

CREATING ROAD SAFETY EDUCATION THROUGH THEATRICAL MUSIC

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Introduction

Mass media in the twentieth century has revealed that safety in the Nigerian high way is yet to improve, compared to what a developing country should be experiencing. Several reports on mishaps both in the dailies and other forms of media have been displayed concerning the roads in Nigeria without a lasting solution being propounded. Several attempts, measures, and efforts have been put in place to including the enactment of laws and the introduction of goals both at the international and local level to curb or reduce the level of road accidents and loss of life and properties which is daily increasing in the last decade. Some of these efforts include billboards, television programs. The Federal Road Safety Commission (FRSC) was established in 1988 with the great responsibility of advocating, educating, identifying road-users' risk induced behaviors and punishment of road traffic offenders (FRSC, 2007). This commissioning was a result of the continuous increase in the trend of road accidents on Nigerian roads and highways. However, the public enlightenment unit of the FRSC is charged with the responsibility of educating the public especially drivers on the use of highways and the necessary precaution for safety drive. There is another medium through which the government agency in charge of transportation and road safety in Nigeria has employed in other to reduce the mishaps on the high ways one of which is making their presence known through highway patrolling and mounting roadblocks.

Highway safety encompasses issues that have to do with the safety of life, amenities or infrastructure and property. This is viewed from the different perspectives like the commuter driver, the commuters, the commuters' valuables,

the road, the immediate environment, and the vehicle conveying both the commuter drivers and the commuters. There are elements which can be said to also affect the safety of persons (life), goods and properties just as there are directives or instructions on the use of the available infrastructures as provided by the government of a nation. Commuters drivers are referred to as the drivers of the vehicles with which people, persons or a group of people and individuals, goods are transported from one place to another.

Hubert Ogunde

Ogunde was conceived in Ososa, close Ijebu-Ode, Ogun State, Nigeria, to the group of Jeremiah Deinbo and Eunice Owotusan Ogunde. His dad was a Baptist minister and his maternal granddad was a cleric of Ifa, an African customary religion. Ogunde quickly lived within the precincts of his granddad's compound and was exposed to Ifá, Ogun and numerous other customary strict celebrations. Both the Christian and conventional religion of the Yoruba impacted his childhood. He had his training somewhere in the range of 1925 and 1932, going to St John School, Ososa, (1925–28), St Peter's School, Faaji, Lagos, (1928–30) and Wasimi African School, (1931–32). (Clark, E. 1979)

His first contact with execution workmanship was as an individual from Egun Alarinjo during his primary school days. In the wake of finishing his instruction, he filled in as an understudy educator at St. John's School and was likewise church choirmaster and organist. He later joined the Nigerian police force in March 1941 in Ibadan. In 1943, the police force posted him to the Denton Police Station, Ebute Metta, where he joined an African church, the Church of the Lord (Aladura). In Lagos, he made a novice show gathering, the African Music Research Party, in 1945. Ogunde released many music albums during his career. His distinctive voice marked the songs in these albums which, like his plays and films, demonstrated knowledge of the Yoruba ethos. The albums included *Ekun Oniwogbe* (about the human conscience), *Onimoto* (about motor drivers and safety) and *Adeshewa* (about the loss of his wife and co-star, who died in a tragic accident). The most popular of his albums is *Yoruba Ronu*, a soundtrack to the play of the same name. He produced over 90 songs in a creative life that stretched from the late 1950s to 1988. From the 1960s onwards, he produced a soundtrack album for each play. (Encyclopedia Britannica)

Udok and Israel (2014) also describe music in Africa context as "part of life and not just only a form of recreation. A community without music has no culture. Without cultural traits, there is no unique character to knowledge a particular society as an entity". Traditional music can be a wellspring of delight and happiness, yet there are numerous other mental advantages too. music can impact your contemplations, sentiments, and practices. Traditional music is a picture of a nation's lifestyle. The sections in standard music normally oversee national recorded events and issues that occurred at the time the tune was made. The music can be used to recognize a particular get-together of people and go along with them. The music has commanding enthusiastic ties; as explicit pieces are consistently played during national events or various events. The primary purpose of the study is to investigate the use of traditional popular music in creating road safety awareness.

