

**THE ROLE OF ORAL SINGER IN COMMUNITY MOTIVATION TOWARDS
EDUCATION: A GLANCE AT THE SONG OF ‘MAKARANTA UWAR KWARAI’
BY AUDUN INKA BAKURA**

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ABSTRACT

Hausa written poetry, as well as oral songs, have been effective instruments for the community, national as well as regional development. They serve as a means of promoting self and humanity consciousness. This paper appreciates the song of “Makaranta Uwar Kwarai” (School as a Good Mother) by Audun Inka Bakura, which among other motifs, motivates towards educational pursuit. It explores the conceptual meaning of education and reviews the relationship between motivation and education. Moreover, the paper links the song of “Makaranta Uwar Kwarai” and education through making an epitomic analysis of some stanzas of the song. Finally, the paper proposes some ways by which the efficiency of Hausa literary works upon elevating educational participation will be promoted. An instance of this is purposely designing methodologies to train individuals’ mental power to be able to generate principles and their applications from Hausa literary works to relevant real life situations (educational participation specifically). Another is suitably incorporating such songs into the educational curricula to serve as an injection for educational participation.

Key word: Educational Participation, Poetry, Oral Songs.

INTRODUCTION

Hausa literature – like any other literature – has been thematically centered on various educative themes, among which educational participation is included. It is an effective instrument for the promotion of self and national consciousness. The tranquil nature of literature attracts the attention of individuals greatly. Messages passed through poems and songs barely are in vain, for people read or listen to them even just for pleasure. Literary works in many cultural groups are held in great esteem. People from such populations gain self-esteem by seeing themselves represented in books, poems, songs and folktales among other literary works. Thus, people begin to appreciate others from culturally diverse backgrounds. (Roe, E.F. & Ross. 2010). It is evident however that the influence of oral song is indispensable in human’s mind (A’azamiyyun, 1962). With this, one can conclude that it is wise using oral songs as a medium of passing information.

On the other hand, a report in a publication by the Federal Republic of Nigeria regards education in the country as more of a public enterprise that has witnessed government complete and dynamic intervention and active participation (The Federal Republic of Nigeria, 1991). This is because it is the view of the formulated education policy on Education as a vehicle for achieving national development. The National Policy on Education in Nigeria was launched in 1977 (Amaghionyeodiwe, & Osinubi, 2006). The orientation of the policy is geared towards self-realization, individual and national efficiency and national unity among others. It is indeed aimed at achieving social, cultural, economic, political, scientific and

technological development. In 1985, the objectives of the policy were broadened to include free primary education among others (Amaghionyeodiwe & Osinubi, 2006).

However, this paper cast a glance at the necessity of education, especially in the contemporary world. It further appreciates the contribution of *Wakar Makarantar Uwar Kwarai* (The song of School, the Good Mother) by Audun Inka Bakura towards promoting educational participation. As a literary work, oral songs have been a good source of passing information.

Literary Works and Human Attitude(s): Which Affect Which and How?

Literature and human behavior are mutually interrelated, and they influence each other respectively. It is obvious that the effect of literature is indispensable in human's mind. (A'azamiyyun, 1962; Shirley, 1969; Helmut & Jurgen, 1991; Sani & Tsaure, 2016). What is written in literary works has a lot to do with the writer's behavior, background, environment and personal philosophy (Sani & Tsaure, 2016). Bloom's ideology of *poetic influence* is also salient here. Bloom affirms the influence of one's literary write up on individuals, where he concludes that: "one poet helps to form another" (Bloom, 1973). However, Helmut & Jurgen learned that literature writings do not only influence the readers rather they affect the ideology and thoughts of other writers (Helmut & Jurgen, 1991).

