THE VALUE OF AFRICAN MUSIC: THE PAST, THE PRESENT AND THE FUTURE

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Abstract

There is no gainsaying the fact that culture is a significant aspect of every human society. No doubt, culture has many facets and music is a part of culture. Music allows people to express themselves effectively as it gives words to the innermost feelings of human beings when words can be scarcely found. African music is no exception to this fact. However, experience has shown that African music has been relegated to the background in our contemporary society. Consequently, there arises the need to appraise the value of the African music considering the past, the present and the future. Therefore, employing the hermeneutic and prescriptive methods of philosophy, this study observes that there is need to delve into the origin of African music by laying bare its uniqueness and also to evaluate or reappraise the role African music has played in the past, in the present, as well as its prospects (in the future). This study discovers that African music is so unique, symbolic, and also a powerful tool for social change. As a vehicle that drives the social life of the African, African music has been a major tool in the hands of social reformers to bring about the needed sanity on the continent. In this regard, the study recommends among other things that the contemporary African should appreciate and cherish African music to be able to reap the enormous benefits therein.

Keywords: African Music, Culture, Social Change, Social Reformers, Innovation

Introduction

Africans live and move as if something is lacking in their way of being unless music is involved.[1] No wonder Plato posited that music is a moral law that

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[1] C.M, Achike, "Liturgy and Church Music", *Journal of Arts and Humanities,* Vol I, no. 2, (2011) pp. 75-92.

gives a soul to the universe, wings to the mind, flight to the imagination, a charm to sadness, gaiety and life to everything.[2] As a continent where over two thousand five hundred languages are spoken, Africa has grown from being the earliest known source of Western music. As unique as it has grown to be, African music has become a driving force behind the multi-cultural quest of many leading nations of the world. Hence, the future of the African music would be quite dazzling owing to the success it has recorded from the cradle of civilization in Egypt until now. This study is aimed at exploring the past, the present and the future of African music. It begins by going down memory lane to x-ray the origin of African music by capturing its uniqueness. Succinctly, its various characteristics are laid bare while its effective power are outlined. Further, musical instruments of African origin are outlined while striking examples are given to drive home the points.

Music: A Brief Exposé

It was Cicero, who once remarked that any systematic treatment of a subject should start with a definition so that everyone may understand the subject of discourse. [3] According to Merriam-Webster Dictionary, Music is the science or art of ordering tones or sounds in succession, in combination, and
in temporal relationships to produce a composition having unity and continu ity. For Nnanyelugo E.C. & Ukwueze C.C, music has, in recent times, been defined from different perspectives. For Larry Austin, music is a wanted sound. Johann Wolfgang Von Geothe once remarked, "Music is something innate and internal, which needs little nourishment from without and no experience drawn from life."[4] For Obicheta J.C, it is a process of "creating and making pleasant and organized sounds with the human voice or other musical instruments."[5] Music is the food of the soul. It is the sound that can

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[2] BrainyQuotes, "Plato", Retrieved from https://www.brainyquote.com/quotes/plato_109438 (Accessed: 9th May, 2021).

[3] E.C. Nnanyelugo & C.C Ukwueze, "What is music? A Definitional Enquiry into the Concept and Meaning of Music as Art, Science and Technology*",* p. 139, Retrieved from https://www.google.com/url?sa=t&source=web&rct=j&url=https://oer.unn.edu.ng/read/what-is-music-a-definitional-enquiry-into-the-concept-and-meaning-of-music-as-art-science-and-technology-vol-20-no-1-2017/file.pdf&ved=2ahUKEwjrtuCN0bLwAhXsShUIHXKIBWQQFjAKegQICBAC&usg=AOvVaw2M8Ko4bjVOc8TvML-UxEBc (Accessed: 4th May, 2021).

[4] E.C. Nnanyelugo & C.C Ukwueze, Op. Cit., p. 141.

[5] J.C., Obicheta*, Graded Music for Senior Secondary Schools and Colleges*, (Eziowelle/ Onitsha: Jenison Publishing Company, 2013), p. 3, quoted in E.C. Nnanyelugo & C.C Ukwueze, "What is music? A Definitional Enquiry into the Concept and Meaning of Music as

speak to every situation with powerful positive result. It is one language that can be understood by all language groups in the world.

