



Native Bapa ?? a political Hip-Hop in Kerala

Description

Musical video albums and songs are not only for entertainments but serve as social tools to protest and raise the voice against the injustice and immoral activities in the society also. Musical video albums are one of the most influential media to inform and educate the society in order to make the social environment a better one. We are living in the 21st century. Our present society is running behind the jazz , rock music and American Hip hop music. So, growing inclination of people from ??Hip Hop?? towards ??padappattu?? in Malabar region has its own significance.

Hip Hop is pioneered in 1960s. It is the technical rhythmic steps of dances and music??s invented by the blacks of America to protest the dominants of whites in America. Hip hop raises the voices of blacks?? against the discrimination of the society on the basis of colour. Political Hip Hop is the developed or modern form of Hip-Hop

The satirical narration and criticism of political issue where the artists sing in a similar steps and rhythm or a direct exploration or throwing the truth of political issues towards the audience in a rhythmic and musical way are known as Political Hip-Hop. Places like Thehareer Square are full filled with political hip hop while Arab spring was happening.

Malayalies are, over a long period, not at all aware or not even heard of Hip-hop but now after the release of muhsin perari??s NATIVE BAPA?? [name of the hip-hop album] it has become a trend in Kerala too. This social revolutionary form of music is released though the social networking site YouTube. Mr.muhsin perari who was the director of this hip-hop album and it is released under the banner of ??Mappila Lahala Musics??.

Native Bapa Soliloquizes the loss of his son who was accused a terrorist and killed by Govt. in a fake encounter in the name of irradiation of terrorism. It tells about the present condition of Muslim community and the whole theme is developing though the narrations and soliloquies of the father. This hip-hop has become a different experience though the symbols images are not novel and were repeatedly presented by main stream media. This 4.30 minute album is harshly criticizing such kind of symbols and stereotyping of a particular community as a terrorists. This small hip-hop album is enough to understand and to teach the society how the media portraying a particular community as terrorists or problem makers.

The album begins with a scene of one green flagged boat is coming towards and in the next appears a middle aged man. He is the central character of this hip-hop. He is on the boat. [Politically it represents the news came once about the importing of weapons though Arabian Sea]. The costume of this album is like one person wears a green colour big belt [which are commonly used the Malabar Muslims] and the Arabic muffler [scarf]. These represent a group of community and those characters are considered villains. [This belt is regularly used in Malayalam films to a group of community and those characters are villains] these are now using to represent the terrorism. Following scenes show the congested area of colonies like mattancherri, palayam etc and is followed by a scene of a bike numbered KL-10. [KL_10 is the code of Malappuram dist and it was the highly Muslim populated district in Kerala]. The wall poster of

â??Maadaniâ?? also flashes through several times as the father narrates the whole incident, the ill-fate of his innocent son. Though out that narration, it explains that his son working in a place far away from home. The images of his return home in leave with sweet for his child is a heart- touching visual and it clearly says he is only breadwinner and caretaker of the family. The narrations also explain how the police has manipulated a case against him and judged him a terrorist simply describing his life style. He often uses muffler to protect from cold and this muffler has, surprisingly, been the identification mark for charging against him. In a regular interval of narration, the narrator utters the word â??bombâ??. He observes, sarcastically, that his son has never seen a bomb in his life but â??bondasâ?? [bonda- a sweet with round shape]. He pooh-poohs at the notion of media who tries to stereotype the green belt and the muffler as identification of terrorists etc.

Mr. Mamukkoya, one of the leading comedy actors in the Malayalam film industry, has remarkably essayed the role of father in this album. His own satirical tongue and mannerisms have been aptly used to sharpen narrations and give much impact. It is the one of the reasons the album becomes a popular hit. This album also explains about that fatherâ??s legacy that fought against the British to get freedom. Unfortunately, his own son has been booked by the government accusing him terrorist.

This hip hop uses both English and Malayalam words in a rhythmic way. Native Bapa stands against the stereotyping of a community in the society as terrorists and problem makers. It shows the unethical practices of media towards a particular community and this political Hip-hop has become a hit with more than a lack of viewers in YouTube. Muhsin Perari is the director of this popular Malayalam hip-hop Hariz- choreography, Jijo Ebrahim- cinematography, Roy George- music direction are the other people worked behind this venture.



Signature poster of Native Bapa

Category

1. Think Tank

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