

A Discourse Analysis Of The Effectiveness Of Online Satire, Music And Comedy In Creating Awareness On Covid-19 Pandemic

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Abstract

The use of satire, music, comedy on social media of recent cannot be over emphasized. It has grown steadily on daily basis. They are designed and acted to entertain the general populace usually with irony or witty saying in order to criticise a prevalent issue and invoke positive change or reformation on the target audience. The purpose of this study is to evaluate the effectiveness of satire, music and comedy as tools for reforming the society about the misconceptions of the general populace on covid-19. The study explores effective use of satire, music, and comedy as tools for reforming the society through the themes and characterizations used by the producers. 18 purposively selected videos of satire, music and comedy were downloaded from the internet during Covid-19 pandemic situation across the globe. Fairclough's (2010) model is chosen as framework for analysing the satire, music and comedy in conjunction with descriptive survey in order to investigate the effectiveness of satire, music and comedy as tools for reforming the society about the misconceptions of the general populace on covid-19.

The analysis reveals that satire, music and comedy are not just made to make the audience laugh; the underlying issue is for them to be used as tools for reforming the society. The study shows that the themes and characterization in these downloaded satire, music and comedy bring about racial harmony/disharmony, right attitude to drugs usage/avoidance, ways of preventing certain ailments, awakening the political leaders' conscience to their responsibilities towards the masses and bringing man back to God who can heal any kind of ailments. The study concludes that the target audience read both positive and negative meanings to the messages being disseminated through the satire, music and comedy.

Keywords: critical discourse, satire, music, comedy, social media, criticism, ailments, covid-19 pandemic.

Introduction

Satire is a great instrument used in all ages to correct prevalent social ills. Satire is an important work of art which has the capacity to reveal the inadequacy in human conduct and their reaction to social issues. The meaning that can be derived from satire are implied and not easily seen so that the writer or producers are protected from any kind of castigation. That is why it is such an important tool that can be used to correct social ills. According to Doyle, (2006), "there are specific periods when satire is necessary. We've entered one of those times". The implication of this is that we can deduce that covid-19 pandemic season is one of the periods when satire is needed in order to correct some of the social, political and economic ills that permeate our society. Olaniyan, (2015, p. 1) identifies three types of satire which are: the

Horatian, Juvenalian and Menippean satires. According to her, Horatian satire seeks to criticize rather than attack vices and follies. The tone is less harsh, gentle, smiling and sympathetic. It makes use of mild mockery and playful wit. The Juvenalian satire is harsher and bitterly contemptuous of corruption and it seeks to attack and addresses the follies and vices in the society through the use of scorn and ridicule. While Menippean satire is the oldest, chaotic, complex and formless type of satire. It tends to criticize its subject-matter and the structure of the world. Satire also refers to play, novel, poem, film or other composition which uses comedy, irony, mockery, and exaggeration to criticise the absurdity or weaknesses of a certain person, institution, or situation. It is used for political and social commentary.

Music plays a crucial role in socialization of people and it is available on radio, television, social media, the internet and other new technologies (Leming, 1987). Music suffuses significant aspects of African society, culture, and tradition. Adebayo (2017, p. 56) opined that “to the African, (Nigerians inclusive) music is not just a pastime, it is a ritual”. Music describes the true essence and beneficence of being of African origin. The lyrics of music have become explicit in reference to drugs by advertisers, sex and violent matters are disseminated to target audience through the use of music. It is of note that the behaviors of young and old are being affected by the songs they watch and listening to. In our world today, the art of music has been what advertisers, film producers, television stations, and newscasters borrow from it in their day-in and day-out activities. Also, music is appropriate in all situation of life because all sorts of activities such as religious activities, festive seasons, and all kinds of ceremonies name them have music appropriate to them.

Comedy can be said to be mystical at times because we may not know why people laugh when they are watching it. Comedy according to (Felheim 1962, p. 195) is criticism just because it exposes human beings for what they are in contrast to what they profess to be. It is a literary genre that amuses and it has happy ending. Comedy can be used to relief people from the pressures of real life and it reflects into what is reality. The type of comedy used in this study is a ‘stand-up comedy’ and it is a popular recent type of entertainment in Nigeria that can be viewed on social media platforms. They are produced live on television/radio, Facebook pages, whatsapp pages, and other social media. The recordings are released to the general populace for entertainment purpose, to educate people and disseminate information at one time or the other on trending issues.

