

# **RE-IMAGINING MUSIC PERFORMANCES IN WHATSAPP MEDIA: ONLINE ACTIVISM AND NEW ELECTIONEERING MOVEMENTS IN SOUTHWESTERN NIGERIA, 2021-2022**

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## **Introduction**

This study investigates the use of music performance in WhatsApp media and online activism of the newly emerging electioneering movements in southwestern Nigeria from 2021 to 2022. The socio-political adoption of online WhatsApp multimedia messages is directly linked with accessibility, ease of communication, sociability, and quick information sharing, however with little scholarship on the challenges of music performance in WhatsApp messaging in southwestern Nigeria. Therefore, the study adopted an ethnographic method that includes interviews, participant observation, online content, and musical analysis to explicate the problematic content of WhatsApp in southwestern Nigeria because music is critical to Whatsapp electioneering message. The theoretical frameworks are "domestication theory" and "uses and needs gratification theory". The study concludes that to correct WhatsApp's problematic content, underlay music that propelled hatred should be re-directed and recomposed. The Federal, State, and Local governments should regulate and moderate WhatsApp content through policy formulations. The global media technologists in Nigeria (MTN, GLO, and AIRTEL) should develop a means to censor WhatsApp messages without infringing on the privacy of users.

## **Problem of the Study**

The contemporary political gymnastics and electioneering explosions in Nigeria are the 2023 Presidential and Governorship campaigns with the detonation of extreme speech contents and derogatory videos on WhatsApp media. The

O. A. Olaleye: *Re-imagining Music Performances in WhatsApp Media: Online Activism..* Independent National Electoral Commission (INEC) in Nigeria lifted the ban on electioneering campaigns on Wednesday, September 28, 2022, with a strong warning according to the INEC Chairman, Mahmood Yakubu that 'campaigns should be devoid of hate speech, abusive or seen intemperate or slanderous language, insinuations or innuendos likely to provoke violent reactions, physical attacks on party supporters (Leadership News: leadership.ng September 2022).

However, the study observed that despite the warnings, the existing political campaigns in Nigeria are beset with hate and extreme speech content, abusive and gutter language content, especially through WhatsApp and other media with the posting of problematic content that birthed volatile electioneering movements in Nigeria. Since its introduction in 2009, WhatsApp, a mobile instant messaging application, has reached 500 million users worldwide, sharing 700 million photos and 100 million videos (Acton & Koum, 2014). Several studies have demonstrated that WhatsApp was widely adopted by individuals and groups as it allowed better accessibility and ease of communication offering real-time messaging, empowerment, a sense of belongingness and sociability, enjoyment, quick information-sharing, and cost benefits (Bere, 2012; Plana, Gimeno, & Appel, 2013; Church & Oliveira, 2013; Yeboah & Ewur, 2014; Soliman & Salem, 2014; Devi & Tevera, 2014; O'Hara, Massimi, Harper, Rubens & Morris, 2014). Previously in southwestern Nigeria, nocturnal political meetings, underground dark contact, and top-secret strategies pervaded the electioneering campaigns with the exclusion of the youths and a larger percentage of the female gender. However, the novel introduction of WhatsApp and other media prompting, this have given birth to wider political awareness with several newly formed electioneering movements that include; the youths electioneering movement (YEM), female gender electioneering movements (FGEM), tribal electioneering movements (TEM), and trade union electioneering movement (TUEM). Besides, many of the WhatsApp messages employed musical underlay, metaphorical poetry, proverbial musical messages, and soul-catching songs. The use of music in WhatsApp activism is similar to Titus (2017) that music has the power to educate about current burning issues on national policies and that people's socio-political lives are embedded in their music.

Many popular musicians in Nigeria have employed metaphorical indices and musical narratives in WhatsApp skits about the current electioneering movements.

