

Music to the Rescue: An Analysis of COVID-19 Songs in Northern Nigeria

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Abstract

This study was carried out to determine how local musicians in contemporary Northern Nigeria use music to create awareness on the Coronavirus pandemic in 2020, an incident that was received with mixed reactions from the mainly Muslim populace in northern Nigeria. There are three groups to deal with, the first group are those who looked at the pandemic pessimistically as a Western conspiracy to reduce the world population. The second group viewed the pandemic as a disease that only affect the well-to-do members of the society. The final group are those that believed that there is no pandemic in the region and Government is only using it to siphon public funds and garner international palliative attention in terms of cash which they will divert for their own use. Using discourse analysis, this study had analysed three songs with a view to finding out the narratives, the motivation and the use of digital space to create the needed awareness for the pandemic. The study finds out that art and its forms, especially the usage of music has proven to be of importance and very effective means of communicating complex messages in Northern Nigeria. It was, therefore, concluded that the demonstration of creativity by the contemporary local artists, singers in particular, in creating awareness on the COVID-19 pandemic is a testimony that songs and other art forms are still useful and can be used to promote social causes which helps create social cause awareness. Based on the findings and conclusion, it was recommended among others that Government at all levels should engage the artists in communicating complex/sensitive messages.

Keywords: Music, Discourse Analysis, COVID-19, Songs, Northern Nigeria

Introduction

Several artists in Africa, known and unknown, have used their talents in either creating awareness, enlighten or educating people on the dangers of the Coronavirus pandemic. For instance, in Nairobi, Kenya, a graffiti artist used art to spread awareness amid coronavirus pandemic. Gulf today (25 April, 2020) reported that an artist spray painted on a building in a Nairobi slum a six-foot image of a sad-eyed man, baseball cap askew and mask covering his nose and mouth which accompanied by words “Corona is real” (www.gulftoday.ae/culture/2020/04/25/graffiti-artists-from-kenya-use-art-to-spread-awareness-amid-the-coronavirus-pandemic). Similarly, comedians in Burkina Faso used humour to combat COVID-19 anxiety. Nicolas Haque’s reports that comedians are using humour to address serious health issues like the global pandemic. (<https://www.aljazeera.com/news/2020/05/burkina-faso-comedians-combat-COVID-19-anxiety-humour-200502104518662.html>). Top African artists and the African Diaspora in conjunction with United Nation Cultural Agency, UNESCO, have joined forces to save lives and counter misinformation during the COVID-19 pandemic. The artists are creating public service announcements, songs and music as part of an online campaign tagged

#DontGoViral which has already reached more than 90 million people (<https://news.un.org/en/story/2020/05/1063452>).

In Nigeria, local artists demonstrate their creativity in creating awareness on the COVID-19 pandemic using several medium. For instance, poster producers in Kano montaged several images of the COVID-19 accompanied by words in a poster titled... Similarly, uncountable videos and songs were produced as a result of the pandemic, some of them sponsored. The purpose of this article therefore is to explore how local musicians in contemporary Northern Nigeria use music to create awareness on the Coronavirus pandemic in 2020, an incident that was received with mixed reactions from the mainly Muslim populace in northern Nigeria.

Objectives of the Study

The objective of this study was to explore how local musicians in contemporary Northern Nigeria used music to create awareness on the Coronavirus pandemic in 2020.

Review of Literature

In Africa, the use of art to create awareness on social issues is not new. Some researches have shown that art and its forms can be used to equip social causes with a unique and distinct identity or brand image, which helps create social cause awareness. As social awareness builds and its conduits, festivals and product design, appeal to a wider public, these social causes are slowly incorporated into people's lifestyles. This pushes the social cause into the mainstream, which widens social cause awareness further. As Adamu (2018, p.171) notes hold, "music, dance and art play are important in the everyday lives of Hausa people. This is because such performances are common forms of traditional entertainment for the people. As such, musicians or certain groups perform at ceremonies or during leisure periods as a sort of recreational or entertainment activity." Similarly, Thompson (2020) believed that:

...engagement with the arts has the potential to change each one of us, on a personal, individual level, not only affecting our moods and attention span but also promoting better self-awareness and better social knowledge. There are many and varied studies that demonstrate, for example, how knowledge of music increases the capacity for reasoning, how theatre can teach us how to interpret complex situations or the motivations of our fellow human beings. Regular contact with the arts helps develop our ability for critical thinking, to recognise others, to think differently, to imagine new realities or solutions to age-old problems...

