

## CHAPTER TWENTY-TWO

### **HIP-HOP MUSIC AS A TOOL FOR SOCIAL AND POLITICAL CRITICISM IN NIGERIA: A STUDY OF MR FOLARIN FALANA'S SONG "THIS IS NIGERIA"** Chinazor Roseline Okpokwasili

#### **Abstract**

The social and political system in Nigeria has remained essentially the same since its formal inception under the colonial administration at the end of world war II. Governance and political leadership in Nigeria have been driven by self-interest and other primordial considerations, which take priority over that of the public interest. This development, led to many Nigerian youths embracing hip-hop music as it became a fast-growing genre where musicians tends to create art that reflected the reality of their lives, of the neighbourhoods around them, and of the wider social circumstances in which they found themselves. In addition, with the increase in demand for hip-hop music, hip-hop is rapidly becoming a dominant culture among Nigerian youths as a vehicle of social critique and global inter-connectivity in the public sphere. While incorporating elements from their own local cultures to appeal to local or cultural sensibilities, hip-hop musicians have found a platform for getting their messages and ideas across to local audiences through music. Therefore, this paper examines how Nigerian youths as a vital tool of resistance and a powerful voice for social and political change deploy hip-hop. Using the Nigerian hip-hop scene and the critical analysis of the music of MrFolarinFalani (Falz), the genre as believed by Nigerian youths will be used to affect a change in a country riddled with corruption and abuse of public office.

Keywords: Hip-hop music, MrFolarinFalana's song, Nigeria, Social and political system.

#### **Introduction**

Nigeria is plagued by social and political poverty that continues to escalate dramatically, despite its richness in human and natural resources, as well as its cultural heritage. The personal worth of any national government is the attainment of a qualitative level of development as it is a crucial aspect of any nation's drive to self-reliance. Akinola (2008) opines that development is a vital necessity to the growth and sustention of any vibrant nation. Thus, for development to be ensured, social and political stability must be guaranteed at all levels of government, as this will promote citizens' natural attachment to the governing process. Development has been the government's top priority since the attainment of independence, but the social and political development of this country continues to deteriorate due to bad governance. Nigeria is being confronted by social and political instability which led to a high degree of corruption, mass hostility to the public', and poor macroeconomic management because governance and political leadership in Nigeria have been driven by self-interest and other primordial considerations, which take priority over that of the public. According to Mimiko (2010), the Nigerian state has degenerated to the point where it is unable to provide minimal social security for its vulnerable population. Although Nigeria is the second African exporter of crude petroleum oil and the sixth in the world, the nation both socially, economically and politically is associated with weak

management and corruption. Instead of a free and democratic society, we have a militarized Nigerian society, with great havoc done to the psyche of the citizenry. For a just and egalitarian society, we have an injustice and insecurity conundrum characterized by child abuse, ritual murder and extra-judicial killing, cultism, hostage-taking, ethnic and religious riots. Hip-hop in Nigeria has passed through several phases over the years, with different actors and iconic moments just like in America. The genre is believed to have gained its first footing on the motherland in the 80s. In addition, had gained an outstanding evolution from then until now and its tremendous influence across Africa and beyond is irreversible. Hip-hop has virtually taken over the popular music scene in Nigeria in a way that is almost subtle yet radical. There is no doubt that hip-hop is now one of the fastest-growing musical genres in the world. In addition, one of the youth-driven cultures as it appeals to a wide audience and its utilitarian aesthetics have been truly restructured, remodelled, repackaged and even calibrated to reflect the dynamic social changes that continue to be witnessed in Nigeria. But yet hip hop genre has enjoyed a lot of both positive and negative media attention as its been criticized in terms of its lyrical contents sometimes being raw and filled with sexually explicit, thereby having no value or moral impact in the life of a Nigerian youth but in the other hand, some hip hop music through the lyrical content or the message in the song criticizes the social and political conditions in Nigeria such as the corruption of political leaders, lack of social/basic amenities, unemployment, abuse of human rights, imposing of policies on the masses and other social ills in the society.

Hip hop culture because of its widespread among youths has dominated local music practices. With this genre, young people now engage in local as well as global discourses to bring to limelight their experiences, views and frustration regarding unpalatable social and political conditions in their everyday lives while they use various devices such as vernacular (Indigenous languages) or (Slang) to drive home their concern about the social crisis in the country and calls for social liberation.

