

## EXPOSURE TO "GAE SMOKING" CARICATURE SONG AGAINST PROMINENT IGBO POLITICIAN ON WHATSAPP AND ITS INFLUENCE ON HEMP SMOKERS IN CHUKWUEMEKA ODUMEGWU OJUKWU UNIVERSITY



OBIAKOR, CASMIR U., Ph.D\* & ADIKURU, CHINONSO C.↔

### **Abstract**

*Most popular songs are bombarded with lyrics glamorizing lavish lifestyles of the rich and famous, fancy cars, illicit drugs and other forms of substance abuse. One of such music by a Nigerian artiste is "Gae" by Nuno Zigi which went viral on WhatsApp after it was used to make a caricature of a prominent wealthy Igbo man during the 2023 presidential elections. This study assessed whether the WhatsApp video on "Gae Smoking" featuring a prominent Igbo elder statesman influenced smoking of Indian hemp among Chukwuemeka Odumegwu Ojukwu University (COOU) students. Among the objectives of the study are to ascertain the frequency of exposure to the "Gae-smoking" song on WhatsApp featuring a wealthy Igbo elder statesman by hemp smokers in COOU and to ascertain in what ways the "Gae-smoking" song featuring a wealthy Igbo elder statesman influenced their hemp smoking habits. The study made use of the Focus Group Discussion (FGD) method to study 60 hemp smokers in COOU using six FGD sessions each made up of 10 participants. The study, anchored on the Uses and Gratifications theory, found that respondents were frequently exposed to the "Gae-smoking" song featuring a wealthy Igbo elder statesman and that the song reinforced their smoking habit by making them enjoy smoking hemp more frequently. The study recommended that the Federal government through appropriate regulatory bodies should put in more effort in monitoring and banning songs and music videos that glorify drug abuse of any kind, including sanctioning people that share such videos on social media.*

**Keywords:** *Gae, Caricature song, WhatsApp, Influence, Hemp smokers*

### **Introduction**

Music is one of the countless factors that influence people's thoughts and behaviors. With music being such a significant part of youth culture, it is common for parents to worry about their kids' messages daily through song's lyrics.

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\* Department of Mass Communication Chukwuemeka Odumegwu Ojukwu University

↔ Department of Mass Communication Chukwuemeka Odumegwu Ojukwu University

However, music especially, has been historically linked with drug use. The worry is that parents may not be able to monitor their children's media consumption at home easily (Gonzalez, 2022).

Some music genres contain more references to substance use and social defiance than do other genres. A recent study of popular music among adolescents from 1996-1997 revealed that nearly half (47%) of all rap/hip hop (hereafter referred to as rap) songs mentioned alcohol (Roberts, Henriksen et al., 1999). In contrast, other genres of music were much less likely to mention alcohol in the lyrics (country-western [13%], hot-100/top-40 [12%], alternative rock [10%], and heavy metal [4%]). Moreover, nearly two thirds of the rap songs mentioned illicit drugs as compared to approximately a tenth of the songs from the other genres. Another study of rap music indicated that references to alcohol in rap song lyrics increased five times (8% → 44%) from 1979 to 1997 (Herd, 2005).

In the 1920s, marijuana use became associated with jazz. Jazz musicians used their songs to tell narratives of their drug use (Gonzalez, 2022), causing the general public to worry that this music would influence youths to follow in the musicians' footsteps. The use of marijuana in the jazz subculture partly motivated early movements to criminalize the drug, thereby helping to illustrate how strong the impact of music is on culture in any society (Gonzalez, 2022). This further explains why some people may be worried about the kinds of messages music is sending out into the world.

In an investigation similar to the abovementioned study, rap had much higher substance abuse rates than any other genre studied (Gonzalez, 2022). Country music came second to rap, though distantly. Only 36% of country songs referenced substance abuse instead of 77% of rap songs. But other genres indeed blend drugs and music as lifestyles. While rap's lyrics may make the most references to drugs, different genres still have a drug use culture surrounding them. Some genres link with substance use. A study by Chen, et al., (2006) found that young people's substance use and aggressive behaviors may be related to their frequent exposure to music containing references to substance use and violence.