In northern Nigeria, we have seen the contribution of female singers such as Barmani mai Choge, Uwaliya mai Amada, Hajiya Magajiya Danbatta, etc. towards either creating awareness on women empowerment, women education, and school enrolment. For instance, according an LP note cite by the Editor-in-Chief of *DAILY NIGERIAN* newspaper, Jafar, "one of the advocacy song by Hajiya Magajiya Danbatta has helped in boosting school enrolment in the early 70s by over 3,000 pupils in Kano" (<https://dailynigerian.com/appeal-fund-to-support-ace-hausa-singer-magajiya-danbatta-launched/>).

Halilu (2020) mentioned that when Western, Eastern and Northern regions were created, people in the Northern region were far behind in terms of education and industrialisation, as a result, the then northern region leaders decides for an advocacy campaign using renowned singers

such as Alhaji Mamman Shata, Alhaji Musa Dankwairo, Alhaji Dan Maraya Jos, etc. The singers were first educated on what they are expected to do or say in their songs. That is why Alhaji Mamman Shata sang two advocacy songs calling for northerners to wake up and embrace their various occupation, '*Yan Arewa ku bar barchi Najeriyannu akwai dadi*' (Northerners wake up, Nigeria is enjoyable) and '*Mu tashi mu farka Yan Arewa musan barchi aikin kawai ne*' (Lets wake up from our slumber Northerners we should know that sleeping will not yield productivity). These two songs helped tremendously in making the people in the region to embrace various occupation such as farming, blacksmith, mining, etc.

Theoretical Framework

The was anchored on William Stephenson's play theory which mainly explains how we use media for our satisfaction and also how media bring changes in our lives according to their contents. This theory is based on a field where pain is in one end and pleasures the other. Work favours pain and play favours pleasure. Play is self-contained and people do it to get satisfaction. But work has to be done to increase productivity. People often are influenced by the media in a positive and negative way. The persuasion that is been offered by the advertisements, the characters of your favourite movie star all influence people. According to Stephenson, we develop our fantasies and see our favourite characters in the media showing our emotions. As we relate our characters with what we see in the media, we are greatly influenced by them and the character they showcase. It is on this note that the theory is relevant to this study.

Methodology

The used Interpretative Phenomenological Analysis as the method of scientific inquiry. Interpretative Phenomenological Analysis (IPA) is an experiential qualitative research approach developed specifically within psychology. It is also being used by researchers in human and social sciences, as well as in media and cultural communication. The method is essentially concerned with understanding lived experiences and with how participants make sense of their experiences. In other words, it is centrally concerned with the meanings which those experiences hold for the participants (Deacon *et al* 2007).

Noon (2018) argued that the aim of IPA is to explore in detail how participants are making sense of their personal and social worlds and the main currency for an IPA study is the meanings particular experiences, events, states, texts hold for participants. He observed that the approach is phenomenological in that it involves detailed examination of the participants' life world by exploring personal experience and perception or account of events as oppose to an attempt to produce an objective statement of the object or event. The approach is a dynamic process with an active role for the researcher in the process.

IPA is phenomenological in that it wishes to explore individuals or social groups' perception, account of events or state as opposed to attempting to produce an objective record of the events or state. Thus, the method is a holistic approach to the construction of philosophical social science of consciousness and identity through experience. Most IPA is conducted using intensive qualitative research approach such as in-depth interview, focused group or observation (Baran & Davis, 2012). For this paper, four (4) out of more than twenty (20) COVID-19 songs were selected. The select songs are:

1. *Mutuba ga Allah* COVID-19 (Let us repent to Allah COVID-19).

2. *KCCI ce ke kira (KCCI is calling...KCCI refers to Kano Concerned Citizen Initiative).*
3. *Lafiya Jari Ce.*
4. *Korona Mu bamu san wannan ba, Ba Cutar Muminai ce ba.*

Data Presentation and Analysis

This section presents the data gathered using qualitative data gathering techniques of ethnography and in-depth interviews. First, the lyrics of the select song were presented side by side with the translation in English after which an interpretative analysis of both the songs and the interviews followed:

1. *Mutuba ga Allah COVID-19*

DATTIJO: Tazo garemu Annoba, Wayyo korona Wayyo cutar korona tasa bazamuje kasuwa muje gonna ba, masallatan Juma'a an kulle da wayau na Ni ban taba gani ba, Zan Rika yawaita wanke hannu sannan nasanya takunkumi na koma gida bazani fitoba.	Dattijo: The pandemic has come to us; Oh Corona, Oh Corona virus has prevented us from going to market and farm, our Friday prayer mosques are closed, an incident I have never witnessed in my life, I will be washing my hands very frequently and I will put face mask and remain indoors, I will not come out.
UMMI: Dattijo.	UMMI: Dattijo.
DATTIJO: Na'am ya akkayi jikallena.	Dattijo: Yes, what is it my grant daughter?
UMMI: Takunkumi da wanke hannu su kadai baza Suma komai ba.	Ummi: Face mask and hand washing only will not save you.
FATIMA: Bazasu rabaka da Annoba ba.	FATIMA: They will not save you from the pandemic.
DATTIJO: To miye maganin ta jikoki na?	DATTIJO: Then what is the remedy my granddaughters?
UMMI: Sabon Ubangiji zunuban da muke suka jamana.	UMMI: Our sins and disobedience to Lord caused us this pandemic.
DATTIJO: Wayyo.	DATTIJO: Oh my God.
UMMI: Cutar korona mashako Rashin Kunya akawa Allah Kuma bazata kauba Sai Mun tuba.	UMMI: Corona Virus (bronchitis) was as a result of dishonoring God and it will not go until we repent from our sins.
DATTIJO: Innalillahi wa Inna Ilaihirraji' un.	DATTIJO: We are from God and to Him we shall return.
FATIMA: Sabon Ubangiji zunuban da muke sunka jamana Cutar korona mashako mu muka jawo da hannunmu ba Mafita garemu Sai Mun	FATIMA: Disobeying God and the sins we are committing brought corona Virus (bronchitis), we caused it ourselves and the only way out

tuba.	for us is repentance.
DATTIJO:- Allah Ubangiji Mun tuba.	DATTIJO: Oh Allah our Lord, we repent.
UMMI: Qalallahu ta'ala fiy Qur'anil kareemu Mai girma, Bismillahirrahmanirrahim “Wa ma'asabakum min musibatun fa bima kasabat aydikum wa ya'afu an kasir.	UMMI: Allah, the almighty said in the Glorious Qur'an; In the name of Allah, The Beneficent, the Merciful, “and whatever affliction befalls you, it is on account of what your hands wrought, and yet He pardons most of your faults.
FATIMA: Allah Ubangiji yace da in munga masifa Annoba da hannunmu mu muka jawota Amma Kuma Allah na afuwa da Mun koma gareshi Mun tuba.	FATIMA: Allah the almighty said; “whenever we saw an affliction in form of pandemic, it is on account of what your hands wrought, but He pardon the moment we turn to Him and repent”.
DATTIJO: Allah Ubangiji Mun tuba Kai Mana lamuni Albarkacin Kananan Yara albarkar maganagartan bayi.	DATTIJO: Oh Allah our Lord we repent, please forgive us for the sake of the small children and for the sake of your faithful servants.
UMMI: ma nazzalal bala'u illa bi ma'asiya wama rufi'a illa bi tauba.	UMMI: There is no misfortune except with sin, and nothing is raised except with repentance
Dattijo: Me tace cikin larabci?	Dattijo: What did she said in Arabic?
FATIMA: Sabo ke saukar da bala'I, bai tafiya Sai da istigfari.	FATIMA: it is our sins that brought about misfortune and it is not raised except with repentance.
DATTIJO:- Astagfirulla Astagfirulla Astagfirulla Allah Astagfirulla, shuwaganni talakkawa da malamanmu to 'yan kasuwa masu hukunci alkalai ma'aikatan tsaronmu jami'ai da sauran masu madafan iko talakawan birni ko sako jama'a maza da Mata kowa yasan Abinda Yake yiwa Allah Wanda ba daidaiba mu daina kawai mu tuba.	DATTIJO: Allah I seek Your forgiveness, Allah I seek Your forgiveness, Allah I seek Your forgiveness, oh Allah I seek Your forgiveness. Leaders of the masses, Teachers, Businessmen, Judges, Law enforcements, elites and masses from nook and crannies, male and female we all know our wrong doings we should stop now and repent to Allah.
UMMI:- Astagfirulla Astagfirulla Astagfirulla Allah Astagfirulla, matakan da Gwamnati ke dauka mui hakuri dasu kar mui kuka dasu	UMMI: Allah I seek Your forgiveness, Allah I seek Your forgiveness, oh Allah I seek Your forgiveness. We should abide by all the