Road Accidents in Nigeria

Road accidents in both developed and developing countries can be attributed to several factors that are peculiar to the individual environment. There can be accidents where there are good roads and the reverse where there are no good roads. The major causes of road traffic accidents could be classified under the following headings:

- i. Vehicle-related factors
- ii. Human related factors
- iii. Environment-related factors

According to Ovuwori *et al.*, (2010) tyres and engines, braking system and lights system are among vehicle subsystems malfunction which can cause road accidents. Jacob (2010) stated that road traffic accidents occur when a vehicle collides with another vehicle, pedestrian, animal, road debris, or other stationary obstruction, such as a tree or utility pole.

Wilson (2016) explains that consistently, there have been passionate changes in human behavior especially with the surge of globalization, modernization, and information correspondence advancement which endeavors to close the gap among people and social orders. He went further to state that:

the need for vehicular and human migration has created serious safety and risks concerns by the government, the motorist, the

E. O. Alemede & O. Oluniyi: *Creating Road Safety Education through theatrical Music public and the general society especially in Nigeria as a result of crash injuries and damages arising from transport behavior.*

The death reports resulting from fatal accidents in the country has become a contributing factor to the mortality rate expectancy negatively. Several researchers have concluded that road accidents in the country constitute a major cause of death and loss of property.

In another report, Kalilu (2008) argues that there was a drastic and sharp reduction in the reported cases of road traffic accidents in 1988, the year that the Federal Road Safety Corps was established. Just about a decade (1980-1989) before FRSC was established, road traffic accident records were on the increase thus negating the conclusion of Oyeyemi (2003). This is an indication that there is a relative improvement in the prevention of road accidents but Olagunju (2009) in his observation expressed dismay that lack of efficient and effective traffic law enforcement has been responsible for several accidents in the country especially among motorcycle operators.

Ukoji (2014) explains that despite integrated efforts towards reducing fatal road accidents, Nigeria remains one of the worst-hit countries. In his evaluation based on the declaration of the United Nation as on 11 May 2011 by the UN Secretary-General, Ban Ki-Moon that UN is adopting the period 2011 – 2020 within which all efforts will be concentrated on stabilizing and then reducing global road traffic fatalities by 2020 believing that life will be saved through this decade of action. It was based on this report that the Nigeria Federal Road Safety Commission (FRSC) set out to adopt and domesticate the UN action plan by developing several programs suitable for every road user in the country. He states further that;

With a human population of about 167 million, with a human population of about 167 million, a high level of vehicular population estimated at over 7.6 million, a total road length of about 194,000 kilometers (comprising 34,120 km of federal, 30,500 km of state, and 129,580 km of local roads), the country has suffered severe losses to fatal car accidents. Its population density varies in rural and urban areas at about 51.7% and 48.3% respectively and translates to a population–road ratio of 860 persons per square kilometer, indicating intense traffic pressure on the available road

E. O. Alemede & O. Oluniyi: *Creating Road Safety Education through theatrical Music network. Undoubtedly, this immense pressure contributes to the high road traffic accidents in the country (FRSC 2012)*

He categorizes the causes of fatal car accidents in Nigeria as visual acuteness, mechanical and environmental factors. The human factors include visual acuteness, driver fatigue, poor knowledge of road signs and regulations, illiteracy, health problems, excessive speeding, drug abuse, and over-confidence while at the steering wheel. Ukoji (2014) points out other factors responsible for fatal accidents in Nigeria as;

Among the mechanical factors that lead to fatal car accidents are poor vehicle maintenance, tyre blowouts, poor lights, un-roadworthy vehicles, and broken-down vehicles on the road without adequate warning. The environmental factors include heavy rainfall, Harmattan winds, sun reflection, heavy wind, potholes, and un-tarred roads. These factors have independently and/or collectively contributed to the high rate of fatal road accidents in Nigeria.

