



Perceived Influence of Peace Communicating Music on Students of University of Uyo

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Abstract

The study looked at the perceived influence of peace communicating music among the students of University of Uyo. The objectives of the study were to: examine whether students of University of Uyo are exposed to peace communicating music, examine the gratification they derive from these peace communicating music, determine if there is a relationship between listenership to peace communicating music, and determine if there is a relationship between listenership to peace communicating music and peaceful co-existence among University of Uyo students. The survey research method was used for this study with a population of 18,926 students. Data for this study were gathered using questionnaire from three hundred and eighty one respondents. However, three hundred and sixty copies were completed and returned valid for the study. The research was underpinned on the theoretical framework of individual differences and reinforcement theories. The paper among other things found out that: students of the University of Uyo are well exposed to peace communicating music, with a frequency that can be considered to be high and intense. Arising from this exposure, therefore, the study gathered that university of Uyo students derive gratifications from peace communicating music. Also, there is a relationship between listenership to peace communicating music and peaceful co-existence among students of University of Uyo on campus, and there are myriad of ways which can be utilised for the engendering of peace among students of University of Uyo apart from music. Based on these findings, the study recommends that music artistes should see themselves as ambassadors of peace and try to incorporate lyrics that engender peace in their music, so that the campuses, as well as the society at large, get to learn from them and live in peace and harmony.

Keywords: Music , Peace, Communication , harmony and Peace Communicating Music.

Introduction

Wilson (2015) notes that peace means different things to different people: to the military, peace means the absence of war; to people who have never experienced war, it is not so, therefore, such definition may not hold water. Agbara (2000) states that peace is calmness of the mind, spirit and physical body, referring to tranquillity and freedom of the mind from whatever can make it get bothered.

Macharia (2007) reflects on a definition from the United Nation that terms a “ culture of peace” , which implies “ ways of life” and thinking that “ reject(s) violence and prevent(s) conflicts...among groups and nations” . These views reflect a global perspective of avoiding war as well as dyadic relationship perspective of managing harmony. Macharia (2007) also added that peace is “ not only the absence of war, violence and hostilities, but also the enjoyment of justice, equality and the entire range of human rights and fundamental freedoms within a society” .

The centrality of peace to the existence of human beings cannot, then, be over-emphasised, and this is evident in the fact that, so many a person have engaged in a special kind of communication – “ peace communication” – in one way or the other. Journalists majorly, scholars, independent researchers, international bodies such as the United Nations Education Scientific and Cultural Organisation (UNESCO), Economic Community of West African States (ECOWAS), people who have personal concerns for the institution of peace within the society. Some people have gone as far as becoming negotiators, mediators and have even offered advocacy to conflicting parties to make sure peace is restored. These people have done some things and are still doing things to see to it that peace is established, if not totally, at least to an extent that is favourable to the co-existence of human beings.

To this extent, several people apart from the earlier definitions have said several things concerning peace, its need, the roles of communication in peace-building, and the media of communication in building and keeping peace.

Alexandra Stiglmayer (2012) looks at the parties to peace consolidation after a time of conflict:

When it comes to communication, we had two different audiences – in fact, every post-conflict mission has the same two different audiences. One audience is the governments and organizations that contribute troops or give money for the mission, and their publics which need to be convinced that the mission is a good one – that it makes sense and that

the goals are reached. The other is, of course, the local population, the actual protagonists, who have to embrace and carry the peace process.

Music can be used as a medium of communication and even the communication of peace. Alba Sanfelli (2004) observes that, “recently, music makers engage in such productions that communicate peace to their listeners and put them in ways that do not abhor to their audience.

Statement of the Problem

Music, like any other communication, is intended to elicit responses from the sender to the receiver and vice versa. This study, therefore, seeks to ascertain whether Peace communicating music influence University of Uyo students in any manner.

Do University of Uyo students perceive this music no matter the genre, as an influential tool for their peaceful conduct?

Objectives of the Study

This study sought to:

- i. examine whether students of University of Uyo are exposed to peace communicating music;
- ii. examine the gratification they derive from these peace communicating music;
- iii. determine if there is a relationship between listenership to peace communicating music and peaceful co-existence among University of Uyo students;
- iv. find out other ways to engender peace among University of Uyo students aside music.
- v.