We can also make the conclusion that satire in particular is comedy that aims to correct what is wrong in the society. These three genres can be used to reveal any kind of social ills and correct them in order to effect positive change in the society.

Covid-19: Origin and Meaning

Covid-19 according to Guo *et al* (2020) is an acute respiratory disease, caused by a novel coronavirus (SARS-CoV-2, which is previously known as 2019-nCoV). The disease was discovered in November 2019 when a cluster of pneumonia cases, caused by a newly identified coronavirus occurred in Wuhan, China. It was initially named 2019-novel coronavirus (2019-nCoV) but in

January 2020 World Health Organisation (WHO) officially named it as coronavirus disease 2019 (Covid-19). Human-to-Human transmission of Covid-19 occurs mainly between family members, including relatives and friends who intimately have contact with patients or incubation carriers. There is also transmission between healthcare workers who treated the patients with this disease. There is also what is called nosocomial transmission and direct contact with intermediate host animals or consumption of wild animals is suspected to be the main route of transmission. Bats are reservoir of a wide variety of bird with coronavirus and individuals who are more susceptible to this disease are elderly people between age 65 and above with people who have underlying diseases. The underlying conditions that increase susceptibility are; Hypertension, Chronic obstructive pulmonary disease, Diabetes, and Cardiovascular disease. There is also severe complications which result in: Respiratory distress syndrome, Septic shock, Metabolic acidosis hard to correct, Coagulation dysfunction and Multiple organs failure. Current treatments mainly focus on symptomatic and respiratory support according to the Diagnosis and Treatment of Pneumonia Caused by Covid-19 issued by National Health Commission of the People’s Republic of China while WHO recommended extracorporeal membrane oxygenation (ECMO) to patients with convalescent plasma and immunoglobulin G for critical cases (WHO, 2020 & NHCPRC 2020, Chen L, Xiong J, Bao L, Shi Y 2020). As at the time of reporting this study, we have about 90 percent recovery rate, because people listen to trained experts on the dos and don’ts of the pandemic.

Satire, Music and Comedy as Means of Effecting Change in the Society

The meanings of satire, music and comedy given above suggest that they can be used as tools for effecting change. In clear terms satire, some music, and comedy focus on criticising human follies and institutional vices through the use of laughter and for people to critically evaluate their faults and imperfections in order to provoke changes through such revelations from what has been revealed. Satire, music, and comedy are primarily short narratives presented by the producers during covid-19 pandemic that function as means of educating people and making them aware of the expected reactions they should have either as individuals, government body, and as a nation towards the breakout of the deadly disease. These satire, music and comedy have characters with

defined personality traits and goals. The events we see and hear, plus those we infer or assume to have occurred there complement one another to project the intended message to the viewers, general populace and the target audience. The causal interactions between the characters, the chronological order of the plot, time/duration, frequency, and spatial locations are well invented by the creators to address the problem of covid-19 pandemic. Also, the narratives in these satire, music and comedy convey finely manufactured and excited stories for numerous reasons. Some of the reasons may be obvious and some may be ambiguously presented, yet the viewers, general populace and the target audience grasp one or two lessons from them. The plots, setting, themes and characters were used to draw the attention of the general public to the main points and information about covid-19. Either to teach people about social distance, stay at home points, rules of hygiene, turning to God through prayers, bringing out the corrupt attitude of religious and political leaders, and the do and don't of the season. The stories there in are relevant to present situation, illustrating what happened in other places (countries) and what operates in the immediate community. It should be noted that people learn easily through humorous acts in comedy productions. Merolla (2006), supports this point with the claim that "generally speaking, humor can positively impact people's lives [...] studies have linked humor to low stress levels, high self-esteem, empathy, and interpersonal attractiveness". The implication of this is that the comedy shows during the covid-19 pandemic season impact people's lives in one way the other and it reduces their anxiety, fear and probably stress they might be passing through because of the pandemic. Furthermore, examining the use of comedy or humorous activities in the educational setting reveals the fact that students learn easily during interactions. Segrist & Hupp (2015, p. 14) put forward the idea that "instructor's use of humour was positively associated with students' perceptions that the instructor has a 'positive attitude' toward them, 'wanted them to succeed', and displayed a 'genuine concern for them'". What this means is that when humour is inculcated into teaching during teacher-students' interactions, they have positive attitude towards the subject matter and even the instructor. This aids students' comprehension of whatever they are being taught at that period. The point being made here is that satire, music and comedy are good and effective tools for reformation.

