

**INFLUENCE OF NIGERIAN HIP-HOP MUSIC ON MORAL BEHAVIOUR
OF ADOLESCENTS IN GOVERNMENT HIGH SCHOOL (GHS) ADETA
ILORIN**

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CERTIFICATION

This research work has been carefully examined and approved as meeting the requirement of the department of Mass communication, institute of information and communication technology, Kwara State Polytechnic, Ilorin in partial fulfilment or the award of Higher National Diploma (HND) in Mass Communication.

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DEDICATION

This project work is dedicated to Almighty Allah, the Most High, the Creator of mankind, and the source of all my knowledge and strength. His infinite wisdom and guidance have been my constant companions.

To my loving parents, Mr and Mrs Shokunbi , your unwavering support, endless love, and steadfast encouragement have been the bedrock of my success. Your sacrifices and belief in my potential have inspired me to reach for my dreams.

To my family and loved ones, thank you for your continuous support, understanding, and patience. Your faith in me has been a source of motivation and resilience throughout this journey. This achievement is as much yours as it is mine.

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ABSTRACT

This study examined influence of Nigerian Hip-hop music on moral behaviour of adolescents in Government high School (GHS) Adeta in Ilorin. The study is anchored on Cultivation theory. The study adopted survey research methods. Multistage sampling and simple random Sampling techniques were used to select the sample size of two hundred and ten. A self-administered questionnaire was used as the data collection Instrument. This study concluded that, the listening to Nigerian hip-hop music though entertaining, educating and a medium for youths to speak out on societal ills, has a huge negative impact on the moral behaviour of the adolescents as it prompt them to develop interest in getting rich through dubious means. Findings from this study revealed that Nigerian Hip-hop music is capable of influencing negatively the moral behaviour of adolescents in the society. The study recommended that all stakeholders including the Ministry of Information and National Orientation Agency and Non-Governmental organizations should be concerned to bring to bear, orientation programmes that will enlighten youths more on the negative influence that music could instill on their moral behaviour. It also recommended that the National Film and Video censor's board should regulate the contents of Music before it is released and punished the offenders

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

Adolescence is a phase of physical, cognitive, and psychological development that generally occurs between 11 and 19 years during the period from puberty to adulthood (WHO, 2022). Adolescence is a time when multiple transitions occur in human being. The changes come in form of physical, hormonal, relational, and educational processes. All takes place within a relatively short period of time.

Adolescent period is a complex maturational and developmental process which varies across individuals and cultures. Adolescent period is a complex maturational and developmental process which differs across individuals and cultures. Successful passage through this period to adulthood results in biological maturity, a secure sense of self, the ability to enjoy close friendships and group belonging, and the mental capacity to deal with the onslaught of life's challenges (Kruger et al, 2011). However, failure to manage adequately this physical, emotional, cognitive, and moral unfolding of adolescence by parents and guidance can lead to a deviant identity and behavioural anomalies. (Lahey *et al.*, 2008).

When children are younger, their family, culture, and religion greatly influence their moral decision-making. At the early adolescent period, peers have much greater influence. Peer pressure can exert a powerful influence because friends play a more

significant role in adolescents lives. As a result, they begin to question the absolute authority of parents, schools, government, and other traditional institutions (Oswalt, 2017).

By late adolescence, most teens are less rebellious as they have begun to establish their own identity, their own belief system, and their own place in the world. Some youths who have reached the highest levels of moral development may feel passionate about their moral behaviour; as such, they may choose to participate in activities that demonstrate their moral convictions (Oswalt, 2017).

Adolescents have varying degree of behavioural problems ranging from violent related behaviours, substance use and misuse, and sexual bullying. The behaviours in adolescents can have serious consequences on them, their family and friends, their schools, and society. Therefore, one of the external factors that has proven to have an indelible effects on the adolescence is hip hop music that are released daily through various electronic media (Otuonye, 2016). There is no doubt that hip hop music is now one of the fastest growing musical genres in the world. As an expressive art and one of the fastest growing youth-driven popular cultures in the world and particularly in Nigeria, the Hip hop genre has enjoyed a lot of both positive and negative media attention (Adedeji, 2013).

Access to music for contemporary youths has been blown open. Technology has made the entire global music list available for them to test, try out, and to own.

They can copy thousands of music tracks and share them with others, around the world, with virtually no loss of quality, almost instantly, without parting with any of their own music. They can do all these for free. Music is now plentiful and globally. This amazing availability of music has no doubt stimulated the passions of many young people more fervently than ever before (Hikh, 2008).

Nigerian adolescents, like their counterparts all over the world spend reasonable amount of their time watching music videos, particularly popular music called hip hop which mostly expresses obscenity and vulgar lyrics that affects their moral behaviour. Most of adolescents come in contact with this art every day on Internet and Television station (Otueyo, 2018). One of the music album believed by members of the public to have portrayed violence is *Zazu Zeh* music album by Habeeb Okikiola known as Portable. One of the writers who has published articles on national dailies on this music album was Dr Oludayo Tade, a sociologist. He published the article in February 4, 2022 on the Nation Newspaper which he titled: Money Ritual In Nigeria's *Zazu* Republic. Dr Tade alleged that the gruesome murder of the 17 years old Sofiat Kehinde in December 2021 at Oke Aregba Community in Abeokuta by her boy friend, Soliu Majekodunmi (18 years) and his associates was influenced by the Habeeb Okikiola, *Zazu Zeh* hip hop music Album. He claimed that the music lyrics is capable of influencing the youths to commit evil in the society.

However, Hip-hop musicians have become important source of data for analysis of social conditions in Nigeria. They signpost the good, unveil the bad and hint on a gloomier/promising future. Through the theme of their songs, hip-hop singers deconstruct esoteric codes in human communication and relationships. In other words, music lyrics have probative value in ideas and ideals that can be and should be interrogated to understand the complex social world that we live (Tade, 2022).

In view of this development of criticism from some quarters of the music album, “Zazu Zeh”, one will ask if Hip Hop music can indeed exert negative influence on the wellbeing of listeners and viewers of its contents. Majority of the previous researches examined violence as a phenomenon in music, others examined how Nigeria's Hip Hop music portrayed violence in its lyrics, themes, images and videos and its effects on Nigerian adolescents. However, no particular study has researched specifically into the influence of *Zazu Zeh* album on moral behaviour of adolescents of secondary schools. It is against this backdrop that this study investigates the influence of Nigerian hip hop music album *Zazu Zeh* on moral behaviour of adolescents using senior secondary school students in Ilorin, Kwara state, Nigeria.

1.2 Statement of the Problem

Recently, there has been an increased concerned over the moral decadence of adolescents in Nigeria. This concern could be attributed to the fact that trend and

pattern of culture found in Nigerian hip hop music lyrics, videos and images are alien to known values and norms of Nigerian society (Otuonye, 2018).

Traditional values that were intended to mold and shape the total conduct of the Nigerian teenagers and youths are being abandoned for western culture that hold no similarity to ours and gradually destroying sense of good moral behaviour in Adolescents (Otuonye, 2018). With the fame and success in Nigerian music industry, it is expected that music will bring people together, encourage harmonious living, improve peoples' health and wellbeing instill confidence, resilience, and arouse the spirit of humbleness, hardwork, hope, and Godliness through lyrics of wisdom. (Smith, 2015).

The '*Zazu Zeh*' music album by Habeeb Okikiola a.k.a. Portable has been criticized by the public to have contained vulgar words such as: Run ju pa (unpredictable facial expression), zeh. Leju pa (frown), zeh. Ma r'erin (don't laugh), zeh. Kala (Don't care), zeh. Daju (lacking human feeling), zeh. Wuwa Ika (Do evil), zeh. (Tade, 2022). It's in line with this that this study will examine the influence of Nigerian hip hop music album '*Zazu Zeh*' by Habeeb Okikiola also known as Portable on moral behaviour of adolescents using selected senior secondary schools in Ilorin Metropolis.

1.3 Objectives of the Study

The main objective of this research is to examine the influence of Nigerian Hip-hop music album *Zazu Zeh* on moral behaviour of Government Secondary School Students in Ilorin.

The specific objectives includes:

- 1) To determine the aspects of adolescent's moral behaviours that are mostly influenced by the Nigerian Hip hop music album *Zazu Zeh* lyrics.
- 2) To find out how the Nigerian Hip hop music *Zazu Zeh* has influenced moral behaviour of adolescents in Ilorin.
- 3) To investigate whether the Nigerian Hip hop music album *Zazu Zeh* is capable of instigating adolescents to indulge in immoral act.

1.4 Research Questions

- 1) What aspect of adolescents' moral behaviour are most influenced by the Nigerian Hip hop album *Zazu Zeh*?
- 2) How has the Nigerian Hip-hop music album *Zazu Zeh* influenced moral behaviour of adolescents in Ilorin?
- 3) Is the Nigerian Hip hop music album *Zazu Zeh* capable of instigating adolescents to indulge in immoral act?