A series of studies have been conducted on the impact of fictional narrative experience on human attitudes (Green, Strange & Brock, 2002; Matthijs, Olivia & Arnol, 2011). On the other hand, researches on different aspects of literature have been conducted about various fields. For instance, such researches were conducted in organization studies (Reitzug in Matthijs, Olivia & Arnol, 2011), cognitive sciences (Appel & Ritcher in Matthijs, Olivia & Arnol, 2011). The studies, however show that the experience and events in literary works may alter people's beliefs about the world in different ways (Wheeler, Green & Brock, 1999; Marsh, Meade, & Roediger, 2003; Appel, 2008; Matthijs, Olivia & Arnol, 2011).

However, human attitudes, values, and characters are sharpened as a result of literary works such individual reads. This indeed the reason of motivating the production of more books that teach morals, humility, humbleness, and kindness among others. Perhaps especially for children, as of after the second world war, during which it was considered strive towards molding children's character positively (Eric, in Helmut & Jurgen, 1991).

Shirley (1969) attempted the study of the effect of reading on concepts, attitudes, and behavior. He asked 420 Arizona High School students to report any changes in concepts, attitudes, and behavior that they had experienced as a result of reading. The result of the study shows that, though the overwhelming number of changes occurred in the cognitive areas, about 15 percent of the reading influences results in behavioral changes.

Similarly, Schneyer (1969) researched effects of reading on children's attitudes. His research shows that children's stories have a positive effect, at least for a while on children. A similar assertion is made by Martin & Lois *eds* (1964), Gauntlett, (1995) and Ferguson, (2014) where mass media (TV and Movies) is noted to affect children's attitudes (Helmut & Jurgen, 1991). Nonetheless, there has been a contentious phenomenon as to "crossing the borders between the disciplines of law and literature" (Chompson, 2012:8). Mutual and inter disciplinary relationship is observed to exist between the field of law and literature (Anthony, 1999; Richard, 2002; Gwen, 2004; Chompson, 2012).

Miall & Kuiken (2002) have proposed a typology of emotional reactions to fiction reading consisting of four types of feelings: evaluative, narrative, aesthetic and self-modifying feelings. They are:

- i. **Evaluative feelings** are reported by readers when they experience joy, pleasure, or satisfaction as a result of carrying out the activity of experiencing the narrative (Miall & Kuiken, 2001 in Matthijs, Olivia, & Arnol, 2011).
- ii. **Narrative feelings** differ from evaluative feelings in that these are feelings that are evoked by the events, characters and the setting of the story within the narrative. Narrative feelings arise from the content of the narrative, that is, the events and characters in the imagined world of the text (Matthijs, Olivia & Arnol, 2011). An example of such feelings is empathy with a character or resonance with the mood of a setting (Miall & Kuiken, 2001).
- iii. **Aesthetic feelings** are reported by readers in response to the formal components of a narrative (e.g., the stylistic features of the text) (Matthijs, Olivia & Arnol, 2011). An instance of such feelings is when a reader is struck by a particular metaphor that is used in the narrative.
- iv. **Self-modifying feelings** refer to those feelings people have when a narrative changes the image people have of themselves. They restructure the understanding of a text and simultaneously the knowledge of the self (Miall & Kuiken, in Matthijs, Olivia & Arnol, 2011).

Notwithstanding, literary works could be affected (to some degree) by the central setting of the community (CNRS in Science Daily, 2014). Perhaps, “The central setting of the community in one way or the other likely influenced writer’s mental power and experiences. Whatever he might say could then have elements of cultural influence” (Sani & Tsaure, 2016: 11-12).

Therefore, since the influence of oral songs is indispensable in humans’ minds. Thus, one can conclude that it is wise using them as a medium of passing information. However, the idea of oral song as a means of promoting educational participation could be actualized if some measures are put in place.

Audun Inka Bakura and the Song of “Makaranta Uwar Kwarai.”

