

ETHOS AND PATHOS OF ART MUSIC COMPOSITION AND PERFORMANCE TOWARDS CONTEMPORARY NATIONAL DEVELOPMENT

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Abstract

The power of art music composition and performance is embedded, portrayed and demonstrated through the ethos and pathos of a particular society. Moreover, it is through practical, oral and demonstrational practices and performances of art music generally and art music specifically that the norms, ethics, customs, values and traditions of a people are inculcated in the lives of individuals as gateway towards contemporary national development. Therefore, the contemporary Nigerian society needs art music as the custodian of indigenous government gazette to achieving greatness and sustainable transfer of good governance and its continuity. Thus, the need for its ethos and pathos as regards composition and performance. However, with the modern trend in the rush for medicine, law, science and information technology, art music is not given the proper and specific attention in the homes, schools, colleges, universities, as well as the community events at large. This paper therefore, examined the power of art music composition and performance in molding the character of its people in this present day Nigeria which in it inculcates the ethos and pathos of desirable behaviour to achieve a better society. As a matter of fact, traditional music becomes art music when it is written down using European method of documentation as well. Thus, art music composition and performance should be seen as a serious weapon and instrument to affect people's character in developing the present day Nigeria and help future generation grow economically, mentally, intellectually, culturally, socially, academically, morally, historically and religiously. The study applies library, internet (assets) and interview as methods of data collection. The findings prove that art music composition and performance if included in our educational (traditional and western) system, will bring beneficial and positive effect towards the contemporary Nigeria's growth and development. The study therefore, recommends that art music composition and performance be given appropriate attention in the homes, schools, colleges, universities and the society at large. As the ethos and pathos of art music composition and performance cover every aspect of human growth, development and achievement, it will boost national development in the present day Nigeria and beyond. Moreover, it will be very useful in molding and disciplining the character of the children and youths as well as correcting faults of the adults in the society so as to achieve the general wealth of the nation for future continuity. Thus, inculcating positive and smooth generational transfer of qualitative and quantitative knowledge in the society.

Key Words: Ethos, Pathos, Art Music, Composition and Performance, Contemporary, National Development

Introduction

In most of the world societies, music has a strong influence in moulding the character of its people. As such, music is seen as a lucrative, creative and aesthetic art that can be used in capturing what is needed for the societal growth of the nation contemporarily. Since music is lucrative, creative and aesthetic, its artistical composition and performance will boost the present day Nigeria's economy, politics, education, religion, good governance and general welfare of its people. Looking at world events generally, music and art music in particular is socially appreciated in every culture because every ethnic community provided from its conception, adequate musical activities and training for its people. Agu (2017) admits that:

The established musical traditions across the ethnic societies provide adequate knowledge, promote acquisition of musical skills and competence as well as educate the young on those values, behaviours, attitudes, speech, actions and traditions that are character-moulding considered absolutely necessary for the constitution of a complete human being (p. 20).

Thus, art music composition and performance carry the ethos and pathos of a society to achieve national development especially in the present day governance. Agu (2017) posits that, "people's music portrays who they are, where they come from and their values" (p. 2). As such, the ethos and pathos of art music performance and composition of a society is needed seriously to attain its national goals to achieve national development especially in this present day Nigeria. It is a well known fact that art music has the right content, equipment and assets in the contemporary Nigeria society through its composition and performances like moonlight songs, story telling, music drama, minstrelsy and other traditional music to enhance national development. Since art music is an aberration from Nigerian traditional music, it then carries and facilitates the ethos and pathos of its people for them to be adaptable in their society at a given point in time for forward development of the nation. However, Africa in general and Nigeria in particular has a tradition and her tradition is embedded in her culture which is the general way of life of the people. As a result, art music as deeply rooted in their culture plays major role in their life activities because each ethnic group has a particular music that carries their culture. Abiodun (2018) submits that:

Each ethnic group in Nigeria has music that is peculiar to its culture and such music is produced according to local norms, mores and rites. Traditional or indigenous music is a music representation of all cultural vocal and symphonic expressions that make up the particular society including the society's skills, arts, instruments and institutions (p. 54).