O. A. Olaleye: *Re-imagining Music Performances in WhatsApp Media: Online Activism..* Therefore, the study argues that music, poetry, and songs have mobilizing effects, as well as the ability to sustain or redirect WhatsApp media activism. Music is at the center of socio-political activities, political propaganda, electioneering campaign, mobilization and determinant of winner in the Nigerian election. The analysis of music, chants, and praise poetry is similar to Titus (2018) that music has the power to educate about current burning issues on national policies and that people's socio-political lives are embedded in their music. Consequently, it is apt that the study empirically investigates the influence of WhatsApp and its relationship with disinformation and extreme speech, and online activism fueled by music, especially of the newly emerging electioneering movements in southwestern Nigeria from 2021 to 2022.

### **Significance of the Study**

The significance of the study is to provide contemporary data on WhatsApp content, usage, and messaging in southwestern Nigeria; this will serve as a good source of compass to correct and redirect the volatile electioneering movements and general bitterness against the government. The redirection of anger against the government will then foster unity, a peaceful environment, rapid development, provision of amenities, and an egalitarian society. This will also accelerate individuals' progress with good health, peace of mind; attainment of excellent educational standard and by extension contributes to a peaceful world.

### **Theoretical framework**

The theoretical frameworks for this study are "domestication theory" and "uses and needs gratification theory." Domestication theory investigates the symbolic meanings, as well as the interactions and negotiations that take place between individuals within larger social networks (Haddon, 2006). Domestication has been described as "taming the untamed" (Berker et al., 2006). The benefits of domestication stem from its emphasis on technology as evolutionary, articulated as both an object symbol and a medium with content. It provides valuable insights into how ICTs fit into the structures and routines of individuals' daily lives, those who negotiate their use or non-use of ICTs in association with others within their wider social environment, (Annie Dayani, 2014). The "uses and needs gratification" theory proposed that the audience determines and chooses the media, that met their needs, and it answered the questions as to why and what the audience uses media

O. A. Olaleye: *Re-imagining Music Performances in WhatsApp Media: Online Activism..* for. (Egede & Eloka, 2013). The theories recognize the audience as active mass media users rather than passive receivers of information and emphasize the motive and the self-perceived needs of the audience.

## **Method and Materials**

The study adopted an ethnographic method that includes interviews, participant observation, and online content analysis of music, poetry, and songs. The unstructured interview engaged the open-ended questionnaire, distributed randomly among the politically inclined WhatsApp users and consisted of ten questions designed to explore variables that include; the profile of users, appropriation, motivational factors, and usages, other media sources, information dissemination, political involvements, campaign strategies, and challenges encountered, if any, through government regulation. In the participant observation, the researcher is a member of 30 WhatsApp platforms with several electioneering messages and contents displayed and keenly observed the subject of the study and participated directly in the discussion, taking notes, and interpreting the interactions.

This study also gives a critical online content analysis of music, poetry, and songs in WhatsApp messages as a form of protest discourse, Chiluya (2014) asserts that this type of discourse is often characterized by strategies that highlight unequal power relations or source forms of oppression, either in an organization or in society. Context analysis serves as a research tool to determine the presence of certain words, themes, or concepts with some given qualitative data and categorizes words, themes, and concepts with the texts, and then analyzes the results.

## **Guiding Questions**

- (a) What are the effects of music, poetry and song performance in electioneering mobilization?
- (b) Who are the distinct users of WhatsApp social media in southwestern Nigeria?
- (c) What contextual socio-political conditions in southwestern Nigeria amplify the co-creation, consumption, and spread of disinformation and extreme speech on WhatsApp?
- (d) How do political campaigns and disinformation services engage and deploy WhatsApp in southwestern Nigeria?

(e) How can problematic content on WhatsApp be countered, corrected, and challenge?

## **Data Presentation and Discussion**

The results of the unstructured interview that engaged an open-ended questionnaire that was designed with ten questions and distributed randomly among politically inclined WhatsApp users is presented. The results of the open-ended questionnaire on the personal profiles of WhatsApp users are southwestern Nigeria revealed that out of 210 participants, 195 responded with 101 males and 94 females. They were between the ages 17 and 80 years, with the highest age group of respondents between 17 to 50 years old, however, a majority of the respondents are active Nigerian youths. All the respondents agreed to own mobile phones with WhatsApp facilities with Facebook and other social media facilities.

