

Nnanyelugo, Emelda Chinasa
Department of Music, University of Nigeria, Nsukka
chinasa.nnanyelugo@unn.edu.ng

&

Onyeke, Blessing Uzoamaka
Department of Music Federal College of Education, Eha-Amufu
blessingonyeke600@gmail.com

Abstract

Cattle rearing is an occupation which is found amongst the northerners and is recently, also found amongst some individuals of the Eastern region. It is an occupation geared towards making money and a means of livelihood for survival but its unguided nature of activities, has exposed the herders, the livestock and the environment to some serious health and economic hazards. This paper seeks to explore and highlight the communicative effects of music and technology on these cattle herders and what measures as well as merits it has on both the herders and their cattle rearing business and also the ameliorative measures to curb such issues. A historical method approach through the use of interviews in collection data used for the study, to enable a proper filtering of information necessary for the study and its proper establishments. This in essence is to articulate the ethical implication and dimensions provided through the use of music and advanced technology in communication amongst the cattle herders in the Eastern region and the effect it has to the environment.

Key words: Music, Technology, Cattle Herders and Communication.

Introduction

Music and technology have greatly impacted in the ways and manner of doing things in the recent times especially with the current situations in our environment which we find ourselves. This nevertheless has numerous significance and effects amongst the cattle herders as it has greatly defined their attitudes which now constitute an ethics that guides their business of cattle rearing in Nigeria. It is with this notion that the researchers tried to ascertain those communicative effects music and technology has on the rearing business of these cattle herders especially those in the eastern Nigeria. Music and Technology which also include radio medium that aids the spread of information to the grass root, has great impact on the lives and business of these cattle herders as well as the community and environment which these herders operate on. This is because even the least person in every community can afford a radio set and recently, the emergence of mp3 with loaded music and the portable

radio set and android phones/ smart phones which are carried about easily. These gadgets help to disseminate information through music and oral media. The paper tries to explore those kinds of information which has been effectively disseminated through these new technologies through music and what level of ethics it has constituted in the herders and the people of the Eastern states and in solving the problems amongst these cattle herders and the individuals in the communities in which they operate.

Communication and Technology

Communication is simply the exchange of knowledge and information. It is the creating awareness about something and drawing attention to a particular problem as well as making people to be in the know or a pre-informed about something before it comes to be or manifest. Communication according to (Okoro, 2005) is the act of moving a message or information from source to destination and achieving feedback. (Nnanyelugo, 2016;

Njoku 2006; & Majority 2006) asserts that, communication is the relation of information of vital or importance to the target audience whereby expect responses in return. These responses could be in the positive or agreement or in the negative or disagreement. But the most important thing about communication is the ability to take messages to the people it's meant to reach.

Nnanyelugo, (2016:79), submits that communication “involves passing information of an event either by means of preservation of ideas or cultural values through such mediums like songs/music, visual displays, verbal and the likes”. This is known as Communication tools. These tools aids in making information easily circulated and propagated. The use of radio and some other technological facilities not only arms the masses especially the people in the grass root but provide a first class and authentic information needed. The targeted audience includes the poor villagers and the cattle herders which is the case study of this paper. Radio which is a medium of communication and an advanced technological tool is a medium which aid the “spread or transmitting of media content, which is an electromagnetic process, to a large number of people”. (Nnanyelugo: 2020). Owuamalam, (2016), radio is a medium of communication which has the power to penetrate difficult areas with messages relevant to the people, irrespective of their location and occupation” (p. 59). Communication with the advent of technology has made communal lives easy and also restricted and some time rescued a lot of ugly situations and accidents. Technology has brought some level of control over some uncertainties especially as it relates to the current situations in Nigeria, whereby the saying ‘information is power works better for the northerners’. This is because the current state of our country Nigeria has gone so bad that one begins to wonder where the future lies and what the state of our environment becomes if the rate of insecurity and bad governance is not properly checked.

This insecurity has put so many lives in danger including the elites, the poor masses, the villagers, the nomads the foreigners and the individuals in the community as well as the entire nation. The focus of this paper is on the way and manner of operations of these herders and the community especially how it affects the communities in the Eastern region.

Drawing from the recent crises in Nsukka in Enugu state, which took place around 2nd November 2020 and the countless incidents seen here and there in the recent times. These ugly incidences and the rate of damages it has caused our environment including the lives lost in such incidences are too numerous to recount. In the case of the crises witnessed in Nsukka which could have been disastrous, was able to be curtailed, as a result of the use of radio which has become the custom and tradition of every Hausa man especially the herders. This is one culture a Hausa man has, going for him and cannot be overtaken by it. A Hausa man does not play with radio or listening to radio even if he doesn't have a radio he will go and borrow. They have cultivated the habit of listening to radio either on their smart phones or the normal radio set/mp3. The impact of this new technology is so numerous that its merit is higher than its demerits. According to (Talabi, Oloyede, Fadeyi, Talabi, Nnanyelugo, Celestine & Ikechukwu-Ilomuanya, 2021: 3), "the impact of new communication devices on information exchange has been examined...and found that it serves as an effective tools for information sharing amongst rural dwellers". Hosmer (2016), reported that "mobile technologies such as iPads, iPhones, Android amongst others, have the potential of promoting effective information dissemination among people" (p, 3).