Therefore, the ethos and pathos of art music composition and performance contains and carry the inculcation of appropriate skills that our contemporary society needed for survival and national development. Onyeji (2012) affirms that:

Music is distinguished as one of the creative arts of indigenous African societies by which the people express themselves and their cultures

through sound. Continuing . . . Nigerian indigenous music may thus, be described as the specific musical arts creations of indigenous Nigerian societies with which they celebrate and conduct their social and cultural events and in which various aspects of their cultural lives are written, documented and exhibited when needed (p. 48).

From the above insight we will rightly ask ourselves why art music is not given the appropriate position in the educational (traditional and western) in the entire Nigerian society for the purposes of national development since it carries the ethos and pathos of the nation.

Therefore, the ethos and pathos of art music composition and performance towards contemporary national development is worth commendable because they contribute a lot in the nations social order, solidarity, unity, stability and good governance in the entire Nigeria as a community. As the carrier of culture, art music composition and performance inculcates the right values and ethnics in the minds of people and their thoughts to be exhibited for national development in the present day Nigeria government.

Clarification of Terms

The major terms used in the topic of this study are explained as follows:

Ethos: Ethos are the traditional norms and values of a society. It is the cultural and desirable attitudes of a people or group which portrays the rules and regulations guiding the behaviour of a people living together in a particular area. Hornby (2015) states that, "Ethos is the moral ideas and attitudes that belong to a particular group or society" (p. 499). It is the social sanction and administrative gazette, punishments, rules, regulations and socio-cultural order that directs the behaviours of a particular community. It comprises the ethnical values and general behaviour of the society as regards their culture. Art music composition and performance as regards cultural ethos is a weapon that is suitable for contemporary national development. Thus, through composed art music and its performances in the homes, schools, colleges, universities and traditional music groups, national development is enhanced. As such, the effective and efficient development of a nation lies in their ability to enhance successful ethos as regards the culture which can be achieved through art music performances in both secular and sacred activities. Ethos is the ethnic moral values, codes of conducts, reinforcements, rewards and/or punishments that await any offender or good performers. Ethos directs a community's behaviour towards achieving the best for contemporary national development.

Pathos: Pathos means the power that underlies in a particular thing or term as regards its force or gravity of performance to generate feelings for acceptance. It is the effrontery to induce action for one's encouragement and reaction. Thus, art music composition and performance carries such virtues. Pathos is the power to generate likeness or have attraction or draw attention for something or one's feelings which can be through storey-telling, folksongs, dance, music, drama, general musical activities/performances. This may be written to be performed so as to win people's idea for contemporary national development. Pathos is the ability to draw one's attention by

accepting a particular view or good idea about something. It is the capability to get one involved by admitting and/or accepting another one's view that will equip the others to know and do what is good and obtainable. Thus, art music composition and performance have the power to draw the society's attention towards achievable goals in this present day Nigeria.

As such, the ethos and pathos of art music composition and performance has the power and general code of conduct to move Nigeria forward in this our present time and even for positive sustainability for the up-coming generations.

Art Music: Art music is a professional composition of an expert in the music field. It is an aesthetic performance of an artiste who has obtained a wealth of knowledge in the area of music either through performance or through academics in the areas of traditional, popular and western music. Art music involves aesthetics, creativity and professionalism in its composition and/or performance. Abiodun (2018) infers that, "Art music is a composition written by people who have been influenced by European classical music tradition involving the application of formal, structural, and theoretical consideration" (p. 54). This is to say that art music is the musical work of a 'guru', an expert, specialist, great artiste or professional who has undergone musical training for the attainment of a required height as regards music. Nwankpa (2012) affirms that, "Art music refers to the product or body of musical creation and/or recreation involving those who have received some professional training in the field of musical" (p. 38). It is a carefully taught music and/or performers, owners, instructors, users and/or musicians. It is also the creative work of an academic professional using European style, attributes, system of notation, methodology of writing, documentation and musical composition including its performances. Art music is a well designed work of art and creativity in the daily activities of musical performance of a people. Vidal (2012) asserts that;

The stylistic diversities that characterize the works of Nigerian composers of "Art Music" will be better understood. Trained in European institution and acculturated in the value system of their various ethnic cultures, Nigerian composers of art or serious music exhibit the European value of individualism in their creative works, a value that led to stylistic diversities in their creative expression with ethnic characteristics (p. 6).