Research Questions

- i. Are the students of University of Uyo exposed to peace communicating music?
- ii. What gratification do University of Uyo students derive from this peace communicating music?
- iii. Is there a relationship between listenership to peace communicating music and peaceful co-existence among University of Uyo students?
- iv. What other ways can peace be engendered among University of Uyo students aside from music?

REVIEW OF LITERATURE

Peace: An Overview

Francis (2006) argues that peace is generally defined as the absence of war, fear, conflict, anxiety, suffering, and violence, and about peaceful co-existence. It is primarily concerned with creating and maintaining a just order in society and the resolution of conflict by non-violent means. Ekpa and Akpan (2013) noted that Francis' definition is an adaptation of peace as given by Howard (1987, p. 11) who sees peace as “concerned society”. While avoiding a clear definition of peace, Miall (2003, p. 13) rather, subdivided the concept into six different meanings which are as follows:

Peace as the absence of war (absence of direct violence);
peace as justice and development (absence of structural violence); peace as respect and tolerance between people;
peace as Gaia (harmony or balance in and with the ecosystem and ecosphere); peace as tranquillity or inner peace (spiritual peace) and; peace as “wholeness” and “making whole” (being complete)

In other definitions, Akpan and Galadima (2005, p. 4) in their conceptualisation of peace, noted the themes of cooperation, justice, freedom, development and security echo. Peace, according to them, reads thus;

Though peace is almost always characterised by absence of conflict and violence; it also involves positive cooperation to achieve justice, development, freedom, security and satisfaction. The ultimate goal of peace is comfortability of a system, the human system and any other system.

Newsome and Lee (2009, p. 2) define peace as a “term that one may associate with the end of military threats” and other forms of oppression including “subjugation and slavery”. In other words, peace is the absence of war and oppression. This definition McCullum-Lawrence (2014) notes, is sometimes underscored by the fact that many American civilians, those who have never served in the military, have not experienced living in a war torn area (Sandy & Perkins, (2002, p. 3). “In cold peace, there is almost a neutral view of the previous enemy. There is little mutual hostility, but there is also a lack of mutually beneficial interactions aimed at developing trust, interdependence and

collaboration” . In contrast, hot peace, as stated by Sandy and Perkins as McCullum-Lawrence (2014) notes, is these same two parties coming together and working together to “ build bridges” and search for ways to improve relations between themselves and work together to promote all human well-being (p. 3).

Communication

Hybels and Weaver (1992) in Asemah (2011) give their opinion of what communication is, though they present a bigger picture of communication beyond what Asemah said. They see communication “ As any process in which people share information, ideas and feelings; it involves the spoken words and written words, body language, personal mannerisms and styles, the surroundings – anything that adds meaning to message.”

Ella and Onwochei (2005) give a description of communication “ As the act or process of exchanging or sharing information, ideas or feelings between persons, using appropriate means.” According to them, the process involves the transmission and transfer of meaningful information and messages between a sender and a receiver in such a way that the receiver understands the message and reacts appropriately by giving the right response.

The Use of Communication for Peace

Littlejohn (1992) sees communication as one of the most pervasive, important, and complex clusters of behaviour. As a social science, he pointed out that communication involves understanding how people behave in creating, exchanging, and interpreting messages. The media can provide the channels of communication for the parties involved in conflict to enhance peace. When people are provided the avenue to express their grievances and are listened to, the atmosphere for resolution is created.

Effective communication is essential in non-violent conflict management. Scott and Brydon (2007) observe that communication is also a non-adversarial and cheap way of preventing and removing conflict situations available to the parties in a conflict.

The media have the capacity to provide the emotional outlet for the parties to voice out their grievances. In addition, a media report has the potential to weaken the position of the strong party or strengthen the position of the weak party in the eyes of the public, thus encouraging the parties to seek peace, which otherwise they would not have done if the media had not provided the channels of communication (Benvenuti, 2003).

Music

Wikipedia, (2017) defines music as an art form and cultural activity whose medium is sound organised in time. The common elements of music are pitch (which governs melody and harmony), rhythm (and its associated concepts: tempo, meter, and articulation), dynamics (loudness and softness), and the sonic qualities of timbre and texture (which are sometimes termed the “colour” of a musical sound). Wikipedia also noted that, the definitions of music vary among cultures and backgrounds.