Abubakar Inka Bakura was born and grown up in a village named ‘Yar Kuhoji. The village is under Bakura Local Government of Zamfara state. He had been a famous singer during his days. Among his numerous songs is *Wakar Sarkin Musulmi Maccido*. *Wakar Sarkin Mafara Alhaji Dan’na’allah*. *Wakar Magajin Garin Anka* and the “*Makaranta Uwar Kwarai*” School as a Good Mother. He sends the song during handing over, which a military governor (Col. Jibrin Bala Yakubu) handed the mantle of power to a civilian governor (Ahmed Sani Yariman Bakura). During the event, the then chairman of Bakura Local Government invited Audun Inka and requested him to sing. He sang the song on the 29th May 1999. However, Audun Inka Bakura died in his 90s, leaving a son named Sani.

Education as Necessity

Considering necessity of education, the program; ‘Education for all (EFA)’ was launched at the World Conference on Education for All in 1990. That is an effort to ensure a global commitment to provide quality basic education for all children. Education is a basic human right and a significant factor in the development of children, communities, and countries. Providing all children with education will help break the intergenerational chains of poverty. This is because, education, education is intrinsically linked to all development goals, such as supporting gender empowerment, improving child health and maternal health, reducing hunger, fighting the spread of HIV and diseases of poverty, spurring economic growth and building peace (REF, 2003). Education empowers women and girls. The economic and personal empowerment that education provides allows them to make healthier choices for themselves and their families. It also provides a foundation for peace building. It is a critical building block for the development of an inclusive, democratic society and must be a central component of U.S. efforts to promote global security. (UNFPA, 2002).

However, UNICEF, (2010) holds that the following social benefits are only achieved through education. They include; eradicating extreme poverty and hunger, reducing child mortality, improving maternal health, fighting the spread of HIV/AIDs, malaria and other diseases as well as the ensuring environmental sustainability. Education is considered as an instrument for self-reliance, social reconstruction, and economic development. The increasing demand for education and the resultant expansion in enrolments have quite a serious impact on the future development of education in the developing countries. Bereday (1969) observed that distinguished economists had confirmed the conviction long held by educators that developing countries may be rich only if they invested heavily in education (Yekini, 2013).

Education in Nigeria is stratified into three sectors. They are; basic, post-basic (senior secondary) and tertiary education. However, another stratification based on the horizontal division of education into types has been made. According to this division, early childhood .care and development, otherwise known as pre-primary education, is regarded part of basic education. Even though is specifically for younger children who are not yet of primary school age. Furthermore, nomadic education is part of basic education. Nomadic education is educational provision for special groups of migrants. They include migrant fisherfolk, migrant farmers as well as the pastoralist. Moreover, adult and non-formal education may be part of basic education or go beyond it. This is because it can go as high as the post-basic level. Technical/vocational education is a subset within basic post-basic and even tertiary education. Again, teacher education is a subset of higher education (IOM, 2014).

The Poem ‘ as Educational Motivation

The theme of *Wakar Makarantar Uwar Kwarai* (i.e. educational motivation) is traceable in many of its stanzas. In fact, Bakura opens it with a call to education. He says:

Gwamnati hero ta kai,
Mu dau ilimi gaskiya,
A kai yara su koyi ilimi.

Government instructs,
Education should be held as the truth,
Children should be educated.

This is in line with the government's policy of *education for all*. Mahuta. (2007) Holds that uneducated communities are sidelines and that only if education is properly given to them, they cannot be fully be integrated into the main stream of the Nigerian society. Considering the necessity of education, the government look forward to proving educational opportunities to everyone, including the disadvantaged groups. As strive towards tackling the educational problems of the disadvantaged, programs were launched, to provide educational opportunities to the minority groups. These programs include; girl child education, special education as well as nomadic education among others (Akinpelu, 1994; Yabo, 2009).

In subsequent stanzas, however, Bakura explain the instruction of the government. He says:

Gwamnati horon da tai,
A sa yara firamare,
Su bude idanu da ilimi,
Makaranta ka sa mutum ya yi babban gida.

Gwamnati horon da tai,
A sa yara sakandare,
Su kara fahimta da ilimi,
Makaranta ka sa mutum ya yi matar kwarai.

Gwamnati horon da tai,
A sa yara a jami'a,
Su kara kwarewa da ilimi.

