ResearchGate

See discussions, stats, and author profiles for this publication at: https://www.researchgate.net/publication/334223888

Mass media and national development

Chapter · July 2019

CITATIONS
0

READS
124

1 author:

Louisa N Amaechi
Federal University of Technology Owerri

24 PUBLICATIONS **0** CITATIONS

SEE PROFILE

Some of the authors of this publication are also working on these related projects:

Project Women and conflict management View project

Project Human security View project

All content following this page was uploaded by Louisa N Amaechi on 04 July 2019.

The user has requested enhancement of the downloaded file.

Aspects Of Social Sciences

A HANDBOOK FOR GENERAL STUDIES

A. E. AGBOGU (ed)

CHAPTER 8

MASS MEDIA AND NATIONAL DEVELOPMENT

Mrs. Amaechi L.N.

MASS media are public utility through which information reach the masses. They include the broadcasting houses, which enable the millions of people to get news of the happenings around them and to receive instructions, announcement and amusements. They include radio, press, television etc. The wireless station helps us in some measures to keep pace with progress in the world. It selects, condenses and gives us important bits of information, just enough to keep us intelligently alive to the things that are going on. The radio is largely used for propaganda by the government in these days, the ideas of state control of the media is developing. The function of the government is no longer to protect the people from drifting into anarchy, but to tell what people should or should not do, to control, in an increasing measure, the daily lives of individuals. Television brings us to actual displays of performances of certain events live. It is a modern invention and source of fascinating home entertainment.

Role of the press (Newspaper): The press is an important public utility which serves the interest of the public. The press acts as an instrument of public will-power and helps to portray the generality of public views and interest. A free press is therefore the symbol of free people. An independent well-informed press administers. For newspapers, as public utility, bring to the notice of the people acts of injustice or oppression or mal-administration that the government would otherwise have hidden away. The press exercises a constant vigilance on the rulers. The abuse of the government are

exposed to public criticism by some newspapers. Some national newspapers like the "Daily Times" and "New Nigeria" reflect in their publications thoughts and views and opinions about government, and the general state of the nation. These national newspapers and others contribute to the wedding of public interest in books, music and drama. They are as book pulpit, platform, forum, all in one. In this way, they act as great educator of public mind. Newspapers could be described as "the Peoples University" for most people have little leisure to read anything else. Newspapers also relieve man of dullness and monotony. They give man something to think of and discuss behind the mechanical drudgery of his every day occupation. Mass media help in the "take-off" of the economics of the developing nations (Katz 1978).

The acceptance of mass media has marched with other concomitant of development, such as geographical mobility.

Mass Media bring to the public poverty and inadequacies of the living conditions in large parts of the developing world. The acceptance of Mass Media also marches with the acceptance of modern types of education. Education makes actual contributions to socio-economic development. Thus developing countries have pursued a transferred but largely unadapted model of education that has led neither the individual nor the community as a whole to the unexpected which has not contributed to the economic development.

The acceptance of Mass Media, lastly, have marched alongside the transfer of political structures that are thought to have given the people of the West the resilience and dynamism to achieve their present level of development. They help to improve the spirit of oneness and unity in a diversity areas.

The innovation of modern science and technology which helps in the development of a nation could easily reach every body through the mass media. The innovation of science and technology helps to change the natural environment into a

better artificial environment. Mass Media help in easy transaction of business nationally and internationally. If new goods, service, commodities etc are not advertised in the media, people may not come to the knowledge of such goods.

Mass media help to train the youths on the moral tone of a society. Culture of a given society could be discussed over the TV, radio. National. international news could be exchanged through use of mass media.

Economic and political aspect of a given society could improve through constant campaign and teaching of better management of public fund and better life programme on the media. The introduction of war weapons and discussion of disarmament over the media could help some countries to be at peace.

A country without peace can never think of development. Therefore, there is need to campaign about national and international peace through the media. On agriculture, the introduction of modern method of farming, the use of fertilizer, mechanized system of farming which help the farmers to produce larger quantity of yields at a shorter time could be taught through the media. Mass media also help to provide employment opportunities for the youths. The health of citizens could be improved through the teaching of expert doctors over the media.