The satire, music and comedy used in this study were humorous in nature. Barry and Gironde

(2017b) opined that humour impacts social media influence indirectly through inspiration. Humour stirs audience interest and the impact humour has on persuasion cannot be over-emphasised. Humour impacts comprehension as well enhances the understanding of the audience on the information being passed across to them. Humour in comedy is used to release tension, fear, and anxiety. The implication of all these is that satire, music and comedy can be used as instruments of change at any point of time in the society. So, we can conclude that satire, music and comedy are positive tools for effecting positive change in the society.

Aim, Objectives and Methodology

This aim of the study is to employ critical discourse analysis to evaluate the effectiveness of satire, music and comedy as means of reforming the society about the misconceptions of the general populace on covid-19. The objective is to examine and to analyse thematic pre-occupation of the 18 purposively selected videos of satire, music and comedy downloaded from the Internet during Covid-19 pandemic situation and characterizations used by the producers. Critical Discourse Analysis (CDA) based on Fairclough's (2010) model is chosen as framework for analysing the satire, music and comedy in conjunction with descriptive survey in order to investigate the effectiveness of satire, music and comedy as tools for reforming the society about the misconceptions of the general populace on covid-19.

The data for the study were elicited from the Internet, Facebook and whatsapp profiles of individuals in Nigeria. These social media platforms were selected because they are used for general discussion of different topics on religion, politics, health, family issues, careers, culture and other prevalent matters. Also, people have great interest in the two chosen platforms and they attract the attention of both young and old.

Literature Review

Darweesh & Abdullah (2016), assert that critical discourse analysis is a type of discourse analytic research that primarily studies ways in which abuse, dominance, and social power inequalities are enforced, reproduced, and opposed by texts and speech in social and political context. Rahman, Hidayat, and Alek, (2021) states that critical discourse analysis is a complement to the previous linguistics discourse analysis and that using critical discourse analysis, any discourse can be seen more comprehensively from its structure. The

implication of this claim is that when critical discourse analysis is used for any literary work, it helps to bring out the in-depth of such work for better understanding and appreciation. LeBoeuf (2007), states that satire is a powerful art form which has the ability to point out the deficiencies in certain human behaviours and the social issues which result from them in a way that they become absurd, entertain and reach out to wide audience. The statement of LeBoeuf here reveals the characteristics of satire as well as the functions.

Also, Risdianto, Sumarlam and Malihah (2018) opine that critical discourse analysis is not separated in social life because social conditions and discourse influence each other. What the claim of Risdianto et al (2018) means is that there is interplay between critical discourse analysis and social life. According to Fairclough (2001/2010), critical discourse analysis is aimed at solving a social problem in human life, whether critical social sciences or resources. This also goes in line with Risdianto et al (2018) findings. Bowd (2019), examines how humour could be potentially used to disrupt stereotypical narratives and form a site of resistance against concepts such as the White Saviour Complex. The study reveals that humour is not static and the strategy needs to develop over time to maintain relevance, and it is becoming increasingly important in the fast-paced nature of social media. The study further shows that humour can provide an effective 'ice breaker' and allow difficult discussions to take place in a safer environment.

Chiluwa and Ajiboye (2014), work on the ideologies embedded in and disseminated by tweets from Boko Haram members. Ifukor (2010) uses a qualitative approach of discourse analysis to present a variety of discursive acts that blogging, and microblogging afford social media users during the electoral cycle. The study states that works on the new media in the Nigeria political sphere focused on the role of blogging for mobilizing grassroots participation and for monitoring and measuring electoral activities.

Ogundimu (2013) undertakes a textual analysis of user comments on the Facebook page of former President Goodluck Jonathan. The work identifies how Nigerians through these Facebook posts, raise fundamental issues about the terrorist activities of Boko Haram and the President's policies for addressing the problem. She writes that the interaction of Nigerian citizens on Facebook "is important for understanding how the social networking site is changing the way Nigerians are using issues that affect them directly or indirectly. Rahman et al (2021) investigate the text, the discourse practice, and the sociocultural practice of

Bintang Emon's discourse humour video entitled "Accidentally (Ga Sengaja)" posted on his Instagram platform. Qualitative descriptive method was used for the analysis of the data of the study. The result of the study shows that Bintang Emon used more of rhetorical figures in his discourse in the analysis of the text and right to freedom of speech is used to express the intended thought(s) in a humorous style.