Other reports on the state of safety show clearly that the Nigerian FRSC are not on top of the situation, Atubi and Gbadamosi (2015) concluded that overloading/over-speeding is high, the safety of public transport is less and there is a high probability of accident occurrence. The re-occurring auto accidents in the country appear to have tainted resolution in spite of the rigorous efforts of the FRSC and other stakeholders to reverse the trend. Technically, researcher's reports have shown that death rate resulting from auto accidents in Nigeria is a serious issue and should be given more attention not just from the orthodox approach but to borrow from intellectual resources of developed countries

The Information Integration Theory

The information integration theory was propounded by Norman Anderson in 1971. Anderson attempted to investigate and depict how the blending or mix (combination) of new data with existing considerations or insights brings about the development and additionally changes in one's dispositions. In this position, Anderson put it plainly that, before an individual can make a last or by and large judgment, he/she will in any case experience a procedure of incorporating data, gathered from different sources. Anderson's theory holds that a persuasive

message is composed of ideas, which are relevant pieces or bits of information, with each bit defined by two qualities: this theory is applicable on the basis that the analyzed song is persuasive

Onimoto by Hubert Ogunde in relation with the theory of planned behavior serve as an item of information that can be perceived differently by two or more people, based on the differences of their value and weight. This study is tailored around information integration theory. This paper is rested on one of the roles of music as identified by Vidal (1987) and Adedeji (1997) stating that music performs the role of discipline and social control. This can be referred to as an educational tool. This explores how the information embedded in the song text of onimoto is perceived as an educational tool in creating road safety awareness using the mass media as the conveying platform.

The song Onimoto

Onimoto o

Driver

Onimoto rora sare o

Driver don't over speed

Onimoto roar ni ko'na yen

Driver be careful at the bend or sharp corners

Onimoto rora gbesele o

Driver soft pedal

Feso jaiye onimoto

Drive with much carefulness

Asure tete o ma ni koja ile Beeni aringbere o ma ni sonu sona

With patient safety is assured.

Orere o ni jin ko ma ni 'pekun laiye wa a

The distance of a destination however long has an end

According to the song, *onimoto* means driver. The song starts with a trumpet introduction of about 6 bars of 4/4 Time signature. This was followed by a clarion call showing that the song is directed to the commuter driver referred to as onimoto.



Fig.1

O - ni - mo - - to o

The text in the song is regarded as an advisory song. The driver is advised to be careful and mindful of the road -the bends, the curves on the roads.

Onimoto

Hubert Ogunde





Fig.2

Information gotten from the Assistant Corps Commander Odogiyaan Aderibigbe (Ife FRSC zone, toll gate) is that the commission is doing all they can to increase the level of safety on the high ways. Currently, there is a national traffic radio in operation headed by Corps Marshal Dr. Olayemi Boboye by the FRSC to help in educating drivers not just commuter drivers on the importance of road safety. One of the major contributing factors responsible for accidents on the high way is over speeding. He also pointed out that having a strong synergy exist between his outfit with all the media houses in ile-ife, churches, mosque and regular meetings with stakeholders (NURTW, NATO, etc). They also have a music section of the FRSC dealing with series of jingles, albums. One of the albums was recorded by a former Corps Commander Dr. Olu Agunloye. He claimed that these jingles are aired regularly but they are not sure of the adequacy as they do not get feedback from the masses or the stakeholder's forum. He also claimed that Corps Marshals are sent to every motor park early in the morning every day. This they called early morning cry to remind the motorist of their obligations to safety of the life of their passengers as well as that of the passers-by.

Data collected from the administered questionnaires are collated and analysed using qualitative analysis. This is represented by the use of tables and histogram showing the difference in the percentage of the respondent on the questions asked.

Table 1.

Respondent (Driver's) Age in Yrs.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	25-30yrs.	12	20.0	20.0	20.0
	31-35yrs.	12	20.0	20.0	40.0
	36-40yrs.	18	30.0	30.0	70.0
	41-45yrs	8	13.3	13.3	83.3
	46-50yrs	10	16.7	16.7	100.0
	Total	60	100.0	100.0	

Interpretation: The table above shows the respondent's age grade. The result shows that all drivers are above the expected minimum driving age which is 18 years in Nigeria.

