

## CHAPTER TWENTY-FIVE

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### MUSIC AND LIFE: AN ESSAY IN INTERPRETATION

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#### Abstract

*Music has life, force, power and as such it has strength. It is a human invention with great energy varying from age to age; the complexity of the music is dependent on the people, culture and aspirations of an age. Music types remain broadly music of the universe, the music of the human being and the music produced with the aid of instruments. Music aids in making life worth living and bright; and has the ability to shoot a man to stardom, and becoming a rich personality, though some music destroys the humanity in man, bringing out bestiality. All said and done, philosophy is the foundation of arts while music is the best in the arts.*

**Keywords:** Music, The universe, Human being, Philosophy and Life

#### Introduction

Communities, clans, societies or nations are replete with individuals with various persuasions and dispositions who stand side-by-side irrespective of the groups, kindred, professions, religious bodies they belong to. All of these people or in “*stricto sensu*” majority of them have a fanatical zeal or even jingoism for one type of music or another. There is an ever-increasing diversity in the way music is being used as a tool to aid man to live a holistic life, for man believes that he comes in contact with multiple beings other than himself, that is apart from having a face to face relationship with other men, he relates to and with other forces in nature-spirits of different magnitude and of course with God, the “*Actus Purus*” pure spirit and chief of all spirits, music is an integral part of life in many societies; little wonder, the Duke in *Twelfth Night* of William Shakespeare said, if music is the food of life, play on and give me excess of it.

In Igbo society, for example, music is equally an integral aspect of life, the entirety of the Igbo life is converted to a theatre or symposium of music. Iks Nwankwor states:

More than any other people in the world, the African is jovial, light-hearted, emotional, and sensitive to music. His manual work, his recreational periods, his suffering moments, all those are converted into the musical symposium.

He adds: So music for the African is not just an accidental occurrence, it is a substantial reality. Music is the people's way of life, the African is, root and branch, musical<sup>1</sup>. The Igbo-African goes through life with music, there are songs and hymns for virtually every situation or circumstances in life. Every child is usually welcomed into the human family via its immediate family or community with songs, usually designated as “*oku nwa*” – songs of jubilation to welcome this rare gift of God, as children don't come sandy, it has some spiritual cloud, schematization and endorsement. Or else, why do you see couples healthy, wealthy, yet they don't have any child? For the traditional African music features as a means:

For the enjoyment of leisure, for recreational activities, or for the performance of a rite, ceremony, festival, or any kind of collective activity, such as building bridges, clearing paths, going on a search party, or putting out for activities that, in industrialized societies might be assigned to specialized agents<sup>2</sup>.

Due to the expansiveness of music, and its ubiquitous nature, this paper decides to reflect on music and life, with a tilt towards the existentialist's prism.

### **What Music Is**

Music is an art, Ogugua Paul remarks that art is a human act, it is equally a science as it is a systematic mode of interpreting reality". Although systematic, it does not seem to hold onto systems rigidly and vehemently; just as existentialism is not a philosophy but could be said to be in "*stricto sensu*" a style of philosophizing. Art being an activity entails an association with culture, value, freedom, knowledge, volition, etc<sup>3</sup>. He emphasized further thus:

Music is a human act, full of activities. Like every human act, in it, there is the interplay of the physical, physiological and at times psychological processes. Music is both an art and a science, art because it is learnt like every other art and characterized by the creative style of the arts; and a science because it is a systematic method of interpreting reality.

He adds;

Being a human activity entails it has something to do with freedom, knowledge and volition. Music is an organized sound, and equally a universal language. Man has for centuries explained the potentials and strengths in different objects and elements in the course of producing music<sup>4</sup>.