The use of music in criticizing the happenings in Nigeria helps to educate the masses on activities of government and people who occupy certain positions in society. Folarin (Falz)'s "this is Nigeria" highlights the use of protest music for revolt. This use is realized when subversive music is channeled through social criticism and political activism.

### **Conceptual Framework**

The concepts that would be clarified especially with regards to their usage and meaning in the paper include social development, political development, and hip-hop music. These concepts would be examined in relation to their application to the social and political context of the Nigerian situation. Seemingly, these factors collectively contribute to the threat of social and political instability that impedes national peace, unity and development.

### **Social Development**

It is a qualitative change in the structure and framework of society, which help the society to better realize aims and objectives. Social development means investing in people. It's about improving the well-being of every individual in society so they can reach their full potential. The success of a society is linked to the well-being of each citizen. Every Nigerian citizen must have the opportunity to grow, develop their skills and contribute to their families and communities in a meaningful way. It requires the removal of barriers so that all citizens can journey towards their dreams with confidence and dignity. It is about refusing to accept that people who live in poverty will always be poor. It is about providing well-equipped health facilities, good and equipped school environment to educate them and other social amenities and if they are healthy, well-educated and trained to enter the workforce and can make a decent wage, they are better equipped

to meet their basic needs and be successful. The whole society will benefit and their families as well. An affordable, high-quality child care system is also needed for society to succeed. When people know that their children are being well taken care of, they can be more productive in their jobs. When employers have good employees, their business is more likely to succeed. When a business succeeds, the economic situation of a community is improved. An investment today in a good child care program can provide many long term economic benefits for society.

In addition, a safe affordable place to live is very important in helping people achieve self-sufficiency. It is the focus of family life, where families can live safely, nurture their children, build community relationships and care for their ageing parents. Without a decent place to live, it is difficult to function as a productive member of society. The Nigerian government should try to invest in some of the programs that will help contribute to the economic prosperity of the Nigerian state such as youth programs and services, post-secondary education, job creation, promotion of health, active living and safe and secured communities. A peaceful society worth living in is based on basic social policy values, such as equality of opportunity, solidarity and participation. Long term social policy investments in society promote sustainable development and economic growth. To reduce poverty, we need to take a social development approach and invest in our people. By investing in people, we can reduce poverty.

### **Political Development**

The idea of political development has been considered as a requirement to achieve democracy and self-reliance in the political history of the twentieth century. Political development is a questionable term that does not have a sustainable meaning, e.g. Almond used it as mobilization of power; Lerner described political development as one aspect of the multi-dimensional social change process (Almond, 1960; Lerner, 1958).

However, political development is a vast area of study in politics and involves different views. There is diversity in definitions of political development and its relation to the social, economic and culture of any society. Political development, in general, is defined as the adjustment between old patterns of life and new demands, in relation to political aspects. As, Lucian W. Pye (1965) mentions, "Political development is a basic concept supporting the gradual diffusion through all societies of what we might call a world culture." According to him, the first step to achieving political development is the development of a national state. In defining political development, La Palombara also writes that political development is the building of democracy by promoting democratic values among the people (La Palombara 1963).

Political development plays a crucial role in facilitating an increase in per capita income. It also facilitates economic growth and industrial development that is necessary for realizing higher economic performance. The common view that one may take into consideration to understand political development's definition is that political development consists of a large number of changes in different layers of the society, which is, state performance, people's welfare, activities of the elites, socio-economic and progressive political culture tendencies. Political development enhances the state's capacity to mobilize and allocate resources, to process policy inputs into implementable outputs. This assists with problem-solving and adaptation to environmental changes and goal realization. The contemporary notion of good governance also dwells on efficient, effective, and non-corrupt public administration. In this regard, concerning governmental performance, political development includes an increase of capacity of the political system to manage public affairs, control conflicts, provide adequate security and cope with popular demands (Pye 1966). In the light of these different views, political development had not taken place properly in Nigeria.

Finally, the political development goal that is meant to broaden the political participation and political competition of social and political groups in political life are yet to materialize in Nigeria. This is because there is no orderly change and progress of development plans of political leaders in three levels of politics, social and economics. Critically, with regards to definitions stated earlier, political development remained lifeless in Nigeria.