The government's instruction,
Children should be out sent to primary,
To grow up educated.
Education enables good house.

The governments' instruction,
Children should be sent to secondary school,
To acquire more education,
Education enables good wife.

Government's instruction,
Children should be sent to university,
To acquire educational perfection.

Here, Bakura takes us through the careers of the educational system in Nigeria. That is child starts from primary school. There, the child is exposed to primary aspects of education. The process of education is not expected to stop there. Rather, one moves on to secondary school. Again, one is expected to further one's education to at higher institutions of learning. However, Bakura gives reinforcement by mentioning the good outcomes of education. He mentions that, with education, one gets entitled to a good house as well as a good wife. This is indeed an educational motivation, because, reinforcement promotes learning. However, the relevance of this song as an educational motivation is obvious. Messages of the government and other enlightenments and information have been for long pass onto people through songs (Sani & Abdullahi, 2016).

Gwamnati horon da tai,
A sa yara firamare,
Su bude idanu da ilimi,
Makaranta ka sa mutum ya ya babban gida.

Gwamnati horon da tai,
A sa yara sakandare,
Su kara fahimta da ilimi,
Makaranta ka sa mutum ya yi matar kwarai.

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He then mentions that education means everything in life. He says:

Shi ilimi uwa uba na,
Kwat tashi babu ilimi,
Yag girma babu ilimi,
Komi kudinshi
Komi girman da ag gare shi,
Ko ya bido bukata,
Ya ce a bas hi,
Ba a kulawa da shiya.

Education is everything,
Whoever grows up uneducated?
Grown up without education,
No matter how rich the person is,
No matter how great the person is
If the person needs something
Moreover, the person asks for it,
The person would not listen to.

In the above stanzas, Bakura considers education as the foundation of every development. Thus, no matter how rich or great person is, he would not listen to (i.e., by the government). This is to say; the current world is interested only in educated people. However, Bakura further says:

Sai ka ishe gari cikakke,
Ba ruwa ga ra,
Mu tabbatar rashin ilimi na.

You might see a complete town,
Without source of water,
Surely, it is the folly of ignorance.

Here, Bakura uses negative reinforcement by affirming that, education is the backbone of development in any community. Thus, a community would cease to develop as far as such a community neglects education. That is, it will only be large in population and big in size without social and infrastructural development. Bakura further says:

Sai ka ishe ma' aikata,
Lebura duk mutan gida,
Manajan babu dan gida ciki,
Mu tabbatar rashin ilimi ne.

You might see a company
All its laborers are indigenous,
The managers are all strangers,
Surely, it is the folly of ignorance

Here Bakura considers it unfortunate that, illiteracy is such unfortunate to any community to the extent that, a stranger will be the one ruling the economy of the community. However, indigenous members of the community have to work as mere subordinates in the economy regulation of their community. Indeed, he affirms, it is the folly of ignorance. However, Bakura goes as far as comparing an illiterate person with a donkey. He considers the two to have no difference. He says:

Duk saurayin da yag girma bai da ilimi,
Ai duk dai das hi da jaki.

Any youth who grows up uneducated?
Indeed he is like a donkey.

Furthermore, Bakura holds that there is a significant difference between educated and illiterate person. Thus, even under the condition of unemployment. He says:

In yaronka yay yi ilimi
Ko dab a shi da aiki
In ya rike sana'a,
Kyawo takai ya cid a mutanen gida.

If your child is educated
Even if he is not employed,
If he finds a business
It will boom for him to feed the family.

Every individual struggle for a living. After achieving the necessities of life, the person begins to think of other secondary needs. Most time, education (especially formal education) is considered capitalist. Thus, one goes to school hoping to get a reliable job after graduation. Alas! The nature of the country in the present days is challenging and demotivating. This is the fact that, thousands of graduates are without a job. Therefore, the problem of unemployment is a challenge to this thought (i.e. capitalist education). However, Bakura tries to show that, even with unemployment, an educated individual is far better than an illiterate person is. This is the fact that, and educated person will run a business so well that he could support himself and his family.