Meanwhile, technology has always been fascinating the humans and they have always found various techniques that make it more useful to lead an easy lifestyle. The various innovations and advancements in technological field have paved way for faster and better way of living. Whatsapp is one of such advancements that have drastically altered the way youngsters communicate with each other (Kiran & Srivastava, 2018). Other popular social media platforms such as Twitter, Facebook, TikTok and Instagram have become important in information-sharing and communication. Social media platforms are also

gradually becoming stronger in guiding public opinion when compared with traditional media, especially because of their salient characteristics, such as highly efficient dissemination of information and interactive commentary, which can contribute to information overload (Wang, Dai, Li, & Song, 2021).

Research evidence shows that Whatsapp has profound negative impact on the youth by adversely affecting their education, behavior, routine lives, messing up much of study time of students, spoiling their spelling skills and grammatical construction of sentences (Bhatt & Arshad, 2016). This app has been found to be highly addictive, difficult to control and the impact is so powerful that users give up their real world interests as their entire emotional quotient is restricted to the app (Bhatt & Arshad, 2016). This further shows that exposure to music videos promoting illicit drug use can also affect youth behavior.

Nigerian music industry has witnessed the presence of songs glamorizing substance abuse especially as a number of artistes are known to be smokers of illicit drugs. The National Broadcasting Commission (NBC) has banned some of such music videos glorifying drug abuse but the trend has continued to grow on a disturbing scale (Winsor, 2015; Ndeche, 2017). There is need to investigate whether there is an empirical link between music videos promoting smoking of Indian hemp and consumption of the substance especially among Chukwuemeka Odumegwu Ojukwu University (COOU) students. This is the problem that informed this study. The aim is to investigate whether the "Gae-smoking" WhatsApp video that made caricature of a prominent Igbo politician influenced COOU students' substance use.

### **Statement of Problem**

Substance abuse has become a major problem at different levels, ranging from personal, national to global levels, and lack of research has set back progress in trying to address this public health concern (Eze, 2023). It is a major problem because the celebrities and personalities who accept to be used for advertisements or promotions for industries may not understand the long term effect of substance abuse such as depression, queer behaviour, sexual and domestic violence (Eze, 2023). Meanwhile, substance use is rampant and often glorified by celebrities on social media. Illicit drug use is a persistent health problem among Nigerian youths. Social media platforms currently facilitate online illicit drug markets in the sub-Saharan African State (Adejoh, *et al.* 2020).

Just like every other human creation, technology has also come with its attendant disadvantages, one of which is that social media users get more than they bargain because there is information overload (Abdul, 2023; Eze, 2023). This weakness makes young people the most vulnerable to negative tendencies and influences portrayed on social media. Supporting the above submission,

Salimian, Chunara and Weitzman (2014) note that social media have great influence on young people because they are tender at heart and could easily be misled. One area where young people could easily be misled is in drug use and abuse.

The song entitled “Gae” by Nuno Zigi featuring Ifex G, Beepee, and Senior Maintain, which is the focus of this work, is in the Igbo rap music genre. This song went viral on WhatsApp after it was used to make caricature of a wealthy Igbo elder statesman, Prince Arthur Eze, following his views and comments against the presidential candidate of the Labour Party, Peter Obi, shortly before the 2023 presidential election. The song contains lyrics strongly promoting substance abuse and this could prove detrimental to the fight against drug abuse in Nigeria. But whether exposure to the song has a link to usage or continuous use of drugs particularly smoking of Indian hemp and such other illicit drugs among students especially in COOU is yet to be ascertained with empirical evidence. This is the problem which informed this study.