Table 2

Driver's Sex

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	60	100.0	100.0	100.0

Interpretation: All respondent (100%) are male.

Table 3

Driving Experience in Yrs.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1-10yrs.	28	46.7	46.7	46.7
	11-20yrs.	26	43.3	43.3	90.0
	20-30yrs.	6	10.0	10.0	100.0
	Total	60	100.0	100.0	

Interpretation: those who have been driving between 20 – 30 years have the least percentage of driven experience, that is 10%; 11 – 20 years has 43.3% and 1 – 10 years 46.7%

Table 4

Possession of Drivers Licence

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	46	76.7	76.7	76.7
	No	14	23.3	23.3	100.0
	Total	60	100.0	100.0	

This result shows that 76.7% had driver’s license while 23% of the respondents are driving without driving license which could be a clear indication that they have not heard any form of proper enlightenment on road safety as such they can misbehave as well as ignore educational instructions (written and aural)

Table 5

Possession of Radio/Television

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	60	100.0	100.0	100.0
	No				

This is an indication that all respondents have a means of receiving information.

Table 6

Heard of "Onimoto rora sare"

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	54	90.0	90.0	90.0
	No	6	10.0	10.0	100.0
	Total	60	100.0	100.0	

The table above shows the frequency of respondents who have heard the song to be 54 out of 60 that is 90% to 10%. This can also inform their planned behavior behind the wheel while driving in as much as there is no information to be integrated.

Table 7

Heard the Jingle Version of "Onimoto"

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	52	86.7	86.7	86.7
	No	8	13.3	13.3	100.0
Total		60	100.0	100.0	

86.7% of the respondents show the percentages of respondents who have heard the jingle version of Onimoto while 13.3% claimed not to have heard though, in table 5, all claimed to have either radio or television.

Table 8

Heard of other cautionary Jingles

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	58	96.7	96.7	96.7
	No	2	3.3	3.3	100.0
Total		60	100.0	100.0	

Interpretation: The result presented in table 8 compared with that of table 7 is an indication that virtually all the respondents have heard of two or more cautionary jingles.

Table 9

Means of Hearing Jingles

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Radio	56	93.3	93.3	93.3
	Television	4	6.7	6.7	100.0
Total		60	100.0	100.0	

Interpretation: The medium by which 93.3% of the respondents hear the cautionary jingles or songs is through the radio while listening via the television carries 6.7%.

Table 10

Keep to the Speed limit

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Yes	60	100.0	100.0	100.0

Interpretation: All respondent keeps to speed limit: 100%

Table 11

Level of Obedience to the Speed limit

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Always	34	56.7	56.7	56.7
Once in a while	26	43.3	43.3	100.0
Total	60	100.0	100.0	

Interpretation: In the table above, the percentage of respondents who respond to the level of obedience to speed limit is a little above the average (56.7%) while those that respond once in a while are 43.3%. this result is a pointer that there is the need for commuter drivers to obey speed limits as stipulated in the FRSC high way code.

Table 12

Being cautioned by Passengers

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Yes	60	100.0	100.0	100.0

Interpretation: all respondents agreed that they have been cautioned by passengers.

Table 13

Driver's Reaction to Passenger's caution

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Politely	32	53.3	53.3	53.3
Ignored	28	46.7	46.7	100.0
Total	60	100.0	100.0	

Interpretation: the result shows that 53% politely respond to passengers' caution while 46.7% ignored the caution

Table 14

Perception of the usefulness of "Onimoto rora sare"

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Useful	44	73.3	73.3	73.3
	Not Useful	16	26.7	26.7	100.0
Total		60	100.0	100.0	

Interpretation: The perception of the respondents on the usefulness of onimoto 73.3% of the respondents find the song onimoto useful while 26.7% find it not to be useful.

Table 15

There are enough of Cautionary Jingles

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	16	26.7	26.7	26.7
	No	44	73.3	73.3	100.0
Total		60	100.0	100.0	

Interpretation: 26.7% of the respondents said there are enough cautionary jingles while 73.3% said cautionary jingles are not enough.