Conclusion

If effectively utilized, it would be interesting how significantly Hausa literature could help in promoting national educational participation. As a medium, it stands opportunity to be used in passing moral, culture, political and educational information, to mention but few. Therefore, one can conclude that it is wise using poetry and oral songs as a medium of passing information. Specifically, Hausa oral songs have been as machinery that promotes educational participation. An instance of this is *Wakar Makaranta Uwar Kwarai* (The poem of School, the Good Mother) by Audun Inka Bakura.

SUGGESTION

It is obvious that the influence of poetry and oral songs are indispensable in humans' mind. They would be helpful in promoting educational participation if the following measures are implemented:

- 1- Such songs should be suitably incorporated into the educational curricula.
- 2- Teachers should guide students to generate principles and their applications from the various poems and songs to real life situations.
- 3- Singers of oral songs as well as poets should be called upon to the importance of thematically educational based songs and poems.
- 4- Teachers should be guiding students to be able to have integration of the theoretical studies (poems and songs) with practical examples (real life situations).

RATAYE

Amshi; gwamnati horon ta kai,
Mu dau ilimi gaskiya.
Gwamnati hoto ta kai,
Mu dau ilimi gaskiya.

Gwamnati horo ta kai,
Mu dau ilimi gaskiya.

Waka: A kai yara su koyi ilimi,

Amshi: Makaranta ka gyara danka,
Ta hora maka,
Ta koma shirya ma siya,
Gwamnati horo ta kai,
Mud au ilimmi gaskiya.

Waka: A ku dau ilimi gaskiya.

Amshi: Yara ku dau ilimi gaskiya.
Gwamnati hore ta kai.

Waka: Gwamnati ta yi garagadin jama'a
Don ta hore su.

Amshi: Don kowa ya kamma ilimi,
Mu rifa da gaske,
Duk mu yi kan gaskiya.

Waka: Kowa shi kama ilimi,
Mu rifa da gaske,
Duk mu yi kan gaskiya,
Gwamnati horo ta kai,
Mu dau ilimi gaskiya,
Gwamnati horo ta kai,

Mu dau ilimi gaskiy.

Waka: Gwamnati horon da tai,
A sa yara firamare,

Su bude idanu da ilimi,
Makaranta ka sa mutun ya yi babban gida.

Gwamnati horon da tai,
A sa yara sakandare,
Su kara fahimta da ilimi,
Makaranta ka sa mutun ya yi matar kwarai,

Gwamnati horon da tai,
A sa yara a jami'a,

Amshi: su kara kwarewa da ilimi,
Makaranta ka kece raini,
Ka gad an talakka ya sai mota,
Gidansu an gine,
Ga ruwa ga famfo kuma,
Ga wuta da tallabijin an siyo.

Waka: Ga ruwa ga famko kuma,

Amshi: Ga wuta da tallabijin an siyo,
Gwamnati horo ta kai,
Mu dau ilimi gaskiya.
Gwamnati horo ta kai,
Mu dau ilimi gaskiya ,
Gwamnati horo ta kai,
Mu dau ilimi gaskiya.

Waka: Makaranta uwar kwaraita,
Kuma mai rikon diya,
Ta rika danta ta yi mai sutura ya shigo.

Makaranta uwar kwaraita,
Kuma mai rikon diya.
Ta rika danta ta yi mai fan day a howo,

Makaranta uwar kwaraita,
Kuma mai rikon diya.

Amshi: Ta rika danta ta yi mai ladabi,
Ya yi kankali,

Ta hore shi bay a rena uwayenshi,
Ba y arena uwayen wasu,
Gwamnati horo ta kai.

Waka: Ta hore shi,
Ba shi rena uwayenshi,
Ba shi rena uwayen wasu.

Amshi: Ta hore shi,
Ba shi rena uwayenshi,
Ba shi rena uwayen wasu,
Gwamnati horo ta kai.

Waka: lantarkin wuta ku ke nema inda gwamnati.