COMMUNICATION

The old traditional forms of communication include:

a. Smoke signals
b. Shrugging or relaxing body sign
c. Drums
d. Town criers
e. Whistling
f. Gun shots
g. Messengers

Smoke Signal: This was one of the old methods of communication. In the olden days, when anybody misbehaved in the village, especially when the person violated the law of the land, the person used to be ex-communicated and the house set on fire.

Relaxing Body With Signal: When somebody is around for a visit, signs and the type of body movement are used to communicate with each other. The type of sign one shows to another could mean that the visitor is or not accepted in the house or group.

Drums: The use of drums and the sound of the drum is used to communicate to the villages about their social welfare especially during the period of festival, war or peace in the land.

Town Crier: Town criers were used in the olden days to disseminate information in the village, city or town. As the town crier moves about talking to the members of the village, about the welfare of the village, they equally help to inform people about the social organization of the land.

Whistling: This was equally used to communicate to one another, send messages and call someone for an important thing in the past.

Gun Shots: Gun shots is used to communicate to one another an important message. When an important man dies, there is always twenty-one gun-shots before the burial for the person. Showing how important the person was. Also when a particular village goes for an inter-village war and comes back victorious, there is always gunshots to welcome the warriors in the village.

Messenger: The various local deities in African Nigeria in particular have diviners and messengers that help them to communicate with people in the village. The elder and the chiefs equally have some messengers that help them to carry out the day to day administration of the land.

Attempt to broadcast sound received on the radio com-

menced in the twenties. The development was rapid. By 1930, it reached a stage that enabled Col. Lindbery to broadcast the story of his flight across the Atlantic through a chain of 119 stations linked by 30,000 miles of long distance telephone wires.

Origin of modern communication system.

The modern communication system came into being in the wake of the development of electrical technology.

Samuel Morse first invented telegraph in 1844 and hence the use of signals known as Morse code. Jagadis Bose, on working in his laboratory started transmitting electric shock from one room to another and message from his college laboratory to his home without the medium of wires. To Marconi, however, the credit belong for putting his discovery to practical use when in 1899, he transmitted wireless messages across the English Channel.

In Nigeria, communication system had it's antiquity in the advent of British rule. The postal division which was an arm of posts and telecommunication was set up in Lagos as an arm of the British Post Office. It's primary aim then was to facilitate the handling of correspondences and remittance between the personnel of both colonial armed forces (British) and consulate in Lagos and Benin-Delta areas on one hand and their home government on the other.

As the colonial influences increased especially along the coastal areas and on the Niger Basin, British missionaries soon pitched their tents along these areas. There was need for these people to communicate with their Head Offices in Britain. They had colonial post office then. Apart from handling government correspondences and remittances post offices expanded their activities by mailing parcels of growing commercial and religious interest. Mail services were provided weekly by units of post offices by means of canoes, and runners. Later, after the opening of railway lines, train were used.

Postal division which started in 1851 as a mere office for handling government correspondences and those of their few personnel has now expanded so much that it enjoys the membership of the universal postal union.

Transmission Services: Communication between two telephone exchangers in the same or different towns is referred to as transmission system. This transmission system can be through a physical wire, cable network or radio, relay network. It was introduced in Nigeria in 1977 with the telegraph line linking Lagos and Ilorin. By 1907 it was extended to Maduguri. It covered such towns as Lokoja, Yola, Pateji. Zungeru, Zaria, Kano and Bauchi. These lines were constructed initially with wooden poles, later extended to the Eastern zone of the country. The first trunk telephone services was between Itu and Calabar in 1923 by the use of physical wire. The trunk between Lagos and Ibadan was established in1929.

Radio: Radio broadcasting came into existence in Nigeria in 1932 when Britain launched its Empire Broadcasting experiment, Lagos was one of the proposed centres for the reception local re-broadcasting of B.B.C. programmes.

