



Music as a conveyor of public health messages on COVID-19 in Kenya



Research article



Published in Nairobi, Kenya by Royallite Global in the, **Nairobi Journal of Humanities and Social Sciences**

Volume 5, Issue 1, 2021

© 2021 The Author(s). This article is distributed under a Creative Commons Attribution (CC-BY-NC-SA) license.

Article Information

Submitted: 2nd January 2021

Accepted: 4th April 2021

Published: 26th April 2021

Additional information is available at the end of the article



<https://creativecommons.org/licenses/by/4.0/>

ISSN: e-2523-0948; p-2520-4009

To read the paper online, please scan this QR code



Jack Ogembo¹, Cellyne Anudo¹ and Benard Kodak²

¹Department of Languages, Literature and Communication, University of Kabianga, Kenya

²Department of Languages, Linguistics and Culture, Maasai mara University, Kenya

Correspondence: bkodak@mmarau.ac.ke

<https://orcid.org/0000-0001-9960-2017>

Abstract

The use of music as a method of communicating messages on developing issues and as a source of entertainment accentuates its multifarious role in many societies. Four Kiswahili songs composed by Kenyan musicians and addressing the COVID-19 pandemic issue were downloaded from the YouTube. These were songs by Sawbo feat. Gyg, Indakala The Poet, Danny P. Mboka and Salome Wairimu. The lyrics were then transcribed, translated and critically analyzed to discern the public health messages inherent in them. This study analyzes the use of songs as a public health strategy in the fight against COVID-19 by examining the thematic concerns and conceptual metaphors in the selected songs. The strategy of using music for edutainment allows educational messages to be ingrained in entertainment channels in order to positively change behaviours and attitudes. Music focuses on the socio-cultural values and aids in the executions of day-to-day procedures. Music is used here to convey public health messages that inform the citizens about the existence of the novel corona virus and how to cope with the pandemic while at the same time entertaining the masses. Images of COVID-19 pandemic are presented in conceptual metaphors. The songs also address specific common themes that are caused by the existence of the COVID-19 pandemic.

Keywords: behaviour change, conceptual metaphors, COVID-19, music, public health



Cited-by

Page 63

How to Cite:

Ogembo, J., Anudo, C., & Kodak, B. (2021). Music as a conveyor of public health messages on COVID-19 in Kenya. *Nairobi Journal of Humanities and Social Sciences*, 5(1). Retrieved from <https://royalliteglobal.com/njhs/article/view/603>



Volume 5(1), 2021

Public Interest Statement

The importance of this study is that it analyzes the use of songs as a public health strategy in the fight against COVID-19 by examining the thematic concerns and conceptual metaphors in songs. The strategy of using music for edutainment allows educational messages to be ingrained in entertainment channels in order to positively change behaviours and attitudes.

Introduction

Cirincione et al. (2020) states that SARS-CoV-2, identified in Wuhan, China, for the first time in December, 2019, is a new viral strain, which has not been formerly associated with humans; it can be conveyed by air and via direct and indirect contact; however, the most frequent way it spreads is via droplets. Like other viruses belonging to the same family of coronaviruses, it can cause from mild flu-like symptoms, such as cold, sore throat, cough and fever, to more severe ones such as pneumonia and breathing difficulties and it can even lead to death. Farrer (as cited in Battle, 2020) notes that when the virus was first reported in China, many Africans did not believe that the virus would reach Africa. They believed that their high level of melanin would shield them. Some believed that herbal medicines would be effectual in protecting and treating them from the virus. In sub-Saharan Africa, the first case of COVID-19 was reported on February, 28, 2020 in Lagos, Nigeria. The first COVID-19 case to be reported in Kenya was on March, 12, 2020. The patient, a female Kenyan citizen, had travelled back to Nairobi from the United States (Ministry of Health, 2020).

Kenya took a swift action in response to the COVID-19 Pandemic. Battle (2020) notes that leaders, businesses and communities took swift and resolute actions to reduce the economic and social impact of the pandemic and manage the spread of the virus including early social distancing and movement restrictions. The Kenya Ministry of Health directed that hand washing stations be set up in all public places including people's homes; public gatherings were banned; non-essential workers were required to work from home; restaurants were restricted to serving only go-to food; public transport vehicles were required to leave empty seats between passengers; people were to wear protective face masks and strict screening posts were created at all points of entry in the country among other preventive measures. As the number of COVID-19 cases rose, local manufacturers were urged to step in the gap and increase the supply of Personal Protective Equipment.

Research Objectives

To examine the use of music as a method of communicating messages on developing issues and as a source of entertainment accentuates its multifarious role in many societies,

the following objectives guided the research:

1. To examine the thematic concerns addressed in the songs used in the fight against COVID-19 pandemic.
2. To identify and analyze the conceptual metaphors of the target domain of COVID-19 disease.
3. To discuss the use of music as an effective strategy in the fight against the COVID-19 pandemic.

Literature review

Cross (2014) argues that there is a widespread concord that music is both ubiquitous and communicative. This notion is supported by Wilgram and Elefant (as cited in Cross, 2014) who note that music is a ubiquitous human form of communication that has the dimension to prevail over linguistic, physical, mental and cognitive hurdles to comprehending with others. In addition, Vershinina (1996) posits that while listening to music an exceptional ambience is created, giving rise to a diversity of emotional states which in turn, activates a diversity of perceptual connections (visual, auditory, tactile, smelling).