1.5 Significance of the Study

This study is significant to music researchers, parents, adolescents, government and non-governmental organizations seeking evidence based research and analysis for proper upbringing of adolescents. The outcome of the research will also add value to the insufficient studies on the influence of Nigerian Hip hop music albums that have violence related contents. It will also serve as a baseline study for future researchers and students who are interested in this particular area of research. It will help the music industry to be more aware of the ills within the industry and charge its members to be up to their responsibilities in contents generation.

The study will help the National Film and Video Censor's Board- the Gatekeepers in the Nigerian Film/Home Video Industry to check portrayal of violence, nudity and substance use in musical videos.

1.6 Scope of the Study

This study is restricted to Nigerian Hip hop music genre. Hence, other types of hip hop music like foreign hip hop music are excluded. The Apala, Fuji, Juju of the Nigerian Music are excluded for delimitation purpose. The study is also restricted to *Zazu Zeh* music album by Habeeb Okikiola Portable thus, hip hop album by other similar artists in Nigeria are excluded for delimitation purpose.

This study is limited to adolescents between the ages of 11 and 19. Hence, other people that did not fall within this group and age like youths from 20 and above

are excluded. Adults are equally excluded. The study is also limited to adolescents in senior secondary schools. Other adolescents in primary schools, junior secondary schools, and tertiary institutions are excluded. The study will look at aspects of moral behaviour that promotes wickedness, illegal money making, pride and lack of respect for elders. Other aspects of immoral behaviour like promiscuity, nudity, indecent dressing and other form of moral behaviour are excluded.

CHAPTER TWO

THEORETICAL FRAMEWORK AND LITERATURE REVIEW

2.1 Theoretical framework

2.1.1 Cultivation Theory

Cultivation theory is propounded by Geoge Garbar, L. Gross, M. Morgan, and N. Signorelli (1969). The assumption of the theory according to Anaeto et, al. Are as follows:

1. Cultivation analysis basically means that heavy television viewers will cultivate the perception of reality portrayed by the television;
2. People predict their judgement about and their actions-in the world on the cultivated reality provided by television;
3. Television is essentially and fundamentally different from other mass media. It is the only medium in history with which people can interact and;
4. Television's major cultural function is to stabilize social pattern; it is a medium of socialization and acculturation

Anaeto (*et al.*, 2008) noted that, to study the impact of audience is to examine the process of cultivation. Cultivation analysis theory simply examines weather television and other media encourage perceptions of reality that are more consistent with media portrayals than with actuality. Heavy television viewing, no doubt, distorts our perception of the world we live in, making it seem more like a real world. This

theory concentrates on the short-term impact on attitudes and opinions. Above all, cultivation analysis theory suggests that mass communication specially television, cultivates certain belief about reality that is held in common by mass communication consumers. As Garbner, (1969) cited by (Anaeto et., at 2008) observes “most of what we know, or think we know, we have personally experienced” we “Know” these things because of the stories we see and hear in the media.

In practice, cultivation occurs in two ways; mainstreaming and resonance. Streaming occurs when television symbols dominate other sources of information and ideas about the world. Resonance occurs when a viewer’s lived reality coincides with the realty pictured in the media.

Strengths and Weaknesses of Cultivation Theory

One of the strengths of the Cultivation Theory is how it is the realistic possibility of such long-lasting and all-pervading effects of the television culture. In our increasingly technological worlds, we have seen this theory come true. Human behavior, it has been observed, is entirely fashioned by the sociocultural factors that an individual has been exposed to. The downside/weakness of this theory is that the research done could only study a small amount of the large American population, thus making the conclusions of the theory impossible to generalize. It is also not realistically possible to carry out a research study of such epic proportions. Also, the limitation of human life implies that only the short-term effects of Cultivation Theory

can be studied, though the proponents claim several long-term effects of the same. (Griffin 2012).

This theory is related to this research in the sense that it enable the researcher to known how the media particularly television has created the plattform for adolescent to be influenced by hip-hup music.

2.2 CONCEPTUAL REVIEW

2.2.1 Music and Society

Music has become an important part of many peoples lives. There are many reasons for this. It can calms our nerves and help sleep up, get pumped up for school/work, calm us down after a bad day, keep our spirits up when we are feeling low, and encourage socialization between people. (Hughes, 2021). Hughes, (2021) identifies eight other important roles of music in the society:

1. Music is a universal language that can be understood by anyone. This means that, regardless of what country someone is from, he will be able to understand and enjoy a song without knowing the lyrics. Since music doesn't rely on words, it has the ability to connect two different cultures in a way that no other form of communication can. Music can break down boundaries, even where people do not speak the same language.
2. Music has been a prevalent part of human life for centuries. Music has been a very important part of life for humans for thousands of years. When early humans still lived in caves, it was very common for them to gather around the

fire and sing songs with primitive instruments. It is thought that this brought some harmony within the tribe's community and helped people feel connected with one another. Even today, singing songs can help bring people together in some way. Since then, music has become an intricate part of every culture in the world. Whenever people migrate to a different area, they bring their own music along with them and add it to the local music,

3. Music is a form of entertainment and art. From its function of bringing people together, music is also used for entertainment and art purposes by some cultures. For example, a lot of modern music is composed in a very creative way and has some degree of artistic value,
4. Music has been used as a way to express oneself throughout history. Music can be a great outlet for people to express themselves. Some songs are extremely personal and allow the singer/song writer to get out feelings and thoughts that do not have a simple way of being put into words,
5. Music helps people relax and get over anxiety/stress. Everyone gets stressed or anxious from time to time, even if it's not about school or work pressures. Some individuals use music as a way to calm themselves down when they're feeling this way. A lot of people listen to their favorite songs when they're in bed or taking a shower, as it can help them relax. People who like using music to relax tend to have it playing in the background much of the time whenever possible, so they can unwind every now and again during their daily activities,

6. Music can represent what is unique in a culture. Music, in a way, is a reflection of what people think is unique about their culture. For example, if someone from America listens to music from India, they can learn some things about Indian culture and tradition. This is because many of the songs that come out of the country contain references and influences from their religion and/or history. This lets people get a sense of the type of life Indians live, which then gives them a better understanding about their culture. Music also has different meanings for certain groups of people. For example, if someone who is part of an exclusive club listens to a song, they may think it represents the group in some way. Since music can easily be interpreted in so many different ways, it is always important to be careful when labelling a song with only one particular meaning,
7. Music is Useful to Mark Special Occasions and Gatherings. Since songs can hold so much importance to people, they are often used as a way to commemorate moments in time. Whether it's at a wedding, funeral or any other special occasion, music is always present and can help make the moment even more memorable,
8. Music can improve our workouts Music can get us pumped at the gym. Many people listen to their favorite songs while they are working out, as it can help them move faster and push themselves further during their workout. To prove this point, a lot of fitness trainers will play music every time their clients

exercise so they can get into the same rhythm as their body and feel more motivated to complete the exercises at hand (Hughes 2021).

Adam and Adrian (2011) discussed reasons people need music as a medium of communication which fall into any of these five categories: (1) surveillance (i.e., the need to find out what's going on in the world around us); (2) personal identity (i.e., the need to find out who we are); (3) personal relationships (i.e., the need to interact with others); and (4) diversion (i.e., the need for escapism, entertainment, and relaxation); as well as (5) mood management.

It is a commonly held belief that music affects mood. Music therapies have been employed in various contexts to reduce anxiety and induce a state of calm. However, variations in music type may induce differential effects on mood. For example, directors often select musical pieces to “set a mood” for a movie scene. Music is an essential component of many social activities and differences in music preferences tend to vary widely from person to person. Pertinent factors such as personality and music preference have been known to elicit instrumental influences in predicting musical mood induction predicting musical mood induction., (Kreutz, et,al 2008)

Given the ever-presence nature of music listening in contemporary culture, it is theoretically reasonable to propose that individuals may commonly use music listening as a medium of emotion regulation during periods of emotional strain, for

example following stressful life experiences or elevated symptoms of depression. As such, emotional uses of music may represent a common coping modality for acute shifts in negative affective states (Kreutz, et,al 2008)

2.2.2 Origin of Music

The origins of music remain highly contentious; commentators often relate it to the origin of language, with much disagreement surrounding whether music arose before, after or simultaneously with language. Although definitions of music vary wildly throughout the world, every known culture partakes in it, and music is thus considered a cultural universal [Okafor, 2005].

(Sherif 2014) refers to music as the “art of combining sounds or sequences of notes into harmonious patterns pleasing to the ear and satisfying to the emotions; melody”. There is little known about prehistoric music, with traces mainly limited to some simple flutes and percussion instruments. However, such evidence indicates that music existed to some extent in prehistoric societies such as the Xia dynasty and the Indus Valley civilisation. Upon the development of writing, the music of literate civilizationsancient music—was present in the major Chinese, Egyptian, Greek, Indian, Persian, Mesopotamian, and Middle Eastern societies (Okafor 2005).

