



ABSTRACT

The paper explore the role of songs in three of selected mainframe films which are Agogoeewo, o le ku and campus queen. The films were carefully considered, in order to achieve the aims and objectives of the paper. The theory of sociology and Marxist are adopted for the work in order to have a broad analysis of the work. The history of mainframe was analysed too. It also observed that songs serve

THE ROLE OF MUSIC AS REFLECTED IN THE MAINFRAME SELECTED FILMS

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Introduction

Songs/music can be defined as a story recorded by a camera as a set of moving and shown in a cinema on television. Songs in films entertain, educate, elevate and transform the experience of viewers, in line with Akinyemi 2001. Mobolji 2017 and Alamu (2002) that music in the Yoruba video film performs three major functions which is comment on actions on the screen, to entertain and to reiterate the theme of the story. So, the role of songs as observed in the selected films and how it affects the society will be analysed in this paper. In the view of Oluyinrin (2007:177), opines literature is an instrument for addressing social problems by Aristotle, therefore, use any of genres of literature, which is song, poetry, drama and folktales etc to praise or pass comment on noticeable flaws in the society. The scholars explains that in the Yoruba literary experience, some of the genres have been utilized to draw attention to social misdemeanors and values in the Yoruba society. The use of the literary genres is employed to satirize or criticize vices.



as the heartbeat of films; the absence of songs or sounds in films is like preparing a delicious meal without adding salt. In essence, the usefulness of songs goes beyond entertainment, education but it also exposes the culture and value system of the society.

Keywords: *Role, Music, Reflected, Mainframe, Selected Films.*

Within the traditional Yoruba society, the artist can be a singer, a poet or a writer, the artist enjoys some level of immunity which corroborates the Yoruba adage that says:

Maawi
Maawi
Oba kiipokorin
Speak on
Speak on
The king does not kill a poet

On the genre of literature that an artist stands to project their work they enjoy immunity which allows them to express themselves because they are at liberty to comment on the society. An artist is a person who displays in his work qualities require in art, such as sensibility and imagination. They are individuals which profession requires artistic expertise. An oral artist as a member of the society performs based on rally derived experiences. They compose on the spur of the moment, they improvise and comment on current affairs and the history of the society. In Oloyede 2017, she asserts that Oluyinmi 2007:264 that the Yoruba artist or poet literate or non-literate, is acclaimed and appreciate as a social commentator. They are indebted in their work to their society as they draw relevant materials from the community. These raw materials can be issues bordering on politics, social, religious, festivals, events and economy. Their major role is to present lucid happenings in the society in any area they decide to treat.

Classification of the songs in the films selected randomly. Adedayo (2016:245) examines the songs in Saworoide and Agogoeewo as a reflection of our societal issues. The scholars categorizes the songs in



Agogoeewo into six sections along with Koregbe within the context of film. They are burial, proverbial, folk, protest, entertainment and lullaby song. Satires song is also identified in campus queen. Alanseloyin (2016:451) examines the satirical songs in campus queen. He affirms that satire is a global issue that several scholars have worked on. Gilbert (1962), Abrams (1981), Ogunranti (1987) and Adejumo (2001) have all established the same fact that satire is an instrument that artists employ in correcting societal illness.

The History of Mainframe

Mainframe Film Production

MainframeFilm Production Company is a true epitome and representative of Yoruba culture. The name, mainframe comes from the concept of the frame as the fundamental rudimentary base on motion picture. The film production company is saddled with the responsibility of promoting culture as they are fondly called Opomulero which means “the solid pillar that holds the fort”, excellence and professionalism are major characteristics of the work. The company incorporated in 1992 to promote moral and cultural heritage of the country giving technical support to other film production companies and to improve the standard of films production in Nigeria. Despite the mixture of other languages in their films, the cultural standard of Yoruba in their films stands without losing their heritage to western culture they have been able to win the heart of the viewers over time on quality production and moral values that make them stand out among others. Both traditional and contemporary songs are well pronounced and promoted in their work. Yoruba traditional and contemporary songs function well in the films it produces, yet the messages in these films are not lost. The artist that are features in their films perform excellently. The skill of interpreting the content of the film via the chosen songs has sustained its standard. Its mission of promoting Yoruba culture both at home and abroad has made the company to be known and accepted globally. This confirmed its slogan that “Gbogboigitielegbedebafowobadidun lo n du”, “Everything mainframe touches become interesting and resounding”.