The following are the contextual socio-political conditions, in southwestern Nigeria, that amplify the co-creation, consumption, and spread of disinformation and extreme speech on WhatsApp and its motivational factors. The majority of the respondents submitted that the harsh socio-economic conditions and the long-awaited hope of improvement without results encourage the youth's restiveness and chaos in Nigeria. Having learned from history, most Nigerian youths now believe that the Nigerian elders seem to have less understanding of socio-political and contemporary economic strategy, instead, that the leaders engaged in deceiving the youths and only engaged in massive corruption and wastefulness of Nigerian resources. Therefore, the harsh living conditions, joblessness, lack of social amenities, bad roads, sickness and none availability of health facilities in hospitals, lack of electricity, incessant strike in educational institutions, lack of motivations, unpleasant security architectures, kidnappings, arm robbery, fraud in high places and in government, natural disasters, and general unpleasant situations and hopelessness give birth to and amplified the youths activism in Nigeria. On the spread of disinformation and extreme speech on WhatsApp and its motivational factors, the majority of the respondents submitted that, the hatred and bitterness of unequal distributions of the Nigerian nation's wealth is the foundation of extreme speech. Most Nigerian youths are bitter against the massive corruption of their leaders and currently engaged them in hate speech, disinformation, political war, social and medial gutter language war, abusive speech, and protest through music

O. A. Olaleye: *Re-imagining Music Performances in WhatsApp Media: Online Activism..* during rallies and especially leveraging on WhatsApp media. The secrecy of the WhatsApp platform especially on the assurance that “Messages and calls are end-to-end encrypted; no one outside of this chat, not even WhatsApp, can read or listen to them”, encouraged the adoption of WhatsApp used. Therefore, harvested questionnaires pointed out that WhatsApp messaging was the most popular instant messaging used in Southwestern Nigeria due to its secrecy of message sharing. Other motivational importance and reasons adduced for the popularity of WhatsApp are that it is very easy, safe, personalized and that it accommodates ‘Short Messaging Service (SMS), pictures, videos, special designs, very fast, easy transfer, special photos, and political related photos and messages.

On the strategies of political campaigns, disinformation services engagement, and its deployment on WhatsApp in southwestern Nigeria. The political activists and inclined youths submitted that WhatsApp helped them to develop political strategies such as; secret political meetings devoid of any suspicions by their political opponents; the leadership or old politicians, compositions of counter-political groups through WhatsApp, secret fundraising to organize rallies, mapping of social protest events and motivations of the so-called lazy youths. The youth respondents agreed that WhatsApp social media has helped them to develop and organized youth political movements such as the youths electioneering movement (YEM), female gender electioneering movements (FGEM), tribal electioneering movements (TEM), and trade union electioneering movement (TUEM). The WhatsApp median youth activists were spurred to organize the acclaimed protest and rally of occupiers Nigeria fuel subsidy removal. In Nigeria, the protestors occupied express roads, chanting war songs and holding placards and green leaves, protesting against the controversial withdrawal of fuel subsidy in Nigeria on 1 January 2012. The participants was largely organized and mobilized through WhatsApp secret contact and meetings. This is in accordance with Deluca, Lawson, and Sun (2012, 12), social media creates new contexts for activism that are not possible in traditional media because they foster an ethic of individual and collective participation and mobilization.

Besides, the majority of respondents to online questionnaires agreed to engage in political strategies that include the very instrumentation of fake news, hate speech, and disinformation in southwestern Nigeria as rhetorical and misleading

O. A. Olaleye: *Re-imagining Music Performances in WhatsApp Media: Online Activism..* devices for divisive politics. According to the respondents, the reasons for the uses of extreme speech are; to counter their political opponents, to fight for their rights, to lure the electorates, to hijack and rescue political power from the corrupt old politicians to the youths side, to correct the cosmetic and glamorous packaging of Nigeria to the outside world, and most importantly to correct the endemics ills in the socio-political landscapes of Nigeria. The youth respondents submitted that WhatsApp messaging has helped them in political education, easy coordination, and luring uninterested youths especially girls and ladies to political activism.