Amshi: In yaranku sun yi ilimi,
In kun bida a ba ku ana bai maza,
Gwamnati horo ta kai,
Mu dau ilimi gaskiya.

Waka: In hwanhon ruwa nema, in da gwamnati

Amshi: In yaranku sun yi ilimi,
In kun bida a ba ku, ana bai maza.

Waka: In kun bida a ba ku,

Amshi: In kun bida a ba ku ana bai maza,
Gwamnati horo ta kai,
Mu dau ilimi gaskiya.

Waka: In gyaran gari kuka nema, in da gwamnati.

Amshi: In yaranku sun yi ilimi.
In kun bida a ba ku ana bai maza.

Waka: Inkun bida a ba ku ana bai maza,

Amshi: Gwamnati horo ta kai.

Waka: Shi ilimi uwa-uba na,
Kwat tashi babu ilimi,
Yag girma babu ilimi,
Komi kudinshi.

Amshi: Komi girman dag a gare shi,
Ko ya bido bukata,
Y ace a bas hi,
Ba a kulawa shiya,
Gwamnati horo ta kai.

Waka: Ko ya bide bukata yac ce,

Amshi: Ko ya bido bukata,
Yac ce a bas hi ba a kulawa shiya,
Gwamnati horo ta kai.

Waka: Sai ka ishe gari cikakke nai,
Ba ruwa ga rai ciki.

Amshi: Mun tabbatar rashin ilimi na,
Mu kama ilimi,
Mu bido sani,
Mu raya matanen gida,
Gwamnati horo ta kai,
Mud au ilimi gaskiya.

Waka: Sai ka ishe gari cikakke nai,
Ba wuta garai ciki.

Amshi: Mu tabbatar rashin ilimi na,
Mu kama ilimi,

Mu bido sani,
Mu raya matanen gida,
Gwamnati horo ta kai.

Waka; Sai ka ishe gargi cikakke nai,
Babu godabe ciki.

Amshi: Mu tabbatar rashin ilimi ne,
Mu kama ilimi,
Mu bido sani,
Mu raya mutanen gida,
Gwamnati horo ta kai.

Waka: Sai ka ishe ma'aikata,
I ebura duk mutan gida,
Manajan babu dan gida ciki.

Amshi: Mun tabbatar rashin ilimi ne,
Mu kama ilimi,
Mu bido sani,
Mu raya mutanen gida,
Gwamnati horo ta kai,
Mu dau ilimi gaskiya,
Gwamnati horo ta kai,
Mu dau ilimi gaskiya.

Waka: Se ka ishe asibiti,
Malammai mutan gida,
Likitta babu dan gida ciki.

Amshi: Mun tabbatar rashin ilimi, na
Mu kama ilimi,
Mu bido sani
Mu raya mutanen gida,
Gwamnati horo ta kai,
Mu dau ilimi gaskiya.

Waka: Duk saurayin da yag girma, bai da ilimi,
Ai duk dai das hi da jaki.

Amshi: A shigo hada-hada,
Ga tsaba yana gani,
Amma bay a cin ta,
Sai a zuba mai.....

Waka: Amma bay a cin ta,
Sai a zuba mai kara.

Amshi; Amma bay a cin ta,
Sai a zuba mai kara,
Gwamnati horo ta kai,

Mu dau ilimi gaskiya.

Waka: A kai yara maza das u da mata,
Su koyi ilimi,
In yaronka yay yi ilimi,
Ko dab a shi da aiki.

Amshi: In ya rikc sana'a
Kyawo ta kai ya cid a mutanen gida.

Waka: Sana'a kyawo ta kai.

Amshi: Sana'a kyawo ta kai,
Ya ci da mutanen gida,
Gwamnati horo ta kai,
Mu dau ilimi gaskiya.

Waka: Duy yaron da babu ilimi,
Shi ba shi kamfani,
Bai manaja na kamfani,
Ko das hi na sana'a,
Sai dai ya kama ice,
Koko ya kama hwahi,
Koko ya kama daji.