Theoretical Framework

To arrive at an accurate and meaningful analysis of the data, insights were drawn from Norman Fairclough's (2010) Critical Discourse Analysis (CDA) model. The theoretical framework was chosen since it is appropriate for the interpretation of diverse social issues that portray verbal humorous activities and it helps to examine and explain the plots, themes and characterizations used in the satire, music and comedy vividly. Also, it reveals meaning in a discourse profoundly and thoroughly by using the power dimensions or three levels of analysis. 18 purposively selected videos of satire, music and comedy were downloaded from the internet during Covid-19 pandemic situation, transcribed and analysis using Fairclough's (2010) critical discourse analysis model.

The model was chosen because Critical discourse analysis can be used to analyze how discourses shape stereotypes and social structures.

Data Presentation

The data for the study consists of 18 purposively selected videos of satire, music and comedy downloaded from the internet during Covid-19 pandemic situation between the periods of December, 2019 to May, 2020 within Nigeria from Facebook and whatsapp profiles of individuals. It comprises of 6 satires, 6 music and 6 comedy from Facebook and whatsapp profiles. The videos were downloaded, transcribed and analysed. Facebook and whatsapp profiles were selected for data gathering since they are mediums used by the creators of these satire, music and comedy to relate their intended ideas and messages to the target audience.

Analysis and Discussion

As said earlier, CDA and the descriptive survey method were adopted in the analysis of the data gathered for the study. The analysis will be qualitative textual analysis and emphasis will be

based on the different themes and characterizations found in the satire, music and comedy.

Thematic Preoccupations Patterns of the Satire, Music and Comedy as Tools of Reformation

Halliday (1994, p. 37), asserts that in all languages, the clause has one message or the other. Bloor and Bloor (1995, p. 72), defines theme as the ideas represented by the constituent at the starting point of the clause and defines the rheme as the rest of the clause. The following are some of the themes in the satire, lyrics of the music and comedy used as data gathering for this study: stay at home, Power and corruption, lack of concern for the citizens, selfishness and greediness of leaders, unnecessary accumulation of wealth by the political and religious leaders, poverty and hunger, neglect of the masses, lack of solid health and other infrastructures, social amenities, fear of uncertainty etc. These themes will be examined one after the other as feature in the data.

Stay at Home

Almost all the data revealed this message. For example Excerpt 4, “Stay at Home Music from afybcraft”:

“The video clip reveals the pictures (photos chop) of some world leaders such as Obama, Donald Trump, President Muhammad Buari etc., who were found dancing to the stay at home music. The video shows people from all walks of life such as students, fat and thin, young and old, villagers, people from urban cities, pastors and members of the church dancing to stay at home song”.

At the period of covid-19 pandemic, the major message to the general populace is “*stay at home*” message. It is generally belief that if there can be social distance, isolation and being in-door, covid-19 will not spread beyond control. For instance in Excerpt 4 above, which is the music of “stay at home” the audience were instructed to stay at home and about three prominent world leaders featured in the video clip. Apart from the world leaders, pastors were there also singing and dancing telling people to stay at home. The purpose of this is to sensitise Nigerians not to be myopic of positive outcome of staying at home at the pandemic season. Apart from this, the citizens were to maintain social distance. That is, they must keep at least 2 metres distance from one another and avoid physical contact with others. Some of the measures taken to help facilitates this are closure of schools/offices and cancellation of social/religious events.

Power and Corruption

Another major theme is power and corruption. The videos revealed how people in authority, custodians of covid-19 relief packages, some religious leaders, and uniform men corruptly enrich themselves at the expense of the broader populations. The composers were obsessed with fighting corruption and lambasting government officials who abused their power. Those who were put in charge of money donated by individuals as relief funds embezzled the funds and steal with a sense of authority and impunity and go unpunished. The implication of this message is that the text makers want a positive change where people will not misuse their power or position to maltreat or neglect the masses that were supposed to be protected or cared for at that crucial time in the nation.