Music as a rational act of man, is imbued with logic, as not every sound is musical, little wonder, John Blacking qualified music as humanly organized sound<sup>5</sup>. Music has to do with the manipulable. It has to do with a sort of computation, permutation and organization cum arrangement not just sounds, but even words, and language, which are dependent on phonic and cultural elements. Ogugua maintains that by way of logical extension, what is musical depends on the society of man, of course, within an environment, culture and historical period. He continues:

As the production of music may involve a *mélange* of various elements i.e instruments, costumes and other mythically grounded activities and preparations in some areas, it boils down to the point that these are needed for proper organization and calculation. This calculation is deeper than that of mathematics; for it is intuitive, natural to handle every kind of configuration that might arise as the sound i.e amplitude and rhythm will always vary in space-time in the course of harmonization in the bid to produce metathhythms.

He emphasizes;

Without order, there cannot be any product to be rightly called music. What is likely to occur is noise. If there is order, a system of movement or flow, then there is logic. This logic cannot do the same everywhere, for the philosophy of music is determined culturally because it arose from a people who are culture-bound. Music is universal

but the philosophy, logic of it, its computation and calculation can only be properly evaluated by a culture that gave birth to it<sup>6</sup>.

Nzewi remarks;

(Thus) when all the inputs, from conception to the finished product, mental calculations, organization of manpower and materials as well as application of efforts, energy and skill are aimed solely at the production of the sound of sure type, that is bound, to be a musical process<sup>7</sup>

Music is a thread in life that makes life tick. It is life, it has life; and is alive in individuals, groups, communities, etc. Music crises-crosses every area and level in life appeals to all as it applies to human need. Ogugua asserts: Music has life. It has potency. It has a force. It has energy; this energy is perceived differently by the human mind. He further adds: Music is a gradual, constant and enriching movement of a systematical, pattern combination, variation of pitches and rhymes on instruments which produce dynamic energy<sup>8</sup>.

By nature, in the course of instrumental balancing, extended via variation, accretion and even fragmentation, juxtapositions, repetitions of sounds or words and combination, music is complex; though its complexity has no significant relationship with the value of the music in most of the cases. Little wonder, Nzewi Meki comments; Music as a harmonious sound should be soothing. At times, it can be designed to be disquieting, to achieve a specific musical intention, evoking of fear, awe, and provocative or disturbing emotions etc<sup>9</sup>.

The truth about this matter is that the use of simple and complex to qualify music or even a song may be very deceptive, due to ambiguity or even in very rare cases ambivalence of human interest which influences the value judgment of the concerned. Even if these terms will be used, there will be a need to really use them with good qualification. Jack Westup remarks, "Development from simple to the complex may indeed occur, but the reverse often happens"<sup>10</sup>. Ogugua insists:

Complex music can still be dull, bombastic and turgid. At times, listeners must develop their oral potentials to be disposed to understand complex music; for without following the concepts of melodic contractions, combination and variation of pitches and rhymes, totality and form of more simple ones, they cannot appreciate more complex ones. Experience has taught us that each age has its mode of listening.<sup>11</sup>

Man is not only a rational animal; he is equally a laughing, singing, reasonable being, even an experiential animal/being. The structure, complexity and intensity of any piece of music have a way of influencing the listeners. Erickmore asserts that; Aesthetic experience derives from a match between the complexity of a musical structure and that of listeners acquired response-mechanisms<sup>12</sup>.

### **Man and Music**

Man is a project, an unfinished project of nature and even God. Man is a product of nature and nurture. He is a latecomer to the universe both from the point of view of evolution or

creation. He has an unspecialized nature, the atropine gap within man is what culture strives to close up; as a man through culture or with the will of culture adjusts to stabilize in the world.

There are connections among reality, consciousness and knowledge; just as there are connections among thought, logic and truth; and language, meaning and understanding, outside each triangle there are series of relationships and connections among elements from the various triads. Music has something to do with all these elements virtually in all instances save in very rare occasions. Music must not obey the rules of syntax and grammar to make sense though it can respond to some questions ordering on semantic properties of words used and evens the relations existing among words. Ogugua emphasizes:

Music conveys meaning, at times more than a word or sentences in a language can convey because of the problem of language and the 'must' for language to obey the rules of syntax and grammar which music does not always obey and yet conveys meaning<sup>13</sup>.