umarnin ma'aikatan lafiya to mui riko dasu kar mui wasa dasu.	measures taken by authorities, all the instructions by the health workers should be taken seriously.
FATIMA: In Ance mu zauna gida mu zauna Dan kariyarmu mune da Kaji Alama ka kebe kanka karka shiga Mutanc.	FATIMA: if we are instructed to remain indoors we should, it is for our protection. If you experience any symptoms you must isolate yourself.
DATTIJO: In Kaji labarin inda Cutar take to karda ka kashiga idan kana garin da Cutar take to karda ka fita, mu daina zargin ba gaskiyabace ba kada mu karyata, mu daina zargin cewa wadansu ne suka kirkirata, mu Roki Allah Ubangiji mu sunkuya Kasa mu tuba.	DATTIJO: If you learnt where the virus is you must not go there and if you are in that city you should remain there. We should stop saying that the virus does not exist, we should also stop believing that the virus was fabricated. We must seek Allah's protection and repent.
UMMI: Ni Ummi Mukhtar Bindawa Astagfirulla Allah Astagfirulla.	UMMI: I Ummi Mukhtar Bindawa I seek Your forgiveness, Allah I seek Your forgiveness
FATIMA: Ni Fatima Mukhtar Bindawa Astagfirulla Allah Astagfirulla.	FATIMA: I Fatima Mukhtar Bindawa I seek Your forgiveness, Allah I seek Your forgiveness,
DATTIJO: Sabon Ubangiji zunuban da muke sukka jamana.	DATTIJO: The sins we are committing are what caused us this (pandemic)
UMMI: Cutar korona mashako.	UMMI: Corona Virus (bronchitis).
FATIMA: Rashin Kunya mukawa Allah.	FATIMA: is as a result of our disobedience to Allah.
DATTIJO, UMMI, FATIMA: Kuma bazata kauba Sai Mun tuba.	DATTIJO, UMMI, FATIMA: and it will not go until we repent.

2. KCCI ce ke kira

Fati Niger: KCCI ce ke kira, mu yarda da wannan kaddarar, mu dauki matakan kariya cutar nan ba karya bace, a dole muyo kishin Kano.	Fati Niger: KCCI is calling, let's agree that this illness as destiny, lets protect ourselves against it as it is not a lie, we must be patriotic citizens of Kano.
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<i>Tijjani Gandu: KCCI ce ke kira, mu yarda da wannan kaddarar, mu dauki matakan kariya cutar nan ba karya bace, a dole muyo kishin Kano.</i>	Tijjani Gandu: KCCI is calling, let's agree that this illness as destiny, lets protect ourselves against it as it is not a lie, we must be patriotic citizens of Kano.
Amshi	Chorus
Tabule: Farko da matakin addu'a sannan mubi doka ba ba'a, Abubakar Tabule ina fadakarwa taron al'umma, musamman ma na jihar kano.	Tabule: First, we start with prayers, then we adhere strictly to the law, that is Abubakar Tabule's calling to the community, more especially the Kano citizens.
Amshi	Chorus
Tijjani Gandu: Gafuru Rahimu Ubangiji yafe laifin da Mukai maka, zunubanmu da aikin namu babu abun da suke kara maka balle ma su rage maka, mun kama kafa da tawassuli da Rasulallah ya mai Makkah, annobar nan ka tsayar da ita a duk duniya da jihar Kano.	Tijjani Gandu: The forgiven and merciful God forgive us our sins, our sins and deeds will add nothing to You let alone to reduce You. We are asking You to uplift this pandemic across the globe because of the Messenger (Muhammad PBUH), the owner of Makkah, Please stop this pandemic all over the world and in Kano
Amshi	Chorus
Musbahu Ahmad: Kuzo mubi doka kar muki jama'armu cikin wannan jihar, ku sani cutar ta zo Kano hakanan ta yadu cikin jaha jaha, mu bude sahan salla lalura ce kar mu dauki batun raha, mu hakura sauran taruka domin haka shi ne masalaha. KCCI ce ke kira bakin musbahu.	Musbahu Ahmad: Let's obey the law, let's not break it our people of Kano. You should know that the virus has come to Kano and it has reached other states. Let's practice physical distance in prayers, it's not a joke, we should stop all gatherings a sit is the only solution. KCCI is calling through Musbahu.
Mudassir Kasim: Idan kace karya ne ya Turawa za suyi ta mutwa? Sun fi mu sanin yancinsu ga shugabanninsu na mutuwa suna kallo to shin riba ce ko kuma babbar faduwa? Idan ance kabi hanyar lafiya kabi domin kyau zai maka, don da wasa da wasa in kayi sakaci mai cutar ya saka maka. A takaice chafke hannaye Mudassir ne ke gaya maka, nima ba yin kaina ne ba yanayin ne yazo a haka. Munai muku jaje jihohin Nigeria har ma da jihar Kano.	Mudassir Kasim: When you say it is a lie, how is it that the Europeans are dying? They know their rights better than us and their leaders are dying, are they benefiting or loosing? Follow the health worker's advice, it is better for you. Because if care is not taken, you will get the virus from the infected person. We must stop hand shake Mudassir is advising you, it is not my wish, that is the situation. We are sympathetic to all states in Nigeria including Kano.
Amshi	Chorus