Agogoeewo (Synopsis)

The Chiefs of Jogbo town refuse to desist from their corruption ways of accruing wealth within themselves at expense of the Jogbo's people hardship. In a bid to continue this act, they seek

Campus queen (Synopsis)

Campus queen is a story in which Isola shifts his literary creative camera to the youths; the leaders of tomorrow. City university, the setting for the story, is presented as a typical post-colonial university festering with corruption and confusion. Banke, the official girlfriend of Toks, president of Heavy Weight Club (a semi confraternity), is a beautiful girl from a very strict moral background but with a strange penchant for dangerous adventures. Toks tries to bade Banke's beauty for money from some business barons but Banke escapes after collecting a bank draft for #50,000 which is meant for the Heavy Weight Club and which she later destroys in anger. Offended that Banke destroys the money needed to prosecute their annual party. Toks, the spoilt son of a business mogul who terrorizes the campus community with his gang of equally spoilt and irresponsible acolytes, plans a deadly reprisal against Banke. However, the Silver Lines Movement which is an opposition club committed to exposing social vices on campus and other nefarious activities of both lecturer and members of Heavy Weight Club. As a first step, the Heavy Weight Club plans to set Banke's cloths and other belongings on fire before gang raping her. The plan backfires because members of the Silver Line Movement get wind of it and subsequently apprehend the assailant, but this does not stop Toks and his gang from planning fresh reprisal attacks.

In the meantime, the Silver Line Movement organizes a musical concert to which they invited the Military Governor of the State. During the concert, the Governor is offended by the satiric songs lampooning him (the Governor) and all those in Government, but when an effort is made to appease him, the Governor storms out of the concert. Banke is sent to him (the Governor) but the meeting is to prove fortuitous because the Governor falls in love with her. The peak of the story is woven around Banke's daring and tragic adventure with the military governor. While



living in one of the Governor's guest houses, Banke steals certain documents and information regarding the Governor's corrupt dealings. The governor finds out about this through a network of friends and associates, among whom is a corrupt university lecturer who has once been offended by the Silver Line Movement. The documents and information obtained by Banke are meant for publication by the Silver Line Movement to expose and discredit the military governor. The story climaxes with the accidental shooting of the governor by the Head of State Security Service while attempting to protect him from a bullet from one of his body guards.

O le ku (Synopsis)

The story's background is the University of Ibadan campus. The novel is based on the problems encountered by young men in picking their future partners. Ajani, a fresh graduate of University of Ibadan, is in love with Asake. But Asake's inadequate education level and her strict/high moral standard as a result of home training is worrisome. Hence, Ajani extends his love again to Lola, a university undergraduate in French department also. As he begins to get intimate with Lola and fall in love seriously with her, another lady, Sade, comes again into his life to complicate matters for him. He is now entangled with three lovers. He eventually gets married to Sade and shortly after wedding he loses his life in an auto crash, dashing the hopes of his lovebirds and family members.

Theoretical Framework

The paper examined the role of music/songs as reflected in some of the mainframe selected films. Therefore, the theory of sociology of literature and Marxism theory is employed in analyzing the roles of music or songs.

Sociology of Literature

Based on the submission of scholars, sociology of literature is critically concerned with the dynamism and structure of human and the society. It is a fusion of two words; known as sociology and literature coined by Tane (1828-1893) a French philosopher and critic. Ogunsina (2006) asserts that sociology centres on the happenings around the human



world; it focuses on all that happens to individuals, groups and the larger society. It is concerned with the world of man's experiences, his behaviour and relationship with his fellow man. No man exists in isolation. Hence, the entirety of a man is connected and bound by the social group otherwise known as the society. The validate Ogunsina (2001) view that sociology concerns itself with men in the society. It is the study of social institutions and of social processes. The concept seeks to answer the questions of how society is possible, how it works and why it persists.

Literature on the other hand is concerned with human and the society Ogunsina&Adeyemi affirms, it is a literary work that explains, examines and educates on issues in the society. Literature, therefore, is a communicating tool through which the society can be influenced. In the view of Barber (1978:1) literature reacts on society; it plays an important part in shaping or crystalizing the view held by the members of the society; views about the world, man and society. It is in the light of views like these that the society order is both maintained and changed. Bamidele (2000) opines that literature is a discipline pre-eminently concerned with man's social world, his adaptation to it and desire to change it. Sociology of literature, therefore, is an important phenomenon to re-create the social world of man's relation with his society, family, politics, economy and religion.