Music is not just sound or else it becomes noise. It ought to be soothing, which it achieves by being melodious and this can only spring forth when there is harmony among the elements which come together to make up the composition of the music. It must not achieve the same result or have the same effect. Music is exclusively human, though birds can produce some sort of sound that may be soothing to the ear that is the sound they produce instinctively, hence habitual, man produces music consciously and willingly, putting some things into consideration. Ogugua writes; Music is a gradual, constant and enriching movement of a systematical, patterned combination, variation of pitches and rhymes on instruments which produce dynamic energy. He further adds that musical experience is a kind of human consciousness for it is cultural, and man impulses upon himself...He concludes:

Music is the chief artistic invention of man. It has force, energy and vibration. It resounds and thunders in society. Every other art leads to music. Music has a flame that trembles in the heart, a rekindle in the soul, and a pull on the nerve muscles<sup>14</sup>.

Music calls into play the constitution of man, it captures and uses the cognitive, affective and psychomotor domains of man, it flows through man, in short everyman. It has to liaise with reason; it is not just concerned with emotions. Reason governs the physical skill and emotions of man, if it doesn't or where it doesn't anything done is invain. The mind/soul is nobler than the body, without reason we may end up spending our lives in servitude. "Indeed the reason reigns and leads to right action, p40. For unless reasons commands are obeyed, the action void of reason will be senseless"<sup>15</sup>.

When we are asked about the types of music, our mind will easily go to the disco, highlife, pop, blues, reggae, *egwu ekpili*, country-side, jazz, etc. In this paper, we want to see these as the types of music; *musica mundana* – this is the music of nature, the universe. This is ever-present, and from this other types derive their origin and even nature. The second type is '*musica humana*' – the music of the human being and the music produced by human beings.

The last one requires great intelligence, discipline and knowledge to produce; it is '*musica instrumentis constituta*'– music produced from instruments or by the use of instruments.

Man is a raw being who through training and discipline grows to something of value or worth. By the crossing of the threshold as depicted by *Tielhard De Chardin*, he grows into a richer creature or being of course through harmony by relating harmoniously with the forces of culture. Some people understand the intrinsic in music than other people. Corpus Hermeticum who lived in early centuries A.D. asserts:

For the knowledge of music is nothing other than this; to know the ordering of all things and how the Divine Reason has distributed them; for this ordering of all separate things into one, achieved by skilful reason, makes the sweetest and trust harmony with the Divine song<sup>16</sup>.

It simply means that music has to do with order, orderliness, a plan or if you like a sort of a plot; a sort of scheming to draw boundaries, to relate what should have relations and make specific distinctions. Every force or being is a thread or a line of and in creation, a cord and each must fit in properly to produce a harmonious sound. Corpus Hermeticum remarks: *Each incarnate being, therefore, sounds, as it were, a different chord* of the planetary or psychological harmonies including it is this that causes “*Musica humana*” (the music of the human being) to resemble “*musica mundane*” (the music of the worlds or spheres)<sup>17</sup>.

And for Censorinus, who existed in the 3<sup>rd</sup> century AD the “first in the hierarchy of being come the numbers and pure geometrical figures. Out of these arise, respectively, the musical consonances and the patterns of astrology”<sup>18</sup>. Plotinus holds thus: In the whole world as a stage upon which souls come and go as the actors, the universe as a musical instrument in which every string has its part to play,....<sup>19</sup>. He emphasizes;

This universe is good not when the individual is a stone, but when everyone throws in his own juice towards a total harmony, singing out a life – thin, harsh, imperfect though it be...the harmony is made up from tones of various grades, all the tones differing, but the result that of all forming one sound.<sup>20</sup>

Music has something to do with organization, concordance and relationships among elements, in order to birth harmony which flows from the musical dispositional utterance. Man, being a mystery is difficult if not impossible to understand fully, that is why he remains an impossible project. Man cannot live in the world without having a musical mind, that suggests being involved in the rhythms, rhymes, pitches, etc of nature and life, for 'human existence,...., is essential "Being-in-the-world"<sup>21</sup>. We may not have real access to music if we are not lit up in life if it is not connected to the very things that matter to us. Incidentally, we are musically wired, for life itself is musical, musically based.