<p>Baban Chinedu: Ina jama'ar Nigeria mu yadda da wannan kaddara, zazzabi ciwon kai mai zafi tari kaji wai koko mura, ayi sauri a nemo jami'ai rayuwannan sai ayi hattara. Wannan zance sai mun kula KCCI ce ke kira. Baba na Chinedu na gani kuma dole nayo kishin Kano.</p>	<p>Baban Chinedu: where is our Nigerian people, let's accept this destiny, when you have fever, persistent headache, cough or catarrh, you should hurry and see health workers. One has to be very careful. We must be cautions of this pandemic. KCCI is callin. Baba Chinedu must be a patriotic citizen of Kano.</p>
Amshi	Chorus
<p>Fati Niger: Nima ina da abun cewa wannan gabar, maganar mata taron biki ko suna muyi hakuri haba, a yanzu mijinki yana gida ga yara sai kun raba, kuyi istigifari da addua'a an sanku da wannan yan Kano. KCCI ce ke kira, mata da maza jama'ar Kano.</p>	<p>Fati Niger: I also have something to say, women should stop wedding and naming ceremonies, your husband is home, you must look after your children, seek Allah's forgiveness and pray, you are known for that in Kano. KCCI is calling male and female of Kano.</p>
Amshi	Chorus
<p>Tijjani Gandu: Kumu duba kasa ta Italiya da Amurka da yankin Asia</p>	<p>Tijjani Gandu: And look at Italy, America and Asia</p>
<p>Musbahu Ahmad: Sun fi mu bukatar fantamawa, hutu wannan duniya</p>	<p>Musbahu Ahmad: they are the most lovers of fun and enjoyment in this world</p>
<p>Fati Niger: Ku dubi irin illar kisa na kiyashi da cutar ke musu</p>	<p>Fati Niger: look at how the pandemic is killing them.</p>
<p>Musbahu Ahmad: Sun hakkura komai ya tsaya a kasashen sam basa musu.</p>	<p>Musbahu Ahmad: they persevered, things have stopped and no one is complaining.</p>
<p>Tijjani Gandu: Cutarnan ba karya bace</p>	<p>Tijjani Gandu: Corona is real.</p>
<p>Tabule: Mu yarda da wannan kaddara</p>	<p>Tabule: let's accept this destiny.</p>
Amshi	Chorus
<p>Sani Ayagi: Mu hakurta da baiwa junan mu hannuwa sai dai ayi jinjina, mu kyale zama a majalisa ai zama a gida zai fi mana, mu ba juna kuma tazara haka alhairi zai zamo mana, mu dauki cutar nan kaddara Allah Shi zai yaye mana, taro ko ya kai mu uku mu hakura mu bar yin tunzura, domin ita hanyar lafiya kamata a bita da shekara. Mu bi dokar hukumar lafiya da ta Gwamnati wanda su akyi kira, ni Sani Ayagi</p>	<p>Sani Ayagi: Let us abstain from handshakes and instead let us node, we should stop hanging out, it is better we remain at home, let's practice physical distance as that will yield better result, let's accept this virus as destiny only Allah can uplift it. Gathering of three people must be stopped because it is better to safe than sorry. Let's obey the laws of the government and that from ministry of health, I</p>

ina kira daga KCCI ce Kano.	Sani Ayagi am calling from KCCI, Kano.
Amshi	Chorus to fade

3. *Lafiya ce Jarin Rayuwa*

Zainab: Ga kira ga mutane bai daya, Corona Virus cutar da addabi duniya, mu kiyaye tsafta lafiya ce jarin rayuwa.	Zainab: This is a call to all, Corona Virus has disrupt the world. Let's be clean because hygiene is wealth.
Masu Amshi: wai me cece korona ana ta fada mu mun jiya	Masu Amshi: Please what is Corona Virus we heard it all over?
Zainab: Cuta ce yan uwa gatanan ta addabi duniya, ba dabba ba mutane ana iya dauka bai daya, hanyoyin numfashi take bi ba ta barin daya, bayyanar ta jikin mutum sati biyu bata yin daya, amma kuma naji wadansu mutane na ta hayaniya, sun ce cutar ma wai karya ce ba ita a duniya, wasu sun ce wai bakar fata ba yayi gaskiya, naji ance bata kama Musulmai ansaki gaskiya, ita annoba idan har tazo bata yin wariya, kumu dauki matakin kare kai Magana kan gaskiya.	Zainab: It is a virus that disrupt the world, both human and animals can be infected, it cause acute respiratory distress, it takes two weeks to mature not one, but I heard some people are making rumours, they said the virus does not exist anywhere, some say the virus does not affect black people, I heard some saying that it does not affect Muslim which is not true. When pandemic struck it does not do racism, let's take preventive measures that is my honest advice.
Masu Amshi: Ta yaya wai ake dauka ki fada mana yar uwa?	Masu Amshi: What are the ways of contacting it (Corona Virus)?
Zainab: Da me ita in ka hada jiki zaka iya kamuwa, ko ayi atishawa in kana gun sai kai kamuwa, ko da tari idan mai ita yayi sai tai yaduwa.	Zainab: When you touch the infected person you can be infected, or he sneeze you can be infected or when the infected person cough it can be transmitted.
Masu Amshi: To menene alama na cutar tunda kina gani	Masu Amshi: What are the symptoms of the virus since you know?
Zainab: Likioici sunce da akwai da akwai ciwon kai kun gani, da akwai zazzabi har mura in tayi tsanani, ciwon kirji da limoniya har koda na jini.	Zainab: Physicians said among the symptoms are headache, fever and catarrh if it became severe, chest pain and pneumonia including lung illness so I heard.
Masu Amshi: To yaya zamu kare kanmu gudun yin kamuwa?	Masu Amshi: So, how can rotect ourselves from being infected?
Zainab: To a farko tsafta ita ce jigo kuma garkuwa, wanke hannunka da sabulu cuda	Zainab: First, hygiene is the backbone of the immune, washing your hands with soap and