Lack of Concern for Citizens

This theme runs through all the videos. It is about the neglect of ordinary citizens and how the hypocrisy and selfishness of the ruling elite affected the rest of the community. The rich ones and powerful individuals continue to consolidate their wealth and affluence and they were not concern about the masses’ welfare. The palliative materials did not get to the masses and some were given spoilt food stuffs. The message of the producers of these videos is that the

Punishment from God or Finger of God

Most cleric during the pandemic belief that covid-19 is a punishment from God. They came up with the idea of supernatural force or Mother Nature which reveal its finger because of shedding of innocent blood, ritual killings here and there, and various sins committed by people. We cannot deduce if they are right or wrong because epidemics are perfectly natural events, and even science cannot fully prevent the outbreak of any kind of pandemic. The outbreak of the covid-19 pandemic can inevitably draw some people nearer to God while some may not even take cognizance of that but only view it as a natural phenomenon. An example can be found in Excerpt 5:

*“Lord we ask for your mercy and grace
Heal the Nations of the world
Show us your glory and loving face
Let your love direct and lead
Covid-19 who hath thou?
Ravaging this sinful world
By the name of Jesus Christ*

Surely we shall OVERCOME”

There is a plea for God’s mercy, grace and petition to God to intervene and heal the nation of this deadly disease that has claimed many lives both home and abroad. Apart from this, people believe that the pandemic was used by God to punish everyone because of various evil in the society.

Selfishness and Greediness of Political and Religion Leaders

Another prominent theme in selected data is selfishness and greediness of political and religion leaders. An example can be found in Excerpt 2 (see appendix), where a pastor said he will do all he can to locate where corona virus is and chase it out of the nation because his church is now empty. We can infer that the pastor in this excerpt is not reacting this way because of the spiritual state of the congregation but because the members are not in church because all religions activities were stopped to avoid the continuous spread of the virus. Even churches that embarked on online period of worship, emphasised the payment of tithe and offerings through mobile cash transfer and other means of payment. The implication of this is that no congregation, no tithe and offerings or special contributions for special projects of the church.

Identities and Ideologies of Characters as Objects of Reformation

The characters in the satire, music and comedy are mainly created to show some human passions and needs, materialism and spiritual states of people in contemporary Nigeria during covid-19 pandemic. For instance in Excerpt 1, the trader there shows human passion for wealth and materialistic nature of man. The trader put his fingers together with the hand glove into his mouth just because he wanted to count the money given to him. Apart from this, after removing the hand glove, he collected the money from his younger brother with bear hands and used the hand to eat snacks without washing immediately. This shows the uncared and unhygienic attitude of people. The excerpt also reveals the corrupt nature of some trader who used the pandemic to exploit other masses. He doubled the price of the carton of noodles just because of covid-19 pandemic and the customer was amazed when he was told the price of the product at that time.

In Excerpt 4 titled “Stay at Home Music”, it reveals identities of some of the world’s leaders such as President of United State of America and other countries: Obama, Donald Trump, Muhammad

Buhari, etc. who were seen dancing to stay at home song. This shows that both black and white races were affected by covid-19 and that the leaders support the isolation and social distance rules in other to stop the spread of covid-19. In addition, the video clip reveals students, pastors, young, old, urban setting people and villagers as entities being affected by covid-19 pandemic.

Some of the characters represent the average poverty-stricken Nigerians and neglect attitude of the leaders to the pressing needs of the masses during covid-19 pandemic. The producers make use of the characters as a mirror to reflect on the anomalies in the human society on covid-19 pandemic. The videos, music and comedy clips were used to criticise and ridicule various individuals who exhibit ignorance of the deadly disease in the society with aim of reforming and correcting the general public on such behaviours.

Furthermore, Excerpt 2 is used to reveal the religious and political leaders hypocritical, pretentious and non-challant attitude about the suffering of the masses during covid-19 pandemic crucial hour. They crave to enjoy the materialism and luxuries of life and their subjects died of hunger because of total lockdown. The video clip excerpt 2 reveals a pastor with microphone in his mouth while the pew is empty. The pastor was furious and he was seeing addressing coronavirus to pack its load and leave the Country. His passionate prayer is not about the pandemic but because people were not allowed to go to their various places of worship either Muslim or Christians. One can also deduce that the pastor is furious with the pandemic because none of his member could come to church because of that, no tithe and offerings recorded for him and his family to feed on. So, coronavirus should leave the country with immediate effect. The creator is trying to effect a change in the target audience who are religious leaders that are not concern with the state of the members but are busy exploiting the people through tithe and offerings. At this crucial time, some religious clerics sent the church’s account numbers and bank accounts to the church members since the offerings of these members serves as source of livelihood for the pastors or the religious leaders.