One can live in the light of the mystery of life and existence by paying attention to the music of life and music which life is, for words are barren, atime very empty, impoverished, unable to convey the exact meaning or what we have in mind, one appreciates it by appropriating the

music of nature or life as one rolls into the region of silence or even being lost in the beat and buzz of jazz music. What we have just stated is better experienced, for it is very difficult to explain as it is to explain life.

Man's relationship with the world, the universe, another and/or even music is hermeneutic; it has something to do with interpretation. Man as a man craves for authenticity in all that he does. He cannot do with language or symbol. To answer any question that has to do with man, there is every need to do a phenomenological study of man in his day to day existence, in his being there. One must exist in a specific culture with a specific social practice that constitutes the standard for operation, for right there we sense or even see the possibilities of everyone, and times the trajectory positioning defined by his potentials. Authenticity demands using every entity properly and not in any way as to make us lose value as it entails adequate unveiling of realities. Music cannot do with language or symbol. E. Lemay & P. Jennifer assert:

Man....is not merely a living creature possessing among other faculties that of language. Language is rather the house of being and man exists dwelling therein as he guards the truth of Being to which he belongs.<sup>22</sup>

Music since it is intentional, planned and purposive, it takes a kind of significance as it makes use of some human elements and engages the man in a sort of activities. It is with the reality of silence or grip of language that the whole gamut and array of the proclivity of being are situated and indeed disclosed. Music ought to flow from a pool of one's being to be original and not just cut and join, depicting being stolen from more than two sources, in such case, it loses authenticity. Mondin remarks;

Heidegger demonstrates how the lack of authenticity of individuals is due above all to language; the majority of men do not judge for themselves, do not decide of their account, but think, judge, and decide according to what they have heard said by others<sup>23</sup>.

In life, there must be loose ends, there is no way any man can do all his 'T's and cross all his 't's', our knowledge and experience can never give us a comprehensive view of life or reality, it can only succeed in giving us fragmentary view. That means in every mind there are gaps and discontinuities, for life is a sort of ambiguous, and having a sort of elusiveness. Music comes from man as the existence and not strictly man as a rational, logical, thinking or reasonable being.

For the existentialist, the subject is existent, he is not just the thinking being/subject, he is a centre of feeling/emotion and action, as the three domains must meet, remember music is an activity and an art. Man as a being in existence is deeply involved in the realities or actualities of existence. Music as long as it is concerned with existentialists themes or sub-themes i.e freedom, decision, finitude, alienation, death, despair, guilt, responsibility, etc constitute the 'kpim' of man's being, and it is through free and responsible decisions made concerning music, that man can as well learn to become authentic in life. Man's quest for authenticity is

usually met with a kind of resistance and frustration. John Macquarrie holds;

Probably, all the leading existentialists pay at least lip service to the truth that man exists as a person only in a community of persons. But in the main, they are concerned with the individual whose quest for authentic selfhood focuses on the meaning of personal being<sup>24</sup>.

Music like existence has a kind of elusiveness, it does not have fixed characteristics like some objects in the world, it is due to its openness and fluid-like nature that we see unique possibilities. Music like the spirit is processional, it is dynamic, with quality of going forth; and as associated with self, it has the natural tendency to stand in the position of becoming something other than what it is, for emergent transcendence. Music can compel one to choose whether to 'exist' or 'to be', that is choosing to gain existence in the full sense of it or allow oneself to skip off or away into oblivion. Music can introspectively penetrate man's inner being.

### **Impact of Music**

Music has such a great impact on peoples across the globe and age brackets that will never be properly and fully comprehended, understood let alone be adequately expressed. Music awakens and inspires millions of people every single day of our life; and people carry memories of music associated with different aspects of our lives. It does help us to arrive at our innermost or 'sanctum sanctorum' of our being, which aids in generating inner peace, and when this happens, peoples and our institutions, that is our society will know more peace and become more peaceful.