Table 16

Listening to cautionary Jingles can reduce road accidents

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	50	83.3	83.3	83.3
	No	10	16.7	16.7	100.0
Total		60	100.0	100.0	

Interpretation: 83.3% of the respondents agreed that listening to cautionary jingles can reduce road accidents while 16.7% disagreed.

Table 17

Cautionary Jingles are more effective than Posters and Bill-Boards

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Yes	60	100.0	100.0	100.0

Interpretation: all the respondents (100%) agreed that cautionary jingles are more effective than Posters and bill-boards

Table 18

More cautionary jingles should be produced for airing

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Yes	60	100.0	100.0	100.0

Interpretation: all respondents (100%) think that more cautionary jingles should be improved.

Table 19

Jingles can remind Drivers of Highway codes

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Yes	60	100.0	100.0	100.0

Interpretation: All respondents agreed that cautionary jingles can remind drivers of highway code

Table 20

Should Jingles be aired in Pidgin English?

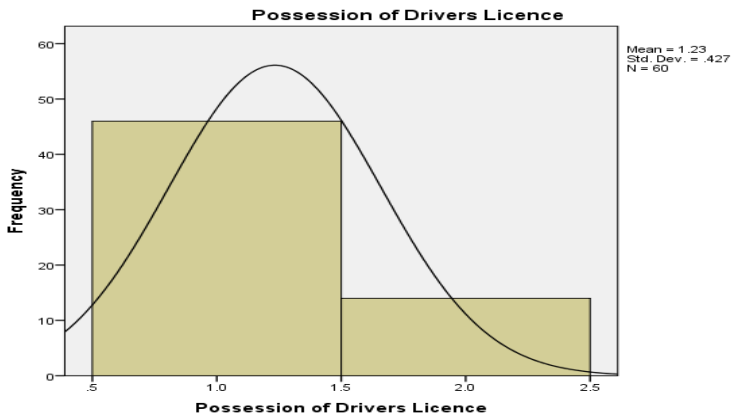
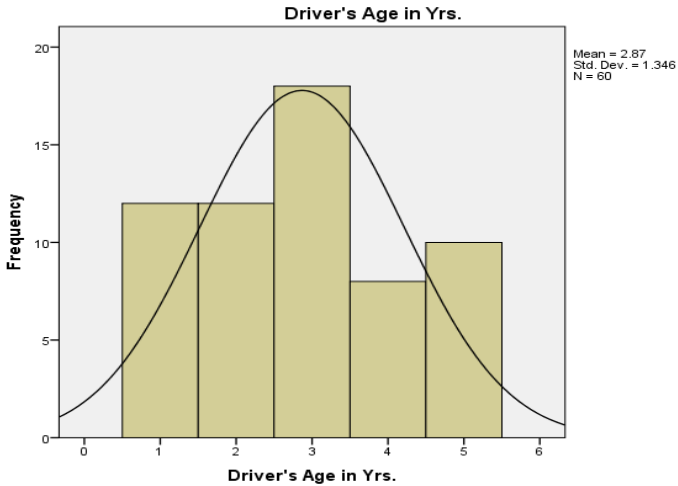
	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Yes	52	86.7	89.7	89.7
No	6	10.0	10.3	100.0
Total	58	96.7	100.0	
Missing System	2	3.3		
Total	60	100.0		

Interpretation:86.7% of the respondents would prefer that cautionary jingles be aired in pidgin English, 10.0% of the respondent said otherwise and 3.3% were indifferent.