Historically, religions have often been catalysts for music. The Vedas of Hinduism immensely influenced Indian classical music, while the Five Classics of Confucianism laid the basis for subsequent Chinese music. Following the rapid spread

of Islam in the 6th century, Islamic music dominated Persia and the Arab world, and the Islamic Golden Age saw the presence of numerous important music theorists. Music written for and by the early Christian Church properly inaugurates the Western classical music tradition, which continues into medieval music where polyphony, staff notation and nascent forms of many modern instruments developed (Okafor 2005). The world has countless types music because the world is filled with different types of people. The genres and styles of music are however in-exhaustive because there is no universal accepted way of classifying the types. The types includes: classical, Country, Electronic dance music (EDM), Hip-hop, Indie rock, Jazz, K-pop, Metal, Oldies, Pop, Rap, Rhythm & blues (R&B), Rock. Moreso African music vary broadly by regions but uses Common instruments among which includes: drums, musical bow, xylophone, ND rattles (Okafor 2005).

In Africa music and dance accomplishes each other in many cultures which help mark important life events and bringing communities together. Some of these music are: Afrobeats, Benga ,Chimurenga, Ethio-jazz Gnawa/ethno-pop/gwani blues, Highlife, Hiplife, Inkiranya, Juju, Majika, Mbalax, Ndombolo, Palm wine, Rababah.

Babalola & Taiwo (2013) explained how hip hop music was embraced by the Black in most parts of the world. According to the study, black parties became common in New York City, particularly the Bronx, a community well known for its large African-American population. The term 'hip-hop' is often credited to Keith

Cowboy, a rapper with the American singing group (the Furious Five) led by DJ Grandmaster Flash. It is believed that Cowboy created the term while teasing a friend who had recently joined the United States Army by scat singing (for example making melodies with the voice similar to musical instruments) the words 'hip/hop/hip/hop' in a way that mimicked the rhythmic cadence of marching soldiers. They identifies four essential elements of hip-hop culture: graffiti, break dancing, turntabling (or DJing) and rap. The most prominent of these in contemporary times is rap, which is a musical form that includes an underlying beat often created by a specialized beatmaker. The performer speaks rhythmically and in rhyme, generally to the beat. One major feature of hip-hop that made it acceptable in most parts of the world is the sense of freedom it facilitates through its expressive nature. It has few rules, promotes originality, and artists can sing about almost anything, especially how they feel about their world.

2.2.3 Hip Hop Music and Its Influence on Adolescents Moral Behaviour

Since the 1980s, hip-hop has given a voice to disempowered populations all across the nation through its influence and influence over millions of people. Protest and resistance play an essential role in hip-hop songs, evoking racial equality and communicating anger about economic conditions that have impacted many people's lives (Superprof, 2022).

The first place hip hop gained popularity in Nigeria was in Lagos, Nigeria. During this time (1980s), Nigeria was under a military governorship. This period of military governorship brought about crisis in Nigeria which involved the devaluation of currency, loss of jobs and persistent unemployment especially for new graduates from the University. Hip-hop during this time was used as a means of escape by youths from the country's crisis. It was made popular by using Nigerian languages in the lyrics along with traditional hip hop beats, such as those made by the founding fathers of hip hop, DJ Kool Herc, Afrika Bambata and Grandmaster Flash. Since there were very few record labels to sign a new musician at this time, the youths decided to start making music on their own with a very little budget. The music videos were very simple and not grand and expensive (Richard, 2012).

The availability of computers and cheap music editing software in the late 1990s and the first decade of the 21st century enabled Nigerian musicians to achieve higher quality recordings which quickly won over the Nigerian audience. This was a very cheap way to make music and a new Nigerian hip-hop musician would make music and sell it on a CD. This was one way for the youths to be independent from the government by being lucrative and creating jobs for themselves, since the government was not helping them. Hip-hop was used during this time for entertainment, but also to criticize the government and demand change. Groups and solo artists during that period include the likes of Junior & Pretty, Daniel 'Danny' Wilson, Plantashun Boiz,

Remedies with members Eedris Abdulkareem, Eddy Remedy & Tony Tetuila (Richard 2012)

The late 90s and the early years of the new millennium saw an outburst of artists and groups, many returning home from the Western Diaspora, like eLDee da Don of Trybesmen, U.G.O, Madarocka and the S.O.U.R.C.E. Intl Clique, Naeto C of W.F.A, and from Europe, JJC and the 419 squad became a part of mainstream Nigerian music after the collapse of pop trends like Yo-pop. These up-rising artists in Nigeria began to localize hip-hop and make songs in English and any other Nigerian language as a means of self-expression, thus making Nigerian hip hop multilingual. Just as Nigeria's Nollywood movies have done with Western movies, Nigerian hip hop has begun to displace Western popular music. Musicians such as Eedris Abdulkareem started making multilingual hip hop music and the lyrics were usually in English, Pidgin English and another Nigerian language such as Yoruba, Igbo, and Hausa. (Richard 2012).

Hip-hop has, in some ways, swept over the mainstream youth culture. Therefore, regardless of whether they listen to music or not, youngsters from the stage of being able to talk until high school are impacted by hip-hop culture. Many specialists feel that rap has had a potent impact on youngsters. Many young people pay attention to their lyrics and regard their words as gospel. Children learn what they live and live what they learn. Most of these children, many of whom come from

damaged families, look up to hip-hop artists. Often, the rapper takes on the role of instructor (Lan, 2022).

Rap music and videos have a harmful impact on school children. The students at school are cursing and wearing loose jeans. Girls dress similarly to the ladies in the videos, who are frequently excessively clad. Some experts are suspicious of allegations that rap and hip-hop are harmful. They claim other circumstances, such as a shattered household, psychological issues, or economic distress, play a part. According to some professionals, rap has the potential to have a beneficial impact. Some of these individuals are incredibly clever businesspeople; Jay-Z runs his own record label (Lan, 2022). Soul music was grafted into protest action during the civil and human rights period, and hip-hop has the potential to do the same with some of the emerging power politics of the early twenty-first century. Hip-hop has had a good impact on society, according to many people. It is an artistic option that allows individuals to represent and express themselves positively. It assists young artists in emerging from economic hardship. They also assist their family, friends, and neighbors in overcoming economic hardship.

Rap also enables young black men to explain a specific cultural point of view and assist others in comprehending what is happening in the thoughts of urban young black people's environment. Music is about expressing oneself. At some level, we must listen to what these people [rap musicians] are talking about because they are in

some ways informing us what is wrong with society or what is well with society. Hip-hop has an excellent level of originality. The usage of a turntable as a tool by scratching it and the adoption of new dancing techniques blended with ancient traditions are incredible. (Lan, 2022)

History has it that music industry in Nigeria started to experience significant growth in 1990s, when the country witnessed increased availability of computers and cheap music editing software. This enabled Nigerian artists to achieve higher quality recordings that quickly won over the Nigerian audience. The Nigerian version of hip-hop music was popularised by a number of artists including (but not limited to) Ruggedman, TuFace, Dbanj, Eedrris Abdulkareem and Dare Artop music in Nigeria. Television Programmes like the MTN's Y'ello show, Music Africa, and SoundCity played a major role in this respect. The popularity of hip-hop music has also won the attention of multinational companies that spend millions of naira (the Nigerian currency) promoting hip-hop artists for open air shows (Babalola & Taiwo, 2013)

Columnist have also expressed worries over the potential negative influence of hip-hop music on the youths. One of such album is Zazu Zeh music by Habeeb Okikiola a.k.a. Portable. Dr Tade a sociologist who published an article in February (2022) analysed Zazu Zeh music album. He analysed that, the music lyrics have probative value in ideas and ideals that can be and should be interrogated to understand the complex social world that we live. It is in this context that Zazu Zeh

presents to us a sad tale of Nigeria's contemporary reality. In this song, Nigeria is presented as a country being ruled by 'General Badoo Lee' whose body language encourages deviant and criminal behaviours.

He analysed further that: This lyric unveils a character being encouraged to unleash unruly behaviour in order to "Babeje" (destroy the place). What action is more unholy than to murder your girlfriend who you just had slept with while she was already booked to die minutes after? And like Judas, an insider who kissed Jesus to sell him out, Soliu pretended to be kissing Sofiat in the room, but the kissing had symbolic meaning indicating the time to snuff life out of Sofiat.

The Pros and Cos of Hip-hop Music

One of the biggest pros of hip hop music was that it gave the world some of the brightest intellectual minds of the past 30 years from inner city youth. Imagine a world without the likes of Ice Cube or Nasir Jones two truly street conscious emcees. Nevermind the likes of a Tupac Shakur. But, also musicians and business men and women who not only made themselves wealthy, but literally boosted the economy of entire cities. Atlanta for example, the whole city was centered around hip hop culture for nearly two decades, even more than New York City in my opinion (and still is in some respects) The inner city culture, especially that of the mid to late 1980's where crack and violence were prevalent hip-hop culture was more than just beats and rhymes, but a community involvement to keep kids off the streets and out of gangs.