Art music is also the combination of our indigenous music and western elements in the compositional performances. It is a well designed work of musical art and creativity as regards African background applicable in their daily musical activities, performances and individual/group musical events and practices.

Okafor (2018) states that;

African music becomes art music when it is written down instead of its normal method of oral transmission. In other words, instead of informal method of oral transmission method of African music, it is written and notated seriously for performance and for future reference purposes and use (November 22, Thursday, 7.00pm; Personal Communication).

Thus, such music is notated and have the advantage of being orally, practically and demonstratively performed as written or composed informally and/or formally arranged.

Its method of inculcation can be through formal and informal method of teaching provided the message is correctly passed on to the society for contemporary national development.

Composition: Composition is the artistic and creative work of a composer. It is a planned written work of music that is creatively articulated to be performed for entertainment. A music composition is a well designed and carefully written work of art that can be professionally performed orally through singing or practically done by physical expression through dance or demonstratively expressed through instrumentation. Music composition is a well expression of musical work of a professional in written form meant to be performed or used for entertainment. It is an art work of music solely meant for performance. A composition can be in form of vocal, dance or instrumental rendition of an art work by a music guru or mentor. For instance, the art musical work of Prof. Dan Agu;

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NWA ENWE NNE (The Motherless Child)

Art. Dan C. C. Agu (2003)

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e - je-b'o-lu, u - ne, a-kpo-kuNwa e-nwe Nne, u ne, e - je-b'o-lu, u - ne, a-kpo-kue

15 | f . r . r . m | m :s | s . s :f . m | m . f :l . f | f . r . r . m | m :s

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chu-be m-mi-li, u - ne, a kpo-kuNwa e-nwe nne, u - ne, i - fe si-b'i-ke, u - ne, a-kpo-kue

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27 | f . r : r . m | m . : m . m . s | - s . s : f . m | m . f : l . f | f . r : r . m | m . : s
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33 | s . s : f . m | m . f : l . f | f . r : r . m | m . : | l . s : s . m | m . f : m . d . m | -
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39 | m . r : r . m | m . : | l . s : s . m | m . f : r . j . d | d . t . : t . d | d : - s | s : - d' | d' : -
 la m'a-nya, u - ne, Nwa e-nwe Nne, u - ne, a-hu-si-e - la m'a-nya u - ne, u - ne, u - ne.

2

Performance: It is the art of doing, acting and/or showcasing a written work of composition through gestures and demonstration. Performance involves body parts movement to express musical feelings like dancing, singing or playing musical instrument. Performance also means practical demonstration of musical activities to express emotions. It is done as regards the culture of the owners and performers of such music. Performance have to do with practical and physical manipulations of the body parts as regards music. Musical performances are portrayed in three diverse ways through creativity which involves body expression; through movement and gestures (dance), vocal rendition through voice (singing) and instrumental manipulation (playing musical

instruments). It is the ability to do an activity which can be physical or musical activity. Performance is also the creative capability to do something very well so as to attract encouragement or reinforcement. It is the practical and physical engagement of the body through gestures and movement expression so as to attract the attention of the audience. It is the ability the body has to manipulate the parts so as to interpret, analyze and portray a musical activity. Therefore, musical performance is the art of performing and interpreting a piece of music through physical manipulation of the body parts.

Contemporary: It is the present trend of things or happenings at a particular point in time, thus, the present day as regards 21st century. In a time like this, not old, ancient or in the earliest times; but in the present time such as nowadays, this time around. Therefore, contemporary musical activities traces the music of not long ago but at a time of closer and near specific of the events, today's events and musical issues around it.

National Development: National development means the positive growth of a nation and its progressive and advancement as regards education, teaching, industry, economy, politics, social activity, culture and general upliftment and improved livelihood of a society in life ramifications. Okonkwo (2009) states that, "development generally means a concerted effort to bringing about a quantitative change in the quality of life of more members of the society" (p. 52). Likewise, Rogers in Okonkwo (2009) affirms that, "it is a type of social change in which new ideas are introduced into a social system in order to produce higher per capita income and levels of living through more modern production methods and improved social organization" (p. 52).