<p>kuma sa ruwa, atishawa, tari sanya tishu don kare yan uwa, a kiyaye kai hannu a baki da hanchi da idanuwa, da akwai takunkumi rufe hanchi kusa don garkuwa, a nemi abinchi mai kyau a sha ‘ya’ya na itatuwa, a tsaftace dukkan kan abun da ake taba shi da hannuwa, matattakala ta bene da kofa harda abun hawa, hada tebur kujera na ofis kafin kai hawa. Daga kunji alamominmu na baya zasuyi wanzuwa, garzaya gun likitoci fada musu me ke faruwa.</p>	<p>water, sneeze and cough in a tissue to protect others, stop touching your mouth, nose and eyes with your hand, there is a face mask use it for protection, eat hygienic food and fruits, clean all what you touch with your hands including stair rails and doors and vehicle inclusive, office tables and chairs before you use. The moment you feel any of the symptoms mentioned earlier, visit a physician and tell them.</p>
<p>Masu Amshi: Shin wai da akwai maganinta ne ki fada mana ‘yar uwa?</p>	<p>Masu Amshi: Please is there any medication tell us our sister?</p>
<p>Zainab: A’ a ba maganinta a halin yanzu fa ban jiba, amma ba karaya don hukumominmu basu gaji ba, da kunga alamar mai ita ku kaishi ko bai yarda ba, gurin likitoci akwai kwararru tun ba yanzu ba, da riga kafi zasuyi masa sai kuga cutar bai yi ba, da akwai maganin alamominta idan ba a kamu ba.</p>	<p>Zainab: No, it has no medication as at now, but do not panic because authorities are not tired, the moment you see someone with the symptoms take him to physicians even if he did not agree, there are specialists even before now, there is a medication for its symptoms before it became severe.</p>
<p>Masu Amshi: Mun gode “yar uwa Allah bamu zumuncin rayuwa.</p>	<p>Masu Amshi: Thank you our sister, may Allah leave us together</p>
<p>Zainab: Zainab A. Baba na ce mu kara kulak an rayuwa.</p>	<p>Zainab: Zainab A. Baba I said, we should be more careful in life.</p>

4. *Korona ba musan da wannan ba. Ba cutar mummini ce ba*

<p>Amshi: Korona mu ba musan da wannan ba, ba cutar mumminai ce ba, idan ance akwai ta anu nan mai ita ni in kamshi mugani in zata kamani idan ta kamani aje a harbe ni.</p>	<p>Chorus: Corona! We don’t know of that! It’s not a disease for a pious man, if they insist on its existence, then show me the victim I’ll hold him, Let’s see if I’ll get infected, and if I did let them shot me to death.</p>
<p>Aminu Bagwai: Korona mu ba musan da wannan ba, ba cutar mumminai ce ba, idan ance akwai ta anu nan mai ita ni in kamshi mugani in zata kamani idan ta kamani aje a harbe ni.</p>	<p>Aminu Bagwai: Corona! We don’t know of that! It’s not a disease for a pious man, if they insist on its existence, then show me the victim I’ll hold him, Let’s see if I’ll get infected and if I did let them shot me to death.</p>
<p>Amshi</p>	<p>Chorus</p>
<p>Aminu Bagwai: Ahadun Allah mafifici tabaraka kara karemu, wasu sun fake da annoba</p>	<p>Aminu Bagwai: The one sovereign lord, protect us Allah, Some are exploiting the trial,</p>