The popularity of the art forms found within hip hop is what later "became (Sanderson 2017)

Schultz (2019) also identify the following as benefit people derives from hip hop music:

- 1) It can get people hyped up/pumped up, or excited. Music creates amusement and the listeners begins to dance at some points. It is also use during exercise and people get energized through the various instruments used.
- 2) It can send messages about the struggles of life. Music tells stories about the lives of the people of the past and how they have manuver the challenges of life to become successful or how the struggle of life has consumed them.
- 3) It can help people with struggles that come with depression, anxiety, and other mental illnesses. Music in some circumstances has helped to get people over anxiety and depression through its song that preaches hope and better time to come.
- 4) If you are able to make music, it can be a way to translate thoughts and feelings into song and be a possible coping mechanism for yourself, and possibly others who may be able to relate. Music has always helped one to express his or her feelings

- 5) It can inspire people to work hard, and never give up on ones' dream. Music is a source of inspiration for people especially when the lyrics motivate them to keep moving despite the challenges coming their way.

Tim Webster (2017) viewed hip hop music advantages to include the following:

- 1) It can be a great help in times of sadness and depression especially when you listen to a song in which the artist narrates a similar experience to what you are going through
- 2) It's great for workout music
- 3) It can boost confidence and inspire a person to take more risk.
- 4) You can learn a lot about fashion, art, history, and trends just by listening to hip hop music, it is essentially a culture
- 5) It is one of the most entertaining genres of music.

Schultz (2019) identifies the following as disadvantages of Hip-hop music:

- 1) Depending on ones ability to be influenced by what's around them, it may lead adolescents to start doing drugs/go to harder ones" I say it like this because I've been listening to this kinda music for years and years (probably 6/7 years now), and I don't do any of the stuff they say they do in the songs, and I've seen it the other way too where people do that stuff".

2) It may persuade people to try and buy designer clothes and live the life rappers live, even though they cannot afford it (renting nicer cars like corvettes and other similar sports cars, buying knockoff designer brands like Gucci, and spending money on fake jewelry).

3) It can cause people to act out in an attempt to be noticed by a rapper of their liking, and participate in activities to get them noticed (i.e. could be small like messaging them to get their attention. Or something a lil bigger like a poster or something out of the blue (not at a concert or something similar) in order to get their attention. Or something major, like trying to break into their homes or something to meet them). In other words, it can cause people to become delusional to an extent, and depending on the severity,

4) It can cause them to do illegal things to get the attention of the artist.

5) Can inspire youth to start a life of crime to emulate the “thug” image.

(Sanderson, 2017) argues on the demerit of Hip-hop music that, it has become very campy and lost some of its authenticity. I don't even feel that the so called violence associated with rap music is a con as that really is not representative of what hip-hop is at its core, but rather the players who bring that ideology with them into it. However, the campiness and hokiness of hip hop devalues the contributions that actual artists have brought to the world culture.

(Tim Webster 2017) viewed the cons that:

- 1) It leads to the objectification of women
- 2) It can promote drug use and make a person unruly and obnoxious.
- 3) It can cause a person to take unnecessary risk just to relate more to the music.
- 4) It can cause someone to live a fake life just to impress others instead of focusing on what they really want.

The Impact of Hip-hop Music on Black Americans

The African-Americans started hip hop music in New York. Therefore, it's important to have an over view of how the Hip-hop Music genre has impacted on the lives of the black Americans. Hip-hop has had a massive impact on America's Black population (and American society overall). It is a whole and thriving culture, not just music. Hip-hop has affected and elevated America since the 1980s, standing up for generations and giving underprivileged communities a voice. Forum for M.C.s and rappers voice their views about society are offered, the government, and the oppression of African Americans in America for decades. Critics of hip-hop culture claim that the music is harsh and encourages societal disobedience. However, inflammatory lyrics do not undermine the reality that hip-hop serves as a verbal outlet for many Americans. This medium is critically valuable for the Black community, but

society would gain if those who hate hip-hop tried to adapt to the culture instead of criticizing it.

The Stage of Adolescents

Adolescence is the phase of life between childhood and adulthood, from ages 10 to 19. It is a unique stage of human development and an important time for laying the foundations of good health. (WHO, 2023). Adolescence known in Latin language as *adolescencia* is from the word *adolescere*, meaning to grow up. It is the period of psychological, social and physical transition between children and adulthood. This age begins from 13 years and continues till maturity. The ages of adolescence vary by culture. (Admin, 2022). The term adolescence is commonly used to describe the transition stage between childhood and adulthood. Adolescence also equated to both the terms “teenage years” and “puberty.” However adolescence is not exclusive to either of these terms. Puberty refers to the hormonal changes that occur in early youth; and the period of adolescence can extend well beyond the teenage years. In fact, there is no one scientific definition of adolescence or set age boundary (Admin, 2022).

Chinawa, et,al (2015) said adolescence (which occurs between 10 and 19 years) is a phase of physical, cognitive, and psychological development that generally occurs during the period from puberty to adulthood. It is pertinent to point out here that adolescent is a “general emotional roller coaster” state of change wherein they

become more rational and capable of more complex thinking and tend to evaluate and criticize before arriving at a definite conclusion. It is also a time for developing independence. Adolescent period is a complex maturational and developmental process which varies across individuals and cultures. Successful passage through this portal to adulthood results in biological maturity, a secure sense of self, the ability to enjoy close friendships and group belonging, and the mental capacity to deal with the onslaught of life's challenges. However, failure to manage adequately this physical, emotional, cognitive, and moral unfolding of adolescence can lead to a deviant identity and behavioral anomalies Chinawa et'al (2015).

There are 1.3 billion adolescents in the world today, more than ever before, making up 16 per cent of the world's population. Adolescents is defined by the United Nations as those between the ages of 10 and 19. Adolescents experience a transition period between childhood and adulthood and with it, comes significant growth and development. As children up to the age of 18, most adolescents are protected under the Convention on the Rights of the Child. Yet, their vulnerabilities and needs are distinctly different from those of children and therefore often remain unaddressed. (Unicef 2022) The United Nations International Children Educational Fund (UNICEF) recently launched the Adolescent Data Portal to monitor the many dimensions of adolescent well-being. This portal provides easy access to global, regional and country-level data on key indicators together with information on the socioeconomic

contexts in which adolescents live. It includes thematic overviews, tools to interact with available data, country profiles and downloadable datasets. (Unicef 2022).

Characteristics of Adolescents

(Casandra, 2017) identifies four Characteristics of adolescents:

1) Physical Changes: Physical change is a primary characteristic of adolescents.

Preteens will experience growth spurts, changes in skeletal structure, muscle and brain development, as well as sexual and hormonal development. Gender differences play a role in when these changes occur. For girls, physical changes begin to happen at about age 12, while boys typically begin to see changes at about age 14. Eating disorders, drug use and sexual activity can pose serious health risks if teens engage in these behaviours during these rapid physical changes.

2) Socialization: Socialization is another characteristic of adolescence. They

socialize more with their peers and separate themselves from their family. During childhood, kids have a loyalty to their adult role modelsbb such as parents or teachers. However, during adolescence, this loyalty shifts, making preteens more loyal to their friends and peers. For adolescents, self-esteem is largely dependent on their social lives. Girls tend to stick to small groups of close friends, while boys build larger social networks. Adolescents are highly aware of others and how they are perceived during this stage.

3) Cognitive Development: Changes in cognitive processes are characteristic during adolescence. Preteens experience higher thinking, reasoning and abstract thought. Preteens develop more advanced language skills and verbalization, allowing for more advanced communication. Abstract thought allows adolescents to develop a sense of purpose, fairness and social consciousness.

4) Personal and Emotional Characteristics: Adolescence is a time when emotions begin to run high. Parents and teachers may begin to notice argumentative and aggressive behaviors due to sudden and intense emotions. Adolescents are also characteristically self-absorbed. They are preoccupied with themselves because they are beginning to develop a sense of self, but they are also scrutinizing their own thought processes and personalities.

Adolescence, Music Preference and Adolescence Behaviour

It has been observed that there are similarities of literature in the topic of music in Africa and particularly in Nigeria. This is because almost all the available literature on the musical preference and pattern of Adolescents were drawn from the studies carried out in Europe and the United States of America. (Otuonye, 2018). Adolescence is an important stage in the development of an individual, as it is difficult to teach and refine character after this age (Ruhi, 2007). It is of utmost importance to pay attention to phenomena that influence and empower the capabilities of adolescents in

developing potentials and resources that fosters or deter their commitment to social, cultural and material transformation and development. As a result of the heightened sensitivity and inquisitiveness of youths, they could seek answers to life's puzzles from music, and its lyrics, which are readily available to them.

Halle (2003), argues that as a result of the emotional conflict and unrest caused by the developmental challenges of adolescence, there is an increased demand for mood regulation by the adolescent. Unfortunately, mood regulatory strategies are not yet fully developed at adolescent stage, hence the importance of placing any and all possible resources for coping at their disposal. Music, which is also a mood regulator comes in handy as it is readily and easily available. It is at this stage that the foundation for coping in adult life is laid. By the middle teens, an increased mastery of the use of effective coping techniques is usually achieved.