The first proponent of this approach is the French philosopher Louis de Bonald (1754 – 1840). According to Ogunsina (2006) he was one of the writers to argue that “through a careful reading of any nations' literature one could tell what his people had been through”. As a social tool, it reveals literature as a reflection of societal issues. As expressed by Folorunso (1998:43) in Oladele (2015:28), the mirror image approach sees literature as giving a complete picture of what the society is. It specifies historical periods, its definite social facts and other facts. The scholar further supports the argument that literary sociologist should transform all imaginary characters in a work of art into social situation since the approach believes that literature reflects the norms of the society that produces it.



Marxism

The theory of Marxism is a dynamic phenomenon which focuses more on the freedom of the masses from the oppressed. Marxist is about the political issues, social and economic structure which was formed by Karl Marx and Frederick Engels in the mid-19th century. Eagleton (1996) explains that Marxist theory is likened to the scientific theory of human society. Likewise, Adeyemi (2006) opines that Karl Marx (1993) had explained in detail the relational capacity between the society and culture which became more popular in the academic field in the 20th century. Karl Marx believes in class struggle which is revolution, experiencing total change. He is of the opinion that the rich want to maintain the status quo by empowering themselves economically. However, for evolution to be effective, it involves the gender issues where both male and female cooperate and free themselves from the oppressor (Eagleton, 1976).

However, the cordial principles are very essential for absolute revolution if indeed the masses desire it. Marxism theory (Karl Marx and Eagleton, 1996) is applicable in his work because of the political and economic and significant roles in the selected films. From Karl Marx's classification of the two set of people in the society known as the Bourgeoisie and the Proletariat, Karl Marx and Eagleton agree that the main goal of man's struggle is to liberate himself from certain forms of oppression which cut across the message both in context and the song of the selected films of mainframe for this work. The factors include self-consciousness, determination, collective action, protest, and conflict which may lead to revolution as seen in Saworoide, Agogoeewo, and campus queen

The role of songs and music in the selected films

The role of films is not only to fill vacuum but to perform some important roles which I will analyze with mentoring some of classifications of songs as it exists in the film that will go along with the names of films and explanation as they were used in the film selected for the work.

Entertainment

Songs in the film add aesthetic and fill in silence that might otherwise make the scene ambiguous or uncomfortable, sometimes supporting



what the characters are feeling and sometimes suggesting what the character what we/cannot seen wherever. Songs attract the emotion of the audience, in theselected films, some songs are basically entertaining the actors/actress, likewise the viewers. Example in o le ku on the night of erebe, srShina Peters perform songs to entertain the audience.

Lile: Omo pupa o o
Omo pupa lemife
Omo pupa o o
Jowokogbotemi o

Egbe: Omo pupa o o
Omo pupa lemife
Omo pupa o o
Jowokogbotemi o

Lile: Ti n bad'Amerikamofowookoranse
Omo pupa o o
Jowokogbotemi o

Egbe: Omo pupa o o
Jowokogbotemi o

The society is made up of people and there are atmosphere created by the people in which they entertain themselves (Mobolaji, 2017). Ale erebe is a party organise by the students to unwind and refresh themselves after academic activities. The song enables the audience to dance and catch fun between themselves, however, the content of the song reveal the description of a lady whose beauty attracts attention from the male folk. The artist further sings that the lady should not leave yet but, she should wait to enjoy the love in the atmosphere. He sings:

E ba mi so fun baby yen ko ma i lo oo
Mo ti so pagbofaaji la wa
Babayjowoko ma i lo oo
Omode n se mi, baby mi da
Sisijowokogbe mi saya
Kowa fife tutu soka mi o o

Help mw tell that lady not to go yet



I have told her that we are in the mood of enjoyment
Baby, please do not go yet
I am being childish, where is my baby?
Baby, carry me on your chest
Pour love in my heart.

Since, the function of the song is to entertain the audience, the atmosphere is the gathering of student that are taking time out of rigorous study; therefore, the producer implores the service of the artist to perform. The song is appealing to a light complexion lady; love as a critical issue requires some approach. Before a lady's heart can be won, some level of efforts and sacrifices would have been carried out by the man. Though the role of the song is to entertain the audience, it also serves as a tool for Ajani and Asake to cement their love as they are seen in the film dancing to the song. The song is created from the society in this; it informs the audience about the activities that go on, on the campus. The musical performance is a true reflection of what happens on campus where artists visit the campus to entertain the students, most especially at the beginning or end of a semester. Also in Agogoeewo, the old woman sings a folklore song titled Olunrete, the second stanza of the song also passes a message, revealing the thought that happens after the tussle between God and earth.