<p>ga yunwa zata kasha mu, a yau jama'ar kanon dabo an dakile kasuwancinmu, an bimu unguwanninmu an kulle ba abun cinmu, kuma Gwamnati taki ta bamu ta yaya za mu kai ranmu. Mutane na yawan mutuwa amma ba wanda ya damu, kuma na rantse da Allah a Kano har yau ba wanda ya kamu, in kuma da wanda ya kamu ni yarda muje in kama shi.</p>	<p>and hunger threatens to kill us, Today people of Kano state, our business is now retarded, We were chased back our quarters, and locked down without food, And government refused giving us, how then can we survive this life, People are dying rampantly, and yet nobody cares, And I swear to, no one is infected in Kano, But if there's anyone infected, let's go I'll dare touch him.</p>
<p>Amshi</p>	<p>Chorus</p>
<p>Aminu Bagwai: Mai Imani dole yayi kuka, 'yan sanda ko ina gasu, an hanamu bidar abincinmu, mutane za a harbe su, in sun hakura sun zauna can kuma yunwa zata kashe su, rana daya tal mutum saba'in da bakwai sun mutu duk basu, makabartu na cikowa Allahu Kazo kace ce su, ko dabbobi ana tanadin abinchi kan a daure su, to ni na sallam kaina kan al'umma ko ina zani.</p>	<p>Aminu Bagwai: A believer would certainly wept, police everywhere exists, We are halted from getting food, people are threatened to get shot, And when they sit back at home, hunger will kill them then, Seventy-Seven people died in a day, they no longer exists, Cemeteries are crowded, oh lord protect us, Even animals are kept with food before they get detained, I sacrificed myself for my people wherever it takes.</p>
<p>Amshi</p>	<p>Chorus</p>
<p>Aminu Bagwai: Duk wanda ya kasa baka ba za ya hana kafito ka samu ba, talakawa sun jikata, kofar su ba zata bulle ba, wasu naga dako su ke yi, in sun fita ba zasu samu ba, wasu aikin su tuki, titin baza a bude ba, wasu ku union suke yi, tashar su ba za a bude ba, wasu naga awo suke yi kasuwa baza a bude ba, wasu ko baro suke turi, wai yanzu baza su tura ba, wai Gwamnati ta tsare talakawa kaf bata basu sisi ba, kishi a jikinsu ga yunwa, ta yaya baza su mace ba, ni na san ko da korona koronar bata kai ya yinwa ba.</p>	<p>Aminu Bagwai: Whoever fails to give you, won't stop you from earning, Masses suffered a lot, they cannot survive, Some as observed are porters; they couldn't get to carry, Some their job is driving, and the roads are closed, Some engage in a union, their bus-stations won't be opened, Some sells foodstuffs; the market won't be opened, Some as seen are barrowmen, and now they won't push, Government detained poor-men without giving them a penny, Hunger in them and thirst, why on earth won't they die, I know even if Corona exists, its effect is not as that of hunger.</p>
<p>Amshi</p>	<p>Chorus</p>
<p>Aminu Bagwai: Duk wanda ya taba Allah hakika Allah za ya kama shi, yo ga wasu chan suna tsafi ana da da basu albashi, wadansu luwadi sukeyi kuna dada basu albashi, bawan Allah yana yawo kunce a fito a kamashi, silar neman kudi ce kawai korona ko ina bashi, in ko</p>	<p>Aminu Bagwai: If you earn the wrath of Allah, he'll surely deal with you, some engage in sorcery, and yet receive a salary, Some do homosexuality; you keep on giving them salary, A servant of God wanders, yet you order his arrest, It's just a business, Corona</p>

kunce akwai ta muje duk mai ita ni a nunanshi alqur'an zani kamashi za ku gani in zata kamani	exists nowhere, If you insist on its existence, take me to the victim let's see him, I swear I'll touch him, let's see if I'll be infected.
Aminu Bagwai: Ya kamat a bude hanya mutanen Annabi duk su walwala, rannan na gano abun tausayi alqur'an sai da nayi kwalla, magidanci ne yake kuka 'ya'yansa sun a zuban kwalla, kwana da wuni cikin yunwa da kishin ruwa ba ruwan sallah, turin kura yake ya samu yau ance kar a walwala, a bagwai hatta ruwansha ma da masu tsaro da bulala, in kace rijiya zaka sai su gaya maka kar kazo nan fa, titi ba zaka haura ba in ka haura za a kama ka.	Aminu Bagwai: It's good to release the lockdown, and let people relax, Last time I saw a pitiful scene, I swear it arouse tears for me, It's a married-man crying, tears ran down his children's eyes, day and night spent in hunger and thirst without water to pray, He is pushing a wheel-barrow, and today they say he can't do that, At Bagwai even water to drink; there are guards with sticks, If you tell them you are heading to the well, they'll warn you not to step forward, You won't even cross the road, when you did you'll be arrested.
Amshi har karshe	Chorus to fade

Analysis

Based on the narratives of the four songs, one can see clearly that almost all the singers with the exception of Aminu Bagwai, believed that the pandemic is real and they advocated for people to be law abiding and vigilant.