Excerpt 7 reveals an Imam and a singer who dressed like a medical practitioner educating people about how to stay safe during covid-19 pandemic. He emphasised the fact that people must stay at home either convenient at not. The audience asked him what they are going to eat when the leaders fail to provide palliatives. The effect of this is that people will take laws into their hands and there will be outright disobedience to government

law and order to stay at home. The characters revealed the grievances of people and the effect of lack of provision of basic needs of the masses during the lockdown. The masses were inquisitive to know exactly the plans of the government for them. They were not contented with what they were given by the politicians because their expectations were high. These made them to disobey and bluntly reject government instructions to stay at home and they were moving about and going on with their daily activities in order to meet their individual and family needs.

Nigerians live in abject poverty because of the economic recession before covid-19 pandemic and giving them order to stay at home without any palliatives can make them to behave in unexpected ways. The producers of these satire, music and comedy were able to encourage the masses to endure the hardship for the period of covid-19 lockdown so that the disease will not spread beyond control. Some of the creators were also personae in the satire, music and comedy.

Conclusion

The effectiveness of satire, music and comedy as tools used by producers in reforming the society has been critically examined in this study. The creators/producers have carefully recorded the societal problems, vices and anomalies prevalent in the Nigeria society during covid-19 pandemic. The satire, music and comedy have fulfilled the duty of being not only the mirror but also the conscience of the society by exposing and criticising the societal anomalies.

Thus, the satire, music and comedy revealed the deliberate portrayal of farcical, naïve, greedy and cunning personalities of the leaders make us to laugh not only at their ridiculous personalities, but also at their actions, deeds, ideas as well as the Nigeria society. Laughter is not only a feature of these satire, music and comedy but also means of reforming the society at large. In addition, the satire, music and comedy have succeeded in exposing the greediness, corruption, materialism, ignorance, and gullibility of the people in order to ridicule them and make necessary corrections. The creators were able to convey their messages to the audience and target populace with ease, by telling the truth through jesting. The producers told us the unavoidable truth about ourselves, about our socio-economic, cultural, religious and political problems. All that is portrayed in the satire, music and comedy are not applicable to Nigeria as a country alone but to other African continents who found themselves in the same situation.

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Appendix

Excerpt I: The Only Way Igbos’ Will Catch the Coronavirus by Klintoncod

On this video clip we have a trader (Igbo man) who put on the face mask and is talking about the stock he has in his shop. An individual can in to ask for a carton of indomie. The trader asked him to put on his face mask before asking for anything because he suspects the customer has “coronavilus” and he was going about to spread it to other people will be the reason why he didn’t put on the face mask. The customer obeyed and the trader now asked what he wanted to buy. The customer responded with a carton of indomie. The trader told him the price #18,000 naira. The man was surprise and asked why the trader has to double the price. The trader responded the man should go and ask from the “vilus” and if he is ready to buy, he should pay or go away. The customer brought out the money and the trader put on his hand glove before counting the money emphasizing the fact that is like the man has the “vilus” so that he will not contact the deadly disease through the money. As he was counting the money he removed his face mask and put one finger into his mouth to get the finger wet so that the money will easy to count. There is an underground voice who called the trader “mumu” because what the trader has just done is enough to spread the disease to him. The younger brother of the trader later came in and he transferred the money to him to count. The young man stretch forth his hands to collect the money and the trader asked him where is your hand glove?. The young man responded that he has washed it and spread it in the outside. The trader told him that the hand glove is not meant to be washed after use but must be disposed. Trader removed his own hand glove and gave it to the younger brother who collected and was found putting his hand in his mouth while counting the money. The trader asked him if the money is complete and he responded with yes. The trader asked him to give the customer a carton of indomie. The trader put the money in his pocket

and he brought out buns and he started eating without washing the hands he has used to count the money giving to him.