### **Hip-Hop Music**

Hip hop music is a genre of popular music developed in the United States by Inner-City African Americans and Latino Americans in the Bronx borough, the poorest city in New York City back in the 1970s when the whites fled from the city, leaving the blacks with few city resources, fragmented leadership, and limited political power. Hip-hop as both a musical genre and a culture was formed during the 70s when block parties became increasingly popular in New York City, particularly among African American youths residing in the Bronx. Hip-hop music is also known as rap music developed as a vocal style in which the artist speaks or chants along rhythmically with an instrumental or synthesized beat. The four basic elements that formed the structure of hip hop music, includes: rapping (lyricism), Djing (turntable), break dancing and graffiti. The emergence of hip hop music was a result of young people in the Bronx who were unemployed finding work as DJs in discos where they learn deejaying techniques like how to use two turntables and a DJ mixer to play records non-stop. They will sometimes deejay at parties in their neighbourhoods where they play funk and disco tracks non-stop and ask a friend to act as their MC. Some MCs tried to be more entertaining by talking in time to the beat of the music using rhymes, and by doing so, rap music was invented.

### **Hip Hop in Nigeria: An Overview**

Just like in America, Hip-hop in Nigeria has passed through several phases over the years, with different artists and iconic moments. The genre is believed to have gained its first footing on the motherland in the 80s with names like The Sugarhill Gang credited with recording "Rapper's Delight" and later DJ Ron 'Ronnie' Ekundayo credited with recording the first rap albums in the country, "The Way 1 Feel". For years, the early hip hop artists in Nigeria made attempts to be reviled by the mainstream but were ridiculed and also resisted but they struggled in that journey till they were able to lay a good foundation for later emerged artists like Ruggedman, 2face, 9nice, D'Banji, EedrisAbdulkareem, and the rest of today's Nigeria hip hop superstars.

The first place hip hop gained popularity in Nigeria was in Lagos, Nigeria. During this time (the 1980s) Nigeria was under a military governorship, This period the military governorship brought about a crisis in Nigeria that involved the abuse of human rights, insecurity of human lives, the devaluation of the currency, persistent unemployment, especially for the new graduates from the University and other social and political crisis. The result of this was the collapse of most businesses and institutions which triggered a mass migration of professionals, The adverse economy also affected the music industry, including the closure of operations of some major recording companies in Lagos and most established Nigerian artists who found it difficult to survive relocated abroad, thus leaving a gap in the entertainment industry. The 1990s also witnessed the development of computer-aided music production and its incursion into Nigeria made it easy and cheap to make music. To fill up the gap created by the mass exit of popular artists, youths were building musical talents but no recording companies to develop them, resorted to making music digitally and cutting promotional CDs for radio stations and Djs.

Hip hop music being the genre of music mostly consumed by young people which dominated the youth culture, became a means of escape by the Nigerian youths from the country's crisis. Hip hop emerged as the popular form through which young people are projecting their own identity,

also as a voice and weapon of criticism against the political class attacking state failure, the collapse of the economy and the absence of basic infrastructures (Ugor 2009: 66). They tried using Nigerian languages in the lyrics along with traditional hip hop beats. Studies by Liadi (2010, Agbo (200) and Omojola (2006) have shown that the contemporary Nigerian version of hip hop is a product of transformations that involve the unique localization process. Hip hop practitioners in Nigeria imported an African-American form only to transmit it into an indigenized and localized version-a version that has been overwhelmingly accepted by a large number of young people in Nigerian society irrespective of class, religion or social status (Babalola, and Taiwo 2009, Onyeji, 2002).

In transforming the content, style and appeal of hip hop music, Nigerian hip hop artists innovatively adapted hip hop performance to align with local contents and social realities along with appropriating multiple local languages to convey their messages while other elements of hip hop are kept intact just as Nigerian rapper, FolarinFalana (Falz); his music, stands out due to his comedic trademark broken English infused into music and has been described as a fusion of itty lines and comedic tones on indigenous Nigerian sound thus setting him in a lane of his own.

### **A Brief Biography on FolarinFalana**

FolarinFalana better known by his stage name Falz a rapper, songwriter, lawyer and actor was born on October 27th 1990 in Mushin Lagos to Femi and Funmi his parents who happen to be well-respected renowned lawyers and human rights activists. Folarin attended St. Leo's Catholic primary school, Ikeja for his basic education, Afterwards, proceeded to Olashore international school for his secondary school education. He then travelled to the United Kingdom for further studies; there he obtained his LLB degree from the University of Reading, England. He came back to Nigeria to join the Nigerian law school in Abuja, where he graduated and was called to bar in February 2012.