Amu (2001) posits that the use of music as a method of communicating messages and developing issues and as a source of entertainment accentuates its multifarious role in many societies. In Africa specifically, music forms a remarkable part of the culture of most societies and its prevalence in the life of the African right from birth to death is evident. Mbaeghu (as cited in Thompson et al., 2020) also notes that music plays a crucial role in the culture of many African countries. In addition to the enjoyment motif, music focuses on the socio-cultural values and aids in the executions of day-to-day procedures. It is also used to relate history and it forms a part of festivals, ceremonies linked to rites of passage and other cultural functions. Apart from the roles that have been mentioned, music and other forms of literature such as drama and poetry have been used in many instances to disseminate crucial messages about our health and well-being.

The strategy of using music to educate and entertain otherwise known as edutainment allows educational messages to be ingrained in entertainment channels in order to positively change behaviours and attitudes. Piotrow et al. (as cited in De Fossard and Lande, 2008) mentions that edutainment has several benefits namely: It is pervasive, popular, personal, participatory, passionate, persuasive, practical, profitable and effective.

Methodology

The study adopted the methodology that was used by Thompson et al. (2020) which entailed downloading from YouTube, transcribing, translating and thereafter critically analyzed. The YouTube was accessed during the months of February-March 2021. Songs on

the COVID-19 pandemic that were sang by musicians from Kenya were searched from YouTube. The songs were gauged exclusively with regard to the lyrics. Out of the fifteen songs downloaded, the study narrowed down on ten written in Kiswahili. Kiswahili language was chosen because it is a national and official language and has a wide appeal to Kenyans, East Africans the wider world. The lyrics of four of these songs were critically analyzed to obtain information about the objectives of the research. The lyrics in the language of composition are presented in italics and then translated into the language of study which is English. A qualitative method of analysis was then employed.

Discussions

The first objective examined the thematic concerns addressed in the following four songs used in the study:

Song one

Sawbo feat. GYG

Janga hili limetupata

This pandemic has got a hold of us

Janga kuu la Corona

The Corona Pandemic

Nawasihi mujitie moyo

I advise you to be confident

Musibabaike tutashinda

Do not be doubtful we shall overcome

Tufuate maagizo ya wizara ya afya

Let's follow the Ministry of Health protocols

Tusafishe mikono mara kwa mara

Let's wash hands every time

Tuepuke kukaa kwa vikundi

Let's avoid sitting in groups

Hili janga tutashinda

This pandemic we shall overcome

Corona x 5

Corona x 5

Tuepuke hili janga ni jukumu letu kukarantini.

Let's avoid this pandemic it's our responsibility to quarantine

Corona x 5

Corona x 5

Tuepuke hili janga ni jukumu letu kukarantini

Let's avoid this pandemic it's our responsibility to quarantine

Kaa mbali na vikundi usije kupata virusi vya Corona Sit far apart from groups lest you get the Corona virus

Ona wengi wameathirika kwa kupuuza maagizo ignoring

See, many have been affected for the protocols

Kaka, mama, baba, dada tuwe makini na hili janga

Brother, mother, father, sister let's

be	vigilant with this pandemic
<i>Unapoona dalili zozote ripoti kwenye kituo cha afya</i>	If you see any signs report to any health center
<i>Kukohoa, ugumu kupumua, koo kavu na joto mwilini</i>	Coughing, difficulty in breathing, sore throat and high fever
<i>Hizi ndizo dalili za Corona</i>	These are the signs of Corona
<i>Wenzangu tujichunge</i>	my friends let's take care
<i>Corona x 5</i>	Corona x 5
<i>Tuepuke hili janga ni jukumu letu kukarantini</i>	Let's avoid this pandemic it's our responsibility to quarantine
<i>Corona x 5</i>	Corona x 5
<i>Tuepuke hili janga ni jukumu letu kukarantini</i>	Let's avoid this pandemic it's our responsibility to quarantine
<i>Nalo shirika la afya ulimwenguni latusihi</i>	Even World Health Organization advises
<i>Tukae manyumbani kwetu</i>	We stay in our homes
<i>Mikono tuoshe kwa sekunde ishirini</i>	We wash our hands for twenty seconds
<i>Wakitangaza na sabuni,</i>	also with soap they say
<i>Tusishike macho, midomo na pua</i>	We should not touch the eyes, mouth, and nose
<i>Haya yote yanaleta maambukizo</i>	All these spread infections
<i>Kila mara tukinge mdomo yetu na tusafishe mazingira yetu</i>	Every time we should secure our mouth and clean our environment
<i>Corona x 5</i>	Corona x 5
<i>Tuepuke hili janga ni jukumu letu kukarantini</i>	Let's avoid this pandemic it's our responsibility to quarantine

Song two**Artist: Indakala the poet (Indakala Brian Juvern)**

<i>Eloi Eloi Corona ugonjwa gani</i>	Eloi Eloi what is this Corona disease?
<i>SO LEO IZO snaps No staki</i>	those snaps today I don't want
<i>But I will let you take snaps, pictures of our loved ones, whose souls now rest in peace</i>	But I will let you take snaps pictures of our loved ones, whose souls now rest in peace
<i>ELOI ELOI CORONA UGONJWA GANI</i>	Eloi Eloi what is this Corona disease?
<i>So leo nafunga locks narock na si na kilami</i>	So today I am tying locks I am rocking but not in English.
<i>Skiza jibu kabla ya swali</i>	Listen to the answer before the question

Si ni juzi juzi tu tulijua world inamalizwa na war Isn't it recently that we knew the world was being destroyed by war?