Excerpt 2: Coronavirus is in Trouble by Apostle Michael Akpor

It is a monodrama video clip revealing a pastor inside his empty church. He was holding microphone and addressing the empty pews. He said he is using the medium to warn coronavirus because the virus has made his church empty. He told coronavirus take time because "it is the person wey know person na him they do person". He said since the virus has made the church empty, he will locate the virus to fight it so that people can come to the church.

Excerpt 3: Imam and Alhaja's Prayer

The video clip features a man and a woman who dressed like an Imam and Alhaja. They were making serious prayers about coronavirus. The lady asked his father who has really offended them and committed the crime they were praying about. The Imam responded by saying corona. Two of them were now found giving order to coronavirus to leave Nigeria. They gave some reasons about what has happened in the past. They said when HIV and Ebola came, they were sent out of the country with Quran verses, and when lasser fever came to the country Deuteronomy book of the Bible was used to send it out of the country. They explained that coronavirus come to the country in a difficult way referring to the symptoms of sneezing with the fact that Yoruba people always eat pepper and there is no way you will eat pepper and you will not sneezed. So, because of that coronavirus must pack its entire load and leave Nigeria.

Excerpt 4: Stay at Home Music from afybcraft

The video clip reveals the pictures (photos chop) of some world leaders such as Obama, Donald Trump, President Muhammad Buari etc., who were found dancing to the stay at home music. The video shows people from all walks of life such as students, fat and thin, young and old, villagers, people from urban cities, pastors and members of the church dancing to stay at home song.

Excerpt 5: Song from Five Members of Choir in the Church

This video clip shows five members of choir who put on their choir uniform and their choir hymn books singing about covid-19 pandemic. The content of their song was:

"Lord we ask for your mercy and grace
Heal the Nations of the world
Show us your glory and loving face
Let your love direct and lead
Covid-19 who hath thou?
Ravaging this sinful world
By the name of Jesus Christ
Surely we shall OVERCOME"

Excerpt 6: Coronavirus versus Representatives from some Country

The video clip shows coronavirus as a giant that conquer great nations of the world. We have the picture of USA representative with their flag, Iran, Italy and Nigeria. The giant coronavirus fought with USA representative and killed him, Italy and Iran representatives began to run away. The virus giant outrun them and killed them. Nigeria representative hide at the back of a mountain while the giant was fighting with other nations representatives, so the virus made a turned back to its destination. Along the line as the giant virus was turning away, the Nigeria representative made a sound and the virus came back to fight Nigeria representative

Excerpt 7: Music with Islamic Cleric

In the video clip, we have a man who dressed like a medical practitioner with face mask and hand gloves telling people to stay at home. The people he was addressing were also Muslims. He emphasised that disobedient to the government instruction may be disastrous. A man stood up out of the audience he was addressing said if they are to stay at home there will be no problem really because the Imam himself will be protected and others but the people who are at home should be remembered and provided with palliative so that hunger will not kill them. The Imam who dressed like the medical practitioner said either they have food or not they must stay at home because Quran gave order to Muslims to obey the order given by the government and leaders. He said apart from staying at home because of covid-19 pandemic, they are to always wash their hands with liquid soap and use hand sanitizer, use face mask and hand gloves. The man stood up and tell the Imam to bear the mind of the masses to the government to provide necessary things for those who at home, who cannot go out to work and earn their daily living because hands are nor equal. He also said

that the political leaders should manage the donation given by individuals efficiently and not to enrich their pocket with the donation.

Excerpt 8: Music from Pastor Samuel Oginnin

The music clip revealed a pastor with his Euphonious (a musical instrument). He was singing and at the same time playing the instrument. In the lyrics of the song, he said it is no longer news that coronavirus is in town. There are other characters who were acting alongside with the song. There are pictures of people with face mask and nose mask. He said if people can fear God and sin the way they fear coronavirus, life would have been better. He emphasised the fact that coronavirus is the finger of God warning people to take heed to their ways of life. He said if people failed to fear God, they will fear what is not up to God. He said corona came and there is panic here and there. The great countries of the world are running helter-skelter with fear. Husband and wife cannot welcome each other again with first washing the hands and using hand sanitizer. Brethren cannot exchange handshakes like before. Those who always travel outside for ordinary headaches cannot do that again. Many church doors have been closed and people now obey the rule of hygiene. Both Christian and Muslims now perform oblation of hand washing regularly. Nigeria should look critically at these things and remember God.