The first song titled *Mutuba ga Allah; COVID-19* (Let us repent to Allah COVID-19) by Mukhtar Bindawa is about five minutes and uses many videos and graphics associated with Coronavirus, the song was self-sponsored and it attracts more than five thousand (5000) views on YouTube. The song features an old man with his grant daughters to communicate its message in form of dialogue. The song starts by informing the audience about the arrival of the Coronavirus and its consequences on ordinary citizen. The main narrative contained in the song centered on preaching to the audience that the pandemic is real and it was as a result of our misdeeds (sins) and it will not be uplifted until we repent from our sins.

Throughout the song, Bindawa was able to explicitly send his message. According to him, he received calls from not less than three hundred people commending him. Some Television stations in the country like Hausa TV 7 aired the song.

The second song titled *KCCI CE Kira* (KCCI is calling) was sponsored by Kano Concern Citizens Initiatives, it is about four minutes and uses many videos and graphics associated with Coronavirus and some parts of Kano. The song featured well-known artists like Fati Niger, Habu Tabule, Tijjani Gandu, Musbahu M. Ahmad, Mudassir Kasim and Sani Ayagi. The song attracts more than forty thousand (40000) views on YouTube. The main message that KCCI wanted to communicate in the song was that of awareness creation and enlightenment on the existence and dangers of the virus. from narrative contain in the song, audience were urged to be patriotic in curtailing the spread of the virus by observing and adhering to all what the government and health workers have put in place. The song also used fear appeal to dispel misconceptions associated with the virus by informing the audience Coronavirus killed many Italian and American citizens

and also its consequences on their leisure lives. The main narrative contained in the song centered on mobilising the audience to be patriotic and that the pandemic is real.

Throughout the song, the artists were able to communicate their message explicitly. According to him, most of them (the artists in the song) received calls from not less than five hundred people per day since when they released the song. Some Television stations in the country like Tauraruwa TV, ARTV and Hausa TV 7 aired the song.

The third song titled *Lafiya Jarin Rayuwa* (Health is Wealth in life) was composed by Zainab A. Baba. The song is about three minutes long and, as previous ones, uses many videos and graphics associated with Coronavirus to assist in communicating its main message to the audience. The song was self-sponsored and it attracts more than three thousand (3000) views on YouTube. The song features the lead vocal, Zainab Baba and other ladies engaged in dialogue of questions and answers format to communicate its message. The song starts with a call to action, the audience were informed about the deadly Coronavirus that has disrupt the world and its consequences on ordinary citizen. The main narrative contained in the song centered on telling to the audience what the pandemic is, how one can be infected, its preventive measures and disputing some of the fake news spread about the virus.

Throughout the song, Zainab successfully communicated her message to the audience. According to her, she received feedback from many people, including high profile personalities in the country commending her. She also narrated that “the song was able to capture everything about the pandemic because of the training we received from UNICEF. Some Television stations in the country like Tauraruwa TV and Hijra TV aired the song.

The forth song titled *Korona mu bamu san da wannan ba, Ba cutar Muminai ce ba* (Corona! We don't know of that! It's not a disease for a pious man). This song was self-sponsored by the artist, Aminu Bagwai. The main message that the artist wanted to communicate in the song was that of protest and refusal to believe that the pandemic is real. From narrative contain in the song, audience were urged not to abide by to all what the government and health workers have put in place. The song also used psychological appeal to discredit the government efforts in curtailing the virus from spreading by trying to convince them that are not concerned about the fate of the poor. According to the narrative in the song “some people engage in sorcery, and yet receive a salary, some do homosexuality; you keep on giving them salary, a servant of God wanders, yet you order his arrest, It's just a business, Corona exists nowhere, If you insist on its existence, take me to the victim let's see him, I swear I'll touch him, let's see if I'll be infected.”

Conclusion and Recommendation

This paper has shown that art and its forms, especially the usage of music has proven to be of importance and very effective means of communicating complex messages in Northern Nigeria. Prominent people in past including Islamic scholars, politicians and musicians like Malam Aliyu Namangie, Saadu Zungur, Alhaji Shehu Aliyu Shagari, Malam Nasiru Kabara, Alhaji Mamman Shata and hosts of others use music to either educate, enlighten, mobilize or create awareness. Based on the findings, the researchers can safely conclude that the demonstration of creativity by the contemporary local artists, singers in particular, in creating awareness on the COVID-19 pandemic is a testimony that songs and other art forms are still useful and can be used to promote social causes which help to create social cause awareness.

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