### **Objectives of the Study**

1. To ascertain respondents’ level of exposure to the “Gae-smoking” song on WhatsApp featuring a prominent Igbo elder statesman.
2. To ascertain respondents’ level of recall of the “Gae-smoking” song on WhatsApp featuring a prominent Igbo elder statesman.
3. To ascertain if respondents’ hemp smoking habit was influenced by the “Gae-smoking” song on WhatsApp featuring a prominent Igbo elder statesman.
4. To ascertain in what ways respondents’ hemp smoking habit was influenced by the “Gae-smoking” song on WhatsApp featuring a prominent Igbo elder statesman.

### **Theoretical Framework**

This study is anchored on the Uses and Gratifications Theory. Uses and Gratifications theory is one of the most important theories of the Mass Media research that focuses on the media use and the choice of media (Katz, 1959). What differentiates this theory from other communication theories is that the audience member is characterized as an active one. The basic tenet of this theory is premised on what people do with the media rather than the influence or impact of the media to the individual (Katz, Blumer & Gurevitch, 1974). Uses and Gratifications theory suggests that the Users are exposed to media contents for their own benefit based on their own needs and requirements. Katz & Foulkes (1962) characterized the mass media use as an “escape” for the user where they actually serve concrete needs and where these needs vary according to the

influences. Hence, at times, gratifications sought may be in competition with gratifications obtained (Obiakor & Nwabueze, 2019). Age, social engagement and a general political interest are usually good predictors of news consumption practices, and their explanatory power has increased over time (Putnam, 1993; Strõmback, Djerf-Pierre & Shehata, 2012).

One area where this can be seen is in incidental exposure to news. People often choose to use the networks for reasons other than pure news consumption. While there, though, they may be exposed to information or news they did not seek out. In this, social media resembles low-control news environments such as television news (Bergström, & Belfrage, 2018). The customizing feature of SNSs, however, rather makes them a hybrid somewhere between the extremes of selective exposure and incidental exposure (Bode 2016, p. 30).

This theory is aptly related to the present study based on the fact that the present study focuses on exposure to WhatsApp video on illicit drug consumption among Indian hemp smokers in COOU. It is possible that the hemp smokers expose themselves to WhatsApp based on the benefits they would derive from such exposure.

## **The Review**

### **WhatsApp, Music and Information Gratification**

Having been introduced to the masses in 2009, WhatsApp is a relatively latecomer to social media. Yet, its growth since then has been rapid (Aizenkot & Kashy-Rosenbaum, 2018). With regards to engagement, while there has been anecdotal evidence of WhatsApp playing a central role in civic as well as political engagement, negative effects of WhatsApp have also been recognised, such as the platform being weaponised (Aizenkot and Kashy-Rosenbaum, 2018) and exposure to falsehoods (Ahad & Lim, 2014).

With mixed conclusions on the effects of WhatsApp in political and civic engagement, it is timely to systematically review the empirical studies to discuss the use of WhatsApp. This paper is a systematic review of the current literature on WhatsApp. It will first describe WhatsApp as a platform, identifying its key features and affordances and how these are linked to the domain of political and civic engagements. This is important in the conceptualisation of WhatsApp as a sociotechnical unit of analysis. Next, key gaps will be highlighted to lay out the rationale for the research questions in this paper. This will be followed by the methods and findings (Aizenkot & Kashy-Rosenbaum, 2018).

WhatsApp has gone through a number of key changes with the potential to impact political and civic engagements since its founding in 2009. Two features, scalability and replicability, have made it relatively easy to disseminate content

without links to its original context or sender. Because of this, there have been instances in which WhatsApp was linked to the spreading of hoax messages and rumours that seriously impacted rational deliberation and worsened social divide, to the extent of causing widespread panic and even mob killings (Goel, *et al.*, 2018).