National development is therefore, the general and successive growth of a country, society or nation positively in ramification for the beneficial advancement of human and material resources growth as a whole. Onyuike (2011) states that:

The concept of national development is the ability of a country or countries to improve the social welfare of the people by providing social amenities like quality education, pipe-borne water, adequate security, food, life and finance in a broader sense, the increase in general social welfare would refer to spiritual and cultural attainments, personal dignity and national esteem. Development, on its own could be said to be the process of social change which has its goal, the improvement in the quality of life of all the majority of the people and which seeks to involve the generality as closely as possible (p. 108).

Therefore, the ethos and pathos of art music composition and performance towards contemporary national development will better the life and welfare of present and future generations of Nigeria children, youths and adults.

Art Music Composition and Performance as Character Builder and Human Development of a Nation

In our contemporary Nigerian society, art music composition and performance had been so helpful in national development because it keeps the performers busy. Some folk songs, folk tales and story tellings are filled with corrective messages in their text. This gives clue to society's taboos, tradition, customs and norms as regards character building and human development. As a result, the children learn to respect and obey the elders,

the youths adheres to rules and regulations, while the adults conform to the national gazette through musical composition and performances. Thus, the art music composition and performance is in line with the culture of each society. This helps the entire people to adopt and adapt in their life activities for positive growth. Agu (2011) affirms that; In Igbo setting, the child learns about everything around him, the culture, the history of the land, general knowledge and moral instructions through songs. And folk music, serving as a pivot on which the impact of education rotates, plays a vital role in the process of cultural transmission. This exercise compels the Igbo child to have adequate idea and knowledge of his own music and culture, both of which are the important possessions of a people. The approach provides a solid foundation and reflects the spirit and personality of the participating child (p. 3).

In Nigeria context, the contents and context of art music involves the music, performance situation, the stage of performance, the costumes, audience as well as the instrumentation, all play serious positive impact in building the character (morality) of the nation at large thereby enhancing national development. Ibekwe (2019) postulates; Morality is one of the virtues which children learn during folksong, folk tale and story telling sessions. Through these media, good behaviour is encouraged while bad behaviour is condemned. In some cases, direct remarks are made through songs to discourage social vices, at other times allusions are made to send warnings to erring members of society (p. 9).

Moreover, our art musicians that set the pace had contributed a lot to the succeeding generations on the issue of manpower development through self reliability. In the side of education and overall national development, our art musicians with the compositions and performances has improved the life of many people. As such, Nwankpa (2012) infers that;

It is important to note that notable Nigerian art musicians, such as T.K.E. Philips, Olufela Sowande, Laz Ekwueme, W. W. C. Echezona, Okechukwu Ndubisi, Ayo Bankole, Akin Euba. Joshua Uzoigwe, Ikoli Harcourt Whyte, Bode Omojola, Dan Agu, Richard Okafor, Adam Fiberesima and others, have in their own different ways, called for and/or used African cum Nigerian traditional musical elements in the creation or their works. Those styles of integrating our indigenous musical resources with Western structured materials and forms have produced uniqueness and identity. Indeed these have added new knowledge and expression to the world musical body while at the same time promoting and projecting African cum Nigeria musical culture and heritage (p. 44).

Art music composition and its performance developed the Nigerian economy through monetary exchange as the characters of the composers and performers are built to attract the audience. In the areas of film industries, art music has been so wonderful in character moulding through the works of actors and actresses. It serves as national indicators to up-coming problems and affords solutions to those problems. Art musical works is a sort of encourager to composers, performers, artistes, academicians that adds

values to national administration through national ideas especially in these contemporary times.