But sai dunia ni unsafe Juu Kuna ugonjwa deadly But now the world is unsafe for the disease is

more than world war right?

deadlier than world war, right?

Si ni juzi juzi tu tumelia njaa sai mafuriko mara nzige Isn't it recently we cried of famine then floods

sai tunalia Corona

then locusts now we cry of Corona

ELOI ELOI CORONA UGONJWA GANI

ELOI ELOI WHAT IS THIS CORONA DISEASE?

Welcome to Kenya the Republic of China
China

Welcome to Kenya, the Republic of

Tena Where taa zimezimwa

where lights have been switched off

Tena juu ya virusi

Again because of virus

So far hakuna matumaini

so far there is no hope

Tena Juu design hii ugonjwa inaspread

and how this disease spreads

Itabidi kila mtu amake love na sanitazer

It will be a must for everyone to always have a bottle of sanitizer.

Ndio kama pad tukue nayo always
have it always

Just like a sanitary pad we should

So brathe na siz si tunawe mikono hata kama tunaenda kumanga na kijiko So brother and sister wash

your hands even if you are eating with a spoon

Juu hii ugonjwa inakushika kaa homa unakoma na huwezi pona For this disease gets you like a fever

that does not stop and you will not survive

Imagine hadi wakina oga oga wako na Corona cases ,na vile wao daily ni wasafi Imagine even the elites

have corona though they are clean

Corona tumekosea wapi kwelii?

Corona where did we go wrong really?

Dear Lord tunaomba solution

Dear lord we pray for a solution

Song three

Coronavirus (Kolona) lyrics by Danny P. Mboka

Oooh Corona virus

Oooh! Corona virus

Shindwe kabisa

be defeated completely

Katika jina la Yesu	in the name of Jesus
Amina	Amen
Ooh tunalia kwa sababu ya kolona	Ooh! we cry because of kolona
Virus mbaya sana ambayo haina dawa	a very bad virus which has no cure
lii tunalia kwa sababu ya kolona	lii! we cry because of kolona
Aaah Mungu Baba tuepushe na kolona	Aah! God the Father protect us from kolona
Ilianza huko China imeua watu wengi	It started in China and killed many
Na sasa inasambaa dunia nzima yaogopa	And now it is spreading the whole world fears
Ilianza huko China imeua watu wengi	It started in China and killed many
Na sasa inasambaa dunia nzima yaogopa	And now it is spreading the whole world fears
Hatari kuliko Cancer,	More dangerous than cancer
Hatari kuliko Ukimwi	More dangerous than HIV and AIDS
Hatari kuliko mwaki,	More dangerous than fire
Kolona inatisha	kolona terrifies
Hatari kuliko Cancer,	More dangerous than cancer
Hatari kuliko Ukimwi	Dangerous than HIV/AIDS
Hatari kuliko mwaki,	Dangerous than fire
Kolona inatisha	kolona terrifies
Ooh tunalia kwa sababu ya kolona	Ooh! We cry because of kolona
Virus mbaya sana ambayo haina dawa	a bad virus which has no cure
lii tunalia kwa sababu ya kolona	lii! we cry because of kolona
Aaah Mungu Baba tuepushe na kolona	Aaah God the Father protect us from kolona
Rais wetu Kenya wakenya tunaomba	Our President, Kenyans are pleading
Usiruhusu hao wa China waingie hapa Kenya	Do not allow the Chinese to enter Kenya
Hata kama ni madeni waambie tutalipa	If it's the debts tell them we shall pay up
Usalama wetu kwanza biashara ni baadae	Our safety first then business later
Rais wetu Kenya wakenya tunaomba	Our President, Kenyans are pleading
Usiruhusu hao wa China waingie hapa Kenya	Do not allow the Chinese to enter Kenya
Hata kama ni madeni waambie tutalipa	If it's the debts tell them we shall pay up
Usalama wetu kwanza biashara ni baadae	Our safety first then business later
Ooh tunalia kwa sababu ya kolona	Ooh! we are crying because of kolona
Virus mbaya sana ambayo haina dawa	A very bad virus with no cure
lii tunalia kwa sababu ya kolona	lii! We cry because of kolona
Aaah Mungu Baba tuepushe na kolona	Aaah God the Father protect us from kolona
Wakenya tuombeni Mungu atulinde	Kenyans lets pray to God to protects us
Wakristo tuombeni Corona itashindwa defeated	Christians lets pray Corona shall be defeated