The researcher harvested data on 30 WhatsApp platforms with several electioneering messages and contents displayed and the researcher keenly observed the subject of the study with direct participation in the discussion, taking notes, and interpreting the interactions. The following table presents the extreme speech and disinformation harvested on WhatsApp, their sources, and brief content analysis and interpretations.

**Table 1: Extreme Speech and Disinformation on WhatsApp (Es/Di)**

<b>S/ N</b>	<b>Extreme Speech and Disinformation (ES/DI)</b>	<b>Sources: WhatsApp</b>	<b>Content Analysis and Interpretation</b>
1	“The brain is an outstanding organ. It works for 24 hours, 365 days, right from birth until you join the APC, then it stops working”.	On WhatsApp and spread to Facebook – <a href="https://m.facebook.com/story.php?story_fbid=pfbid02Cc7:17RVamVK2...">https://m.facebook.com/story.php?story_fbid=pfbid02Cc7:17RVamVK2...</a> )	Extreme speech against All Progressive Congress (APC is one of the leading political parties in Nigeria)
2	“Only Zombies are obedient: They are a group of slavish characters who, like zombies, are incapable of thinking for themselves and making their own decision. Then are you all okay in this country?”	On WhatsApp and later in almost all the media in Nigeria.	ES/DI against Labour Party (Labour Party is a volatile party with a large youth’s followership in Nigeria). Presidential candidate Peter Obi visited Femi Kuti in Lagos to resolve the matter.

3	<p>"If we dive into all the filthy issues involving the PDP candidate: from the PTDF saga to \$2.8 million Siemens bribery scandal, we may spend the entire day here today and I simply do not have that time".</p>	<p>Oby Ezekwesi through WhatsApp media</p>	<p>Oby Ezekwesi is a former Minister of Finance in Nigeria. ES/D against People's Democratic Party in Nigeria</p>
4	<p>"I thought some people banned Twitter at a point, so why are they now using the same Twitter to campaign??"  <b>Response:</b> Shehu Umar – "Very Simple! It's the same reason that makes you break traffic rules and still use the road"  <b>Comment:</b> Caleb Adewole – "Hmmm. This is what you get when the thought process of a journalist is warped!"</p>	<p>Rufffire: 8.00am 26 November, 2022   aUmarLKatagum.Os   Caleb WhatsApp page on 27th November 2022</p>	<p>Oseni Rufai's ES/DI against APC (The ruling party APC has formerly banned Twitter over extreme speech content against the government).</p>
5	<p>"A special report by a US Senate Committee on Foreign Corruption conducted that 'over an eight-year period from 2000 – 2008, Atiku and his wife, Jeniffer Douglas were able to bring over \$40 million in suspect funds into the United States".</p>	<p>Oby Ezekwesi through WhatsApp and other social media</p>	<p>ES/DI against Abubukah Atiku the Presidential candidate of People's Democratic Party in Nigeria</p>

6	<p>"I commend Peter Obi's campaign for raising #10 million in a day. Though #10 million is just 1% of the #1 billion that Southeastern businessmen donated to Bola Tinubu in a single day, for someone who does not give shishi, it is still commendable. Well done!"</p>	<p>Reno Omokri @renoomokri: #TableShaker</p>	<p>ES/D against the Labour Party who paraded themselves as not given bribe (shishi; small est. amount of money in Nigeria)</p>
7	<p>"APC Vice Presidential Candidate, Shetimma: The Man Who Loves Boko Haram So Well That He Defended Them at Every Given Opportunity"</p>	<p><a href="https://1.Kphx.net/s?d=270381226924412660">https://1.Kphx.net/s?d=270381226924412660</a> 3 8 extra. WhatsApp</p>	<p>ES/D against the Vice Presidential. The issue of Boko haram has been a nightmare in Nigeria for the past ten years of the security issue of killings in Northern Nigeria.</p>
8.	<p>"Obidents 'brushes' are free but your ability to lie will be second to none after using it."</p>	<p>Circulated on WhatsApp with toothbrush pictures.</p>	<p>ES/D against Mr. Peter Obi, the Presidential candidate of the Labour Party. The message was accompanied by several brush pictures depicting Mr. Obi as acute liar at every given opportunity.</p>
9.	<p>"The person that changed Osun State to 'The State of Osun' and 'State of the Living</p>	<p>(Circulated On WhatsApp page)</p>	<p>The naming and renaming of Osun State in southwestern Nigeria was</p>