Music is both an art and a science; but being the first of arts, or even with extended and branded logic, the best of art, the most common of arts, get life at its purest form. The music though a universal language has a variety of detail and experienced is cloned with messages prepared or attuned to fit into various contexts and situations. It is needed in the search for world peace; it has more fans than football that even seems to have become a god that is 'worshipped' by man. Why do I say so? It is simply life has been lost in football pitches across the world; some have committed murder or even committed suicide associated with results from a football game, or even bet.

Music appeals to the soul as it has the potency to give man renewed hope in the future of mankind and the world; as it stands a chance of filling us with boundless energy which cannot be diminished by the age of the individual as well as the age of the human race, especially when produced by those who are akin to nature and God ie. Jim Reaves, with authority and confidence, as they are linked properly to the wise and an ineffable vision of mankind with sincerity or heart as a devoted human being. Think of also, the Obiligbo, Ejeagha, Bob Marley, etc.

Music has the productivity of making someone full of humour, lively, joyful, vitality in the game of life. It is music sung or unsung that has the potency to make one give himself easily

and most times completely in willingness to serve God, humanity, a deity or even a cause, Iks Nwankwor captures this dimly thus:

Apart from religious music, there are also war songs which are sung during wartime. The role of war music is two – dimensional: psychological and supernatural. War music encourages soldiers to move into the battle field confident that victory is theirs<sup>25</sup>.

Camara Laye narrated how people whose gold his father works on (melts) hire praise singers to sing for the father to give his best in the art of goldsmithing and to give honour to the god of that profession. He writes:

The praise singer would install himself in the workshop, tune up his Cora, which is our harp and would begin to sing my father's praises. This was always a great event for me. I would hear recalled the deeds of my father's ancestors, and the names of those ancestors from the earliest times.

He continues;

Music can be transformed into prayer, as it can inspire people to pray and improve their lives. Nweke Florence E. Womazino asserts;

As the couplets were reeled off, it was like watching the growth of a great genealogical tree that spread its branches far and wide and flourished its boughs and twigs before my mind's eye. The harp played an accompaniment to the vast utterance of names, expanding it and punctuating it with soft notes, now shrill<sup>26</sup>.

What is more striking, about this religious development is the increasing religious diversity in the way music is used as a pertinent tool in worship especially the Christian worship... In typical Nigerian church when worship is going on most of their members engage in various activities which (by their assertions) are either meant to invoke the Holy Spirit of God or are to be interpreted as signs of His descent upon the worshippers. Their activities include rhythmic swaying of the body, usually with stamping, to repetitious music (both vocal and instrumental, particularly percussion), head-clapping, poignant cries and prayers, dancing, leaping, and various motor reaction expressive of intense religious emotion...<sup>27</sup>.

Although music is soothing, nice to listen to and behold, a times people may still be listening to music and be preoccupied with other problems and issues of life, be anxious and worried; that means some people may not be totally lost by listening to music. According to Sloboda, once could be engaged in music and even worship and still have the mental processes specific to the domains of music working<sup>28</sup>.

But we need to know and note that the contagious zeal or zest of a musician, his ready wit can widen the appeal of music if it has a relevant message and at other times if it has an appeal even without any relevant message i.e the music of Michael Jackson, Shina Peters, Shaba and Maxi Priest to mention a few.

We have entered into a very critical period in human history, Armageddon is just around the corner, Israelites have gone back to their homeland, Jerusalem has been recognized as the capital of Israel, walking between the age of nuclear war which will reduce humanity to dust and a golden age of peace, music's role becomes more piercing, relevant and strong.

Music can be used to call people out of apathy and get them to think noble thoughts and engage themselves in better activities that aid their development, better human relations and world peace. If music is deep in the soul and gets to the depth of the soul, it can draw strings that can connect one to God, and if it does, no doubt one will know God and will be not joyous alone but radiating light. With good music cycles of prayers can go on in one's heart, and soul, and in appreciation of God, the universe and relationships as they all have influenced one's life. Music scatters seeds of peace, unity, lovejustice, etc, it is left for the listeners to allow these seed to germinate, grow, blossom and begin the harvest.