<i>Waislamu tuombeni Mungu atulinde</i>	Muslims lets pray to God to protect us
<i>Dini zote tuombeni Corona itashindwa</i>	all religions let's pray, Corona shall be
defeated	
<i>Corona haijui tajiri Mungu atulinde</i>	Corona knows no rich person God protect
us	
<i>Corona haijui masikini Corona itashindwa</i>	Corona knows no poor person Corona shall
be defeated	
<i>Hatari kuliko ukimwi Mungu atulinde</i>	More dangerous than HIV/AIDS God protect
us	
<i>Hatari kuliko cancer Corona itashindwa</i>	More dangerous than cancer Corona shall be
defeated	
<i>Inatisha mpaka Uropa</i>	It is scaring even Europe
<i>Mungu atulinde</i>	God protect us
<i>Inatisha Marekani</i>	It is frightening America
<i>Corona itashindwa</i>	Corona shall be defeated
<i>Inatisha Afrika nzima</i>	It is horrifying the whole of Africa
<i>Mungu atulinde</i>	God protect us
<i>Serikali itulinde</i>	The government protect us
<i>Corona itashindwa</i>	Corona shall be defeated
<i>Iinde mipaka yetu</i>	Protect our borders
<i>Mungu atulinde</i>	God protect us
<i>Na Mungu tusaidie</i>	And God help us
<i>Corona itashindwa</i>	Corona shall be defeated
<i>Mungu Baba wewe ndio tegemeo letu</i>	God the Father you are our reliance
<i>Na tuna imani kwamba utatulinda</i>	We are confident you will protect us
<i>Na Corona haitaweza kutufikia</i>	And Corona will not reach us
<i>Amina</i>	Amen

Song four

Janga la corona lyrics – Salome Wairimu

<i>Ugonjwa huu kwa jina la Corona</i>	This disease by the name Corona
<i>Ulilipuka mwaka jana Wuhan nchini China</i>	Exploded last year in Wuhan China
<i>Viongozi pamoja na wananchi</i>	Leaders and the citizens
<i>Sote tulidhani ni homa ya kawaida</i>	All of us thought it was a common fever
<i>Wanasayansi wakiwa na watafiti</i>	Scientists and researchers
<i>Waliamua angalau kuisaka tiba yake</i>	They decided to find its cure

<i>Kilicho tushangaza na kutuacha vinywa wazi</i>	What surprised us and left our mouths agape
<i>Ni kuwa Corona haina tiba</i>	is that Corona has no cure
<i>Wele huu ulizidi kuenea</i>	This disease continued to spread
<i>Mpaka utakatangazwa kama janga la ulimwengu</i>	Until it was declared a pandemic
<i>Haukuenea Uchina peke yake</i>	It did not spread only in China
<i>Bali hata mataifa mengine yaliadhirika</i>	But also other nations were affected
<i>Vifo navyo vilianza kushuhudiwa</i>	Deaths started being witnessed
<i>Hivyo basi watu wote tukashikwa na kiwewe</i>	Therefore all people were perplexed
<i>Madaktari walijaribu wawezavyo</i>	Doctors tried their level best
<i>Lakini juhudi zao hazikuweza kufua dafu</i>	but their efforts were in vain
<i>Hivi majuzi wakenya tulihuzunika</i>	Recently, Kenyans were saddened
<i>Kwa kusikia ati Corona hatimaye imewadia</i>	to hear that Corona had arrived
<i>Rais wetu Uhuru wa Kenyatta</i>	our President Uhuru Kenyatta
<i>Naye akatupasha kuwa janga limefika</i>	informed us that the pandemic has arrived.

Thematic concerns addressed in the four songs above

1. Precautionary measures

This is one thematic concern addressed in the songs. The musicians bring to perspective the control measures that have been fronted by the World Health Organization as well as the Kenya's Ministry of Health in the fight against the COVID-19 pandemic. The measures fronted in the songs include: washing hands regularly using soap and water, avoiding crowds, quarantine or self-isolating in the event that one gets exposed or infected, visiting health facilities when one exhibits the symptoms of the disease, staying at home, sanitizing, avoiding touching our eyes, mouths and noses. Other preventive measures that were given by the Ministry of Health (2020) at the onset of the disease are as follows: maintaining a distance of at least one meter between oneself and any one coughing or sneezing; maintaining good respiratory hygiene by covering one's mouth and nose while coughing and sneezing in a handkerchief, tissue or into bent elbow; suspension of all public gatherings, meetings, religious crusades and games events and public transport providers to provide hand sanitizers for their clients as well as regular cleaning of the vehicles.

2. Negative effects of COVID-19 pandemic

This is another theme that has been addressed in the songs. The COVID-19 pandemic has had many negative effects for instance, millions of people have been infected worldwide and millions of deaths have been reported. According to Yusuf (2021) Kenya has recorded more than 123, 000 COVID-19 positive cases and more than 2, 000 deaths since the

pandemic began a year ago. Other negative impacts have been on food security, health, economy and education among others. Firstly, the pandemic has affected food supply in Kenya and this has made some parts of the country to rely on the limited relief food that is donated by the national government.

Global Alliance for Improved Nutrition (2020) asserts that efforts to suppress the spread of COVID-19 has disrupted agri-food supply chains in Kenya and constrained the millions of people whose livelihoods is dependent on the food system as well as citizens who rely on purchased food. At the onset of COVID-19, food chains faced 'triple menace' of mutually aggravating calamities: COVID-19, a locust invasion and erratic weather conditions causing floods in some regions and droughts in others. A survey conducted by the center for Agriculture and Biosciences International in September 2020, revealed that the proportion of people who are food and nutrition insecure had increased by 38% In Kenya compared to pre-COVID-19.