	<p>spring' to 'State of the Virtue' is senseless and brainless, I hereby reversed it to how it was before Aregbesola changed it”</p> <p><b>Response:</b> “This matter is by the decree of the watchers, and the demand by the word of the Holy ones:... and gives it to whomsoever he will, and setteth up over it the basest of men (Daniel 4:17)”</p>	<p>Ademola Ijolabi Adeleke: WhatsApp page 27th Nov. 2022</p> <p>Rauf Aregbesola was the former Governor of Osun State that changes the name (53 minutes late)</p>	<p>politicized and this results to trading of banter among the political class.</p>
10	<p>“When you talk of 7 years APC’s disastrous rule, how will you explain 16 years of PDP bad, terrible and more disastrous years”</p>	<p>(On WhatsApp page) Rilwan Olajide Egbeyemi 28th Nov. 2022</p>	<p>Instead of world-class analysis of economic and social discuss the political class in Nigeria are fun of blaming games.</p>
11	<p>“The dictionary meaning of shameless is PDP. A party that wasted the resources of Nigeria for 16 years, looted CBN and NNPC to a stupor and stole \$16b electricity funds, shared imaginary billions of dollars worth of kerosene stoves to-yet-to-be-identified rural women, destroyed our airways, telecommunications,</p>	<p>(Circulated On WhatsApp page) Official page of Ayekooto Akindele Vanguard News Nov. 28, 2022</p> <p>“Tinubu desperate to divert attention from APC’s 7 disastrous years - Atiku Campaign</p>	<p>Another extreme speech and trading blame on each other over misrule and corruption in Nigeria.</p>

	etc., and originated terrorism in Nigeria”.		
12	<p>“There are few of us left running, one says he is Atiku, how many times has he been running? He is always on the run and he is tired. Tell him to go and sit down. Enough is enough.</p> <p><b>Response:</b> “The PDP presidential candidate, Atiku Abubakar is not running for the presidency in the 2023 elections to engage in drug trafficking, money laundering, forgery, and perjury. It is only in this country (Nigeria) that you put people who are sane in the same environment as people who are mentally. It is really unfortunate”.</p>	<p>(Circulated On WhatsApp page) Bola Tinubu: Lagos APC Electioneering Campaign in Lagos State</p> <p>Paul Iba (Atiku’s aide). According to him those are the territory of the APC). Channels Television November 26, 2022. Distributed on WhatsApp media platform.</p>	<p>An extreme speech during a live political campaign by one of the contestants Bola Hammed Tinubu.</p> <p>Very deep gutter language, extreme speech response to the opponent. This response was derived from the earlier insinuations and unconfirmed story of the latter as a drug baron because of his wealth which many believe was gotten from the illicit trade.</p>
13	<p>“Peter Obi accused of investing Anambra State funds in private companies, Next-Cash &amp; Carry, and Laundry, also accused of #250 million money laundry”.</p>	<p>Emmy Fierhagha on Atlantic Television Network hosted by Ngozika Vivien, on the program “Road To 2023 Election’. 29 Nov. 2022</p>	<p>A vehicle was accosted and the Police paid back the money to Anambra State Account. Emmy Fierhagha Vanguard Newspaper June, 1st 2009.</p>