Ekong (2016) notes that to an African, music is life; it is the life-wire of all his endeavours which he holds in very high esteem. It is “inextricably woven into the fabric of life in the traditional African society”. Warren and Warren (1970) in (Adeogun, 2007 p. 3) support this fact when they note:

For the African, music is not a luxury, but a part of the process of living itself. Although Africa is inhabited by peoples who represent many different life styles, the one common denominator for all Africans is their love of music and their almost total involvement with it. Music follows the African through his entire day from early in the morning till late at night and through all the changes of his life, from the time he came into this world until after he has left it.

Framing Communication for Peace-building

Sandy and Perkins (2002) are of the opinion that, there are many ways to understand the current practice of Communication for Peace-building. There is no commonly accepted definition, but most would agree it involves the use of a variety of communication tools to support the processes and activities involved in resolving violent conflict and establishing a sustainable peace.

Newsom and Lee (2009) defined peace-building as the process intended to address the root causes of conflict, to reconcile differences, to normalize relations, and to build institutions that can manage conflicts without resorting to violence. The process involves a diverse set of actors in government and civil society and can involve short-term actions to prevent violence or can take place over many years.

Peace-building can encompass a range of tasks that include identifying and addressing the underlying political, economic, social and structural imbalances that have contributed to a conflict, reconciling the competing objectives/interests of opponents,

preventing the re-emergence of past conflicts and ensuring broad citizen participation in the peace process and transitions to peace, and building the capacity of those institutions that support a secure civil society, Newsom and Lee (2009).

Theoretical Framework

Individual Differences Theory

This theory was propounded by Melvin DeFluer and Everette in 1970. It was one of the theories developed by the psychological approach to understanding communication effects. It states that media audience is heterogeneous; made up of different people. Thus, they respond differently to a particular media and media messages. They cannot react in same way to a particular mass media message at the same time.

Littlejohn and Foss (2008) says that the rate at which individuals adopt new ideas (innovation) is determined by perceptions of the innovation's relative advantage and its compatibility with existing values and experience. Besides, when information flows to individuals, each human being brings a unique pattern of predispositions to the communication process.

Therefore, the recognition of individual differences is an important factor leading to difference in the influence of peace communicating music among students of University of Uyo. The students of the University of Uyo are definitely different biologically, physiologically, and psychologically, and thus have values, beliefs, and attitudes which are acquired through several ways such as experience. This has caused differences in perception; the University of Uyo students perceive media messages in different ways, hence, the influence peace communicating music will have on them may vary.

Research Method

With the population of 18,926 as at the closure of the University students' portal for the first semester, 2016/2017 session registration, gotten from the University's records unit, the survey research method was adopted for this study.

Sample and Sampling Procedure

The sample size for this study is 381. This was arrived at using the Philip Meyer's standard (1979) as a guide for the choice of sample.

The researchers adopted the multi-stage sampling procedure. First, using the cluster sampling method, the University has 12 faculties clustered around three campuses, thus, three clusters were selected.

At the second stage, the purposive sampling method was used to select one faculty from each of the clusters. The faculties selected were based on them having the largest number of students in their respective clusters.

At the third stage, the proportionate sampling method was adopted to distribute the instruments to the selected faculties. This was to ensure equity in the distribution of the copies of questionnaire. Following the sample, 39% of the respondents were selected from Main Campus cluster; 45% from the Town Campus cluster and 16% from the Annex Campus cluster respectively to have the sum of 381 respondents.

Finally, the simple random sampling method was adopted.

Method of Data Collection

Copies of questionnaire were administered by the researchers; while the researcher administered the questionnaire to two faculties: Arts and Business Administration, the research assistant administered to the Faculty of Engineering. This lasted for 2 weeks. In the end, the copies of questionnaire were completely filled and returned.

The options expressed by the respondents formed the basis for data analysis. Data collected for this study were presented in frequency tables and analysed using simple percentages. The research questions were answered based on data calculated and expressed in simple percentages. This allowed for the results to be presented in graphic, easy-to-read tables that display results in a manner that obviates the conclusions reached later.