Secondly, the COVID-19 pandemic has had serious ramifications on the health sector the world over and in Kenya specifically. With the rising number of COVID-19 cases, the institutions of health as well as the medical practitioners have been overwhelmed. The cost of treating the disease is also very high therefore, a majority of citizens cannot afford it. This is compounded by the fact that majority of the population do not have health insurances thus, in the event that they contract COVID-19, the cost of their treatment will have to be shouldered by family and friends. The insurance companies have also declined to cover conditions arising out of covid-19 infections.

The health sector in Kenya has had challenges since the country attained independence. Ouma et al. (2020) note that apart from the current pandemic that is causing fear and undisclosed suffering in the country, Kenya has also had to grapple with tenacious diseases such as malaria, tuberculosis, HIV/AIDS and measles. Other problems such as corruption in the health sector, inadequate allocation of resources and unproductive policies make it almost impossible to for citizens to access quality health care. Moreover, recurrent strikes by health care workers, exorbitant prescriptions, the unattained ratio of health practitioners-to-population and unequal distribution of health facilities across the country have been the norm.

Thirdly, the pandemic has affected the economy of the country. There have been serious interruptions in the economy leading to massive job losses. Odhiambo and Okungu (2020) posit that the transmission of the Corona virus has interrupted worldwide supply chains which Kenya has heavily depended on thereby impacting heavily on the economic growth of Kenya leading to laying off of many workers in the Kenyan economy. Moreover, the pandemic has put pressure on the Kenyan shilling leading to scarcity of foreign currency. This pandemic has also led to the reduction of diaspora remittances further

affecting the economy.

Fourthly, the education sector has also been on the receiving end in the wake of the pandemic. When COVID-19 was reported in Kenya, the government closed all learning institutions as one of the measures to contain the disease. According to Ngwacho (2020), institutional closures affect not only learners, instructors and households but have substantial societal and economic consequences. Institutional cessations in reaction to Coronavirus has brought forth countless economic and social issues including homelessness and food insecurity among others. Ngwacho (Ibid.) further posits that the effect of the pandemic is more acute for destitute children and their households leading to disrupted learning, nutritional challenges, children challenges and resultant financial cost implication to households who do not work.

3. Prayer as a petition to the Almighty

Prayer is an important element in the life of a believer. A prayer calms a troubled soul and relieves one of the burdens that weigh down the heart. Through prayers we commune with a Supreme Being thereby getting answers to the problems that life throws at humanity. When we petition God about calamities that befall us and which are beyond human scope, He comes to our rescue. When the COVID-19 Pandemic was first discovered in Wuhan, China, the world was thrown into panic and confusion because people had limited knowledge about the virus to be able to tackle it effectively. The rumours and myths surrounding the pandemic further complicated the issue hence the need to seek solace and protection through prayer. Some of the songs analyzed encourage prayers in order to find a permanent solution to the COVID-19 pandemic. In sum, prayer is crucial and as Crockett (2000) opines ‘prayer shows God how desperately we want something.’

4. Disillusionment

The ravaging nature of the COVID-19 pandemic has brought a lot of disconcertment among the population as is evidenced in the songs. In Kenya for example, several people who were infected by the virus have died (over 2, 147 deaths as at 31st March 2021, MOH Kenya (2021)) and the number of those infected is also high (123, 000) according to the statistics that have been provided and this has instilled fear among citizens. One of the musicians, Indakala the poet, notes that he thought that world war is deadly but he has realized that this pandemic is the deadliest as such there is no hope because of the way the disease is spreading rapidly. The high mortality rates, with no hope for a cure being found in the near future, presents a bleak situation as portrayed in the songs.

5. Collective Responsibility

This is another theme that has been addressed in the songs. The musicians encourage unity among the citizens as well as taking responsibility if the pandemic is to be defeated. In the face of a pandemic each one has a role to play. From the songs, people are encouraged to follow the guidelines given by the Ministry of Health such as washing hands regularly, social distancing, quarantining among others to keep the disease at bay. One musician, Danny Mboka, urges the government to postpone further engagements with China till the virus is contained. This could be because the virus is perceived to have originated in Wuhan, China. The government shoulders the major responsibility of protecting its citizens from the pandemic. Other roles that it has are as follows: developing pandemic response plans; addressing domestic health emergencies; enforcing mandatory screening and vaccination rules; conducting health inspections of places of businesses such as restaurants and salons; engaging in surveillance, tracing, treatment and notification of individuals who have been exposed to the disease; provision of resources to fight the pandemic; taking fiscal measures such as broad-based tax relief, wage subsidies, unemployment benefits, the deferment of utility bills, mortgage relief and lumpsum payments to households (Berman, 2020; OECD, 2020).

The government also has the duty to provide citizens with factual information during a pandemic. Venkateshiva and Gupta (2020) argue that the most important factor in preventing the spread of COVID-19 is to empower the people with the right information. This is because during a pandemic there is a lot of false information around therefore, it is vital to have a dedicated COVID-19 Information portal. Citizens also have a major role to play during the COVID-19 pandemic. It is their responsibility to follow the guidelines provided by the government through the Ministry of Health such as regular washing of hands, sanitizing, self-isolating, wearing masks and social distancing among others. Other responsibilities that citizens have according to Falanga (2020) include the following: engaging in participatory practices such as the promotion of deliberative initiatives on specific issues concerning the COVID-19 pandemic; development of solidarity-based initiatives aimed at providing mutual aid and support as well as the creation of local networks for the sharing of knowledge, expertise and help.