One particular feature, the end-to-end encryption of WhatsApp, has received much attention. Implemented in April 2016, this feature makes it impossible for anyone else other than the sender and receiver to read or access what is sent. As Santos and Faure (2018) point out, while such end-to-end encryption seems to address concerns about security and privacy, there are competing priorities and values in the context of “business and strategic decisions”. Notwithstanding the contradictions, perceptions of WhatsApp being a more ‘secure’ and ‘safe’ space for engagement seem to have taken root in some groups, encouraging the use of WhatsApp for activism and mobilisation. For instance, Moura and Michelson (2017) found WhatsApp being used to increase voter turnout and political participation amongst youths in Brazil. Such findings are congruent with other studies that found individuals using WhatsApp to lower the costs of activism (Treré, 2015) and avoid state surveillance (Johns & Cheong, 2019).

Perceptions of WhatsApp as a ‘safe space’ may also have been driven by the issue of context collapse in more open and public social network sites such as Facebook and Twitter, where multiple ‘publics’ and networks are flattened into a single context (Moura & Michelson, 2017). Because these platforms expose users to multiple audiences, users may find it difficult to engage with all of these different audiences at the same time. This limits users’ ability to have open and meaningful conversations on key issues, driving them to move these discussions to smaller group chats on messaging apps like WhatsApp instead.

Meanwhile, Music is a major entertainment tool and area of interest during early adolescence (i.e., age 12) and continues through emerging and young adulthood (Wright & DeKemper, 2015). With the advances in technology, music is available for listening enjoyment to anyone at any time. Music has been rated the number one leisure-time activity for American youth today (Rideout, Roberts, & Foehr, 2005), and it has been suggested that almost everyone is exposed to music on a daily basis (Rideout, Roberts, & Foehr, 2005). It has been estimated that adolescents and young adults listen to music between two and four hours each day (Wright & DeKemper, 2015). Certain styles of music match the effects of certain drugs which may have been exposed to through the WhatsApp platform.

It is still inconclusive what types of individuals and groups use WhatsApp, their motivations, activities and how the easy accessibility of WhatsApp inform their use. Some studies have demonstrated how the sense of collective or social

identity motivate the use of WhatsApp and other instant messaging platforms for activism (Treré, 2018). Johns and Cheong (2019) discussed the switch to WhatsApp and Telegram by digital citizens in Malaysia, in the attempt to evade state surveillance. Such findings are congruent with what Treré, (2018) argue to be part of the resistance against state surveillance. However, some questions remain. In the past decade of scholarly work conducted on WhatsApp as a platform in the context of contentious politics, activism and political or civic engagement, what are the key motivations and how do they translate into the ways WhatsApp is used?

"Gae", a song by Nuno Zigi featuring Ifex G, Beepee, and Senior Maintain, is a music video which went viral on WhatsApp after it was used to make a caricature of a prominent wealthy Igbo man, Chief Arthur Eze, during the 2023 presidential elections. The caricature version of this song came out after Arthur Eze had expressed his opinion about the Presidential candidate of the Labour Party, Mr. Peter Obi, where he said this candidate would not win election. Arthur Eze was reported to have said that he had cautioned Peter Obi to drop his ambition and wait for another opportunity because he would not win. "I warned Peter Obi to withdraw from this race but he would not listen. I told him plainly that I am not part of his plans. I told him to drop his ambition, and wait for next time. When he told me about his ambition, I asked him the States he thinks he can win in the west and in the North. He told me, but I was not convinced. I told him he cannot win; so that he would not waste his time and money," Athur Eze reportedly said (Shibayan, 2022). This comment did not go down well with many supporters of Peter Obi leading to outrage and backlash on social media against Athur Eze. One such ways to show disapproval of Arthur Eze's comment is the emergence of this caricature version of Nuno Zigi's song which went viral on social media platforms, including whatsapp.

