

WHO'S YOUR DADDY?

DJ Cuppy and the Hate Complex.

In March 2017, Psychology Today's Allison Abrams wrote an article extensively describing something known as *Hate Complex*. The writer didn't use those exact two words, but her extensive discourse on what it actually means to hate someone, the motivations for hate, and the levels to which it can be perpetrated, prompted the conversation of a "hate complex". So just like inferiority and the likes, hate has attained a level of complexity that allows it to adopt its own peculiar phrase – Hate Complex.

Let's switch to another time frame - October 2020. You're not Nigerian enough if you don't know why this month is peculiar to our nationhood. There was a large turnout of protests against a terrible government and police brutality. Protester killings were also the case in several situations. So it's safe to assume that hate wasn't unfamiliar at the time – from whatever party involved.

Yet in all the disarray that ensued, hate still made a little space for one certain Nigerian who was in the mix of other matters. DJ Cuppy. Apparently, people were largely dissatisfied at her lack of a "display of effort" in regards to the movement that millions of Nigerians had embarked on. Notice the use of the word *display*. It's the same narrative for several celebrities that didn't seem to say anything on the issue at hand, either at all or early enough. Cuppy was attacked on social media over a few days. On the occasion that she eventually made an effort, she was further lambasted for her sudden display of eye service.

In reality, celebrities *should* speak against ills in society, especially one as encompassing as a failed government. They have the platform of a large audience and an amplified voice amongst others. So they have a responsibility to use this platform in addressing the ills of the society that built them, one that they are well part of. Sometimes, they might be obliged to display these efforts to the public for morale. Other times, they might choose to limit what we see, and that's also fine.

A popular reference to this end is that of American rapper, Jay Z, during the nationwide protests that George Floyd's death sparked in America. While he did not publicly make any statements or tweet anything about it, it was later revealed that he called state authorities and placed full paper

ads supporting the movement, not to mention the money donations. Until his actions were made known, he was attacked by some of the American public for keeping silent.

It drives the dialogue of why people would demand a public show of support from celebrities, even farther, avoid necessary research to see how these celebrities have helped beyond Twitter hashtags. It also begs the questions of how certain celebrities are targeted in this light more than others, and what motives could be responsible for this targeting. In the case of DJ Cuppy, the #ENDSARS protests were not the beginning. The accusations towards her may have been right, but they were certainly not the first.

There's no concrete claim as to what brought DJ Cuppy into the limelight; her first hit came in 2017 – Green Light, with guest vocals from Tekno. Before that, she had interned at Jay-Z's Roc Nation Label in 2015. Even prior to that, she had released respected compilation mixes across the world and graced magazine covers. So there isn't any break-off point in the timeline of her career that could be tagged as an epiphany. However, there is one stand out thing that she has always been known for regardless of time and career phase. If you haven't already guessed it, it's that her father is a billionaire businessman – a fact that has largely added to her narrative and the public's perception of her.

The world is at a time where differences are at their highest; in race, religion and several other things. But the division along social class and wealth is surely one can be reckoned with, especially in developing economies. If you're in doubt, look at Nigeria's elite class – a mix of Ijaw, Hausa, Igbo, Tiv, Fulani, Yoruba, Christian, and Muslim, to mention a few – they all seem to mix well. Look at the people that drive the narrative of tribalistic division, be it on social media or in the corners of the market square. Is there not a trend? There is a large rift between the poor/middle class and the small percentage of the wealthy. There is also the chance that many would give up their tribalistic affiliations to attain wealth.

This divide in wealth has spurred not-so-rich people to turn on the rich, because, quite frankly, a lot of amassed wealth in Nigeria is at the expense of others. A lot, not all. So it is normal that people would naturally see the extremely wealthy, as enemies, but as alien. That is the narrative that has driven an attack on the rich, coupled with the fact that people assume they are affluent and able to withstand any hate thrown at them. As a result, the rich are the only group of people that can be publicly hated without any repercussions for it (and men as well, but that's by the way).

Even more likely to be targeted, are the people who didn't seem to amass this wealth themselves but were born into it. Which is why Cuppy seems to always get the stick, for being born with a silver spoon. She's not alone in that category; Kidd Waya, Davido, several others that don't come to mind. Why do we tend to discredit people solely on the grounds that they were born into wealthy families? Why is there is a natural tendency of mild hate for people that were given the opportunities that many of us did not have?

But the each-the-rich practitioners aren't always to be blamed; the rich actually warrant it sometimes. Large companies and moguls sometimes have negative capitalist and monopolistic tendencies. They have also been reported to not prioritize employee welfare in some cases, and their profit-driven ambitions have often robbed other people of resources and opportunities. They are often tone-deaf to the affairs of the regular masses make decisions that elude them from the common man. Let's not forget as well that Nigeria's political class – who has the country's largest percentage of wealthy people – is ridden with a cancer-like corruption that has left little for the masses since independence.

In the case of Cuppy, a little jab here and there can be laughed off, sometimes. In the opinion of this writer, she does tend to be corny sometimes, she does protrude vanity occasionally, she did publicly and dramatically switch between two popular football fanbases in an aftermath of the bad performance of one of them – with some slander attached too. So her equal share of lashing from the public is part of the celebrity life she chose. However, the deeply-embedded notion that she is wealthy and undeserving of admiration or respect is one that is established in some circles whether or not they know it, or are ready to acknowledge it. This notion has moved to reinforce the opinion amongst other people, especially in the fast-paced world that is social media.

So when she announces she dropped new music, we ask her to pick it back up. When she is in a dispute with another artiste, we naturally take the side of her opponent. When she does just about any other thing, it is followed by ridicules of being extra, being badly managed, or having a brood of lawyers on standby waiting to dive into legal action.

Let's lean back into Allison Abrams article one last time. Where she mentioned that disliking people is a result of projection – we like people that we can project ourselves unto, and we dislike people that we can't see any atom of ourselves in. So before you get back to your lovely day, ask yourself this; Is DJ Cuppy's music really that trashy? Is her style that bad? Is she that silly? Does

she act that stupidly? Or do we genuinely dislike her because of the persona that we project unto her, and the thousands of people that are living in wealth?

That's a question that we can't answer at a go because it's complex. Hate, in itself, is complex.