14	<p>“I don’t know which party my wife belongs to, but she belongs to my kitchen and my living room and the other room”</p>	<p>President Buhari WhatsApp and twitter@CTVpolitics @seunokin on politicsstory@channels tv.com</p>	<p>President Buhari is the current President of Nigeria.</p>
15	<p>“You (Atiku) can’t manage your household, you are a serial divisive and you want to preach unity and family to me? NO</p> <p><b>Response by Dino Melaye:</b> “Oshiomole suffers from what I called CGR: meaning Chronic Genital Recklessness”. All the popular prostitutes in Edo State know Adams Oshiomole to be their customers. If you go to social media (referring to WhatsApp), you will see Adam’s video genital organ and his life garnished with matrimonial rascality.</p>	<p>Adam Oshiomole on Channels Television later widely broadcast on WhatsApp.</p> <p>Circulated on WhatsApp: Senator Dino Melaye on ChaneTv #Towards2023 29-11-2022.</p>	<p>The politic of bitterness and uncontrolled speech that usually results to personal abuse was noted in Nigeria.</p>

Table 1 gives a comprehensive analysis of selected extreme speech, political campaigns gutter language, and disinformation in southwestern Nigeria, sources, and brief contents discussion and interpretations. The extreme speech number 1, 4, 7, 9, 12, and 16 are against the APC (All Progressive Congress), numbers 3, 5, 10, 11, and 12 are against the PDP (Peoples Democratic Party), and 2, 6, 8, and 13 are against LP (Labor Party). The study noted that the use of extreme speech cut

O. A. Olaleye: *Re-imagining Music Performances in WhatsApp Media: Online Activism..* across all leading political parties in Nigeria, especially from the Presidential aspirants and their campaign spoke persons, however, the trench language was usually spread across through the WhatsApp by political jobbers and youth activists. The politic of bitterness and uncontrolled speech that usually results in personal abuse was noted in Nigeria instead of the activities of viable analysis of issues of socio-economic improvement of the Nigerian nation. Most old illiterate politicians still continued with the old methods of political campaigns with the use of foul language, politics of bitterness and hate, and the creation of a volatile electioneering campaign atmosphere. Unfortunately, the youth's electioneering movements, using the modern weapon of WhatsApp social media are gradually, indirectly, and unconsciously being lured into the political campaign of bitterness and the use of extreme speech.

Furthermore, this study gives a critical online content analysis of music, poetry, and songs in WhatsApp messaging as a form of protest discourse. One of the WhatsApp extreme speech laze with underground music is the viral video suspected to have been posted by members of the some youth's movements at a rally where members appeared to be mocking the health status of All Progressives Congress, APC, presidential candidate, senator Bola Hammed Tinubu.

### Extreme Song No. 1: BABA WE NO WELL

4  
E mi lo kan E mi lo kan ba ba wey no well e dey shout e mi lo  
kan - an hand dey sha - ke leg dey shake ba ba wey no well e dey shout e mi lo kan

#### Source:

<https://igberetunews.com/1425397/pyrates-confraternity-mock-tinubu-photos-video/#forward> (12th December 2022) Scored by the Researcher.

Interpretation: It is my turn; it is my turn, sick and unhealthy old father, shouting it is my turn, his hands are shaking with frail health, shouting it is my turn.

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Reacting to the above extreme speech song, Nobel Laureate, Professor Wole Soyinka disassociates himself and makes the following cultural affirmation:

*I have listened to the lyrics of the chant intently and I am frankly appalled. I find it distasteful. I belong to a culture where we do not mock physical afflictions or disabilities. The Yoruba religion indeed designates a deity, Obatala, as the divine protector of the afflicted, no matter the nature of such affliction. This sensibility is engrained in us from childhood and remains with us all our lives. It operates on the principle of mortal frailty to which all humanity remains vulnerable. The display acidly targets a presidential candidate in the awaited 2023 elections. Since the whole world knows of my connection with that fraternity, it is essential that I state in clear, unambiguous terms, that I am not involved in that public performance or in any way associated with the sentiments expressed in the songs.*