Music in Africa

The traditional music of Africa, given the vastness of the continent, is historically ancient, rich and diverse, with different regions and nations of Africa having many distinct musical traditions. According to an unknown source, the music of Africa must have had some influence on ancient and medieval European music. As a proof to this, Donald Jay Grout, claimed that music was an inseparable aspect of European religious ceremonies. This credit is given to the ancient Egyptian empire as the origin of civilization – music and culture inclusive. He was able to trace the early origins of Western art music back to ancient Greek heritage.[6]

The Unique Features of African Music

Africa is as diverse and unique as its cultures and peoples and has flowered in many indigenous forms as well as been shaped by foreign influences. Although there are many different varieties of music in Africa, there are a number of common elements to the music.[7]

It is the Source of Western Music and Culture: For an unknown source, the music of Africa must have had some influence on ancient and medieval European music. As a proof to this, Donald Jay Grout, claimed that music was an inseparable aspect of European religious ceremonies. As a result, he was able to trace the early origins of Western art music back to ancient Greek heritage.[8] No wonder, the South African singer and UN Ambassador, Miriam

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Art, Science and Technology", Retrieved from https://www.google.com/url?sa=t&source=web&rct=j&url=https://oer.unn.edu.ng/read/what-is-music-a-definitional-enquiry-into-the-concept-and-meaning-of-music-as-art-science-and-technology-vol-20-no-1-2017/file.pdf&ved=2ahUKEwjrtuCN0bLwAhXsShUIHXKIBWQQFjAKegQICBAC&usg=AOvVaw2M8Ko4bjVOc8TvML-UxEBc (Accessed: 4th May, 2021).

[6] "The Traditional African Music", Retrieved from http://artsites.ucsc.edu/igama/2%2520-%2520Encyclopedia/e-LEGAM%2520Content%2520Files/C%2520-%2520FAAISCJ/01_Chapter1.pdf&ved=2ahUKEwi-xLq4ybjwAhUWhP0HHeUFDl8QFjADegQICxAC&usg=AOvVaw3WMxXwNwIpE_-lCLDx6YKD (Accessed: 7th May, 2021).

[7] New World Encyclopedia, "Music of Africa", Retrieved from https://www.newworldencyclopedia.org/entry/Music_of_Africa (Accessed: 9th May, 2021).

[8] "The Traditional African Music", Retrieved from http://artsites.ucsc.edu/igama/2%2520-%2520Encyclopedia/e-LEGAM%2520Content%2520Files/C%2520-

Makabe once said that "African Music, though very old, is always being discovered in the West."

African music is Symbolic: For majority of Africans, culture is communal and music permeates every facet of African traditional life. This is something communicative, interactive and participatory. Hence, they have a "vast array of meanings attached to traditions and symbolism."[9]

African Music is a Wonder to Explorers:
For instance, the Igbo music and Africa as a whole, combines singing and dancing. The harmony of the songs, instruments and dancing steps are seen to be magically interwoven.[10]

Traditional African Music is mostly passed down Orally:[11] This has been the case in the past, owing to the low literacy level of the inhabitants of the continent. In recent years, with the growing literacy level and the advancement in technology, the African Music has no doubt, got the media – videos, songs recorded in studios, the internet, etc., – to ensure continuity.

African Music Holds a Pride of Place in her Religions: Songs and music are used in rituals and religious ceremonies, rites and liturgies which convey meanings and aid worship. Also they pass down stories from generation to generation.[12]

African Music is Vast: This is owing to the diversity of cultures and tribes existing on the continent. For BBC's Bestie, African songs include accompanied and unaccompanied solos, duets and choruses. Unaccompanied

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%2520FAAISCJ/01_Chapter1.pdf&ved=2ahUKEwi-xLq4ybjwAhUWhP0HHeUFDl8QFjADegQICxAC&usg=AOvVaw3WMxXwNwIpE_-lCLDx6YKD (Accessed: 7th May, 2021).

[9] V.O, Ajala, "African Natural/Cultural Communication Media: A Survey and Meanings and Usage at Traditional Ceremonies", *Journal of communication*, (2011) Vol. 3, No. 1, pp. 1-2.

[10] Ibid.

[11] Wikipedia, "Music in Africa", Op. Cit.