Presentation of Data, Analysis and Discussion of Findings

Presentation of Data and Analysis

A total of 381 questionnaires were administered on the respondents, out of which 360 usable copies, representing 94% of the total questionnaire, were retrieved. Therefore, analyses are based on the responses of 360 subjects.

Out of a total of 360 respondents, 192 respondents representing 53% were male while 168 (47%) of respondents were female. Also, 336 (93%) are single; 21 are married while, 3 are single parents.

Table I: Respondents' Awareness of Music Aimed at Engendering Peace

Responses	Nos. of Responses	Percentage (%)
Yes	354	98
No	6	2
Total	360	100

The above table shows that, 354 (98%) respondents are aware of pieces of music that are aimed at engendering peace.

Table II: Responses as to Whether Respondents Listen to Peace Music

Responses	Nos. of Responses	Percentage (%)
Yes	336	93
No	24	7
Total	360	100

The table reveals that 336 (93%) of the respondents listen to music with peace contents.

Table III: Respondents' Awareness of Some Peace Communicating Music

Music Title and Artiste	Nos. of Responses	Percentage (%)
One Love by OnyekaOnwenu	216	60
Green Land by TY Bello	20	6
Great Nation by Timi Dakolo	100	27
The Way Forward by King Sunny Ade	20	6
Peace Around the World by Anny Emmanuel	4	1
Total	360	100

The above table shows that 276 constituting 60% respondents are aware of OnyekaOnwenu's "One Love"; this is followed by 100 (27%) respondents who are aware of "Great Nation" by Timi Dakolo.

Table IV: Frequency of Exposure of Respondents to Peace Communicating Music

Responses	Nos. of Responses	Percentage (%)
Rarely	81	23
Often	150	42
Most Times	105	28
Never	24	7
Total	360	100

The above table shows that, a good number of respondents, precisely, 150 (42%) often expose themselves to peace communicating music.

Table V: Benefits Derived From Exposure to Peace Communicating Music

Responses	Nos. of Responses	Percentage (%)
The fun of listening to music	57	16
Reinforce the belief that man should live in peace	168	47
Learn the lyrics of the songs	21	5
Relaxation	90	25
No response	24	7
Total	360	100

The above table shows that 168 (47%) of the respondents listen because it reinforces their belief that man should live in peace.

Table VI: Respondents' Reaction on Whether Peace Communicating Music has Effect on their Attitude

Responses	Nos. of Responses	Percentage (%)
Yes	321	89
No	39	11
Total	360	100

The above table shows that a majority of the respondents, 321 (89%), agree that peace communicating music have effect on their attitude.

Table VII: Responses on Whether Respondents Want Peaceful Atmosphere as a Result of Exposure to Peace Communicating Music

Responses	Nos. of Responses	Percentage (%)
Yes	318	88
No	42	12
Total	360	100

The above table shows that 318 (88%) of the respondents want a peaceful atmosphere as a result of listening to peace communicating music.

Table VIII: Responses on Alternative Ways to Peace Attainment Apart from Music

Responses	Nos. of Responses	Percentage (%)
Yes	315	87
No	45	13
Total	360	100

The above table shows that a large crunch of the respondents, 315 (87%), find themselves mediating in conflict situations as a result of exposure to peace communicating music.

Discussion of Findings

Research Question 1: Are University of Uyo students exposed to peace communicating music?

Table v has not shown anything contrary to this; students of University of Uyo are, to a large extent, heavily exposed music, especially peace communicating music. Ordinarily, one expects that students in the university, who are youths, expose themselves to a lot of media contents. The prevalent entertainment contents seem to become the chief content for audience members.

Responses illustrated in table ii show that 354 (98%) of the respondents are exposed to peace communicating music while, only a minute 6 (2%) of the respondents are not exposed to peace communicating music. Based on this finding, one can comfortably deduce that students of University of Uyo are exposed to peace communicating music.

Furthermore, responding to listenership of peace communicating music in table iii, only 24 (7%) of the respondents indicated that they do not listen to such music. As for

frequency of exposure, table vi showed that a whooping number of 105 and 150 respondents listen to peace communicating music most times and often respectively. This is to say that there is a heavy listenership to peace communicating music by University of Uyo students.