### Extreme Song No. 2: PROMISE AND FAIL by 9ICE

Pro mise and fail a wa mo ru e o E ti gb'wo e yin e lo yan ju e

4 o Bo ni se ri o mo o la o ri be o E ni so ko so ja a ba ra i le e

8 o pro mise and fail je gu du je ra o le e jo to gb'wo mi a won je gu du

12 je ra o le o bo to gb'wo mi je gu du

14 je ra o le pro mise and fail a won je gu du je ra o le

**Source:** [www.naijaloaded.com.ng/nigeria-lyrics/9ice-promise-and-fail-lyric](http://www.naijaloaded.com.ng/nigeria-lyrics/9ice-promise-and-fail-lyric)  
(7th August, 2022) Scored by the Researcher

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Interpretation: Promise and fail, you have taken a bribe, go and settle it; nobody knows tomorrow, he who throw stone into the market, his family will be stoned; Promise and fail; corrupt leaders and thief; a snake that swallows money, a bunch of corrupt leaders and thief; monkey that swallow money, corrupt leaders; promise and fail, a bunch of corrupt leaders.

Promise and fail song lyrics were generally addressed to Nigerian politicians and corrupt leadership. The Nigerian youths seem to have fed up with the exponential retrogressive order of the Nigerian nation courtesy of the wicked, selfish, and thoroughly insensitive leaders.

### Extreme Song No. 3:

#### TINUBU FOR PRESIDENT by YINKA AYEFELE

5  
9  
13  
17

**Source:** <https://m.youtube.com/watch> goldMyneTV

(12th April, 2021) Scored by the Researcher

Interpretation: Tinubu for Nigerian President, it is all over the world/2ce  
Not until you destroyed our poster/2ce  
Tinubu for Nigerian President, it is all over the world

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 Anyone that is against you, will be used for sacrifice/2ce  
 He will be cut into pieces; he will be cut into pieces,  
 Tinubu for Nigerian President, it is all over the world

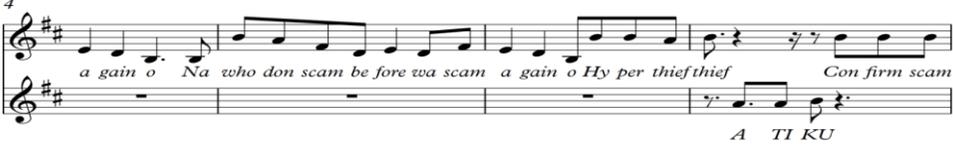
The song is another volatile electioneering campaign song against the opponent sang by a popular singer Yinka Ayefele, addressed to their political opponents. The lyrics announce the popularity of a presidential aspirant as very popular all over world and warn their opponents not to destroy their posters. However, it also warned of any antagonistic behavior by other party faithful which will be meted out by cutting them into pieces or better still such a human will be used for sacrifice.

**Extreme Song No. 4:**

**A-TI-KÚ (WE ARE DEAD) by NIGERIAN YOUTHS**

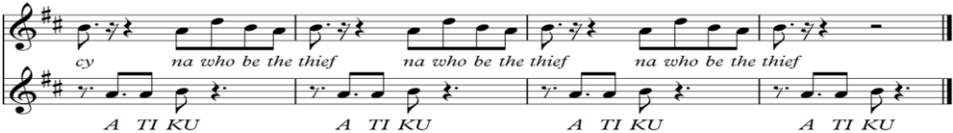
Solo Call  *Na who don thief be fore go thief a gain o Na who don lose be fore go lose*

Response 

4  *a gain o Na who don scam be fore wa scam a gain o Hy per thief thief Con firm scam*  
A TI KU

8  *mer in ter na tion al thief thief um bre lla of thieves peo ple de cei ving*  
A TI KU A TI KU A TI KU

11  *peo ple co rrup tion in stea ling re turn to sen der no va can*  
A TI KU A TI KU A TI KU

14  *cy na who be the thief na who be the thief na who be the thief*  
A TI KU A TI KU A TI KU A TI KU