Music can help us locate the creative force within us, or the creative genius within us, and yet beyond us; by giving us the sustaining power that enables us to be in place. Music can pick and reflect the constant changes in our world. By the presence, reality and authority of a good piece of music, Godly music, eternally related to music, God is drilled within us, (He does so by Himself atimes) and we are drilled within God. People will respond and/or react according to the influence music bears upon them; it produces people of a sort depending on the musician or producer ie. Peter Torch, Don Williams, Bernoice, etc.

Real music aids one to give oneself to a life of service, which entails complete willingness to leave a life of self-centred living. Music is life and life is interested in giving and not in receiving as such, it teaches us to live a life of giving and acquisitive tendencies to possess and possess, as the later cannot aid in creating balance in the world, as it will only succeed in putting in place the haves and the have nots.

Music can aid one to willingly give one's life to God, and as such leave self-centred for God centred life. It has a way of making people get at some targets, by using its force to propel one in one way or another to use one's instruments, body, soul, mind, emotions, but we cannot always be in control save we already have self-discipline, which is what majority of people lack today. Music because it is soothing can heal the sick both psychologically and physically sick. It can even assist those who are sick spiritually. Censorinus stated thus:

And with music Asclepiades, the physician often restored to sanity the minds of those made delirious by disease. Herophilus, a practitioner of this art, says that the pulse of the veins moves in musical rhythms. So if there is harmony in the motion both of the body and the soul, music is definitely not foreign to our nativities<sup>29</sup>.

Pythagoras, a philosopher, who was known to have religious sect remarks, that music is used appropriately to generate health in people. He states that there are certain melodies devised as remedies against the passions of the soul, and also against despondences and lamentations. He further emphasizes that sometimes, also, by musical sounds alone,

unaccompanied with words, they healed the passions of the soul and certain diseases, enchanting, as they say, in reality<sup>30</sup>. He insists that:

Music, therefore, is of a motive nature, and is adapted to excite the affections, and that the melody of pipes produces or heals the disordered passions of the soul, changes the temperaments or dispositions of the body, and by some melodies causes a Bacchic fury but by others occasions this fury to cease...

He reiterates that there is, also, an alliance in these sounds and melodies to the motions in the universe itself, and to the harmonious sounds with proceeding from the motions<sup>31</sup>. The scripture made it two clear that music has this potency; for whenever King Saul was depressed, went into mood caused by the spirit God allowed to torment or torture him, and David is brought to him and he plays his harp or flute, he (Saul) regains himself and glows again into normalcy. Apart from being used to control mood, it can be used for social control. Azubuike Ifionu asserts thus: Music functions as a vehicle of social control and integration, and as a means of validating social status and institutions, and finally, as an agent of continuity and stability<sup>32</sup>. Agordoh collaborates him thus:

Music is used as social control – there is music to criticize those in authority. For example in the Benin Republic, there are 'songs of allusion' which are topical songs of current events of interest and gossip, and to perpetuate knowledge<sup>33</sup>.

Even in Anaku community, in Ayamelum Local Government Area, of Anambra State, some masquerades use music – songs to satirize some people in the community who are notorious, as a deterrent to others and to compel them to conform to the norms and values of the community. Igwe Ogugua of Anaku, the Ezedioranma 1, usually refer Abele, a masquerade that performs at night, doling out wonderful songs, that enrich those who follow him or chorus for him in the day time. The masquerade with its songs acts as a check on those who disobey the regulations of the land.

Music is not ordinary, it is very deep, it can aid us glory in the laws of our beings, of nature, at every stratum of our lives; physical, emotional, psychological, spiritual, etc. By bringing these aspects of us together, we dance in harmony, once we are not in sync with these laws we suffer and must be pushed hard to obey these laws, Peace Pilgrim remarks; Included is the laws that evil can only be overcome by the good that only good means can attain a good end; that those who do unloving things hurt themselves spiritually<sup>34</sup>.