A wireless station was later established in Lagos in 1933 by Post and Telecommunications Department to achieve this purpose. As a first step towards its success, loud-speaker boxes were then distributed to subscribing listeners in Lagos area and later in other towns in the province.

This temporary set up known as Radio Distribution Services continued until 1951 when in collaboration with the British Broadcasting Corporation, the Nigerian Broadcasting Service was launched. In April, 1957, it became a corporation. Today, its services cover all states of the federation.

Television: The idea of Television Services in Nigeria was borne in 1961. It was the time when the Federal Ministry of Information engaged the services of National Broadcasting Corporation International (an American) company to

set up and run a Television services.

The idea materialized on 1st of April, 1962, when the first Television signal went on air in the federal capital Lagos.

Between the periods 1962-67, the NBC International administered the Television services as managing agent of the Federal Government. On 1st of April 1967 the Nigerian Television services was merged with the corporation to form the N.B.C. television.

Telex: The telex printer exchange is similar to telephone services. Subscribers of the two go through the exchange. While the telephone subscriber communicates with another telephone, subscriber by speech, the telex subscriber communicates with another telex subscriber by recorded conversation. Though the telex printer is traced back to 1920, it was introduced in Nigeria in 1960 when a manual telex switch board of 60 subs was installed in Lagos.

Telephone: Before independence in 1960, the provision of telecommunication facilities in Nigeria was restricted mainly to government business for the enforcement of law and order and for administrative purpose. The Telephone Network then consisted of about 121 telephone Exchanges. Out of these, 116 were of the manets manual types and the remaining 5 were automatic Exchange located at Lagos Island, Ikeja, etc. Problems associated with the operation on modern communication system in Nigeria.

Some of the advantages of modern communication include:

1. It creates employment opportunity for the qualified individuals.
2. It assists man in his day-day business. It assists in quickening business transactions between one country and the other etc.
3. Modern communication system increases and strengthens inter-continental links with sovereign states.
4. Books, magazines, periodicals etc. Communicate vital

information both to living generation and for generation yet unborn. They store knowledge and wisdom of the world for the benefit of mankind.

5. Modern communication system have brought about the movement of mankind more than ever before in history.
6. It enhances the country's military efficiency: The efficiency of any country's military might depends on the effectiveness of communication system. Countries with poor communication system perform poorly in wars.
7. It defies obstacles to communication with modern system of communication, physical land barriers can no longer constitute obstacle to communication.
8. It helps to save time in emergency situations. In modern system of communication, news can be 'transmitted quickly especially in emergency situations when saving of time is essential.
9. It makes the world to become smaller: With modern communication system, the world looks smaller and knowledge-able. We can easily get news of what happens all over the world in a short period. The modern communication system in Nigeria is facing some teething problems which include:

(a) lack of skilled Manpower: As Nigeria moves towards achieving high level technology especially in the field of modern communication system, she urgently needs technologists and technicians to man her newly installed modern telex-communication system. Lack of skilled manpower is already affecting her in that direction

(b) **Damages:** Nigeria's telex-communication system are occasionally hit by incessant theft and repaid rate of road building and other construction works. Many underground wire cables have been damaged and many occasions, it is during construction works that reopens are often delayed due to lack

of technicians.

(c) Obsolesce: Most of the communication exchange equipment are old or obsolete, while the underground cables have become seriously over loaded resulting in frequent break-downs. The much needed spare parts to effect the changes are lacking.

(c) Lack of Incentive: Lack of incentives and poor attitude to work are seriously affecting the operation of modern communication system. This accounts for the wide spread cases of inefficiency, indiscipline, negligence and theft among the workers.

(d) Poor Administration: The problems of poor administration, planning and management have contributed in no small measure to rendering communication system in Nigeria ineffective.

(e) Lack of Public Understanding: Lack of public understanding in the use of public utilities as well as lack of sympathy for the workers also have negative effect on the effectiveness of the modern communication system in Nigeria.