Lile: Olu n rete
Egbe: Aja n rete ja
Lile: Ile pelu Olorun
Egbe: Aja n rete ja
Lile: Won bapekuemokan
Egbe: Aja n rete ja
Lile: Ile lo n lagba
Egbe: Aja n rete ja
Lile: Olorun lo n legbon
Egbe: Aja n rete ja
Lile: Ile bagbeku emo lo
Egbe: Aja n rete ja
Lile: Olorunbabinu lo sorun



Egbe: Aja n rete ja
Lile: Ni onoba ko ni o rom o
Egbe: Aja n rete ja
Lile: Esopeyinkota
Egbe: Aja n rete ja
Lile: Agbadopekakogbo
Egbe: Aja n rete ja
Lile: Olomogegunmu, omugbe
Egbe: Aja n rete ja
Lile: E sa ma foyesorin
Egbe: Aja n reteja
Lile: E ma fetisorin
Egbe: Aja n rete ja
Lile: Toriorindorinolowe
Egbe: Aja n rete ja
Lile: Eyinkora yin jo
Egbe: Aja n rete ja
Lile: Pe e fetunjogbo se
Egbe: Aja n rete ja
Lile: E wa n segbeapa pin
Egbe: Aja n rete ja
Lile: E wafariapakan
Egbe: Aja n rete ja
Lile : E wa n sararin din
Egbe: Aja n rete ja
Lile: Eyin a rantiawamo
Egbe: Aja n rete ja
Lile: E ma wo won loye
Egbe: Aja n rete ja
Lile: A o ma wo won loye
Egbe: Aja n rete ja
Olu n rete
Olu n rete
Call: Olu n rete
Response: Aja n rete ja



Call: Earth and God
Response: Aja n rete ja
Call: Unanimously killed a rat
Response: Aja n rete ja
Call: Earth said he was the eldest
Response: Aja n rete ja
Call: God said he was the senior
Response: Aja n rete ja
Call: Earth took the rat away
Response: Aja n rete ja
Call: God went back to heaven in annoyance
Response: Aja n rete ja
Call: Rain refused to fall, plants sprouted and dried
Response: Aja n rete ja
Call: Maiden suffered stunted growth
Response: Aja n rete ja
Call: Take note of my song
Response: Aja n rete ja
Call: Give a listening ear to our song
Response: Aja n rete ja
Call: It is a proverbial song
Response: Aja n rete ja
Call: You formed to reform Jogbo
Response: Aja n rete ja
Call: But your party embezzled public funds
Response: Aja n rete ja
Call: You became partial
Response: Aja n rete ja
Call: You indulged yourself
Response: Aja n rete ja
Call: And forgot the masses
Response: Aja n rete ja
Call: You were lavishing the money on your body
Response: Aja n rete ja
Call: Just watch and see



We will be vigilant

We are watching

Olu n rete

Aja n rete ja

Career Song

The purpose is for construction which as seen in Campus Queen during the performance of eewopelebe the rapper did a toy in satirizing some character of parents in influencing their children to choose a particular line of career

Egbe: Eemopelebe

Lile: Won ni omo lile ni mi, ki n wa sise oba

Egbe: Eemopelebe

Lile: Kaka ki n sojanitoriOluwawa

Egbe: Eemopelebe

Lile: Haa, nitoriOluwawa

Egbe: Eemopelebe

The song is a folk song in the surface but the content is satirizing the influence that parents have over their children in choosing career. They practically force their children to do what they do not have interest in. For example, the case of Late FelaAnikulapoKuti who was forced to study law, but later ended his career as a musician. The role of song is considering the act of compulsion from parents. Jealousy song as it appeared in Agogoeewo.

Koropelórà ni kò je a rilegbe o

Koropelórà ni kò je arimu mi,

Koropelórà ni kò je a rilegbe o

Koropelórà ni kò je arimu mi,

Oloo ta won, oyinbofi nsèkólè/zce

Koropelórà ni kò je a rilegbe o

He acquires a second hand car and brags about it/2x

The car that the white man uses to carry refuse

He acquires a second hand car and brags about it/2x



Basira is a wealthy successful business woman, coupled with the fact she married an influential man. This is evident in the kind of shop she owns. Yet she still boards taxi on credit and abuses Baba Sesan, the driver, it can be inferred that she is jealous of what is evident, sometimes the rich can also be jealous of the little that the poor man has.

In conclusion, every song in the selected films serves a purpose. It also performs a significant role some of which are based on topical issues while some are commenting on what is happening in Agogoeewo, O le ku and Campus Queen, several of such songs are predominant in the films. The song analyzed in the film does not just add aesthetic to the films, but also teaches moral, sensitizes the society on issues that the producer may not want the actor or actress to act through songs

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