Music no doubt has a way of projecting values and ideals that mean it can put us on the path of believing. It took the living quite a while to catch up with the believing, but of course, it can, and now if I believe something, I live it. Otherwise, it would be perfectly meaningless<sup>35</sup>.

Music can have a way though 'subtle' of showing and/or leading one to his unique place in life, patterned by nature and nurture, for we have different roles to play and different songs to render for the melody of the universal song.

Since God doesn't guide us to break divine law, and moral rules are derived from

eternal/divine laws, no good music should give any sort of negative guidance, any music that does that is, from the enemy (Satan) as it wants to turn the world upside down. It is when we remain in harmony with God that good things come to us; not just things good but really good things.

Music indeed has a way of compelling us to think, to go into the inner recesses of our being, the 'sanctum sanctorum' of our being and purpose; thinking about the realities of the universe in respective silence, as we trek through mentally through the beauties of nature, as they come to us. Music can motivate us to right action. Proper handling of music will give us further insight and by maturity and discipline, we will strive to break every sort of attachment any negative music will tend to have with us. Breaking the attachment gives us freedom.

Some musicians are unhappy, though they appear happy on the outside; they know the right thing to do but get entangled in materialism, knowing what to do, they refuse to do such and follow the track that will give them money and fame. Music can bring about inner and outer well being, as such harmony in our lives, that means that we must not allow our life to rest on the need (physiological) level alone, but at other levels of life, though we know that unnecessary possessions are unnecessary burdens as well.

Any music which would be able to teach mankind that anything outside needs are burdensome would be highly appreciated and valuable, for such music will aid in taking care of mankind and ensuring the stability of mankind. Such music will introduce simplicity of life and living and will bring in tandem the inner and outer well being, to breed harmony. Unfortunately, most music show that our inner wellbeing lags far behind our outer wellbeing belittling the spiritual side of man ie Shaba, Makossa, Ashawo,

The music that will help mankind develop an attitude to take proper care of our bodies, eating right will be very beneficial for our bodies are the temples of the Holy Spirit. An attitude of eating right has away of influencing man to learn to share with others.

As those who eat good, rich and excellent food has great and excellent health, likewise those who listen to great and good music. As one doesn't and should not eat to live, one should not have music to live, but enjoy music do live. Therefore, those who listen to the wrong music, corrupt music will still hunger for more despite the large quantities (number) of music, they will still suffer and be malnourished. Why? It is simply because they consistently listened to the wrong music. As we eat slowly and chew well to feed well, one should listen deeply and intensely to good music to connect to grace for real living.

Listening to good music will help us trim our thoughts. If we realize that thoughts are things and very stubborn, we would pay not to think negative thoughts, let alone allow others to drum these into our minds, which sooner or later settle in our consciousness, more strikingly our sub-conscious mind. Junk music will lead to junk thoughts and these can destroy faster than even junk food. Beware of junk music and musicians who tilt towards the junk music

industry.

It is not enough to do right things and say right things, you must think right, music supplies you what to think about many times, so you must listen to good music, for your life to be in sync with nature and for you to have stability in yourself. We should encourage music that teaches and lead us to forgive others and ourselves to put us on the platform for using our energies. By the purification of desire, the living will at a time comes up with the believing. Desiring to do the will of God make you a part of the life pattern.

What is your motive for listening to any music? Is it pure greed or self-glorification such as Odumeje, a 'pastor' at Osha, Pericoma from Arondizuogu, etc? It is suicidal to do anything just for self –glorification. Many of us have mixed motives for doing whatever we do, be it almsgiving, philanthropy, giving in the church, praying, etc. Even if it is for the attainment of inner peace, if it is just for self, it is not noble or worthy. Let your motive for studying music, writing music, playing or listening to music be an outgoing one to influence lives. "Your motive must be good if your work is to have a good effect. The secret of life is being of service"<sup>36</sup>.