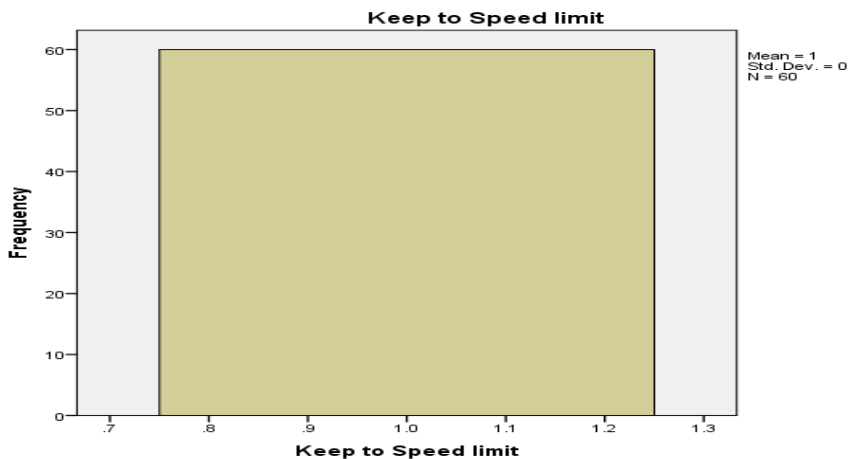
Findings

At the end of this field work it was discovered from the tables above that;

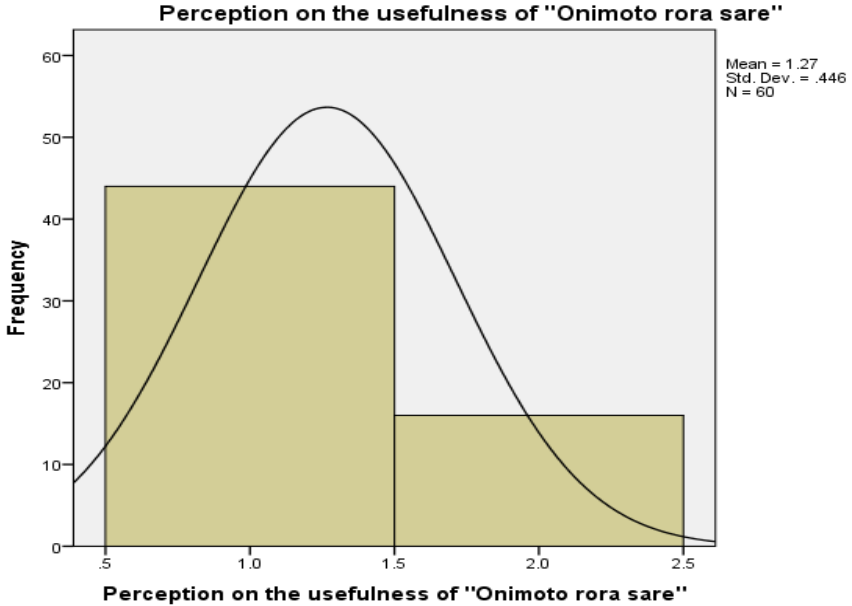
- All respondents can drive as they are all above the speculated driven age by Nigeria constitution of 1999. From the response gathered not all the respondents have driver's license though their ages are above 18 years which is the minimum age of any Nigerian who should be permitted to drive,



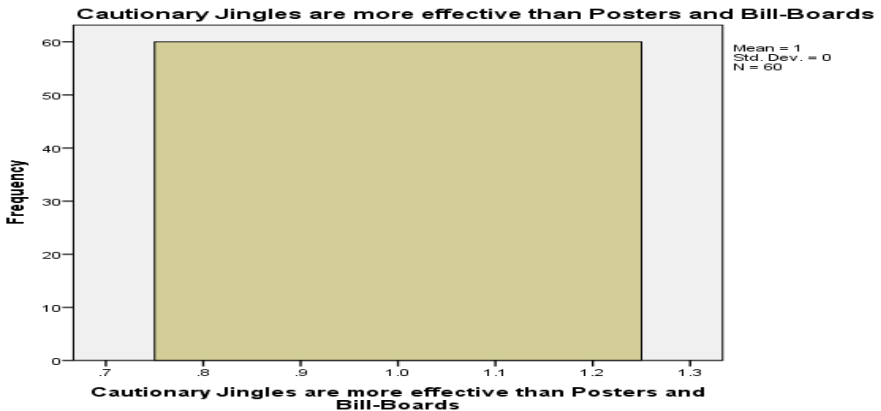
- All the respondents have a means of listening to the song Onimoto and other cautionary jingles and all respondents have heard of one or two cautionary jingles in of which 90% of the respondents claimed to have heard the song Onimoto by Hubert Ogunde. This is a pointer to information integration theory that states thus; “for any individual to arrive at a judgment there must be a process of integrating information derived from various sources”. It was discovered that the level at which individuals process information and the conclusions drawn from the information differs. This is seen in table 11 having 56.7% observing speed limit as against the result on tables 7 & 8 which shows that they have listened or heard one or two cautionary jingles on safety. The histogram bellows represent the level at which respondents observe speed limit as shown in figure 11.