Amshi: Ya bido kaba ya daura gadajen kara.
Gwamnati horo ta kai,
Mu dau ilimi gaskiya.

Waka: Koko ya kamma daji,
Ya bido kaba.

Amshi: Koko ya kamma daji,
Ya bido kaba ya daura gadajen kara.
Gwamnati horo ta kai,
Mu dau ilimi gaskiya.

Waka: Can dauri da babu ilimi,
Dauri abin hawan mu jaki,
Dok muna suka,
Sai muka sami ilimi,
Nan aka keara keke,
Sai aka kera fanda,
Fanda ba kafa hudu.

Amshi: ga mu muna gudu das u,
Da kafafu biyu,
Ku san ilimin nak kawo hakan ga,
Ku yi anniya mu dau ilimi gaskiya.

Waka: ku san ilimi nak kawo hakan ga.

Amshi: Ku san ilimi nak kawo hakan ga,
Ku yi anniya mu dau ilimi gaskiya,
Gwamnati horo ta kai.

Waka: Zamani ya na zuwa.
Ilimi na ta karuwa,
Sai aka kera mota,
Mai daukar mutum biyar,
In dan za mu na Kano,
Dauri bakwai guda mukai.

Amshi: Yauzu awa bakwai,
A kai ka Kano har ciki,
Kun san ilimi nak kawo hakan ga,
Ku yi anniya mu dau ilimi gaskiya.

Waka: Ku san ilimi nak kawo hakan ga.

Amshi: Ku san ilimi nak kawo hakan ga,
Mu yi anniya ma dau ilimi gaskiya,
Gwamnati horo ta kai.

Waka: Zamani yana zuwa,
Ilimi na ta karuwa,
Sai aka kera mota,
Mai daukar buhu dari,
Ta yi lodin mutum dari,
In da suke nuhi ta kai su ga baki daya,
Mu san ilimi nak kawo hakan ga,
Ku yi anniya mu dau ilimi gaskiya.

Waka: Ku san ilimi nak kawo hakan ga.

Amshi: Mu san ilimi nak kawo hakan ga,
Mu yi anniya mu dau ilimi gaskiya,
Gwamnati horo ta kai,
Mu dau ilimi gaskiya.

Waka: Yara ku dau ilimi gaskiya.

Amshi: Yara mu dau ilimi gaskiya.

Waka: A kai yara su koyi ilimi.

AMSHI: Makaranta ka gyara danka
Ta hora maka,
Ta koma shira ma shiya.

Waka: Can dauri da babu ilimi,
In ciwo ya same ka,
Sai an sassako itace,
A yi ma jiko ka sha,

Sai muka sami ilimi,
An ko yo asibiti,
In ciwo ya same ka,
In ka zo asibiti,
In an ba magani,
Ciwo bai dagaba.

Amshi: Sai a hwashe ciki,
A debe ciwo ka taski,
Kai tahiya tangaran,
Ku san ilimi nak kawo hakan ga,
Mu yi anniya,
Mu dau ilimi gaskiya.

Waka: Ku san ilimi nak kawo hakan ga.

Amshi: Mu san ilimi nak kawo hakan ga,
Mu yi anniya,
Mu dau ilimi gaskiya,
Gwamnati horo ta kai.

Waka: Can dauri da babu ilimi,
In dan za mu na Makka,
Sai mu sussuke hatsimmu,
Mu duro ruwa ga salka,
Mu azu ma rakumi,
Wasu su aza ma jakkai,
Wasu na shekara bakwai,
Wasu na shekara takwai,
Wasu na shekara tare,
Wasu na shekara goma,

Ham muka sami ilimi,
Nan aka kera jirgin-sama,
Mutun dari biyat.

Amshi: Kuma tahiya awa hudu,
Sai a cira a kais u Jidda ga baki daya,
Mu san ilimi nak kawo hakan ga,
Mu yi anniya,
Mu dau ilimi gaskiya.

Waka: Ku san ilimi nak kawo hakan ga.