Juslin and Laukka (2004), posits that the importance of music lies with its power to evoke emotions. This is seen in the subjective experience of people in the ability of music to heal, make people happy or sad, rejuvenate body and spirit, comfort and achieve many other feats. Many scholars indicate that the preferred genres by adolescents are consistent in the following themes that reflect their deep emotional needs and state of mind: love, autonomy, identity and sexuality. These are reflected in their melody, harmony, intensity, rhythm, song text, instrumentation, social setting and presentation. Also the preferred music genres may change over time in order to meet

these demands. There is a general consensus on the correlation between musical preferences and behavioral patterns of adolescents, as held by scholars like Schwartz and Fouts (2009),

Roberts, Dimsdale, East and Friedman (1998), in Otuonye 2018), argues that for the fact that adolescents are drawn to music that express their inner feelings, youth that are likely to be involved in deviant behaviours (use of hard drugs, hooliganism, sexual promiscuity, excitement seekers without considering the risks involved and defiance to constituted authority) are those who experience strong negative emotions stimulated by music that they constantly listen to. In other words, since their emotions are deviant they are drawn to deviant music which stimulates them to act out their inner feelings. They are thus more likely to take part in deviant behaviors. They suggest that music does not cause antisocial behaviours, but preferences of antisocial music may indicate underlying emotional disturbances and psychological vulnerability.

As social, biological and environmental dynamics also contribute to this relationship. African scholars, such as Okafor (2005) and Agu (2008), postulate that song texts are more important and influential than other aspects of music. Instrumentation, intensity, rhythmic patterns and mode of performance are also viewed as significant in influencing behavioral patterns. Thus, while scholars concur that there is a strong link between personality and music preferences, they differ on the cause

and effect. Having noted the power of the cultural, social and physical environments to condition values, attitudes and conducts of individuals, it is germane therefore to recognize that music also plays a very important role in behavioral patterns of individuals. This is especially so, since cultural associations of music is an essential factor in the appreciation of music. The development of musical taste in adolescents is not entirely due to the music sound alone. The social, emotional, physiological, psychological and cultural dimensions are also involved in the formative influences on musical preferences of young adult.

Music, being a catharsis, is used by adolescents in the expression of their personalities. It follows therefore, that adolescents are likely to be attracted to music that reflect their personality, aspirations and experiences. Thus they have affinity to such genres that project their personalities. On the other hand, since they spend a lot of their time listening to music, the themes of these songs naturally influence them. Accordingly, listening to music whose song text has accepted moral codes, by the rebellious adolescent will likely influence him to more moderate behavioral patterns. Conversely, listening to music with deviant themes will aggravate behavior.

2.3 Empirical Review

Otunoye, N. (2018) conducted a study titled "Influence of Nigerian hip hop music video on moral behaviour of the adolescents of Caleb British International School". The purpose of the study was to find out the effects of Nigeria hip-hop

musical video on the moral behaviours of adolescent in Nigeria. The study uses social learning theory and theory of planned behaviour. The study adopted survey method and questionnaire was used to collect data from the respondents. Simple random sampling was used to select 25 students each from SS1 to SS3 students making a total sample size of 75 Students. The methodology is both survey and content analysis. Findings from the study revealed that, the main source(s) of exposure of Nigerian hip hop musical video to adolescents in Nigeria are portable hand held devices, video streaming sites, satellite television, terrestrial television and social media sites. The findings from the study also showed that Nigerian hip hop music videos significantly impact negatively on the moral behavior of the adolescents. In addition, the areas of adolescent behavior mostly affected by the Nigerian hip hop musical video contents include the behaviour amongst peers, increase in the desire to engage with the opposite sex, imitation of some characteristics in relating with other people and allows for sexual urges when the adolescents are around the opposite sex. The study concluded that, it has been established reasonably that hip hop music videos especially the foreign and Nigeria made ones are at variance with acceptable moral value of adolescent.

The study recommended that the National Broadcasting Commission (NBC) should become more thorough with the screening of what nature of music videos are allowed to be broadcast on any television channel within Nigeria, be it terrestrial or extraterrestrial; Parents should consciously censor the kind of videos their adolescents

screen online by checking the previous history after using the internet ; Parents are also discouraged from purchasing android phones for secondary school students until their university level or beyond; parents should ban the use of hip hop music at adolescents' birthday party as this is where the problem begins; appropriate/ educative videos that can be used in exchange of hip hop music videos should be encouraged; students should be educated on the dangers of watching hip hop music and its effect in their characters and academic pursuit and Music videos that celebrate obscenity and undermine morals of the African culture should not be encouraged.

The reviewed study is related to the current study because both studies centered on Nigerian hip hop music, although the locations differ. While the reviewed study centred on "influence of Nigerian hip hop music on moral behaviour of the adolescents of Caleb British international School in Lagos; the current study centres on "Influence of Nigerian hip hop music album Zazu Zeh on moral behavior of adolescents of Senior Secondary School in Ilorin. However the researcher hope that the reviewed study would be useful in the final analysis of the current studies.

Also Chukwuma and Onwuekwe (2017) conducted a study titled "Effects of Hip-hop Music on Students of Delta State University, Abraka, and College of Education, Warri" The purpose of the study was to investigate and unravel influences and effects that hip-hop music has had on undergraduate students in tertiary institution. The study was underpinned by "cultivation theory". The research applied

observation and analytical methods in gathering data as well, interview and questionnaire were used as tools to obtain data from 200 respondents. Both studies adopted similar theory: cultivation theory. Findings from the study showed that the youths are the major consumers of hip-hop music and prevalent contents in the lyrics and video in hip-hop songs have illicit contents with sex, seductive dances and immodest dressings (nudity) being more prevalent most especially the female gender prefers wanting to be famous artist by portraying some immoral attitudes that causes harm to the society which enable the genre gain unprecedented popularity and patronage, some negative impacts are palpable especially on the lifestyle of undergraduates in Delta State. The study concluded that continued exposure to hip-hop music videos will endanger the students in tertiary institutions and therefore recommended that, Hip-hop artistes should serve as positive role models for youths most especially the female gender in dressing, creativity, artistic expression and production of music that is educative in any dimension, which will positively contribute to societal development. The male hip-hop artists should be advised to discontinue objectifying female bodies in their music themes and music videos for commercial success. The relevance of the reviewed study to the current study is that both focused on hip hop music, though they differ in population and location. While the reviewed study examined the Effects of the music genre on both students in the Delta State University and College of Education Owerri who are both adolescents and

adults; the current study examines the influence of hip hop music on adolescents only in Senior secondary school in Ilorin.

Onasanya (2016) carried out a study titled "Youth Perception Of Nigerian Hip-hop Music "A study of social media narratives of Olamide's science student song". The purpose of the study was to examine the attitudinal behaviour of Nigerian youths towards Olamide's science student's Hip-hop music. The study considered sensation/perception theory, encoding and decoding theory and individual difference theories as the relevant theoretical framework. The study adopted the survey research method in which a questionnaire was administered to a sample of 200 students, selected from University of Lagos and Yaba College of Technology, Also content analysis of twenty tweets were analyzed.

Findings from the study revealed that Nigerian youths are highly exposed to Olamide's science student's hip-hop music. It also showed that the song impacted both positively and negatively on Nigerian youths as they believe that the song encourages smoking habit, alcoholism and promotes drug abuse amongst Nigerian youths. The study found out that Olamides Science Students hip-hop music was rightly banned by NBC as respondents felt that it should be kept away from Nigerian youths as the song contained illicit content which could promote vices amongst Nigerian youths which would have negative impact on their lives. The research concluded that the message in the song wasnt clear because there was no particular part in the song where he

discouraged Drug abuse except in the video after he had already been criticized for taking drug intake amongst Nigerian youths. The study recommended that Hip-hop artists should do more work in passing good messages through their lyrics and they should convey clear messages to their intended audience. The reviewed study is related to the current study because both examines the role Nigerian hip hop music has been playing in the lives of youths in the country. The studies differ in the area of location as the reviewed research work focused on Students of both University of Lagos and Yaba College of Technology, while the current study focus on adolescents of secondary school in Ilorin.

Kelley (2006) carried out a study titled "The Influence of Hip-Hop Culture on the Communication Skills of Students as Perceived by Teachers at Selected High Schools in Houston, Texas". The purpose of the study was to examine the influence of hip-hop culture on the communication skills of high school students. The theory used was cultivation theory and the research methodology was survey. Three schools were selected in Houston Texas namely: Yates High School, Wheatley High School, and Eisenhower High School. Questionnaire was distributed to 10 teachers at each of the schools. Findings of the study showed that Hip-hop culture heavily influences the oral language and written communication of students based upon the opinions of teachers at the selected high schools in Houston, Texas. The study recommended that teachers should acknowledge hip-hop culture and allow students to express their interest in hip-hop culture in the classroom, teachers should find ways to incorporate hip-hop

culture into the curriculum to arouse students' interest in learning. For instance, allow students to learn from listening to educational rap songs, teachers should find ways to use hip-hop culture in the classroom to improve the acquisition and retention of academic concepts. Examples could include allowing students to write rap songs about academic concepts. The reviewed study is related to the current study in that, both studies examines how Hip-hop music can cause behavioural change among students of secondary schools. However, the study location is different. The reviewed study location is in Houston Texas United States, the location of the current study is in Ilorin Kwara State Nigeria. Also the reviewed study focus on the positive influence of hip-hop music on High School students while the current study focus on the likelihood of negative influence of hip-hop music on secondary school students.