About his musical career, Folarin has always been a lover of music since secondary school. While he was in school, he started a music group called "The School Boys" with his friend. Folarin (Falz) took up rap as a hobby toward the end of his secondary education. Thereafter, in 2009, Folarin (Falz) dropped his first mixtape collection titled "Shakara". He later released another single "WazUp Guy", and later "High Class" and "Currency". And this marked the beginning of his music career success. Folarin (Falz) has since then recorded and has released many singles and albums including "This is Nigeria" that hit the music industry in May 2018. Folarin (Falz) has won many awards and has enjoyed both local and international recognitions. He has also featured in many Nigerian home movies and has been recognized also as a good comedian. He currently owns an independent record label called Bad Guys Records. He also has a T-shirt brand.

### **Folarin (Falz) as a Social Commentator**

Musicians have the ground to engage in social commentaries but the change of value, social and political system in Nigeria has influenced a decline in this direction since the Nigerian Afrobeat legend FelaAnikulapoKuti and many like him died. Fela during his time used his songs, although entertaining but would go far more vital into social commentary and promotion of human rights. The music of those days was a reaction to reality. He had kept the government restless, he was a driving voice against military dictators; all done with music that dispelled larger frustrations bottled up against corrupt politicians and military headliners. Efforts made by Fela and musicians like him who were socially conscious to get the leaders of this great nation to change for the good of our nation was swept under the bridge after Fela died. Because there was a total deviation from the moral and social relevance of music by Nigerian musicians; they left music

that tackles problems for songs that talk about parties, booty-shaking and popping champagne. Musicians avoided being involved in political and social commentaries, partly due to an ingrained fear of persecution from powerful political class just as Fela witnessed. Since then, the military and civil rulers that have ruled Nigeria for the better part of its 60 years' independence, has created more problems than solving them. The urge to fight back by Nigerians was there but always suppressed.

Musicians were looked upon to step in just like in the past but this time, the response has been muted. Until the Nigerian renowned lawyer who embraced music as a career FolarinFalana (Falz) entered the scene in the 2000s. The young Nigerian rapper surfaced as the inevitable evolution of Fela's activism. Folarin (Falz) has used in many of his songs like "E No Finish", "Talk", "Child of The World", "After All Said and Done", "This is Nigeria" among others to criticize the social and political system of Nigeria as a country especially the corrupt politicians, corruption, rape, police brutality, fraud, prostitution and social injustice. In his words in an interview, Folarin (Falz) said that he consistently uses his art to tackle social and political issues as he believes that music is an art form for education as much as it is for entertainment. He said many things are not in place in Nigeria. And as an entertainer, his voice perhaps should be the loudest. He said people almost worship entertainers, they are the most followed on social media, for this reason, they have to leverage on that and that is his reason for making conscious music, to waken people, especially young Nigerians to think on what is going on and how they should react.

### **Folarin (Falz) and This is Nigeria.**

Before the advent and popularization of hip-hop, politically and socially conscious music has always been reflected in the works of some of Nigeria's music practitioners, the culture of resistance through arts has an intriguing historical antecedence in the country. In "This is Nigeria", Folarin (Falz) was quick to direct his critiques to governments, especially on corrupt politicians, embezzlement of public funds, internet fraud, immorality in the place of worship, insecurity, lack of basic amenities, police brutality, and abuse of human rights. He used his song "This is Nigeria" and his status to call for a reality check on the social and political situation of the country under the governance of MuhammaduBuhari, which have witnessed a lot of social and political mayhem instead of the change that was promised. This leads the artist in unleashing a critical show in his song "This is Nigeria" and bringing in the voices of angry Nigerians as it reads:

Extremely poor.

The medical facilities are poor.

We operate a predatory, neocolonial capitalist system,

Which is founded in fraud and exploitation

And therefore, you are bound to have corruption

Many criminal cases are settled in the police station.

In his voice, the artist tries to portray the incompetency of the government in providing good medical equipment and adequate structures required to properly take care of the health issues of common people when necessary. This is because the governing body cared less about these facilities being provided or because they leave the shores of Nigeria to other countries for medical treatment. The poor masses, who cannot afford these luxuries, therefore go through health issues that sometimes lead to their death. He depicts Nigeria as a country where fraud is being endorsed by the elites or people in public offices, this is because people in public institution who were the perpetrators still hold their head up undeterred in the society and ends up

victimizing the poor, so tell me, why won't we have a corrupt country when corruption has been the other of the day. Many times, the high and mighty in the society committed many criminal acts and it ends in the police station and the perpetrators are not brought to book because we live in a lawless country, where the elites steal millions and billions and the government does nothing, but the moment the poor steals a biscuit from the stores is beaten blue-black. Laws are only enforced on the poor. This is a result of a lack of credibility in the security system of the country and the judiciary, which are supposed to be protecting and promoting human rights. Folarin (Falz) in this context mirrors the Nigerian social and political crises as he depicts the Nigerian political class as deceitful and corrupt.