(f) Corruption: The constant manipulation of the system in a way to divert resources from public to private hands is one of the main problems of modern communication in Nigeria. At all levels, trusted staff have continued to run down government facilities by swindling it resources in the diverse tactics.

GOVERNMENT EFFORTS TOWARDS IMPROVING THE MODERN COMMUNICATION SYSTEM IN THE COUNTRY

The Federal Government has not been dormant or inactive over the multiple problems facing communication system in the country. It came out during the 1975-1980 plan period not to solve the problems but to modernize the communication systems in the country. It was originally provided

in the plan period a total capital investment of N1,339m over the 1975-1980 period and N1,107m went on telecommunications, N168 on postal Services and telegraphs. Its total investment in the project was aimed at boasting domestic installations, mainly the areas of domestic satellite communication stations involving telephone, telex and television transmission, extension of telephone exchanges and telephone cable networks picture telephone, cordless telephones and mobile telephone services.

Training: The Federal Government recognizes the need for the training of technologists and technicians of all categories in order to enable Nigerians to move toward an era of high technological industrialization. To this effect, the Federal Government scholarship for technical courses in Europe was introduced by Nigerian government. Technical education has become virtually free. This project aims at training artisan operators and supervisors. This also involves expansion and improvement of training facilities at the post and telegraphs training school Oshodi and other territorial learning centres in the country.

Satellite: Development has not been lacking in the field of satellite communication system. Nigeria has international telex and telephone links with the outside world via two standard earth satellite stations at lantne. The ministry of communications completed domestic satellite communications system connecting each of the state capitals. (Okafor 1980). The ministry communications awarded a contract of N150m to TCOM corporation for the establishment of a balloon-bornk telecommunications and broadcasting system. A total of tenm a rodymically stable tethered balloons, called serostat were used to provide an expanded telephone, television and radio service. The federal government of Nigeria still interested in improving the modern system of communication in the country, of the Magnests/manual types and the remaining 5 were automatic Exchange located at Lagos Island, Ikeja etc.

After independence, the need for telephone facilities was no longer restricted to government and their agencies.

Telegraph: The first telegraph system in Nigeria based on a simple circuit of a signal, between station A & B with speed of about 30 words per minute.

The simple circuit working gave way to Duplex Circuit as a result of the need and high traffic growth. It was introduced in 1918 on trial basis between Lagos and Kaduna.

The system was improved and extended to Mina in 1919. In all these, the signals were carried by physical wire.

Wireless Telegraph: The use of physical wire gave way to telegraphy, since the country is large.

Forms of Modern Communication System.

1. **Signal and Symbols:** This form of communication is effected by the use of visual aids. They include sign boards, posters, road signs, traffic lights, trade marks or symbols etc.
2. **Postal Services:** These include letters, parcels, post cards, etc.
3. Telex Communication System: It involves he wire or wireless system, the use of radio, telex, telegraph, cablegram, television satellite.
4. **Book:** Telex books, encyclopaedia,, dictionaries etc.
5. **Sensitive Machines and Equipment:** They are the communicator of vital information. The machines or equipment concerned are rockets, thermometer, barometers, rain gauge etc.
6. The Press: Press includes newspapers, magazines periodicals, journal, pamphlets etc.

ART, MUSIC, AESTHETIC AND COMMUNICATION ART

Original of Art: The origin of art is as old as man. From archacological records it is evident that one of the earliest human beings gathered attractive and non-utilitarian stones and very often did more work than they had to in order to

produce utilitarian tools. It is not, however until the emergence of Neanderthal man that the evidence of the existence of art becomes convincing. The Neanderthal man (Okafor 1980) collected mineral pigments such as ochre and engaged in then decoration of burials. The emergence of Homo Sapiens is associated with the archaecological records that exhibit elaborately chipped stone tools, carved figurine engravings and cave paintings. Evidently, the form of arctic expression were fully developed some fifty thousand years ago and have been characteristic of all modern or historically reported people. Art therefore is part of man's culture and are restricted to art forms such as painting and sculpture.