CHAPTER THREE

METHOD OF STUDY

This chapter sets out to discuss the research method for the study. The choice of an appropriate research method according to (Hjorland 2005), should be determined by a combination of philosophical position of the research which includes the research objectives, the nature of the problem to be explored, its novelty in research and the time and resources available to carry out the work. Therefore, this chapter provides a detailed explanation of the procedures that will be employed in order to achieve the objectives of the study.

3.1 Research Method

This study adopted Survey research method. Survey research is a quantitative method which allows the researcher to poses some set of predetermined questions to an entire group, or sample of individuals. Survey is a useful approach when a researcher aims to describe or explain features of a very large group or groups. The survey approach is frequently used to collect information on attitudes and behaviour (Mathers, Fox, and Hunn, 2009). Therefore the reason for selecting this research method is because quantitative survey will provide the means of collecting the views of adolescents in Senior Secondary School in Ilorin on the influence of Nigerian hip-hop music on moral behaviour of adolescents.

3.2 Population of the study

A population is the entire group that a researcher want to draw conclusions from. In research, population does not always refer to people, it can mean a group containing elements of anything you want to study, such as objects that is of interest to researcher at a particular time (Bhadari, 2020). In other word the population is the object that is of interest to the researcher at a particular time

The population of this study amount to all registered students in Senior Secondary Schools in Ilorin metropolis for 2022/2023 academic session. According to the information obtained from Kwara State Teaching Service Commission there are 99 public secondary schools in Ilorin metropolis. The total population of students in these schools according to the Kwara State Ministry of Education are 22,000, thus the population of this study is 22,000.

3.3 Sample Size and Sampling Techniques

Kerlinger, (2007) viewed Sampling as any portion of a population or universe as representative of that population or universe. Similarly Osuala, (2001). Said, sampling is the process of selecting units from a population of interest so that by studying the sample which may fairly generate results of the population from which they were chosen. The study adopted multistage Sampling technique. Multistage sampling technique according Tejumaye (2003), is the process of Sampling in stages.

At the first stage of sampling, a list of all the local government areas in Ilorin metropolis was retrieved from the (Kwara State website). They are: Ilorin West, Ilorin

East, and Ilorin South. Simple random sampling technique was used to select one local government and the selected local government was Ilorin West Local Government Area.

The second stage of the sampling technique witnessed the retrieval of all the wards in Ilorin West Local Government Area. There are 12 wards in Ilorin West Local Government Area. They are: Adewole, Ajikobi, Baboko, Badari, Alanamu, Balogun Alanamu Central, Magaji Ngeri, Ogidi, Ojuekun/ Zarumi, Oke-Erin, Oloje, Ubandawaki, Wara/Egba/Jila. Simple random sampling technique (ballot method) was used to select two wards from Ilorin West Local Government Area. These are Adewole and Baboko wards.

Stage three, a list of all the Senior Secondary Schools in Adewole and Baboko wards was obtained from the Kwara State Teaching Service Commission's office. There are seven public senior secondary schools in Adewole ward. They are: Government Secondary School Adewole, Mandate Secondary School, Government High school Adeta, Government Day Secondary Adeta, Sheikh AbdulQodir College, Wasiri Secondary School, Government Secondary School Odokun, while Baboko ward has only two public senior secondary schools. They are: Community Secondary School Baboko and Baptist Senior Secondary School. Then a simple random sampling technique (ballot method) was used to select four schools from the two wards on ratio 1:2. Selected schools from Adewole wards are: Government Day Secondary School

Adeta, Government High School Adeta, Mandate Secondary School and Community Secondary School Baboko was selected from Baboko ward.

At the fourth stage of Sampling, the number of students in the schools according to the Kwara State Teaching Service Commission are: Governmet High School (GHS) Adeta 500 students, . Systematic Sampling was used to select 15% of the respondents from each class in the school.

3.4 Instruments for Data Collection

A self-designed questionnaire served as the instrument administered to respondents for the collection of data for the study. Bhandari (2021) views questionnaire as a list of questions or items used to gather data from respondents about their attitudes, experiences, or opinions. Questionnaires can be used to collect quantitative and qualitative information. The use of questionnaire for data collection is in line with the quantitative approach of this study. The design of the questionnaire was informed by the objectives of the study. The questionnaire has three sections. The first-two section of the questionnaire focused on research objectives formulated for the study while the third section addressed the demography information of the respondents.

3.5 Validity of the Instrument

Herdy and Bryman (2004) view validity as the process of establishing if the instrument measures what it is supposed to measure. Asemah, Gujbawa, Ekhererfo and Opanchi (2012) describe validity as the accuracy and truthfulness of

measurement, this presupposes that the items in the questionnaire be vigorously examined to ensure their correspondence with the theoretical literature on consumption. In order to ascertain validity of the instruments, content validity of the research instrument was firstly carried out. The research instrument was subjected to scrutiny as copy of the instrument was given to the research supervisor and another lecturer in the Department of Mass Communication Kwara State Polytechnic, Ilorin, for scrutiny. They suggested that some questions were ambiguous in which the researcher reframed. After that, a pilot test was carried out by administering 15 copies of the questionnaire on the students of the College of Arabic and Islamic Studies (CAIS). The administered copies of the questionnaires were retrieved and analysed.

The results indicated that the instrument was valid because the coefficient was 0.06%. Hence the instrument is valid.

3.6 Reliability of the Instrument

Reliability on the other hand, looks at the consistency of the responses to the measured variables as posited by (Hardy & Bryman, 2004) that if variable is externally reliable it does not fluctuate over time, that is, it is stable. The questionnaire was confirmed consistent after the pilot study exercise using the test-retest method. After effecting the correction the instruments was re-administered on 10 respondents in Abuja and the result showed that the instrument is reliable. Chi-square was used to analysed the data stated the coefficient of the reliability was

computed on 0.05% level of significance. The result was 0.77 which shows that the instruments is consistence and reliable.

3.7 Method of Administration of the Instrument

The data collection procedure refers to the protocol followed to ensure that data collection tools and logistical processes are properly applied to ensure correct outcomes (Gikenye, 2012). The researcher personally visited the selected Senior Secondary Schools to administer the questionnaire and waited for the collection.

3.8 Data Analysis Method

Data analysis is referred to as documentary review of the research instruments (questionnaire, review and observation), which entails going through existing documents that are likely to provide useful information for the study (Kiplang'at 2004). Data collected through questionnaire were analysed with the aid of Statistical Package for Social Science (SPSS) version 2023. Frequency table and simple percentage were employed to present the data. Discussion of findings followed immediately.

CHAPTER FOUR

DATA ANALYSIS AND RESULT

This chapter presented and discussed data gathered for the study. Three research objectives were formulated for this study. The data for the research objectives were presented using percentage and frequency tables. A total of two hundred copies of questionnaire, which contains 19 items were distributed. Out of the two hundred copies, 195 representing 97.5% of the total distributed were retrieved from respondents for analysis. 3 out of the remaining 5 were missing while two were not properly filled.

Demographic of the Respondents

Table 4.1: Demographic Characteristics of the Respondents

GENDER OF THE RESPONDENTS	FREQUENCY	PERCENTAGE
FEMALE	89	45.6%
MALE	106	54.4%
TOTAL	195	100%
AGE	FREQUENCY	PERCENTAGE
11-14	88	45%
15-18	101	52%
19 YEARS AND ABOVE	6	3%
TOTAL	195	100%
CLASS	FREQUENCY	PERCENTAGE
SS 1	78	40%
SS 2	101	51.8%
SS 3	16	8.2%
TOTAL	195	100%

Table 4.1 Shows that 89 (45.6%) of the respondents were female while 106 (54.4%) were male. This implies that male participated in the study than female. The table also reveals that 88 (45%) of the respondents were between 11 and 14 years, 101 (52%) were between 15-18 years while 6 respondents (3%) were 19 years and above. This implies that majority of the respondents were between 15-18 years old. The table further show that 78(40%)of the respondents were SS1, 101 (51.8%) were SS2 while 16 respondents (8.2%) were SS3. This implies that the majority of the respondents were between SS2 Students

DO YOU LISTEN TO MUSIC		
OPTION	FREQUENCY	PERCENTAGE (%)
Yes	182	93
No	13	7
Total	195	100
TYPES OF MUSIC LISTEN TO		
Raggae	14	7
Hip-hop	158	81
Fuji	5	2.5
Blues	1	0.5
Islamic Music	17	9
Total	195	100
HOW OFTEN DO YOU LISTEN TO MUSIC		
Often	77	39
Very often	72	37
Rarely	46	24
Total	195	100
THOSE LISTENING TO ZAZU ZEH HIP-HOP MUSIC		
Yes	141	72
No	54	28
Total	195	100

Table 4.2 Shows that 182 (93%) of the respondents listened to music while 13 (7%) did not listen to music. This implies that majority of the adolescents listened to

music. It also shows that 14 (7%) of the respondents listened to reggae music, 158 (81%) listen to Hip-hop, 5 (2.5%) listen to Fuji, 1 (0.5%) listen to Blues while 17 (9%) listen to Islamic music. It implies that majority of the respondents listen to Hip-hop music. The table also shows that 77 (39%) often listened to music. 72 (37%) listened to music very often while 46 (24%) rarely listened to music. It also shows that 141 (72%) listened to Zazu Zeh Hip-hop music while 54 (28%) did not listen to the album.

