

**ECOMUSICOLOGY AND INDIGENOUS KNOWLEDGE ON THE LANDSLIDE IN AGULU AND NANKA IN ANAMBRA STATE, NIGERIA****KEYWORDS**

Ecomusicology, Indigenous Music, Environmental Degradation, Landslide and Devastation.

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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.

**I. INTRODUCTION**

The phenomenon of gully erosion in the Agulu-Nanka region of Anambra State, Nigeria, presents a significant environmental challenge with deep-rooted historical and ecological implications. Gully erosion has been documented extensively, with Igwe (2020) noting that it has expanded over approximately 1100 km<sup>2</sup> since the mid-19th century, growing at alarming rates annually. This degradation not only threatens local ecosystems but also endangers the livelihoods of communities reliant on these lands. Despite various attempts at control by both British colonial authorities and local residents, these efforts have largely failed to address the underlying causes of erosion and landslides in the region.

The phenomenon of landslides in the Agulu-Nanka region of Anambra State, Nigeria, represents a significant environmental challenge that warrants an interdisciplinary approach combining ecomusicology and indigenous knowledge. The extensive gully erosion

documented in this area since 1850, which has been exacerbated by human activities and inadequate control measures (Igwe & Otti, 2020), highlights the need for innovative strategies to mitigate such ecological crises. Ecomusicology, as a field that explores the relationship between music and ecology, offers valuable insights into how local cultural expressions can serve as platforms for raising awareness about environmental degradation.

Integrating ecomusicology with indigenous knowledge could provide a holistic approach to understanding and mitigating the impacts of this environmental crisis. Ecomusicology studies how music interacts with ecological issues, reflecting cultural responses to environmental changes (Ecomusicology, Indigenous Knowledge and..., 2019). The past reliance on indigenous knowledge systems — often embedded within local music traditions — has proven effective in managing ecological challenges such as flooding. In contrast to contemporary neglect for such wisdom, reviving these traditional practices may

offer innovative solutions for addressing land degradation in Agulu and Nanka.

Furthermore, recognizing indigenous perspectives on land management can enhance community resilience against landslides. As noted in research assessing environmental causes of erosion (2020), traditional ecological knowledge is crucial for sustainable development strategies. By combining scientific approaches with indigenous insights through channels like ecomusicology, stakeholders can cultivate a more effective response to gully erosion that honors cultural heritage while promoting environmental sustainability.

Indigenous knowledge systems have historically provided communities with sustainable practices tailored to their specific environments. In the case of Agulu and Nanka, traditional ecological wisdom could offer alternative solutions to combat landslide risks. The neglect of these indigenous practices in favor of modern interventions has often resulted in ineffective outcomes (Ecomusicology, 2019). By integrating local musical traditions into contemporary discussions on environmental management, there is potential to revitalize these indigenous practices and foster community engagement in conservation efforts.

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 points 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  
Oji achi na anyi na anyi ekwehe  
Ha bu ono kpom  
Nke ha chili achi na ahu afohu  
Mbuse na ebu onyi na ha afuho  
Ha bu ono kpom

Greedy fellow, greedy fellows  
Black head will not rule us we don't agree  
They are greedy fellows  
Their past leadership was not healthy  
Landslide have already evacuated us and they ignore us  
They are greedy fellows

Ego ndi isi ojii nyere ha nye na fohu  
 Ha no bu ono kpom ono kpom  
 Gomenti Biko bia gbatara anyi oso enymeaka,  
 Gomenti Biko bia gbatara anyi oso enyme aka,  
 Buse na ebu anyi oso enyemi aka  
 Mbase ekpocha anyi  
 Bia ebatera onyi oso enyen aka

The money allotted to us, we did not see  
 Greedy fellow, greedy fellows

The songs that government should come to their aid and that the erosion and landslide is trying to finish the communities and nothing has 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 governments have abandoned the communities because there are 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 to DeNora (2004) and 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.

## II. CONCLUSION

The fundamental impact of landslide disaster in these three 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 situations need crucial rehabilitation from state and federal governments. It also revealed the extent of damaged erosion have caused to their environment.

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