Communication through the radio medium is one of the fastest medium through which information reaches the least person in the society. The only difference is the attitude to the information passed or received. These differ amongst the two groups of people, that is the herders and the Easterners. The Nnanyelugo, E. C. & Onyeke, B. U. – Music and Technology amongst the cattle herders: A communicative tool or an entertainment forum?

behaviour and attitudes of the herders in matters concerning their lives and properties which in most times happens to be their cattle, as shown or seen in the way these herders operate in the eastern region automatically informs you that, it has become a part of them as oppose to the Easterners. This problem points to the issue of ethics which is a major issue this paper seeks to address. Gazetting the pre-armed information on ethical discuss and the imbibing of the information gotten or passed through radio medium via music and other modes of information carriers. Taken from the words of Panos 2008 & Myers 2009, it is evident from the current situation and happenings around our community that most people or people from the Eastern region don't take into action or considerations information passed through this new technology. This is because what seems to be right has gradually become bad and has generated the idea that nothing is actually working in the country counting all the agitations, demonstrations and warnings by scholars, artistes, some prestigious individuals through media houses and music. This is also the reason why there has not been any positive change as to how things should be done.

According to Myers 2009 when discussing about radio and it's influences on human behaviours in his book "Radio and Development in Africa"----.these questions of "how excellently do radio influence human behaviours, whether increased knowledge leads to behaviour change, what behaviour change is expected, when change can be said to have happened, how long it may take and whether it will then be sustained?

African Farm Radio Research Initiative (AFRRI) 2008a tries to answer some of the questions raised by Myers. The body suggests that, radio does not totally influence one's behaviour but it is a thing of discipline, it is an attitude which is built and cultivated. Myers 2008 and AFRRI 2008a, posits that, radio can rarely if ever influence behaviour and sustains

behavioural change on its own. This has some other factors which help to cut short the

influence radio has on the behavioural change of most individuals. These includes, lack or

less interactive/ entertainment, lack of regular listening habits.

With the above submissions, the researchers during their investigation, found out that although these claims doesn't hold as the recent radio stations are loaded with more sophisticated programs which arouses peoples' interest in listening to its educative programs. Such is the numerous features of all kinds of music which sometimes used as a prelude to the main program within the period (s) and sometimes there are periods for just musical displays. Whereas, some serve as accompaniment to the program. This is proved by the responses gotten in the course of the investigation whereby it was asked (some herders) why and what makes them carry radio about or stays close to radio and even listens to radio all the time, even when they are in the field or in the farm with the cattle grazing.

The reply gotten was that,

1. music which they often hear whether in their language or not, helps their journey or business to run smooth, and also makes them feel accompanied, they also responded that,
2. with radio or clinging to radio all the time helps them to get information anywhere and anytime of the day, especially when tuned to the Islamic radio stations.

Another question was asked > what do you do when the information of security is given or passed?

Responses: "we act immediately wherever we are; even if inside the thickest forest, we would quickly find our way to a hiding place, where we could not be seen. This has been our culture from the word go, and we are always informed and educated to always pay attention to daily news and as well take proper action whenever we are beckon on".

Music

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understands better the implication of such sounds and proper actions are taken.

Referring to music on the other hand, which is a medium of communication from time immemorial, has a capacity of transmitting messages across individuals in the community and in our villages right from the history of the African setting. It was and has been our African tradition that messages are passed through music, especially information concerning the well being of the members of the community and some other vital information either from the palace to the community or from the town crier. Times have changed that it is no longer the way music was used in the olden day. This days People see music as just for entertainment leaving out the main function which is a medium of information and requires serious attention. (Umezina, 2009 & Ibekwe no date).

Reportedly, it is not every community that still maintains the culture. There have been a lot of changes in our cultural practices especially as it concerns music. This is why some school of thought believes that such tremendous change in attitude of the majority of individuals in the community is as a result of the technological advancements which most people don't really understand its implications. Whereas it's affecting and has affected the way people behave this days which constitute an ethical problem. African musical instruments were featuring endlessly and effectively in the communal activities of the African society but its usage is gradually dwindling by the day. This is the case with some of the eastern religion whereby most of the traditional practices and music ensemble groups have folded up and as well going into extinction. The culture of performing in some prestigious events and occasions has become history and a thing of the past in some part of our communities. Previously, when various musical groups or musical instruments perform in some occasion, it symbolises a particular thing, especially when sounds of some particular instruments or groups of instruments are heard, the people of the community

For example in Nsukka and Edem-Ani precisely, when the sound of a3 metres

wooden gong is heard, where ever the indigenous person or member of Edem-Ani is, understands that, it is a warning and an information that there is danger or problem in the land, which could be that robbers have invaded the land, it could also be that enemies or slave masters are seen closing in into the land, or that the Fulani herdsmen and their cattle are either trespassing on their lands destroying farm lands or leaching attacks on community members which informs everyone to be on alert and in defence. The problem faced recently about these medium is the interpretation issue. From what is harnessed, there are no persons who actually know the culture and meanings behind these musical sounds and messages so well to foster its continuity as majority of our cultural values are dying away by the day.