Many people who did not know about the existence of this song got to know about it after it had been used to make a caricature of Arthur Eze. The lyrics of the song promote use of illicit drug called gae, a form of Indian hemp. The artists are saying that they will not stop smoking Gae as there were prominent personalities who smoke the illicit drug. Arthur Eze was not mentioned in the song at all but the caricature video showed where Athur Eze was dancing to another song but it looked like he was dancing to Nuno Zigi's song. Whether this song influenced students' consumption of illicit drug, especially Indian hemp, is the focus of the present study.

### **Research Method**

The Focus Group Discussion (FGD) method was adopted for this study. According to Knodel and Pramulratarana, in Mbagwu (2009), FGD is a research

method that involves organizing and conducting series of group discussions with the objective of better understanding the attitudes, beliefs, practices and values of sample elements on a specific subject. The beauty of FGD lies in the fact that, under proper guidance by a discussion moderator, participants are encouraged to spontaneously express opinions that may have been missed in structured questionnaire interview. According to Mcleod (2008), it allows the researcher to find issues that are often missed by the scientific, more positivistic inquiries.

The population of this study was made up of students of COOU, Igbariam campus which is 14,322 (Academic Planning Unit, 2023). Since there is no known population of hemp smokers in the school, the population of the entire campus was used. Then purposive sampling was used to select only hemp smokers for the study. Since this is an exploratory study the researcher randomly selected 60 students of COOU who are hemp smokers. Consent was sought from the students before they agreed to participate in the study and full anonymity was guaranteed to the participants. The purposive sampling technique was used to select 60 students of COOU who are hemp smokers. This figure was then used as the sample size. Six (6) FGD sessions were held altogether at a particular spot close to the campus where Indian hemp smokers usually gather to smoke and relax. The FGDs lasted for an average of 50 minutes per session with a distribution of 10 participants in each session. The FGD sessions took place between the hours of 8pm and 10pm on specific days agreed by the participants within the period of research. The choice of timing was so designed to fit into the relaxation periods of the smokers most of whom are students who reside off campus.

### **Data Presentation and Analysis**

**The first research question** was designed to ascertain the level of exposure to the “Gae-smoking” song on WhatsApp featuring a prominent Igbo elder statesman. This was determined by asking respondents their frequency of exposure to the music video on “Gae” smoking. All the respondents agreed that they came across the information very often on WhatsApp. They also said they often clicked on the video whenever they went to their WhatsApp platform. Most of the participants said they also shared the video to their friends on WhatsApp and other social media platforms.

One of the participants identified as Obinna in group one (not real name) said; “This video was everywhere on WhatsApp during the campaign period of presidential elections. I used to see it every time and people who had sent it earlier to me also resent it without knowing they had sent it earlier. This is to tell you how viral the video went on WhatsApp”. Another participant identified as Joe in group four said; “I actually enjoyed watching the video back then and I still

watch it now. I watched it like eight or ten times in a day and I enjoyed watching it." His position was corroborated by other participants in the various FGD sessions who said they were frequently exposed to the "Gae-smoking" song on WhatsApp.

**The second research question** was designed to ascertain respondents' level of recall of the "Gae-smoking" song on WhatsApp featuring a prominent Igbo elder statesman. This was determined by asking participants whether they could recite the lyrics of the "Gae" smoking song and how frequently they could do so. All the participants indicated that they could recite most part of the lyrics. They did so as we engaged in the FGD sessions. They could tell that the song was saying "You cannot stop me from smoking Gae! I will continue smoking Gae." They also indicated that the lyrics are easy to recite and this makes them to recite it as often as they choose to.

One of the participants identified as Ken in group two (not real name), said; "The lyrics of the song is simple and it makes it easy for me to recite. I can tell you every single word said in that song". For Victor in group one, "There's no one who cannot easily recite the lyrics of the song, it is easy to recall and recite. I can remember what was said in the song and I love the beat and melody of the song; I dance it sometimes", Victor concluded. Yet another participant, Ella Big in group five said, "How else do I enjoy the song if not that I can remember the lyrics with ease? The artists really did a nice job, the lyrics of that song are simple so anyone can sing along". Her view was corroborated by other participants in the various FGD sessions who said they could frequently recall the lyrics of the "Gae-smoking" song they were exposed to on WhatsApp.