[12] Ibid.

choruses are an example of a cappella singing. Songs are usually either strophic (split up into verses) or are in call-and-response form.[13]

Types / Genres of African Music

The study of African music is actually very vast, owing to the diversity of culture, language, and the existence of diverse cognitive modes in Africa. According to African Music Safari, the following are some of the genres of African Music.[14]

Fuji: This is the popular music genre from Nigeria, based on traditional Muslim Yoruba tribe.
Afrobeat: Fela Kuti created it by fusing traditional Nigerian music, *jazz* and highlife. Today, it is often mixed with Hip-hop or *Makossa* and famous even outside Africa.
Bikutsi: This dance music developed from the traditional music of the *Beti* in Cameroon. The sexy dance moves remind us of the popular *Mapouka* of the Ivory Coast.
Chimurenga Music: This is the popular style from Zimbabwe. The melodies played by modern instruments are based on the traditional *Mbira* music of the *Shona* people.
Highlife: This is the genre from Ghana and popular in all of English-speaking West Africa.
Isicathamiya: Harmonious and gentle *Acappella* sung by all male choirs from the South African Zulu.
Makossa: This urban dance music from the capital city of Cameroon reminds them of the *Soukous*.

The Value of African Music

Music in Africa has developed over the centuries. From the cradle of civilization in Egypt, it has grown with the African cultural heritage to an unimaginable degree. It is no doubt therefore that African music has a lot to offer to the world. Below are some of the developments in African music in the past, the present and the future:

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[13] BBC Bestie, "Africa", Retrieved from https://www.bbc.co.uk/bitesize/guides/z2xbgk7/revision/ (Accessed: 9th May, 2021).

[14]African Music Safari, "List of Music Genres in Africa", Retrieved from http://www.africanmusic-safari.com/music-genres.html (Accessed: 9th May, 2021).

The Value of African Music in the Past
In the past, when music was developing, there were some values attached to it, among which includes:

African Music is the Origin of Western Music: This is buttressed by Ogunmodede F., while quoting Cheikh Anta Diop, that Africa is the cradle of Western Civilization. [15] Hence, it can be deduced that Africa, particularly her music, has served as the spring-board to the now-known Western Music and multi-cultural heritage.

The African Songs and Dances enabled Teaching and Promotion of Social Values: This is especially during the celebration of special events and when major life milestones are celebrated. Through this means, oral history, other recitations, and spiritual experiences are interchanged and learnt.[16]

The Value of African Music at the Present
Music has developed to be multi-dimensional in function. The following are some of the functions music performs in recent times:

African Music gives Life and Identity to the Human Society:
In the words of Odili E.I[17] this is evident on the fact that the music of a people is influenced by their environment. A good example is Jasmine, who was always talking about Shakira. From her, we learnt that Shakira's mother is from Columbia, while the father is from Lebanese. So there is a lot of Arabic,

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[15] F. Ogunmodede, "On the Historical Evolution of Schools in Africa", Retrieved from https://academicjournals.org/journal/JPC/article-full-text-pdf/492CC1357048&ved=2ahUKEwjCsqrj-7XwAhWMlxQKHTTXB3gQFjAAegQIAxAC&usg=AOvVaw1ktrpilFTsRJoIimHpQEER (Accessed: 6th May, 2021).

[16] Wikipedia, "Music in Africa", Op. Cit.

[17] E.I. Odilli, "Music as an instrument of Communication in Igbo Communities: A case study of Aniocha

North L.G.A of Delta State" [Unpublished Undergraduate Project University of Nigeria Nsukka, 2008] quoted in E.C. Nnanyelugo & C.C Ukwueze, "What is music? A Definitional Enquiry into the Concept and Meaning of Music as Art, Science and Technology", Retrieved from https://www.google.com/url?sa=t&source=web&rct=j&url=https://oer.unn.edu.ng/read/what-is-music-a-definitional-enquiry-into-the-concept-and-meaning-of-music-as-art-science-and-technology-vol-20-no-1-2017/file.pdf&ved=2ahUKEwjrtuCN0bLwAhXsShUIHXKIBWQQFjAKegQICBAC&usg=AOvVaw2M8Ko4bjVOc8TvML-UxEBc (Accessed: 4th May, 2021).