Nigeria's local art is rooted in her cultural background. In African Society the quest for supernatural aid and search for beauty have always gone hand in hand and this, no doubt stimulates artistic activity on local level.

The Nigerian local art expressed traditional religious belief which is the center of all aspects of life. The belief in ancestral spirits, magic and supernatural forces have therefore constituted a major influence in the creation of local art. Apart from reflecting the art is closely deitified with moral and social codes, oral tradition forms and convention of people, local traditional, stories, songs, proverbs, Riddles, myth, legends etc. Myths are usually stories laid in another world, quite different from that of the present, and stories laid in another world, quite different from that of the present, and stories in which he principal actors are gods, spirits and other supernatural powers. Legends on the other hand, recount events that took place in the world as it is today, though often at some earliest time.

Men are actors in legends, though in a supernatural world Proverbs and riddles function as a kind of repository for the wisdom of the group of leaders. Local work of art like took and weapons and to her artifacts reflect local cultural background. Local art therefore serves to reinforce ideas, beliefs,

customs, attitude and values in the traditional setting. In many parts of Nigeria, like Benin, Ife Igbo Ukwu etc, there were various local art works with various works of art in all Benin Kingdom. The people of old Benin were very religious and worshipped a host of gods and goddesses and the lineage of their deities were usually sculptured in mud. Several other symbolic objects used in worshipping and performing ceremonies were carved in wood or metal. In addition, several families erected shrines in reverence to spirits of their departed ancestors within their homes.

Our local artists include black smiths, sculptors, potters, basket makers, weavers, traditional musicians and dancers etc. Materials like mud wood, stones, Ivory, Iron, etc. are used in locals Art works. Some local arts are often stored in shrines or grooves and homes.

What we may call national art do not rigidly reflect our traditional background. Religious art is being expressed in the presentation of religious seems or in the image of saints. Art work is used in the decoration of homes hand bags, ceramics and many other activities. Other aspects of National art include printing, literature, music dress making, cookery, singing, writing, mass media, books magazines, newspapers.

Art works are therefore loosing their cultural significance and are becoming more and commercialized in nature.

Some of the national and local art works are stored in Museum, theatre, Library, Church, gallery, studio, record, shop etc. Art is therefore the ability to create, mould, decorate, draw or make images by man.

Aims of studying Art in Schools

(1) Art helps in the development of muscles, better eye sight, sense of smell and mental perception. Physical exercise involves a lot of art which when appropriately taken, helps to carving will no doubt develop sound biceps, triceps, supinator lounges, carpularies and radials of arm

muscles.

(2) Art helps the learner to develop a sense of achievement and satisfaction. A learner is always happy when he draws well and is said when he does not. It therefore helps the learner to develop personal pride and sense of self reliance. It helps to derive tense of satisfaction and humour.

(3) Art affords a learner an opportunity to express himself in creative work either in colour, line or form.

(4) Art affords the learner balanced education and social adjustment. It transforms him into a friendly and self – centered state. He learns to work and co-operate with other people in group work and therefore enables him to develop a healthy spirit of them work.

(5) Art provides an opportunity for a person to adapt t his environments and culture of his society.

(6) Art helps people to know the cultures of people from different societies. This enables people from different societies. This enables people to compare what different of the world have, think and do.

(7) Art helps to keep people in elated spirit. A group of people or persons who know the art of music are always a happy people. They take to music to remember their past happy moments, events or the activities of their fallen heroes.

MUSIC

Hofer (1985) pointed out that the word music refers to a wide variety of sound that have been created for many different reasons, for example, in a motion picture the background music contributes to the mood of the scenes. Religious ceremonies are made more effective through the use of music.

Certain pieces of music can be used to identify themselves. People use music to vent deep feelings. At times people

enjoy music merely for recreation and diversion.

Many Americans use music for driving a car, studying and jogging. In some places, people use music to accompany physical work such as padding canoe or harvesting crop.

