initiation ceremonies, music in religious activities, music in social events, etc (p. 96).

However, from the above inscription, if we can trace back and rethink to get to the real values and integrity of indigenous music, the goal and our aim of national development will be achieved for the benefit of the entire society.

Indigenous music is, therefore, an important school and tool for taking the country to its height of national development. The qualities of indigenous music as the music of honesty, ideal, truthful and upright values give and classify it as a music of integrity. Thus, it moulds, directs, guides, guards and corrects its people's behaviour to suit the good governance of the nation. It promotes

the administrative setup of a community. The integrity of indigenous music is not to be negotiable and that is the reason why if it is neglected, that nation is bound to fail economically, educationally, administratively and politically among other attributes. Therefore, the integrity of indigenous music should be encouraged in life ramifications to uphold the nation's integrity and security as well. Such areas are slated as follows:

- i. Nation's economy
- ii. Education of the country
- iii. Communication and awareness
- iv. Provision of employment
- v. Custodian of pathos and ethos of a community
- vi. Documentation and archiving of artefacts
- vii. The promoter of physical and spiritual integrity
- viii. Cultural disseminator and security
- ix. Entertainment and exposure to events

With the above-mentioned attributes which indigenous music possess, the integrity of its work to develop a nation will be obvious. In the areas of society, indigenous music is used as a pointer to tell society how to pull out from evil deeds so as not to face the wrath of the land or suffer physical and spiritual punishment; thus, portraying the law of karma as real and good.

### Conclusion

Indigenous music is music of integrity and therefore an important tool towards national development. It is the custodian of culture and national identity. As such, it promotes the work of national administration through musical performances in dance, instrumental or vocal renditions. It is bound to deter, correct, direct and standardize the national values because no activity is performed without music in general and indigenous music in particular. Therefore curriculum planners, elders, children and youth should be exposed to indigenous music through informal and formal education to uphold the integrity of the indigenous music to uphold the integrity of the nation. This will help us to achieve sustainable national growth and development for present and upcoming generations for the continuity of our integrity of life.

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