4.2 Answer to Research Questions

Research Question one: What aspect of adolescents moral behaviour are most influenced by the Nigerian Hip-hop music album *Zazu-Zeh*?

Table 4.2: Aspect of adolescent moral behaviour mostly influenced by Nigerian Hip-hop music album *Zazu-zeh*?

Statement	Agree (%)	Strongly agree (%)	Disagree (%)	Strongly disagree (%)
One of the aspect of <i>Zazu Zeh</i> hip hop music that encourages immoral behaviour is “WUWA IKA ZEH”	101 (52%)	59(30%)	25 (13%)	10 (5%)
“ LEJUPA ZEH MARERIN ZEH” from <i>Zazu Zeh</i> hip-hop music also encourages immoral behaviour	91 (47%)	61 (31%)	30 (15%)	13 (7%)
<i>Zazu Zeh</i> hip-hop music lyrics “CHE HACKER IKA ZEH” is a pointer to immoral behaviour which encourages attack on innocent people in the society	91 (47%)	51 (26%)	33 (17%)	20 (10%)
<i>Zazu zeh</i> hip-hop music encourages immoral behaviour among listeners through its lyrics “KALA ZEH, DAJU ZEH”	94 (48.2%)	51 (26.2%)	24 (12.3%)	26 (13.3%)

Aspect of <i>Zazu Zeh</i> hip-hop music lyrics that sings “YAHOO, NO LAPTOP” is a pointer to immoral behaviour	111 (57%)	52 (26.6%)	18 (9.2%)	14 (7.2%)
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Table 4.2 Reveals that 101 (52%) of the respondents agreed that one of the aspect of *Zazu zeh* Hop-hop music that encourages immoral behaviour is “Wuwa Ika Zeh”, 59 (30%) of the respondents strongly agreed, 25 (13%) of the respondents disagreed while 10 (5%) strongly disagreed. The table also reveals that 91 (47%) of the respondents agreed that Lejupa Zeh, Maolerin Zeh from *Zazu Zeh* Hip-hop music album also encourages immoral behaviour, 61 (31%) strongly disagreed, 30 (15%) disagreed while 13 (7%) strongly disagreed.

Therefore it could be concluded that *Zazu Zeh* Hip hop music album lyrics impacted negatively on the aspect of adolescents moral behaviour because they don’t care sharing, helping, cooperating, sympathizing and demonstrating ability to help others around them. It also impacted negatively on the aspect on adolescent smoral behaviour because adolescents think and believe that to achieve one’s goal and being successful in life, one must see wrong behaviour as right behaviour and be determined to exhibit deviant behaviour anytime.

Research Question Two:

How the Nigerian Hip-hop music Album *Zazuh zeh* influenced moral behaviour of adolescents?

Table 4.3: How the Nigerian Hip-hop music Album *Zazu zeh* influenced moral behaviour of adolescents.

Statement	Agree	Strongly Agree	Disagree	Strongly Disagree
<i>Zazu zeh</i> hip-hop music encourages listeners to engage in ritual	85 (43.6%)	51 (26.2%)	40 (20.5%)	19 (9.7%)
<i>Zazu zeh</i> hip-hop music encourages listeners to be unkind to other human being	97 (49.7%)	51 (26.2%)	34 (17.4%)	13 (6.7%)
<i>Zazu zeh</i> hip-hop music lyrics encourages listeners to be arrogant and have no respect for law and order (constituted authority)	98 (50.2%)	52 (26.7%)	28 (14.4%)	17 (8.7%)
<i>Zazu zeh</i> hip-hop music encourages use of vulgar words among listeners	106 (54.4%)	54 (27.7%)	26 (13.3%)	9 (4.6%)
<i>Zazu zeh</i> hip-hop music lyrics encourages listeners to be wicked	103 (52.8%)	39 (20%)	38 (19.5%)	15 (7.7%)

Table 4.3 shows that 85 (43.6%) of the respondents agreed that *Zazu Zeh* Hip-Hop music encourages listeners to engage in ritual, 51(26.2%) strongly agreed, 40 (20.5%) disagreed while 19(9.7%) strongly disagreed.

The Table also shows that 97 (49.7%) of the respondents agreed that *Zazu Zeh* Hip-Hop music album encourages listeners to be unkind to other human being, 51 (26.2%) strongly agreed, 34 (17.4%) disagreed while 17(8.7%) strongly disagreed.

The Table shows further that 98(50.2%) of the respondents agreed that *Zazu Zeh* Hip-Hop music lyrics encourages listeners to be arrogant and have no respect for law and order (constituted authority), 52 (26.7%) strongly agreed, 28(14.4%) disagreed while 17(8.7%) strongly disagreed. Table 4.3 Shows that 106(54.4%) of the respondents agreed that *Zazu Zeh* Hip-Hop music encourages use of vulgar words among listeners, 54(27.7%) strongly agreed, 26(13.3%) disagreed, while 9 (4.6%) strongly disagreed.

Table 4.3 also shows that 103(52.8%) agreed that *Zazu Zeh* Hip-Hop music lyrics encourages listeners to be wicked, 39(20%) strongly agreed, 38(19.5%) disagreed while 15(7.7) strongly disagreed. Therefore it could be deduced from this table that majority of the respondents share the views that: engaging in ritual, unkind to others, arrogance and no respect for law and order and wickedness as depicted in the music album are immoral acts through which the *Zazu Zeh* Hip-Hop music can influenced negatively behaviour of adolescents.

It can be inferred from the analysis above that Nigerian Hip-hop music album *Zazu Zeh* influenced moral behaviour of adolescents because it encouraged adolescents to see themselves as children who doesn't need support but as adult who has arrived and can take decisions independently. It encouraged them to be aggressive, show cruelty and see the society as a lawless one.

Research Question Three:

Is the Nigerian Hip-Hip music album *Zah-zuh zeh* capable of instigating adolescent to indulge in immoral act?

Table 4.4: Whether Nigerian Hip-Hop music album *Zah-zuh zeh* is capable of instigating adolescent to indulge in immoral act.

<i>Zazu zeh</i> hip-hop music can prompt adolescent to indulge in immoral act	88 (45%)	39 (20%)	35 (18%)	32 (17%)
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Table 4.4 shows that 88(45%) of the respondents agreed that *Zazu Zeh* hip-hop music album can instigate, prompt or lead adolescent to indulge in immoral act, 39(20%) strongly agreed, 35(18%) disagreed while 33(17%) strongly disagreed.

From the information gathered, it showed that *Zazu Zeh* Hip-hop music album is capable of instigating and luring adolescents to indulge in all forms of illicit acts.

4.5 Discussion of the Findings

With respects to research questions one; finding shows that the various contents of *Zazu Zeh* Hip-Hop music “Wuwa Ika Zeh, Lejupa Zeh, Marerin Zeh, Che Hacker Zeh, Kala Zeh, Daju Zeh” have a high tendency to influence negatively various aspects of adolescents moral behaviour. These finding align with (Otunoye, 2018) who used survey research design methods in the study of the “Influence of Nigerian Hip-Hop music video on moral behaviour of adolescents of Caleb British International School”.

According to Otunoye (2018) the areas of adolescents behaviour mostly affected by the Nigeria hip-hop musical video contents include the behaviour amongst peers, increase in desire to engage with the opposite sex, imitation of some characters.

In relation to research question two, finding reveals that engaging in rituals, unkind to other people, arrogance, having no respect for law and order (constituted authority), and wickedness are types of immoral behaviour which *Zazu Zeh* music album can instill in adolescents, thus influencing them negatively. This finding is similar to the findings of (Chukwuma and Ohwuekwe 2017) on the study “Effects of music on students of Delta State University, Abraka, and College of Education Warri” which showed that, the youths are the major consumer of Hip-hop music and prevalent content in the lyrics and video illicit contents with sex, seductive dances and immodest dressing.

This study is also similar to the findings of Otunoye (2018) “Influence of Nigerian Hip-Hop music video on moral behaviour of adolescents of Caleb British International School” which conclude that, the viewing of Nigeria hip-pop music videos though entertaining, has a huge negative impact on moral behaviour of the adolescents.