What should be learnt in music? If people need to become better informed about music, what should they learn in a music appreciation course? Three thing (1) first, they should learn to listen to hear what is happening in a musical work. (2) Secondly, they need to learn some basic things about music, it's styles, forms, terminology and other facts that are fundamental for a knowledge of the art (3) Thirdly, they should develop a more positive attitude towards music.

Each of these three outcomes – listening skill, information, and positive attitude – is vital.

Igbo traditional music and dance are unique as a socio-cultural and artiste group. So are the Hausa, Tiv, Yoruba, Nupe, Efik, Ijo or Edo music and dance. What could be classified today as a dance widely characteristic of Nigeria as a national music and dance is an amalgam of score or all of the above. One such example is the hybrid night Club "pop" music and dance called the "Highlife" what belongs to the Nigerian modern entertainment art category. It does not identify or typify any particular ethnic group. It is not even exclusively Nigerian, for it is also the contemporary national "Pop" music and dance of some other West African countries (such as Ghana where it is also identified as "Highlife") and in the Carribbean nations.

No cultural entity is an Island. Inter cultural influences are inevitable and have rates, except, may be, in the Northern Nigerian society where the Islamic artistic culture has considerably influenced the traditional styles and forms of practice, especially in the court. It is possible that a Nigerian national art typology might evolve through maximized socio-educational interaction of ethnic groups, and not through any ideo-political or wishful thinking. Many Nigerians now share

common educational training based on instructional materials featuring western and Nigerian cultural-artistic traditions in schools, colleges and universities. So far the much trumpeted ideology of national unity tends to inspire conscious attempts to forge or amalgamate works of art purported to be informed by various ethro-cultural styles. Such experiments, which are too rare, have so far resulted in mere multicultural colleges. Ihekweazu rightly pointed out that Nigerian ethnic societies demonstrate a tradition of general knowledge and communal participation through enculturation. Nevertheless, specialization and division of labour have always existed in the various artistic tradition, thus distinguishing the master/experts from the generality of practitioners. The creative and presentation processes in all the artistic disciplines are informed by stylistic tendencies, cultural norms, ideological formulation as well as social and aesthetic tenets which exhibit ethic characteristics. It would be inadequate, ideally, to discuss a feature of one discipline of the creative and performing arts in complete isolation of the other especially in association to their artistic fields, pertaining to its conception exclusion and presentation. For instance mask is incomplete without music, dance, drama and the rest of the costumes that give it meaning, value and effectiveness as a composite cultural experience. And the mask carver is not the whimsical creator. The features and materials of the mask he produces are informed by the ideas about ownership or usage, also by the character of the music, dance and socio-cosmic drama demonstration to which the mask is vital theatrical dimension. However, our objective here is not to probe the inter relationship and the analogous conceptual, ideational or stylistic bases of the various creative and performing arts, discipline of music, dance, plastic and decorative arts, drama and creative language; but rather to make some preliminary observations about the features of musical practice generally.

Social-contexual foundation of musical practice:- In ev-

ery music-making/appreciation situation, music, as a humanly organized sound (Blacking 1965) with its own peculiar internal logic, stimulates a compellation attitude enhanced by intensive artistic merits of sonic and textual (for more vocal music) implications. There are however other non-musical factors, particularly in the traditional music milieu, which prescribe how some music types should be organized, or be evaluated and responded. A modern Nigerian child born and reared in the modern towns is bound to think of music as a mental art conceived and practiced for sole purpose of providing entertainment for the society. This would be because his/her interactional experience of music in Nigeria is limited to the following contemporary musical usage. (1) "Pop" music which he can listen and dance to, in the home (radio, T.V., photograph machines) in parties. (2) Church music which helps to stimulate his devotion and active participation during worship or religious occasions. (3) traditional dancers which have been abstracted from their traditional context and effectiveness, and are featured to provide audio-visual entertainment during festival seasons, social, political and other celebrative occasions.

This modern attitude is however, a bastardization of the concept, utility-based valuation of music in Nigeria's traditional societies. Traditional music was transactionally involved with the various socio-cultural systems of Nigeria ethnic societies. Most traditional music were Ahiajoku. It usually takes place at the beginning of the harvest season and before any farmer will eat the new yam.