These findings are consistent with the findings of Oyerinde, Ubembe, and Anyaoku (2009), who studied the influence of pop music on youths in selected cities in Western Nigeria. They found out that the youths in Western Nigeria spend so much time listening to music, mostly Nigerian Pop.

Finally, table i shows an overwhelming result, that students of University of Uyo are aware of peace communicating music. Some of them indicated that they know all of the music put out as options. Few others even identified some music that are not among the options given in the instrument of data collection.

Some of the other pieces of peace communicating music identified by the respondents in the questionnaire include: “ Just me” by Tuface, “ One love” by Tuface, “ Vote, not fight” by Tuface, “ One love” by Black face, “ What a bang bang” by Omawumi. Some others are foreign music which is outside the delimitation of this study. From the responses, it is clear that a considerable number of students of University of Uyo are not just aware, but are also exposed to peace communicating music.

Discussing the research question, it is important to note that even if students of University of Uyo seek no gratification in peace communicating music, it is right to assume that they will still avail themselves of music. This is because, like Ekong (2016) asserts, to an African, music is life. It is the life-wire of all his endeavours, which he holds in very high esteem.

Research Question 2: What gratifications do University of Uyo students derive from peace communicating music?

Information provided through data collection on table vii answers this research question. Several options were given to the respondents, most prominent among which were their response that they listen to this music because it enables them reinforce their belief that man should live in peace. The table showed that 168 (47%) of the respondents indicated this stance. 90 (25%) of the respondents indicated that the benefit they derive from listening to peace communicating music is relaxation. This means they listen to it, just like every other music, though one may not conclude without a proper research such as this, that every other

type of music is listened to just to derive relaxation.

While 57 (16%) listen for the fun of listening to music, 21 (5%) listen to peace communicating music to learn the lyrics of the music. It is pertinent to note that while one may think that learning the lyrics of songs would bring about relaxation and making residual, the reinforcing message that man needs to live in peace, it turns out the other way: that being relaxed would rather help learn the lyrics of the song. More so, the reinforcement of peaceful living belief supersedes the fun of listening to peace communicating music among University of Uyo students.

This finding holds consistently to the position of Defleur and Sandra Ball-Rokeach 1975' s Theory of Reinforcement. The different choices respondents indicated for exposure to peace communicating music also confirms the stand of the Individual Differences Theory of communication

Research Question 3: Is there a relationship between listenership to peace communicating music and peaceful co-existence among University of Uyo students?

This research question was answered by responses illustrated in tables vi and vii. Without testing hypothesis, survey of this work alone has shown that there is so far significant relationship between listenership to peace communicating music and peaceful co-existence among students of University of Uyo.

A total number of 321 (89%) of the respondent said “ Yes” ; that their exposure to these music has effect on their attitude, while a minute number of 39 (11%) of the respondents indicated “ No” , meaning that this music do not have any effect on their attitude. Another question would have been to know what kind of effect the music has on them – positive or negative - but the succeeding tables provide answer to it.

A total of 318 (88%) of the respondents want a peaceful atmosphere on count of exposure to peace communicating music while only 42 (12%) do not. However, only 50% of the respondents have found themselves trying to mediate in conflict situations as a result of exposure to peace communicating music, while the other 50% either do not have such experience, or did not give response to the question that generated this answer. This study gives credence to Bosna (2016) that music is a very interesting language capable of integrating diversity, create a sense of belonging and orient life projects” .

Conclusion

This study, which sought to find out the influence of peace communicating music among students of University of Uyo, seems to be the first of its kind. It encompassed all genre of music performed by a Nigerian and carries some message(s) of peace.

While the study found out that undergraduate students of the University of Uyo are exposed to such music, it also found out that peace communicating music has effect on them. Most appreciatively, there is a relationship between listenership to this music, which has greatly enhanced peaceful co-existence among University of Uyo students.

Recommendations

Based on the findings of this study, the researcher recommends that music artistes should see themselves as ambassadors of peace and try to incorporate lyrics that engender peace in their music, so that the campuses, and the society at large, can learn from them and live in peace and harmony. Beyond music, other artistes like painters, sculptors, cartoonists and the rest of them, should use their works to define situations that bring about peaceful co-existence within and outside the campuses.

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