Iranian and other cultural influences in her music. Her songs are a mixture of different cultures and that contribute to her fame.[18]

Music as an Integral aspect of African Children's Games and Everyday Life: Children attend most of the evens that take place in the family and community. During their plays, youngsters copy the songs and dancing steps performed by their elders during ceremonies. Some of the time, they borrow and could play adult's instruments for their songs, games, and dances.[19] This formed a good avenue for the continued existence of the African music and inculcation of values.

The Future of African Music

With the recent developments, owing to the receptivity of the African Music, the future really holds a lot in store for the African Music in the following ways:

African Music can serve as an Object of Unity: Whereby foreign cultures are studied to have a more multicultural society. This is evident as the UNESCO identified music as the most universal of the performing arts, serving "as an integral part of other performing art forms and other domains of intangible cultural heritage." [20] In other words, music brings people together, "strengthening the fabric of the community which in turn reinforces people's commitment to support each other and the community."[21]

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[18] British Council (Producer), *Elementary Podcasts – Series 1 Episode 2* [Podcast], (Scotland: British Council, 2013) Retrieved from https://learnenglish.britishcouncil.org/general-english/podcasts/series-1/episode-02 (Accessed: 8th May, 2021).

[19] "African Music and Musical Instruments", Retrieved from https://prod.wp.cdn.aws.wfu.edu/sites/88/2012/04/ShakeRattle-Teachers-Guide.pdf&ved=2ahUKEwjbgJCx-rbwAhXCgVwKHRagDZ8QFjAAegQIAxAC&usg=AOvVaw2FAqBaq49HfKBDh7SUAcQz (Accessed: 7th May, 2021).

[20] UNESCO, "Performing arts" quoted in D. Joseph, "Promoting cultural diversity: African music in Australian Teacher Education", Retrieved from https://www.google.com/url?sa=t&source=web&rct=j&url=https://files.eric.ed.gov/fulltext/EJ1146456.pdf&ved=2ahUKEwjXs4uK6rXwAhWPD2MBHYsVDS4QFjAAegQIBBAC&usg=AOvVaw3bUVtKbfT9JQed4z4ONkjx (Accessed: 6th May, 2021).

[21] D. Joseph, "Promoting cultural diversity: African music in Australian Teacher Education", Retrieved from https://www.google.com/url?sa=t&source=web&rct=j&url=https://files.eric.ed.gov/fulltext/EJ1146456.pdf&ved=2ahUKEwjXs4uK6rXwAhWPD2MBHYsVDS4QFjAAegQIBBAC&usg=AOvVaw3bUVtKbfT9JQed4z4ONkjx (Accessed: 6th May, 2021).

Introduction of African Music in the Curriculum of Foreign Nations: Africans in the diaspora can achieve this, owing to the growing need for cross-fertilization of cultural diversities, as this would promote intercontinental unity, rather than differences.

With Foreign Trade, Africa has got a lot to give the World: Foreign trade go along with the transfer of rich social make-up of the African music, which in the long run, add to the richness of the pillars that make up the diversity of other nations.[22]

The Effective Power of African Music

According to Tagg P., Music is that form of inter-human communication in which humanly organised, non-verbal sound is perceived as vehiculating, primarily affective (emotional) and/or gestural (corporeal) patterns of cognition.[23] The African Music is not an exception. It has the following potentials:

African Music is giving due Significance and Sense of Identity to the Africans in the Diaspora: Owing to the point above stated, Joseph D. spells it out that that the notion of African culture (evident in her music) has a powerful cultural crucible and signifier of African diaspora identity formation and engagement.[24]

African Music comes with it, the Prospects of widening the African Horizons: This is the view of Ndwamato G. M. In the nearest future, the cross-fertilization of knowledge, engaging in cooperative advancements, bracing up to changing old assumptions, and the opening-up of new

[22] D. Joseph, Op. Cit.

[23] P. Tagg, "Towards a definition of 'Music'" p. 3, Retrieved from https://www.google.com/url?sa=t&source=web&rct=j&url=https://www.tagg.org/teaching/musdef.pdf&ved=2ahUKEwjz7t3e6LLwAhUKZcAKHageCAwQFjAAegQIAxAC&usg=AOvVaw23IRGP-9Ptv24kONUXkaDq (Accessed: 4th May, 2021).