The community gathered at an appointed place and date. Everybody bringing along a fat sample of his harvest. Prayers are offered to the gods for the good harvest and thereafter merriment and festivities began. Masquerades, parade the town dancing and rejoicing. This is infact another way of providing the farmer some rest and relaxation.

FESTIVAL: Festival has been "a celebration, merry-making or feast period" A festival may be purely secular like sports festival or purely religious like the Easter festival. In actual practice however, we observe that religious and secular elements do come together in festivals, hence the mixture of what is called the sacred and the profane in most festivals. Most traditional African festivals, like Kalabari Ekine, the Yoruba Egungun are conceived as periodic religious (sacred) observances which in practice manifest secular (profane) trends. The festival is always a collective activity celebrated by people within the context of a holiday and very often it is marked by such excesses and transgressions as drunkenness and exuberant sexual traits or license. Because the festival is a very significant form of communal activity, it calls forth the best that any particular society can produce such as the union of the best artistic expressions. During festival, society spends money and energy towards providing the best entertainment for their visitors.

Modern Science and Technology have brought about invention of machinery that can assist man ins his desire to achieve better communication system, context oriented and designed this recommended that the sonic and presentational implications of music type were rationalized to express a social institution of ideation, be it Kinship, religious association, political, juridical funerals, supernatural etc. An institutional – bound music type usually evokes the significance and ideo-psychological responses associated with it's event – context. It would, therefore, not be played out of context. The evaluation of it's presentation would take primary cognizance of how it sonic and theatrical attributes have effectively discharge it's utilitarian roles in context.

AESTHETICS

Aesthetics is the appreciation of beauty in arts. Rawlins in his observation aesthetics added that it is more of decoration,

design, painting and beautifying things like objects, houses, man and animal. In Nigeria, the way the Northern people decorate themselves is different from that of the people in the South. Young girls in most parts of Nigeria use some paints to make nice designs on their palms, legs and faces. This makes them to appreciate their culture more. While those in the Southern region use different things to decorate their shrine, local deity houses etc. This equally help them to have their mark of identity and to appreciate the beauty of their handwork.

Festivities: As a matter of facts, festivals in traditional African societies and, indeed in most parts of the world are rooted in the culture of the people, that is in the way they se life and living. Thus, in traditional African societies, festivals may be arbitrarily divided into the following:

(a) fertility/birth festival
(b) farming-cycle festivals
(c) title/initiation festivals
(d) ancestral reverence and religions
(e) funeral or mortuary festival

All of those festivals are inter related and all of them may be said to mark the rites of passage in a persons life, from birth to death. Fertility festivals are concerned with increase productivity not only among the people but also animals.

Marriage festivals constitute fertility festival. Farming is the backbone of people in traditional African communities and such from bush cleaning to final harvest of crops, there are festivals to induce productivity of the land, placate the gods and ancestors, and give thanks for abundant harvest. Through successful farming, an individual can take titles, undergo initiations and acquire enhance social standing.

All these usually call for one kind festivity or the other. The most common among the people of the southern Nigeria is the new yam festival among the Igbo referred as (iwa ji or iri. ji).

REFERENCE

Black J. (1965) *The Role of Music in The Culture* Vender of the Northern Travek. Vol. II

Chaliso H. (1985): *Understanding Music* Wadsworth Publishing Co. California, U.S.A.

Hornby A.S. (1974): *Oxford Adanced Learners Dictionary of current English* Oxford University Press Britain.

Ihekweazu E. (1985) : *Readings in African Humanities Traditional and modern Culture* Fourth Dimension Publishers, Enugu,

Obi I, (1987): *Introduction to the Study of Religion Awja* (Unpublished materials)

Okafor M. (1980): *Ground-work of Social Studies.* Awka Printing Press, Anambra.

Rawlins A, (1992): *Aesthetics and The Gestal.* Wadsworth Publishing, California.

View publication stats