The moral principle of cultivating the habit of listening to radio and some information careers in this modern time which is lacking in this new generation and in this part of the country has done much harm than good. From the collection of the current happenings in our environment and in our communities, demand a re-address of our ethical values.

Mirroring the example of the attack by the Fulani herdsmen in 2016 in Nimbo in Uzuwani local government area of Enugu State, how they invaded the land and how the community was in disarray and every one in his/her hiding place. Whereas some other villagers who refused to hid to advice or even listens to the news of the happenings decided to move on with their farming business few days after the first attack little did they know that the herdsmen went back to come at a later day when people will be less expecting them and that is how they lost their lives in their farms and so many others like that. This would have been avoided if they listened to the message and if the formal way of calling and informing members of the villagers like the way it used to be in the days of old. In which information was usually passed

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Also in the words of Bob Marley in his War song that

until the basic human rights are
equally guaranteed to all, without
regard to all, without regard to race.

through some musical sound of some particular instruments. Also there was yet another scenario also during the same crises, It was reported that, a priest of God was travelling through the same route and with the hope that the situation has been arrested without knowing that the coast was not yet cleared but luckily for him, he was an expert driver, whereby he drove backwards in reverse and these people seeing the expertise which he had in driving, started shooting continuously to his direction and damaged his will screen but finally he made it save home to the glory of God.

This current state of insecurity in Nigeria especially in the eastern region whereby information is not taken seriously not to talk of taken action especially when matters' concerning human safety and the mentality of waiting until the entire community is affected. Majority of the music artists have composed music with lots of messages concerning the welfare and wellbeing of the community and most times suggests different measures which could be taken to rescue and arrest the foretold calamities or situations but the problem still remains that the culture of listening if at all and understanding as well as taking action is far from realization.

There is one major problem with the way people think and believe things should be done, which is affecting our environment and the nation at large. Most people relax and watch things go bad before actions are taken if ever actions will be taken at all. Just as stated in Nnanyelugo (2021), that;

The mentality of waiting for God to even come clean our environments and probably feed us instead of our taking care of the environment given to us by standing up for our rights in seeing that things are done in a proper way, devoid of corruptions is very alarming and must be changed (p,10).

Dis a war". He goes on to preach that, "until that day the dream of lasting peace. World citizenship, rule of international morality will remain in but a fleeting illusion to be pursued

but never attained; now everywhere is war-war. (Bob Marley lyrics <http://www.lyricsearch.net>).

There has been series of events whereby messages are passed and actions neglected such like the apartheid seen all over our nation. This segregation not just discriminate but also has caused a lot of havoc and damages which have in turn claimed a lot of lives. It is no longer a hidden agenda as these herders are seen with dangerous weapon just to safeguard themselves to the detriment of the indigenous community they operate in. But every other individual is prohibited from getting same weapon for security purpose and yet the government keep ensuring the populace that everything is under control indeed. When even roads leading to some part of the country especially the Eastern States are very bad and has no view of doing it or even amending it in the near future. This is a clear indication that, the government pay less attention to the grievances of the populace, which is why the Eastern regions need to unite and re-examine their ethical values to be able to decode any message especially those that concerns treat to live and the well being of our environment.

In conclusion

The communicative effects of Music and *technology* is somewhat the tools which have geared the settlement and the operations of the cattle herders in the Eastern region and which has acted as a barrier between the herders and the communities they occupy especially in times of crises. Music which is also a medium of communication serves as an accompaniment which helps to lessen the burden's of rearing cattle. It is also a source of information but the problem is the attitude towards messages received or passed which differ amongst individual but in this context differs in race.

This paper highlighted the effectiveness of music and technology as a communicative tool to both the herders and the people in the community with reference to Eastern region as it concern the ethical value and the well-being of the Eastern community.

It was found out that, the herders tend to take information of value especially on security

matters more serious than the people of the Eastern region which form the way they behave and react as long as it concerns them.

Therefore, this paper recommends that, there is need for the Easterners especially and the rest of the Nigerian communities to re-address the issue of constituting an ethical value which will help to direct the way they see and react to issues that matter before it becomes a threat to life. And to form a habit of taking information disseminated either through music or oral media very serious and proper measures taken. This is very important because such measures cannot be taken without first developing the habit of listening to the information passed to be able to heed to advice, warnings and agitations especially in matters that will bring peace and harmony in our community and the well-being of the poor masses especially the farmers

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