Findings to research question three shows that a high percentage of the respondents 65% who either agreed or strongly agreed that *Zazu-Zeh* Hip-hop music album was capable of instigating adolescents to indulge in immoral behaviour. In

consonance with the findings of Onasanya (2016)'s study on "Youth perception of Nigeria Hip-pop music, study of social media narratives of Olamide's Science Student Song". The finding reveals that the song impacted negatively on Nigerian youths as they believe that the song encourages smoking habit, alcoholism and promotes drug abuse amongst Nigeria Youths. The study found out that the hip-pop music was rightly banned by National Broadcasting Commission (NBC) as respondents felt it should be kept away from Nigeria Youths because the song contained illicit contents which could promote vices amongst Nigerian Youth which could have negative impact on their lives.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATION

This study examined the influence of Nigerian Hip-hop music on moral behaviour of adolescents in Government High School (GHS) Adeta Ilorin. This chapter provides Summary, Conclusion and Recommendation for this study.

5.1 Summary

The purpose of the study was to examine influence the Nigeria Hip-hop music has on moral behaviour of adolescents in Government High School Adeta Ilorin. It established the kind of influence and how the hip-hop music impacted on moral behaviour of adolescents in Ilorin environment. This study adopted cultivational theory to explain how the Hip-hop music album has influenced moral behaviour of adolescents. This study adopted survey research method. Multi-stage cluster sampling technique was used in this study to select 210 as the sample size for this study. Questionnaire was used as the data collection instrument. Frequency tables and simple percentage was used to present the data and analysis was stated after each table. The study adopted manual analysis method for sorting of data according to demography of respondents and research questions.

This study found that Nigerian hip-hop music album *zazu-zeh* by Habib Okikiola A.K.A portable was capable of influencing negatively, the moral behaviour of adolescents in Nigeria. From the analysis of research question one, it was

discovered that the aspect of *zazu-zeh* Hip-hop Music can influence negatively various aspect of adolescent moral behaviour.

From the analysis of research question two, it was gathered that engaging in ritual, unkind to others, arrogancy and no respect for law and other, and wickedness are encouraged in *Zazu-zeh* music album and this could be impacted negatively on the moral behaviour of adolescents in Nigeria. From the research question three, it was gathered that *Zazu-Zeh* hip-hop music album by Habib Okikiola A.K.A portable was capable of influencing negatively moral behaviour of adolescents in the society.

5.2 Conclusion

This study concludes that, the listening to Nigerian hip-hop music though entertaining, educating and a medium for youths to speak out on societal ills, has a huge negative impact on the moral behaviour of the adolescents. The explicit contents of the hip-hop music album is capable of instigating adolescents to indulge in immoral behaviour. This study discovered that adolescents moral behaviour could be influenced negativity by indulging in ritual killing, being unkind to people, showing arrogancy and no respect for law and others (constituted authority) and being wicked. Since the introduction of Hip-hop music to the Music Industry in Nigeria, though created job to teaming un-employed youths and contributed to National Gross Domestic Production; the style of the music has always being at variance with acceptable norms and values of Nigeria culture.

5.3 Recommendations

5.3.1 Recommendation to Study- Specific Stakeholders

Based on the findings and conclusion of the study, the researcher recommends the following:

1. The Ministry of Information, National Orientation Agency, Non-Governmental Organizations should be concerned to bring to bear, orientation programmes that will enlighten youths more on the negative influence that music could instill on their moral behaviour
2. The government through its agencies like the National Film and Video Censor's Board- the Gatekeepers in the Nigerian Film/Home Video Industry to check portrayal of violence lyrics, nudity and substance used in musical content in the industry and punished offenders.
3. Since majority of the listeners of Hip hop music are youths, secondary schools and higher institutions should introduce courses that will enlightened the youth on the negative impact of Nigeria hip-hop music on their aggressive behaviour and all forms of vices portrayed on various media of mass communication.
4. Parents and guidance should constantly orient their children who are not only listening to music but aspiring to be musician, on the virtues of saying good words which lead to songs and music and as well advise them to always be mindful of music that teaches aggressive behaviour and other forms illicit acts.

5.3.2 Recommendation for Further Studies

Further researchers should carry out research work on violence portrayal on other types of music genres like Fuji music aside Hip hop music in Nigeria. This will assist stakeholders like government, parents and non-governmental organization to understand more on the prevalent evils that music could do to teaming youths, who through the technological advancement, have free access to music any time anywhere on their smart phones.

5.4 Limitation of the Study

One of the limitations of this study is in the area of its coverage; the study was limited to Government High School Adeta in Ilorin of Kwara State because it was not possible for the researcher to investigate all the secondary schools in Ilorin metropolis due to the limited time frame allotted for this study. Another limitation encountered by the researcher was the inability of the respondents in SS1 class to understand some of the questions in the questionnaire which made the researchers to re-explain the ambiguous questions. The researcher also had little difficulty during the sorting of the retrieved questionnaires as the whole analysis was done manually and the process was very tedious.

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APPENDIX
DEPARTMENT OF MASS COMMUNICATION
KWARA STATE POLYTECHNIC, ILORIN NIGERIA
QUESTIONNAIRE

Dear Respondent,

I am a student of the above named institution. I am carrying out a research on “Influence of Nigerian Hip-hop Music on moral behaviour of adolescents in Senior Secondary Schools in Ilorin”. Your view is therefore, important for the success of this study.

I will be glad if you can assist in answering the questions below. All information you provided will be confidential and will not be divulged to anybody.

Thank you for your cooperation.

Yours faithfully,

SHOKUNBI FATIMAH OPEYEMI

SECTION A:

Instruction: Please place a tick (✓) in the column that best describe your answer to each question.

1. Do you listen to Music? (a) Yes () (b) No ()
2. If yes, what type of music do you listen to? (a) Reggae () (b) Hip-Hop () (c) Fuji () (d) Juju () (e) blues () (f) others, specify : _____
3. If you listen to Hip hop music, how often do you listen to it? (a) Often () (b) Very Often () (c) Rarely ()
4. Do you listen to *Zazu Zeh* Music Album by portable? (a) Yes () (b) No ()

SECTION B

Instruction: Please place a tick (✓) in the column that best describe you answer to each question.

5. One of the aspects of *Zazu Zeh* Hip-hop music that encourages immoral behaviour is "WUWA IKA, ZEH" (a) Agree () (b) Strongly Agree () (c) Disagree () (d) Strongly Disagree ()
6. "LEJUPA ZEH, MARERIN ZEH" from *Zazu Zeh* Hip-hop music also encourages immoral behaviour. (a) Agree () (b) Strongly Agree () (c) Disagree () (d) Strongly Disagree ()
7. *Zazu Zeh* Hip-hop music lyrics "CHE HACKER, IKA ZEH" is a pointer to immoral behaviour which encourages attack of innocent people in the society. (a) Agree () (b) Strongly Agree () (c) Disagree () (d) Strongly Disagree ()
8. *Zazu Zeh* Hip-hop music encourages immoral behaviour among listeners through its lyrics "KALA ZEH, DAJU ZEH" (a) Agree () (b) Strongly Agree () (c) Disagree () (d) Strongly Disagree ()
9. Aspect of *Zazu Zeh* Hip-hop music lyrics that sings "YAHOO, NO LAPTOP" is a pointer to an immoral behaviour that encourages listeners to indulge in Cyber crime and other means of illegal money making. (a) Agree () (b) Strongly Agree () (c) Disagree () (d) Strongly Disagree ()

10. *Zazu Zeh* Hip-hop music encourages listeners to engage in rituals? (a) Agree () (b) Strongly Agree () (c) Disagree () (d) Strongly Disagree ()
11. *Zazu Zeh* Hip-hop music encourages listeners to be unkind to other human beings (a) Agree () (b) Strongly Agree () (c) Disagree () (d) Strongly Disagree ()
12. *Zazu Zeh* Hip-hop music lyrics encourages listeners to be arrogant and have no respect for law and order (constituted authority). (a) Agree () (b) Strongly Agree () (c) Disagree () (d) Strongly Disagree ()
13. *Zazu Zeh* Hip-hop music encourages use of vulgar words among listeners. (A) Agree () (b) Strongly Agree () (c) Disagree () (d) Strongly Disagree ()
14. *Zazu Zeh* Hip-hop music lyrics encourages listeners to be wicked. (a) Agree () (b) Strongly Agree () (c) Disagree () (d) Strongly Disagree ()
15. Do you think *Zazu Zeh* Music prompt adolescents to indulge in immoral act? (a) Agree () (b) Disagree () (c) Strongly Agree () (d) Strong Disagree ()

SECTION C

Instructions: Kindly show your level of identification regarding the statements below

16. Gender: (a) Male () (b) Female ()
17. Age: (a) 11-13 years () (b) 14 – 18years () (c) 19 above ()
18. Class: (a) SS1 () (b) SS2 () (c) SS 3 ()