Law enforcers play crucial roles during a pandemic. Gonzales (2006) posits that depending on the threat, law enforcement's role may include: enforcing public health orders (e.g. quarantines or travel restrictions); securing the perimeter of contaminated areas; securing health care facilities; controlling crowds; investigating scenes of suspected biological terrorism and protecting national stockpiles of vaccines or other medicines. Health workers play a central role during a pandemic. According to the World Health Organization (2020) health workers should: follow established occupational safety and

health procedures; avoid exposing others to health and safety risks and participate in employer- provided occupational safety and health training; use provided protocols to assess, triage and treat patients; swiftly follow established public health reporting procedures of suspect and confirmed cases; provide or reinforce accurate infection prevention and control and public health information, including to concerned people who have neither symptoms nor risk; put on, use, take off and dispose of personal protective equipment properly and report to their immediate supervisor any situation which they have reasonable justification to believe presents imminent and serious danger to life or health.

6. Hope

This is another theme that has been tackled in the songs. Despite the negative effects of the pandemic that have mentioned such as: food insecurities, job losses, ill-equipped health facilities, massive destruction of economies and disruptions of physical learning in education institutions among others, some of the musicians give a word of encouragement that we shall overcome. They note that if all of us take responsibility (governments, researchers, scientists, medical personnel and citizens among others) and play our roles effectively this pandemic will be defeated.

Conceptual metaphors of the target domain of COVID-19 disease.

The second objective was interested in identifying and analyzing the conceptual metaphors of the target domain of COVID-19 disease. Lendik et al. (2017) observes that the study of metaphor may be considered as a study of how people compose their thoughts around specific notions and how they communicate these notions using language, straddling processes of both cognitive and discursive representations. According to Lakoff and Johnson (1980) conceptual metaphors are based on the notion that people describe certain conceptual domains by properties and ideas connected to other conceptual domains. Gavelin (2016) argues that there are two domains (source and target) within a conceptual metaphor and the link between these two domains is so intense that thinking of one without the other may be hard.

Sabucedo et al. (2020) posit that conceptual metaphors provide easy-to-understand elucidations for threatening and unexpected events and can guide behaviour; they are a useful device which helps us to understand notions appropriately (Anudo & Kodak, 2020). Lendik et al. (2017) note that in the healthcare context, it is common for patients to use metaphor when talking about their illness, when relating the traumatic experiences they have gone through or are going through. These metaphors aid them in sharing their experiences more perceptibly and efficiently with their recipients.

From the songs used in the study, there are two metaphorical expressions namely: *Corona threatens Europe, Asia, America and Africa as a whole* and *Corona does not know a rich nor a poor person* which bring to the fore the conceptual metaphor CORONA IS BLIND. Blindness is the inability to see the reason why the disease does not make a choice. It ravages all without mercy; the disease behaves like individuals on a rampage; it neither considers class nor the geographical location of an individual.

Another conceptual metaphor that is brought to perspective is CORONA IS AN ENEMY. This metaphor is supported by the following metaphorical expressions from the songs: *Corona is a bad virus without cure; Corona has killed many people*. Corona is regarded as an enemy because it has destroyed economies the world over, it has led to food insecurities, job losses and it has also discouraged social interactions, the fabric upon which societal norms are founded, among other negative effects. The conceptual metaphor CORONA IS AN ENEMY is closely related to CORONA IS A THIEF; this is because a thief steals, destroys and kills (John 10:10). Corona has taken away the peace that the world enjoyed leaving it restless. It has destroyed the economies that have been built over the years in a very short time and it has killed millions of people the world over.

CORONA IS WAR is another conceptual metaphor derived from the metaphorical expressions *Corona will be defeated; Corona is scaring Europe; Corona is frightening America; Corona is horrifying the whole of Africa; Corona has killed many people*. Disease is regarded as war because it fights the immune system making the body susceptible to infection. War frightens even the most experienced armies that also have sophisticated weapons because of the uncertainty of the tactics that the enemy may employ. To be able to fight any war and emerge victorious, one has to prepare effectively. When Corona was reported, different institutions such as the World Health Organization gave directives to be followed. Governments through their Ministries of Health also came up with preventive measures that were to be followed to curb the spread of the virus as well as creating awareness about the disease among other interventions. Scientists and researchers also embarked on finding vaccines as well as other information that is crucial in understanding the disease better in order to bring it under control. Citizens were also urged to follow the health protocols that were put in place if the disease was to be defeated and divine intervention was also sought.

CORONA IS FEROCIOUS conceptual metaphor was derived from the metaphorical expression *Corona is more dangerous than HIV/AIDS, cancer and fire*. COVID-19 is a very dangerous disease not only has it killed millions of people since it was discovered in Wuhan, China in 2019 but it has posed several challenges. According to Mwai (2021), one of the challenges that has hit Africa specifically is that new variants which are more transmissible have emerged and these variants cannot be easily tracked because the type of testing

required to identify them is not available in most countries.

The use of music as an effective strategy in the fight against the COVID-19 pandemic

The third objective discusses the use of music as an effective strategy in the fight against the COVID-19 pandemic. The significance of music in disseminating information and entertainment otherwise referred to as Edutainment (McConnell, 2016) or Enter- Educate (Mugira, 2007) cannot be underestimated. This fact has been supported by many scholars among them Vygotsky (as cited in Akhmadullina et al., (2006) who posits that ‘music stimulates us to do something; it influences us in an annoying way. But it influences us in a way that is not directly associated with any particular reaction, movement or act. And this proves that music clarifies, cleanses the psyche and brings back to life huge and suppressed power...’