[24] P.T. Zeleza, *In Search of African Diasporas: Testimonies and Encounters* (Durham: Academic Press, 2012) quoted in D. Joseph, "Promoting Cultural Diversity: African music in Australian Teacher Education", Retrieved from https://www.google.com/url?sa=t&source=web&rct=j&url=https://files.eric.ed.gov/fulltext/EJ1146456.pdf&ved=2ahUKEwjXs4uK6rXwAhWPD2MBHYsVDS4QFjAAegQIBBAC&usg=AOvVaw3bUVtKbfT9JQed4z4ONkjx (Accessed: 6th May, 2021).

opportunities for development and for him, are some of the possibilities for artistic ventures.[25]

The African Music has grown to be an object of Social Change

The nature of African music is such that it is said to be a vehicle for social connections, discussions and ideas. According to Silva D.D., in Africa, a variety of NGOs, bands and activists are trying to make a difference through music. Prominent like others is Miriam Makeba (Mama Africa) named the United Nations Goodwill Ambassador in 1999, partly for her anti-apartheid struggle which was evident in her song, *Soweto Blues* (1977).[26] The Sigauque Project is a band based in Maputo, Mozambique, whose music is all about raising issues and trying to bring about change.[27] Also, the project Musicians Against Xenophobia brought together musicians from Mozambique, South Africa and Zimbabwe to produce four songs about discrimination.[28]

African Music is full of Meanings that can Influence People's Lives

"The curious beauty of African Music", Nelson Mandela noted, "is that it uplifts even as it tells a sad tale. You may be poor, you may have only ramshackle house, you may have lost your job, but that song gives you hope." Hence, for social messages to take root, they must be accepted by large number of people, and individuals are more likely to accept these messages if their peers do.[29] For instance, when music is played over the radio, people hear and sing along to the songs, repeating the messages so that they and others really hear them. This gives people an opportunity to understand what messages the music holds and then to speak about them. A good example is *Obi Dimkpa* (Brotherhood of Youth) composed by Prof. Laz Ekwueme, Nigerian Musicologist scholar and actor in 1980 in Pyong Yang, North Korea.

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[25] G. M. Ndwamato, "African Renaissance, Indigenous African Music, and Globalisation: Collusion or Collision?" Retrieved from https://www.researchgate.net/publication/227677309_South_Africa_and_the_African_Renaissance&ved=2ahUKEwiT9t2P-rXwAhU7AWMBHZLzA0MQFjABegQIBBAC&usg=AOvVaw0Wpa7w4jl1vLD08eqBB1vh (Accessed: 6th May, 2021).

[26] Wikipedia, "Miriam Makabe", Retrieved from https://en.wikipedia.org/wiki/Miriam_Makeba (Accessed 10th May, 2021).

[27] D.D., Silva, "Music can Change the World", Retrieved from https://www.un.org/africarenewal/magazine/december-2013/music-can-change-world (Accessed: 9th May, 2021).

[28] D.D., Silva, Op. Cit.

[29] Ibid.

It talks about brotherhood and unity, loving one another, expunging malice among individuals, etc. (See ***Appendix 1*** for the sheet of the composition).

In sum, African music has functions for social control, social integration, signalling, for dissemination of information, for inspiring, for entertainment, as means of recreation, for encouragement, for solicitation of supernatural assistance, for reparation and thanksgiving.

Some of the Challenges of African Music

African music is not without some teething challenges as outlined below:

Impact of Digital and Social Media on the Development of Songs: According to Fayoyin A., and Nieuwoudt S., the pervasiveness of digital media, characterized by the utilization of various communication formats such as images, video, text, audio and driven by the combination of communication and information technology through the internet has affected the production of some songs. The ubiquity of new media platforms has further increased independent production and sharing of songs on development. Young people are currently using songs of various genres to highlight health and development issues in various parts of the continent. The packaging of songs is now including more creative sound and visual effects. It is therefore argued that the digital media will be critical for greater dissemination of development related messages through songs.[30]

Prejudices Against African Artists: For Forchu I., in contrast to the practice in the traditional society where the musician is accorded due respect and merited honour just like other members of the society, and in Europe and America where musicians are idolized, the contemporary African musician has to contend with prejudice against him by the society. This stems from the blind imitation of their Western counterparts in their mannerisms, dress code on stage and off stage (very often they appear over dressed and sometimes almost nude), eccentricity, promiscuity, use of hard drugs and the attendant social implications. This affects negatively the sensibility of the general populace.[31]