The artist went further to point out the level our economy has depreciated to in the chorus or what serves as a refrain. We live in a country where the standard of living is in the trash, where we can't afford a good meal. Where everybody is seen as a criminal, as it read: This is Nigeria

Look how am living now  
Look how am living now  
Everybody be criminal.  
This is Nigeria  
Look how we living now  
Look what we eating now  
Everybody be criminal.

With more intense vibes in this chorus, Folarin (Falz) exposed how human right is literary being abused because one does not get to do or say what he/she wants to say without being looked at as a criminal. He went further to portray the failure in the governance in his verses as he asserts:

This is Nigeria,  
just because am on Tv now,  
Person wey no get work is checking to see  
If my watch is original.

This is Nigeria,  
wey da madam Philomena,  
Money vanish from your office 36 million  
You taik say na animal.

This is Nigeria,  
Never end in recession o,  
When looters and killers and stealers are  
Still contesting election o  
Politicians wey thief some billions and billions  
No dey go prison o  
Police station dey close by 6  
For security reason o.

This is Nigeria,  
just because am a celebrity does not mean  
I can't afford a good life as criticized by some unemployed.

This is Nigeria,  
Where our ministers blame

Animals for swallowing or eating up money  
36 million naira kept in office.

This is Nigeria,  
Where recession lingers because  
We have killers, fund thefts still contesting for public posts.  
It's a country where people steal billions and billions of public funds  
But will not be charge for theft and prosecuted.  
A country where the police who are supposed to be  
accountable for people's security, feels less concerned

The above portrays the extent to which corruption has taken over the country. A country that has been led by corrupt politicians. People are left to wallow in abject poverty because the elites and people of the political class continue to embezzle public funds and nothing is done. In his angry voice, he pointed out a story we were told about an animal swallowing a whopping sum of 36 million nairas kept in the office. This is what the political class do with public funds, diverting the country's funds for their private use within the country and outside the country, and later ends up bringing one story or another. This explains why recession has continued to linger in the country because these shady politicians run for the second tenure in office. From the artist's view, it is quite clear that what the country needs is responsible governance that makes the welfare of the populace the top priority.

The artist went further to point out the extension of corruption even to the place of worship and a lot of internet fraud has been witnessed and the country's lack of quick reaction towards that as he unleashes his critics through this line:

This is Nigeria  
Praise and worship we singing now,  
Pastor put his hands on the breast of his members  
He's pulling the demons out.  
This is Nigeria  
No electricity daily o  
Your people are still working multiple jobs  
And they stalk say we lazy o

This is Nigeria  
There is plenty wahalashaa  
Fulani herdsmen stildey slaughter  
Carry people dey massacre  
This is Nigeria  
Works in my area  
This is democracy, political hysteria  
Yahoo yahoo don tear everywhere  
Now we act like it's cool  
Casting bm being castigated just  
By trying to be noble  
This is Nigeria  
Look at my nation o  
SARS stops me for road any explanation  
You go talk am for station o.  
This is Nigeria  
Praise and worship we singing now

Pastor put his hands on the breast of his members,  
He's pulling the demons out.

This is Nigeria  
There is no electricity daily  
People take on multiple jobs and are still referred to being lazy.

This is Nigeria  
There is plenty trouble though  
Innocent citizens are being killed by the Fulani herdsmen

This is Nigeria  
Works in my areas  
This is a democratic country, where we are supposed to exercise freedom  
of right but we still live in fear,  
Internet fraud everywhere  
And we act like it's a normal routine

This is Nigeria  
Look at my nation o  
Where you get arrested by the police for doing  
Nothing and gets to explain yourself at the police station

The above lyrics explicitly explains the fact that Nigeria, though a democratic state lacks accountability, expression of human rights etc. The political class that was trusted to improve the people's quality of life has continued to depict corruption in the corridors of power. The country continues to experience power failure which has led to minimal development in some industries which could help in boosting the economy of the country. The issue of failure in power supply dates back to Obasanjo's regime, where a lot of funds were sunk into the power sector under this governance but there was a mismanagement of funds; thus, leaving the country in the backdrop of this energy issue.