Mugira (2007) notes that emotional messages in drama, music and humour in Enter-educate approaches to communication are more readily accepted by audience members and more likely to bring about behaviour change than messages with low emotional content. Several studies have reported how music can be used as a way of disseminating crucial information and expanding awareness in public health context. Songs have been composed in the wake of the pandemics that have occurred in different parts of the world. For example, during the Black Plague, John Cooke composed the song *Stella Celi*. A year after the great plague of Marseille, another musician Johann Sebastian Bach wrote a song *There is nothing healthy in my body* (Huizenga, 2020).

Modern pandemics have also had songs composed about them. The emanation of the HIV/AIDS pandemic in the 1980s led to the composition of various songs that talked about how the virus was transmitted, the symptoms, its effects as well as the preventive measures. In Ghana for example, songs are used as a campaign tool for the prevention of HIV/AIDS (Amu. 2001). The same method is used in the Kenyan context. Wenje et al. (2011) bring to perspective Luo songs used by different theatre groups in Migori, Siaya and Kisumu to disseminate messages on HIV/AIDS. Songs were also composed in the wake of Ebola virus in Uganda and the Democratic Republic of Congo. One of the songs, *Africa Stop Ebola*, contained information on how Ebola is spread and how people can protect themselves and their communities from the pandemic (Fayoyin & Nieuwoudt, 2017).

In the recent past when COVID-19 was reported in Kenya, several musicians (Salome Wairimu, Danny P. Mboka, Indakala the poet and Sawbo Feat GVG among others) composed songs to disseminate information about the virus, which formed the data corpus for this study. The use of songs (especially those sang in the native languages) is an efficient method of conveying vital information about the pandemics because the songs reach the intended recipients speedily and simply and this is more likely to lead to

behaviour change. Wenje et al. (2011) also observes that the need for culturally sensitive intervention in the fight against pandemics cannot be wished away. Moreover, Fuglesang (as cited in Mugira, 2007) reiterates that the messages conveyed in the songs intensify social and behavioural change which has the prospect to slow down if not stop the pandemic.

Conclusion

The study sought to discuss the use of music as an effective strategy in the fight against the COVID-19 pandemic. Music is used to convey metaphorical public health messages about the COVID-19 pandemic. The themes addressed by the songs include precautionary measures, collective responsibility, negative effects of the covid-19 pandemic, disillusionment, hope and prayer as a petition to the Almighty. We find that even though the use of songs is an effective way of disseminating information about the virus, a multidimensional approach should be adapted in the sensitization process in order to increase awareness among the general public about this pandemic. Thus, the Ministry of Health website dedicated to daily updates on the COVID-19 pandemic is an important channel through which to disseminate information to the general public. The fight against COVID-19 pandemic requires concerted efforts from all players.

Funding: this research received neither internal nor external funding.

Conflicts of Interest: The authors declare no conflict of interest.

Author Bionote

Jack Ogembo is a Professor of Literature at the University of Kabianga, in Kericho, Kenya. He holds a Doctor of Philosophy in Literature (University of Cape Town). He has research leaning and interests in Linguistics and Literature, Literary Theory and Criticism, Semiotics, Cultural Studies and how technology affects them in Fiction. He has published a number of papers on these topics. He would like to pursue research on Post colonialism and Hybridity, Futurism and Science Fiction and How human migration impacts or transforms nationalism.

Cellyne Anudo is a Lecturer of Linguistics at Department of Languages, Literature and Communication, University of Kabianga, Kenya. She holds a Doctor of Philosophy in Linguistics (Kisii University). Dr. Anudo is actively engaged in Linguistics and Communication research, with over 8 years' experience of university teaching. She is an expert in Language and Communication with specific bias in Language and Gender,

Language and Culture, Cognitive Linguistics and Mass Communication. She is a Content Consultant for Oxford Primary for Eastern Africa and a Book Reviewer of creative works for Oxford University Press.

Benard Kodak is a Senior Lecturer of Linguistics and The Dean, School of Arts and Social Sciences, Maasai Mara University, Kenya. He holds a Doctor of Philosophy (PhD) degree in Linguistics (Maseno University). He has over 12 years' experience of University teaching and has held Senior Administrative and Management positions at the University level. Previously he has served as the Director, Board of Postgraduate Studies, the Dean School of Arts and Social Sciences and Chairman of Department, Department of Linguistics, Languages and Culture, Maasai Mara University. His research interests include applied linguistics, multimodality and mass communication.