Music can help us overcome the feeling of separateness. The truth is that we are not separate and cannot be separated, for all of us are part of the universe and each has a cord to render for the melody of the universe to emerge. We are not separate from other human beings, we all form a totality. This understanding is not deposited in Osadebe's 'Nwata na amu ire enu' and Oliver de Coque's 'Ana enwe obodo enwe', etc. "As long as you work for your selfish little self, you are just one cell against all these other cells, and you are way out of harmony"<sup>37</sup>.

Genuine music will align us to God or nature. If we have true music, we flow with the universe and all the positive forces therein, we should be able to know boundaries in life as we are in the realm of the spirit. We should put material things in their respective places, and be willing to dispose of anythings that have outlived their usefulness; or else they will possess us. Music will help to liberate you from disturbing, aggressive and combative thoughts; even debilitating habits.

Music if it worths itself has a propensity to catapult you outside the physical plane; as such will prevent you from worry, that is mulling over issues you cannot change, it has a way of rolling you into the river of serenity. Music is an effort. Any music that works against the laws of nature or truth, will implode and explode because it has the seeds of its own destruction. Real music will teach you slowly how to engage in the discipline of relinquishment which is a spiritual journey, rewards come only when you have really relinquished, and as such have the great opportunity of leaving the prison yard of illusion for the free pole of reality, compelling you to see the light of the life of inner peace as you roll into the platform of lightness, richness, greatness, timelessness and spacelessness.

Music drops oneness on our laps, this oneness permeates everything that binds us together,

leaving an indelible mark on us. Why is it that some songs and hymns of the Church fathers are very relevant and rewarding together after centuries and the ones our generation produced a few years ago are in the dust bin or trash can? Poor music will force you to slip out of harmony if you are conscious, just occasionally, and such slips must influence and affect or impair your usefulness. Music can supply the inner resource you need to overcome turmoil and problems in the world; that is when life can be good and full. Unfortunately many don't have time to listen to music or even rest because they want to have more than 24 hours in a day, and they have their lives overcrowded as if to say that they are supermen, they end up sickly. Why? It is because they are doing more than is right for them to do in the arrangement of God and heaven.

Music has a way of supplying endless energy that never runs dry, universal energy, that is part of the reason music has or is a universal language. Good music will put you on a different pedestal; your higher nature will control your lower nature. Music has a way of bringing out the best in each of us, as we have equal potential, but why there seem to be variations in the energy exuded, achievements made is because we are at various stages of growth of our lives. We are all important to God. Ogugua emphasizes

Music is pragmatic and as such has not lost its innate power as a means of actualization of visions and projects. Music is a tool of development and social change it can act as a mental health tonic; means of linking the physical and the spiritual (supernatural)...The power and strength of music lie in its potentiality and capacity to address the entire personality structure of man, the conscious and unconscious man, the head, mind heart and even his physical and physiological constitutions<sup>38</sup>.

Nzewi asserts;

If you want to bestialize a people, give them technology without edifying value equation, if you want to humanize a people, balance their desire for technological living with an infusion of spiritual enlightenment deriving from systematic interaction with the enabling values of the humanizing arts – music, drama and pointing<sup>39</sup>.

We must be properly disposed to use music well to get at our desired result that can shoot humanity to stardom. Fatai Asodun posits; one of the driving forces behind human development, since antiquity, is the human tendency to always employ and manipulate the resources of nature as means of actualizing any desired aim and objective<sup>40</sup>. Music is a real driving force in the universe, with only very few rival if any.

### **Conclusion**

Music is life, for the Holy Spirit says that there is life and death in the tongue, as the chief invention of man, it has a vibration which springs up when energy is exuded. Music is a pull on the nerve centres and muscles, rekindling the soul and the heart. There are mental processes which affect individuals during musical displays and performances; so the onus falls on the musicians and their directors cum producers to ensure that music aids in building

man and the society by adding spiritual and moral value to the people. Music must not be just for entertainment as many music and tapes point at. What for example is even entertaining in Michael Jackson "I am bad". He told the people that he was bad, the one to lead them astray, and people still followed him. Music should not add to our problems and challenges, rather it ought to edify us and help us develop creativity and arrive at the refinement of not only music but personalities.

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