Ecomusicology and Indigenous Knowledge on the Landslide in Agulu and Nanka in Anambra State, Nigeria

By

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Abstract

This study investigates ecomusicology and indigenous knowledge on the landslide in Agulu and Nanka in Anambra State, Nigeria. The research aim at investing the aspect of landslide/erosion ecocriticism. The researcher utilizes the quantitative ethnographic method and secondary method which involve oral interview. It concludes by emphasizing the use of collaborative partnership among government, community and stakeholders in order to ameliorate the adverse effect of landslide/erosion in the area. It recommend that government heed to initial cry/call of the community through folksongs that are magnify through the invocation of the existence and series of devastating environmental degradation which apparently arouse the wrath of the whole communities. The impetus of ecological fight through folksongs of ecomusicology in environmental crisis. The theory engaged in this work is model theory of A. S. Allen which states that ecomusicology music of environmental crisis advocate for the voiceless in the time of environmental crisis.

Keyword: Ecomusicology, indigenous music, environmental degradation, landslide and devastation.

Introduction

The landslide in Agulu and Nanka that almost evacuate more than fifty (50) families in Nanka started in 1988. Landslide is a collapse of a mass of earth or rock from the mountain or cliff. Then on 19th June, 2008, the Nanka patriotic union NPU social organization setup to meet with the council of community chiefs so that they will use their position to go and discuss the issues with governing council of state government to avoid ecocritism, ecological disaster, because the erosion causes frequent landslide especially in Eke Nta in Amoko village where the gully erosion originated near shrine Okagbue (1992). Beneth Obele a soil erosion management expert wrote to the government about the environmental disaster in Nanka, axis and further impact in human life but they turn the request down.

According to the response from one the respondents, he stated that government knows or recognized the risks posed to the landslide and health of its populace in the communities at large and still ignores the clerical call because no economic mineral was found in the land therefore their lives does not mean anything to the government. And this exposed the communities to heavy nightmare because nobody knows at which time of the day the landslide may occur. It claimed lives and properties at any occurrence even claim many of their animal according to one of the interviewers, he said that the landslide use to burry many houses including lives, especially when it happened at night. The landslide slumps both in the rainy and dry season and it covers about 1100km areas. And it spreads and covered their farmland and affecting their socio-economic life. In the entire communities therefore since the pen and paper is no avail, the daughter of the communities set up their own fight to call on the government and the public to come for their aid with ecological environmental folksongs for degradation.

It was noted from the interview that one hundred and twenty (120) were documented both from the neighbouring town Nanka, Agulu and Oko. It is caused loss of farmland, livestock, soil fertility and soil structure. These yelling point of communities and daughters of the land. This is the cause of their agitation with the ecomusicology folksongs of environmental crisis that solicit for help from both national and international, from non-governmental organizations and with folksongs that call for solidarity such as "Ha bu ono kpom".

Ono kpom, ono kpom	Greedy fellow, greedy fellows
Oji achi na anyi na anyi ekwehe	Black head will not rule us we don't agree
Ha bu ono kpom	They are greedy fellows
Nke ha chili achi na ahu afohu	Their past leadership was not healthy
Mbuse na ebu onyi na ha afuho	Landslide have already evacuated us and
Ha bu ono kpom	they ignore us
	They are greedy fellows
Ego ndi isi ojii nyere ha nye na fohu	The money allotted to us, we did not see
Ha no bu ono kpom ono kpom	Greedy fellow, greedy fellows
Gomenti Biko bia gbatara anyi oso enymeaka,	
Gomenti Biko bia gbatara anyi oso enyme aka,	
Buse na ebu anyi oso enyemi aka	
Mbuse ekpocha anyi	
Bia ebatera onyi oso enyen aka	

The songs that government should come to their and that the erosion and landslide is trying to finish the communities and nothing is been done. The song is speaking the mind of the communities telling everybody both inside and outside what is really happening in these communities that were affected because music is fast media that musicians always used to publish most of the happening like Sunny Okosun that sing which way, Nigeria because what he has foreseen that Nigeria is about changing from her proper perception. The music is a reminder of how the government have abandoned the communities because there is no interesting mineral resources in the land so they give deaf ear to their challenges, but with the ecological music they will hear it fast.

According DeNora (2004) in Titus (2019) he stressed that music/songs explain the human to nonhuman interactions that should exist and propose that when humans encroach on the environment it always results in disaster. Music is a powerful medium for communication through which human actions and follies, especially in relation to the environment are expressed.

Conclusion

The fundamental impact of landslide disaster in these tree affected towns raised questions on the safety of human livelihood, farmland, crop, product and so on because ecomusicology theory focuses much more on the activities of perceived super humans.
According to De Nora (2004) ecomusicology theory is perceived relationship between the human and nonhuman which is vital to discuss on music in relation to environmental sustainability. Titus further stated that ecomusicological approach in place of music brings to the environmental table the indigenous ecological knowledge of music. It has created awareness of ecological challenges and predicaments faced by these three communities in Anambra State. Their situation need crucial rehabilitation from state and federal governments. It also revealed the extent of damaged erosion have cause to their environment.

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