References

- Akhmadullina, R.M., Abdrafikova, A.R., & Vanyukhina, N.V. (2016). The use of Music as a Way of Formation of Communicative Skills of Students in Teaching English Language. *International Journal of Environmental and Science Education*, 11(6), 1295-1302.
- Amu, M. (2001). Music and Health Messages. *Research Review*, 17(1), 91-95.
- Anudo, C., & Kodak, B. (2020). Conceptual metaphor and image schema representations of cancer-related deaths of selected prominent Kenyan personalities in the print media. *Nairobi Journal of Humanities and Social Sciences*, 4(3), 7-27.
- Battle, D.E. (2020). The Impact of COVID-19 on Health Care Education and Persons with Disabilities in Kenya. *Perspectives of the ASHA Special Interest Groups*, 5, 1793-1796.
- Berman, E. (2020). The Roles of the State and Federal Governments in a Pandemic. Retrieved from <http://www.jnslp.com>
- Cirrinzione, I., Plescia, F., Ledda, C., Rapisarda, V., Martorana, D., Moldovan, R.E., Theodoridou, K., & Cannizzaro, E. (2020). COVID-19 Pandemic: Prevention and Protection Measures to be Adopted at the Workplace. *Journal of Sustainability* vol 20, 3603, 1-18.
- Cross, I. (2014). Music and communication in music psychology. *Journal of Psychology of Music*, 1-18.
- Crockett, B. (2000). The Five Purposes of Prayer. Retrieved from <http://www.makinglifecount.net>
- De Fossard, E., & Lande, R. (2008). Entertainment- Education for Better Health. *INFO Reports*, No.17. Baltimore, INFO Project, Johns Hopkins Bloomberg School of Public Health. Retrieved from <http://www.infoforhealth.org/infoforeports>.
- Fayoyin, A., & Nieuwoudt, S. (2017). The Power of Song in the Struggle for Health and Development Outcomes in Africa: Lessons for Social Behaviour Change Programmes. *Journal of Mass Communication Journalism*, 7(4), 1-6.
- Falanga, R. (2020). Citizen Participation During the COVID-19 Pandemic. Retrieved from <http://library.fes.de>
- Gavelin, E. (2016). Conceptual metaphors: a diachronic study of LOVE metaphors in Mariah Carey's Song Lyrics. Retrieved from https://www.diva-portal.org/smash/get/diva_2:902296.
- Global Alliance for Improved Nutrition (2020). Impact of COVID-19 On Kenya's Food Systems: A Situation Report. Retrieved from <https://www.gainhealth.org>
- Gonzales, A.R. (2006). The Role of Law Enforcement in Public Health Emergencies. Retrieved from <http://www.ncjrs.gov>
- Huizenga, T. (2020). From Bach to Bielewa: Classical Music Composed in Response to Pandemics. Retrieved from <https://www.npr.org>

- Lakoff, G. & Johnson, M. (1980). *Metaphors we live by*. Chicago: University of Chicago press.
- Lendik, L.S., Chan, M.Y., Renganathan, S., & Yap, N.T. (2017). Metaphor and the Representations of Health and Illness among the Semai Indigenous Community in Malaysia. *Journal of Language Studies*, 17(4), 61-83.
- McConnell, B.B. (2016). Music and Health Communication in The Gambia: a social capital approach. *Soc Sci Med*, 169, 132-140.
- Ministry of Health (2020). First Case of Corona Disease Confirmed in Kenya. Retrieved from <https://www.health.go.ke>
- Mugira, F. (2007). *Performing Arts for HIV/AIDS Communication. Some Strengths and Weaknesses*. (Unpublished Master's thesis). Malmo University, Sweden
- Ngwacho, A.G. (2020). COVID-19 Pandemic Impact on Kenyan Education Sector: Learner Challenges and Mitigations. *Journal of Research Innovation and Implications in Education*, 4(2), 128-139.
- Odhiambo, J.O., & Okungu, J. (2020). Impact of COVID-19 to the Kenyan economy. Retrieved from <https://www.researchgate.net/publication/342397462>
- OECD (2020). Government Support and the COVID-19 Pandemic. Retrieved from <http://www.oecd.org>
- Ouma, P.N., & Masai, A.N., & Nyadera, I.N. (2020) Health Coverage and What Kenya can learn from the COVID-19 Pandemic. *Jogh*, 10(2), 1-6.
- Sabucedo, J.M., Alzate, M., & Hur, d. (2020). COVID-19 and the Metaphor of War. *International Journal of Social Psychology*, 35(3), 618-624.
- Thompson, R.G.A., Nutor, J.J., & Johnson, J.K. (2020). Communicating Awareness About COVID-19 Through Songs: An Example from Ghana. *Frontiers in Public Health*, 8, 1-12. Doi: 10.3389/fpub.h.2020
- Venkatashiva, R.B., & Gupta, A. (2021). Importance of effective communication during COVID-19 infodemic. *Journal of Family Medicine and Primary Care*, 9, 3793-3796.
- Vershinina, G.B. (1996). *Emotional and verbal development of students through the use of music in the system work on communication skills*. Retrieved from <http://www.dissercat.com/content/emotsionalno-rechevoe-razvitie-uchashchikhsyana-osnove-ispolzovaniya-muzyki-v-sisteme-rabot>.
- Wenje, P., Nyambedha, E., & Muhoma, C. (2011). 'Wende Luo' (Luo Songs) as an intervention tool in the fight against HIV/AIDS among the Luo of Western Kenya. *Journal of AIDS and HIV Research*, 3(8), 151-160.
- World Health Organization (2020). Coronavirus Disease (COVID-19) Outbreak: Rights, Roles and Responsibilities of Health Workers Including Key Considerations for Occupational Safety and Health. Retrieved from <https://www.who.int>

Yusuf, M. (March 23, 2021). Kenyan Authorities Worried by Rise in New COVID Infections. Retrieved from <https://www.voanews.com/covid-19-pandemic/kenyan-authorities-worried-rise-new-covid-infections>