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[30] A. Fayoyin and S. Nieuwoudt, *The Power of Song in the Struggle for Health and Development Outcomes in Africa: Lessons for Social and Behaviour Change Programmes,* Retrieved from https://www.hilarispublisher.com/open-access/the-power-of-song-in-the-struggle-for-health-and-development-outcomesin-africa-lessons-for-social-and-behaviour-change-programmes-2165-7912-1000342.pdf&ved=2ahUKEwiassXB3r_wAhXSX8AKHRItDTcQFjAAegQIBRAC&usg=AOvVaw0KiXbjWa69Ip-X2CvEhDHX (Accessed: 10th May, 2021).

[31] I. Forchu, *Nigerian Popular Music: Its Problems and Prospects in Development,* Retrieved from

Unfavourable Government Policies: The music industry in some African states are being strangulated by some unfavourable policies by the government. Also some of the nations' currencies with their incessant depreciation deal a great blow to the industry since the prices of modern musical equipment are exorbitant and often impossible for producers and musicians alike to procure.[32]

Poor coverage of Copyright laws of some Nations: The copyright laws of some African states and their weak implementation protect only art works that are recorded, written or fixed to a material form, but offers little or no protection whatsoever to live performances. As a result, plagiarising and piracy abound. For instance, Seligman G., posits that an estimate of the piracy level is between 85% to 90% in West Africa in general, and more than 50% in Nigeria.[33]

The policy makers fail to realize that music is a potential foreign exchange earner particularly at a time when most of their foreign exchange earnings come from other sources. This is a dangerous situation for the nation because of the volatility of some of those sectors. Hence, the need for economic diversification via the music industry.[34]

Conclusion

In spite of the vastness of its cultural dimensions, African music has been, right from the cradle of civilization in ancient Egypt, a motivating factor in the present need for the cross-fertilization of cultural values and the adoption of same. As an integral part of the African life, music has occupied a pride of place in the annals of African history, including the past, the present and the future of the continent. In view of the challenges facing the music industry in Africa, this study maintain that African music needs maintain its originality while complying with the trend of the contemporary society. This is owing to the need for conformity with the fast changing world. The African culture, with its music, no doubt, needs not be closed up. Yet, as it continues to be

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https://www.ajol.info/index.php/ujah/article/view/67009&ved=2ahUKEwiNn7fm4L_wAhUyQUEAHSKFCocQFjAAegQIAxAC&usg=AOvVaw2Nn78p284c3nD7SVodZp3Z (Accessed: 10th May, 2021).

[32] I. Forchu, Op. Cit.

[33] Seligman, G. "The Market for African Music" Quoted in I. Forchu, *Nigerian Popular Music: Its Problems and Prospects in Development,* Retrieved from https://www.ajol.info/index.php/ujah/article/view/67009&ved=2ahUKEwiNn7fm4L_wAhUyQUEAHSKFCocQFjAAegQIAxAC&usg=AOvVaw2Nn78p284c3nD7SVodZp3Z (Accessed: 10th May, 2021).

[34] Ibid.

open to changes in the form of developments, there is still the need to maintain the originality as that makes us who we are.

Also, more need be done in the media industries. There is need to be relentless in an effort to project African cultural values and heritage through music. With these, the gap would be bridged as the African music still has a lot to give to the world.

"African people", says Chinua Achebe, "did not hear about culture for the first time from the Europeans."[35] This explains the independence of the various aspects of the multi-cultural African society. In sum, as a part of the historical make-up of the past, African music has been discovered to be the spring-board to the development of the now-known Western music and culture. Today as well, with the various efforts of notable Africans in the diaspora, African music has travelled beyond boarders to be a prominent make-up of the diversities of other cultures that have received it. In the nearest future also, the prospects of the African music, apart from being an object of unity still show that it still has a lot to give to the world. Aside being the origin of Western music, the African Music uniquely symbolic, passed down orally, holds a pride of place in the religions in the African setting and lastly, African music is very vast.

The power of African Music has been discovered not to be in doubt. Its power gives a sense of belonging to the Africans. It also comes with it the prospects of widening the African horizons and has been a good tool of social change. It is equally full of meanings. The African music is not solely dependent on Western Musical Instruments as they have been making music before the European inventions. They vary from region to region. Some of these serve variety of roles, as some are confined to religious, cultic rituals or to social occasions. There are equally restrictions as to the age, sex or the social status of the player.