Ethos and Pathos of Art Music Composition and Performance as a tool toward Contemporary National Development

In our present day Nigeria, the performance of art music composition serves as a wonderful weapon to our national development because it contains the national gazette. Thus, the rules and regulations of the present day Nigeria is embedded in the art music of the people. However, music at large and art music composition and performance in particular is a means of achieving a better society. Okafor in Onuora-Oguno and Ikoku Nwamara (2014) posits that;

Through song texts, a person learned normal codes of his land. He also learned about his own language, the thing his people lived by, and how the society worked. All those were learned through music that ranged from simple folk tunes to highly specialized ritual music, including chants, incantation and minstrelsy (p. 116).

With the above statement, art music has the greatest weapon as instrument of positive change to good governance. Yekini Ajenifuja (2011) states that, "The life style, experiences and all activities of the people are embedded in their music" (p. 67). Therefore, art music composition and performs contains the ethos and pathos which acts as a yard-stick to the society's culture to achieve national development. Nwankpa (2012) notifies that, "Nigeria art music will provide national and international identity and uniqueness, a new image creation which will reposition the country distinctively in the committee of nations" (p. 46). With the ethos and pathos of art music, children and youths will learn to be creative, lucrative and self-reliable which will in turn lead to national development.

Nwankpa (2012) infers that, "Art musicians must explore to become self-expressive, original and identifiable" (p. 45). These qualities are seen and portrayed through the ethos and pathos of art music composition and performance. Virtually, our cultural and traditional music composition and their performances are packaged with guiding principles (ethos and pathos) to direct the character of the society towards national development. Onyeji (2012) affirms that;

Abigbo as a group employs the agency of entertainment to maintain the moral norms of the community, such as crime control and evidence of dominant behaviours through the lyric as well as performance dynamics. Defaulters are used as themes of satiric threats to serve as a deterrent to others. Abigbo members say, we also sing about any bad person in the community through their music. Such music becomes a veritable instrument for social sanctions on erring members of the community (p. 56).

Ethos and pathos of art music composition and performance is not only useful in character moulding, the community in turn has great impact in the ordering, directing and guarding the performance aspect of the people. Onyeji (2012) further states that; By this, it is evident that the group strives to shape the moral and ethical tone of the community while the community influences the group by providing creative

inspiration/materials for their music. There is a cross-relational impact of the group's musical influence on the community and the influence of the community validates the creative production of the group (p. 56).

However, from the above statement, it shows that creative inter-connection and relationship is ensured in the society. Ethos and pathos of art music composition and performance as a weapon towards national development inculcates and builds in the individual self-confidence and self-worth as against inferiority complex. It also inculcates integrity, creativity, motivating and competitive spirit in the lives of our youths so as to maintain good generational transfer and social heritage of our music and European structural pattern of writing music. Ethos and pathos of art music composition and performance as a weapon for national development contains the society's ethical norms, traditions, values, taboos and the general culture of the entire nation. These virtues are summarized in the works of a renowned music scholar Nwankpa (2012) states that;

Some positive and potential areas of contribution of contemporary art music and its performance confluences in:

- i. Therapy towards mental, physical, emotional and traumatic condition of the people.
- ii. Educating and changing the mindset
- iii. Recreational and entertainment purpose
- iv. Religious functions
- v. Cultural identity and propagation
- vi. Philosophical realism and idealism
- vii. Creative innovation
- viii. Revenue generation
- ix. Research and scholarship
- x. Historical engagement and anecdote purposes
- xi. Allies, honey and icing to the performing arts and human activities.
- xii. National and international identity, pride and honour
- xiii. Association and institutional identity
- xiv. Advertisement
- xv. Incident/background to events, both sacred and secular.
- xvi. Nationalism, solidarity and mobilization

Conclusion and Recommendations

In the present day Nigeria, art music has been so wonderful in the upbringing of our children, training of our youths and providing corrective measures in the life of our adults because it carries, portrays and inculcates the ethos and pathos of the society's culture for better generational transfer of our ethics, traditions, taboos, moral values and general code of conduct so as to direct us aright for national development. The ethos and pathos of art music is a corrective pointer to our behaviour so as to achieve our aims of good citizenship in our economy, security, political and all-round-ramifications. Hence, if we are to get it right, art music will serve as a serious weapon in our contemporary Nigeria if included both formal, informal and popular music education. This will be

achieved by introducing it in the schools, colleges, universities and the society at large to achieve national development.

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