**Source:** <https://www.facebook.com/ttarem/videos/310459743112805>

(12th December, 2022)

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Interpretation: Someone who is born thief, will continue to steal; Someone who is formerly loose, will continue to be lost; someone who is born scammer, will continue to scam; Hyper-thief A-TI-KU, Confirm scammer A-TI-KU, International thief thief A-TI-KU umbrella of thieves A-TI-KU, People deceiving people A-TI-KU, Corruption of stealing A-TI-KU, Return to sender A-TI-KU, No vacancy A-TI-KU, Who is a thief? A-TI-KU.

The extreme proverbial song was addressed to one of the Presidential aspirants in Nigeria. A former vice President believed by the youths not to have achieved anything during his foray in government as the Nigerian vice President. The derogatory song was born out of youths frustrations by the leadership of the country. The misguided youths using the power of WhatsApp social media engaged in a musical composition which ordinarily will not have reached anywhere beyond their immediate environment.

### **Empirical Findings**

The empirical findings in this study have demonstrated the linkage of WhatsApp media messaging, charts, videos, and pictures to online activism and the creation of new electioneering movements in southwestern Nigeria. Domestication and 'uses and needs gratification' theories rightly explain the connections of WhatsApp messaging as foundations to the current political upheavals, sky-rocket electioneering campaign movements, and extreme speech content. Besides, the majority of respondents to online questionnaires agreed to the use of hate speech, fake news, and disinformation for political reasons, to counter their opponents, to fight for their rights, to lure the electorates, and to hijack and rescue political power to their side. Previously in southwestern Nigeria, nocturnal political meetings and top-secret strategies pervaded the electioneering campaigns with the exclusion of the youths and a larger percentage of the female gender. However, findings show that WhatsApp's contextual social conditions and easy coding with music, poems, poetry, and proverbial lyrics have amplified youth and female gender activism. Besides, findings confirmed that youth's involvement has also created volatile electioneering campaigns, uncensored use of abusive words, display of derogatory opponents' pictures, dangerous images, and scandalous videos with fiery and ablaze political terrain in Nigeria.

## Conclusion

Finally, I argue that to challenge, counter, and correct WhatsApp's problematic content, underlay music that propelled hatred, poetry, and proverbial lyrics should be re-directed and recomposed. Music is a great weapon that narrates issues of violence, activism, disinformation, derogatory speech, dangerous speech, rumors, scams, and political unrest, however, if redirected, recomposed, and monitored is also an excellent bat for peace. The Federal, State, and Local governments should regulate and moderate WhatsApp content through policy formulations. The global media technologists in Nigeria (MTN, GLO, and AIRTEL) should develop a means to censor WhatsApp messages without infringing on the privacy of users. The Independent National Electoral Commission (INEC) in Nigeria should do more in controlling and monitoring political campaigns in Nigeria through the enforcement of political campaign laws using the police and other enforcement agencies.

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## **Discography**

Extreme Song No. 1: BABA WE NO WELL by NIGERIAN YOUTHS

Source: <https://igberetunews.com/1425397/pyrates-confraternity-mock-tinubu-photos-video/#forward> (12th December 2022)

Extreme Song No. 2: PROMISE AND FAIL By 9ICE

O. A. Olaleye: *Re-imagining Music Performances in WhatsApp Media: Online Activism..*  
Source: [www.naijaloaded.com.ng/nigeria-lyrics/9ice-promise-and-fail-lyric](http://www.naijaloaded.com.ng/nigeria-lyrics/9ice-promise-and-fail-lyric) (7Th August, 2022)

Extreme Song No. 3: TINUBU FOR PRESIDENT By YINKA AYEFELE

Source: <https://m.youtube.com>watch> goldMyneTV (12th April, 2021)

Extreme Song No. 4: A-TI-KU (WE ARE DEAD) By NIGERIAN YOUTHS

Source: <https://www.facebook.com/ttaremo/videos/310459743112805> (12th December, 2022)