Amshi: Mu san ilimi nak kawo hakan ga,
Mu yi anniya mu dau ilimi gaskiya,
Gwamnati horo ta kai,
Mu di ilimi gaskiya.

Waka: Can dauri da babu ilimi,
Wanda ag gabas,
Bai gane na yamma ba,

Shi kuwa wanda ay yamma,
Bai san wanda ga gabas ba,
Wanda ak kudu,
Bai gane arewa ba,
Shi kuma wanda a arewa,
Inlmin mu ya hada muna duniya wuri guda,
Ka ji sirrin mutan gabas,
Da zaman lafiyar gabas,
Ka ji sirrin mutan kudu,
Da zaman lifiyar yamma,
Ka ji sirrin mutan Arewa,
Ka ji ya na tsakkiya,
Da zaman lafiyar mutan gida.

Amshi: Mu san ilimi nak kawo hakan ga,
Mu yi anniya,
Mud au ilimi gaskiya.

Waka: Ku san ilimi nak kawo hakan ga.

Amshi: Mu san ilimi nak kawo hakan ga,
Mu yi anniya mu dau ilimi gaskiya,
Gwamnati horo ta kai,
Mu dau ilimi gaskiya.

Amshi: Yara mu dau ilimi gaskiya,
Gwamnati horo ta kai,
Mu dau ilimi gaskiya.

Waka: Can dauri da babu ilimi,
Mu yi hitilak kasa,
Mu sa mata man gujjiya,
Mu darje kade,
Mu zo mu lika ta,
Muna hashin wuta,
Sai muka sami ilimi
Don hikima ta ilimi,
A cikin kasa a ebo kananzir,
A ebo hetur a ishekki gas ciki,
Mai ya samu ham mu 'yamma.
Amshi: Mai ya samu ham mu 'yamma,
Kasashen wasu.
Mu san ilimi nak kawo hakan ga,
Mu yi anniya,
Mu dau ilimi gaskiya,
Gwamnati horo ta kai,
Mu dau ilimi gaskiya.

Waka: Yara ku dau ilimi gaskiya.

Amshi: Yara mu dau ilimi gaskiya,
Gwamnati horo ta kai,

Mu dau ilimi gaskiya.

Waka: A kai yara su koyi ilimi.

Amshi: Makaranta ka gyara danka,
Gwamnati horo ta kai,
Mu dau ilimi gaskiya.

Waka: A kai yara su koyi ilimi.

Amshi: Makaranta ka gyara danka,
Ta hora maka
Ta koma shirya ma shiya,
Gwamnati horo ta kai.

Waka: Sai ka ga kauye wanda ak kauye
Da godabe,
Da asibiti,
Da fan funan ciki,
Lantarki da kamfuna na kwarai.

In suna da gwarzon dan book,
Wanda ad da sani nan ciki,
In dai suna da gwarzon

Amshi: Don dai suna da gwarzon dan book,
Wanda ad da sani nan ciki,
Gwamnati horo ta kai,
Mu dau ilimi gaskiya.

Waka: yara ku dau ilimi gaskiya.
Amshi: Yara mu dau ilimi gaskiya,
Gwmnati horo takai.

Waka: Sai ka ga kauye wanda ak kauye,
Da godabe,
Da asibiti,
Da fanfunan ruwa,
Lantarki da kamfuna na kwarai,
Don suna da gwarzon dan bokol.

Amshi: Wanda ad da sani nan ciki.

Waka: Don suna da gwarzon dan book.

AMshi: Don dan suna da gwarzon dan book,
Wanda ad ad sani nan ciki,
Gwamnati horo ta kai,
Mu dau ilimi, gaskiya.

Waka: Yara ku dau ilimi gaskiya.

Amshi: Yara mu dau ilimi gaskiya.

Waka: A kai yara su koyi ilimi.

Amshi: Makaranta ka gyara dnka,
Ta horo maka,
Ta koma shirya ma shirya,
Gwamnati horo ta kai,
Mu dau ilimi gaskiya.

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