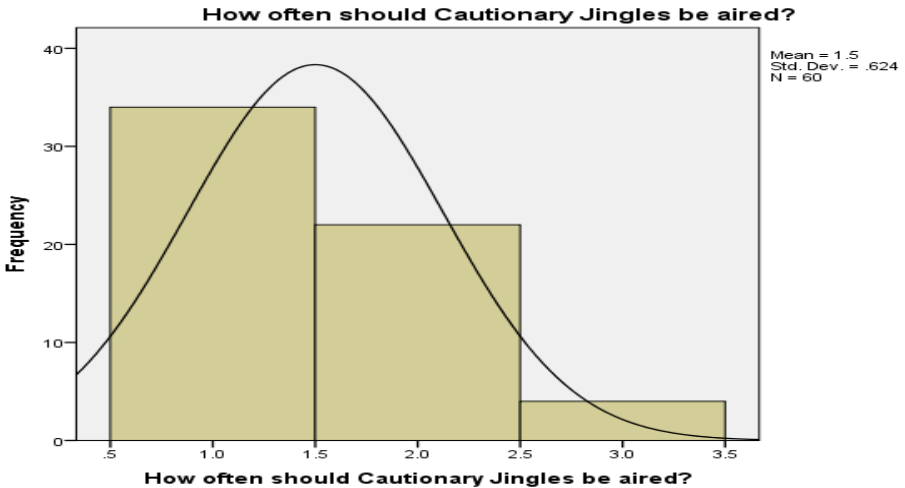
- On speed, the FRSC highway code stipulates the exact speed at which every vehicle should operate as stated by Atubi, and Gbadamosi (2015) that “the Federal Road Safety Commission also imposed speed limit for all categories of vehicles i.e. 100kmph maximum speed for all private cars, 90kmph for commercial vehicles and 60kmph for trucks”. The usefulness of the song Onimoto was highly accepted as seen table in figure below:



- It was also generally accepted that cautionary jingles can improve road safety and reduce accidents. The respondents agreed that the cautionary jingles or songs like Onimoto are more informative than having billboards and posters as it will serve as a reminder of highway codes.



- The respondents also agreed that there is a need for more cautionary jingles and they should be aired on every available media in order to further expose the commuters on road safety consciousness in other to reduce or eradicate to the minimum road mishaps the Nigeria high-way.



- It was generally agreed that the airing of cautionary jingles should be more frequent. It was also gathered that sales of alcohol in the garages to commuter drivers is on the increase. Some of the commuters agreed that the intake of alcohol is a confidence booster while driving though most often times they get tipsy. This is one of the reasons why some commuters to respect the views or warning of their passengers each time Most drivers (commercial and private) drink alcohol before driving. Even “okada riders” take alcohol. Many people have lost their limbs, legs etc. due to okada accidents. Alcohol could make drivers feel high behind the wheels. It could cause drivers to have less concentration while driving. Above all, alcohol could cause drivers to take risks not minding the lives of the passengers they are carrying.

Conclusion

The texts in the song laid more emphasis on driving with much carefulness. The findings reveal that it is generally accepted that more cautionary jingles should be aired especially in native tongue, the person behind the wheel plays important role in averting most of the road accidents occur either due to carelessness or due to lack of road safety awareness by the road user.

The media houses have important role to play in the airing of more traditional popular music in increasing road safety awareness and the commuter drivers should be exposed to a high level of road safety awareness sensitization through music. Their airing of cautionary jingles through the mass media platforms are encouraging because they can be used in transferring information that instills discipline and control in the society to a large extent and road safety education through music awareness is as essential as any other basic skills of survival.

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