**The third research question** was designed to ascertain if respondents' hemp smoking habit was influenced by the "Gae-smoking" WhatsApp video. The participants indicated that their smoking habit was influenced by the song as it made them feel good and proud to smoke the illicit drug. A few of them said it did not affect them in any way as they still smoked the way they used to even after listening to the song and it did not boost their confidence in the fact that they were smokers of hemp. But these ones said they actually love listening to the song. Majority of the participants said the song influenced them in different ways and degrees as some were mildly or heavily influenced in terms of number of sticks and frequency of smoking as well as decision not to quit smoking because of the song's lyrics.

Mayor in group six said: "I used to smoke casually, just about two wraps of hemp in a week but the way I smoke these days has slightly increased just after I saw that music video on Gae-smoking". When I first heard the song I felt really

good about this habit so I always felt like taking more though I would like to reduce it ooo”. Man Gee in group six said: “The thing is that as a casual smoker I feel like going to more gatherings and parties where I can smoke hemp especially where this song is played. The sound of the song makes me feel very okay with what I’m doing, you either smoke more wraps there or you pick an extra wrap home to relax”. One of the very few participants who indicated no influence of the song on smoking habit is Sheila in group 3. She said: “The music is good but I still smoke casually. I just smoke at parties or when I want to have sex with my boyfriend. That I like this song hasn’t changed anything at all”.

**The fourth research question** was designed to ascertain in what ways respondents’ hemp smoking habit was influenced by the “Gae-smoking WhatsApp video. Habits in terms of perception of or attitude to smoking, location of smoking or frequency of smoking, whether casual, moderate or chain smokers were affected in a way. Participants indicated that exposure to the “Gae” song affected them mostly in terms of attitude towards smoking hemp, though few of them reported a great level of influence on their frequency of smoking. None of them said it made them to become chain smokers. The chain smokers among the participants said it affected their perception of hemp smoking by making them see it as something okay and accepted behavior. Both casual and moderate smokers also reported influence in perception of hemp smoking as good, acceptable and nice behavior, although a few casual smokers said it made them smoke more and they noticed they are growing into moderate hemp smoking.

Manny in group 6, a chain smoker said: “I smoke regularly and the song did not increase the number of wraps I used to smoke just that it made me feel better. It gives me the impression that since celebrities smoke Indian hemp then I am okay doing this.” Another participant, Ken in group two, said: “I used to smoke only in parties but I think after seeing this video and listening to the song I now smoke more wraps than before and anywhere”. Majority of them reported influence of the song on their perception of hemp smoking as a normal behavior associated with celebrities. This reinforced a positive attitude among them towards hemp smoking.

### **Discussion of Findings**

The first research question investigated frequency of exposure to the “Gae-smoking” song on WhatsApp featuring a prominent Igbo elder statesman. All the respondents agreed that they were frequently exposed to the “Gae-smoking” WhatsApp video. This finding is supported by studies which show that the youth rely on social media to gratify their information needs and use these platforms to keep update on the events happening around the globe, network and stay

connected with their fellow youths and friends without physical meetings (Kusuma, 2020; Bergström, & Belfrage, 2018; Ohlsson, Lindell, & Arkhede 2017). Furthermore, the finding agree with the observation by Bergström and Belfrage (2018) who asserted that a visit to a social media platform with the intention of seeking private/social connection may result in exposure to different sorts of news in one's feed. Similarly, the findings support the Uses and Gratifications theory which suggests that the Users are exposed to media content for their own benefit based on their own needs and requirements (Katz, Blumer, & Gurevitch, 1974; Katz & Foulkes, 1962; Agbanu, 2013). It further agrees with studies which show that age and social engagement are among the predictors of social media content consumption (Putnam1993; Strõmback, Djerf-Pierre, & Shehata 2012).