In a nutshell, the topic of this discourse is admittedly, very vast and efforts have been made to lay bare most of the necessary points. This is, however, not the wholeness of the needed knowledge. Rather, further reading and research on the same topic is encouraged.

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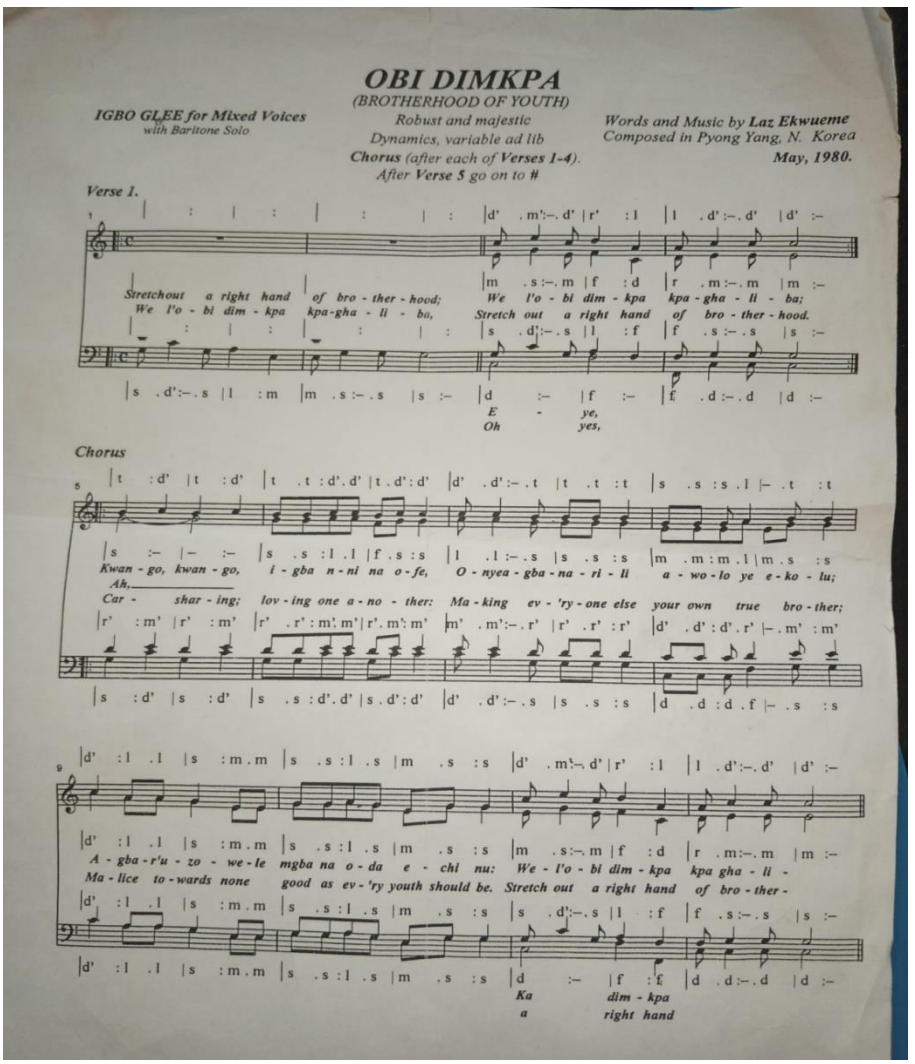
[35] Retrieved from https://www.google.com/search?q=value+of+African+music+quotes+logo&tbm=isch&chips=q:value+of+african+music+quotes+logo,online_chips:chinua+achebe:4o8nz6kE8n8%3D&client=ms-android-transsion-infinix-rev1&prmd=inv&hl=en&sa=X&ved=2ahUKEwju64Pn_r7wAhVQaBoKHfrqDNoQ4lYoAHoECAEQBQ&biw=360&bih=616#imgrc=W0AZLH7oxi37qM (Accessed: 10th May, 202

Appendix: *Obi Dimkpa*



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African Music Safari, "List of Music Genres in Africa", Retrieved from http://www.africanmusic-safari.com/music-genres.html (Accessed: 9th May, 2021).

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