Folarin (Falz), used this song as a way to deploy hip hop in direct confrontation with the political class in Nigeria, with entreaties to be more responsive to the needs of the people. He went ahead to lead corruption to a place of worship. Corruption in the country has extended to the Holy place of worship, where immorality speaks in loud volumes. Many leaders of the place of worship live in deceits. The leaders of many security institutions have led to the loss of many lives on a daily basis on account of some masked and unmasked men who were believed that their job is to rear cattle, known as Fulani herdsmen, invades people in their homes, farms, on the road, in their place of worship etc. kills and cuts human beings into pieces and no action is taken by the government against these acts.

He also points at the lack of job opportunities, which has led many young Nigerians into internet fraud, and Nigerian governments see no need to create more job opportunities for these young Nigerians. Highlighting the high level of turbulence experienced by young people in the hands of police institutions led to the recent movement of protest to end police brutality which Folarin (Falz) was in the lead of the movement. In his song, he displayed how young people get arrested by the police simply because of the way they dress, their hairstyles, the kind of car they drive. These young people end up in police cells, sometimes they end up being killed; some get bailed out with a huge amount of money. In addition, this shows a high level of incompetency in police institutions whose responsibility is to protect the lives of these common people not to terminate them.

Folarin (Falz) has displayed in his many songs, his mission to use hip hop to mirror society. He uses his voice to create awareness about the need for stability and competency in governance which he highlighted in the last part of the song thus:

This is breaking, transmission of ahh  
 Transmission eeh, transmission  
 But what happens every day is that,  
 The system has allowed it,  
 For instance, there is no law that allows you  
 To take money from church, invest in business and privatize it.  
 No its only in Nigeria were you can take money from the church,  
 Money contributed by poor congregation members,  
 You go and set up university that the members cannot attend,  
 Cannot send their children  
 It's against the rule and law of God,  
 It is against our constitution.

The above lyrics are a voice portraying Nigeria as a lawless country where corruption is in a top rank even in place of worship. Where congregations help to build a university with the intention of their children or themselves being trained in the university but the reverse is the case because these universities are being privatized by the church leaders and the poor congregation ends up not attending or even sending their children to these universities because of its high cost.

Following the lyrical content of this song "This is Nigeria", the artist focused on the social, political and cultural issues in Nigeria. He made sure that even as the song is felt in the street that it will also touch the corridors of powers, where it will be perceived differently. And of course, he succeeded in doing that which led to the banning of the song in public media which the elites felt that Nigerians is being portrayed negatively. The artist went further to justify himself by producing another album "Moral Instruction" whose every track depicts the failure and incompetency of the political class. The young artist was able to create awareness to the people through his song about political deception going on in the country and that corruption is the order of the day in Nigerian politics is self-evident.

Folarna's song (Fala) thus constitutes a poignant critique of failed and deceptive postcolonial state living the young generation angry and frustrated at the endless antics of a ruling elite class that has remained indifferent to the needs and concerns of the common people.

### **Conclusion**

Music, like any work of art, acts as a weapon of reformation, revolution and social rejuvenation. The role music has played in the past towards the restoration of justice, dissemination of information and as a means of confronting social ills in the society cannot be underestimated. However, the genre of hip hop goes beyond mere pleasure or seemingly portraying affluence as widely perceived. In the contemporary world, it has become a powerful force for education, information and resistance. As Akpan concludes that Nigerian hip hop may indeed be a critical resource in the rebranding of the Nigerian nation.

Over the past three or four decades, hip hop has developed as a cultural and artistic phenomenon affecting youth culture around the world. And as a result of both its longevity and its cogent message for many young people and adults Worldwide, hip hop cannot be dismissed as merely a passing fad or as a youth movement that will soon run Its course, Instead, hip hop must be taken seriously as a cultural, political, economic and Intellectual phenomenon deserving of scholarly study.

Nigerian rapper, Folarin (Falz) not only displays rare courage by assuming an activist role against the postcolonial state but also chooses the part of using his conscious music to perform fundamental social functions. He does not only speak from his perspective but also from the perspectives of the majority of Nigerians who want a better Nigeria for the future generation. According to Folarin (Falz) he said a transparent society is better than a hypocritical one. Silence and passivism most time could mean consent. Speech indicates opposition and triggers the right reaction to a better country. That is why he decided to consciously use music to speak rather than keep quiet. This study also urges other artists to be conscious about what is happening around them and make a frantic effort to portray them through conscious music.

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