On respondents' level of recall of the "Gae-smoking" WhatsApp video, result showed that the participants could easily recall the lyrics of the Gae-smoking music video they were exposed to on WhatsApp. This further buttresses findings from studies ascertaining reliance on the social media by young people for information needs gratification (Putnam1993; Strõmback, Djerf-Pierre, & Shehata 2012). The finding further supports studies which reveal that the popularity of social media among the younger generation is because they spend time on these platforms to express their opinion, feelings and participate in conversations giving the news a different dynamic and perspective (Kavoura & Stavrianea, 2014; Nielsen & Schroder, 2014). This is a revealing addition to literature on music and illicit drug use.

On whether respondents' hemp smoking habit was influenced by the "Gae-smoking" song, result showed that the music video promoting illicit drug smoking influenced participants' smoking habits. The influence was more on their attitude towards hemp smoking by making them feel more relaxed and at home with the habit since habit is associated with celebrities and slightly on frequency of smoking the substance. This finding supports studies which show that music videos and songs which promote illicit drug use have greatly influenced substance use among audience members (Wingood et al., 2003; Miranda & Claes, 2004). Empirical studies have shown that alcohol and illicit drug use among youths may be associated with listening to popular music such as hard rock, heavy metal, rap, and techno (Hitzler, 2002; Miranda & Claes, 2004). Another study which was supported by this finding shows that exposure to rap music was positively associated with aggressive behaviors and negative health outcomes at a 12-month follow-up for African American girls of ages 14-18 (Wingood et al., 2003).

The fourth research question was designed to ascertain in what ways participants' hemp smoking habit was influenced by the "Gae-smoking" song on WhatsApp featuring a prominent Igbo elder statesman. The findings showed that

exposure to “Gae” smoking music video influenced their attitude towards hemp smoking by making them feel more relaxed and at home with the habit, perception of hemp smoking as a good recreational habit associated with celebrities and slightly on frequency of smoking the substance. Just as the Uses and Gratifications theory says, people are exposed to the media that will provide satisfaction to their information needs (Katz, Blumer, & Gurevitch, 1974; Katz & Foulkes, 1962; Agbanu, 2013; Obiakor and Nwabueze, 2019). Exposure to WhatsApp video that promotes hemp smoking is probably because of the satisfaction the students derive from such exposure. Also, this finding supports studies which show that music videos promoting use of illicit drugs influence those exposed to such contents. Research evidence demonstrates that greater exposure to popular music containing antisocial content is associated with more favorable attitudes toward antisocial behaviors and a greater likelihood of performing such behaviors (Anderson et al., 2003). Rap music particularly glorifies and encourages the use of alcohol, other substances and violence more than other genres of music (Herd, 2005).

### **Conclusion**

Based on the findings of this study, the following conclusions were drawn: COOU students who smoke Indian hemp were frequently exposed to the “Gae-smoking” song on WhatsApp; COOU students who smoke Indian hemp could easily recall the lyrics of the “Gae-smoking” music video they were exposed to on WhatsApp; the music video promoting illicit drug smoking influenced COOU students who smoke hemp and the influence which the “Gae-smoking” music video had on COOU students was more on their attitude towards hemp smoking by making them feel more relaxed and at home with the habit, perception of hemp smoking as a good recreational habit associated with celebrities and slightly on frequency of smoking the substance.

The study recommended that Federal government through appropriate regulatory bodies should put in more effort in monitoring and banning songs and music videos that glorify drug abuse of any kind, including sanctioning people that share such videos on social media; that Federal government should put in more effort to monitor social media platforms that promote drug abuse through music videos and such other contents and that the music industry should play their own role by sanctioning producers and directors of music videos promoting illicit drug use. Furthermore, higher institutions in the country should organize regular seminars to discourage students from drug abuse, also stressing the dangers of social media exposure and possible influence on illicit drug use.

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