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What does an Arizona Ice Tea totting Swedish Rapper and the Arab Spring have in common? The internet. Zeynep Tufekci is a Turkish sociologist and author of *Twitter and Tear Gas*. In the first chapter of *Twitter and Tear Gas*, "A Networked Public", Tufekci describes the elements required for creating an internet-spurred movement. Johnathan Hastad, also known as Yung Lean, is a Swedish rapper who used the internet as a springboard for his music that features a unique take on rap. In this paper, parallels will be drawn between the examples listed in Zeynep Tufekci's "A Networked Public" and Johnathan Hastad's, career.

One concept gleaned from Tufekci's "A Networked Public" is technology broadening access to information. This is introduced through Tufekci examining her family history where she recounts how her grandmother's class "excelled in their classes, except one. Almost all of them flunked Turkish, their native language." (Tufekci 4) As a result of the lack of mass media and an education system that taught the uniform national language, students were unable to speak the standardized version of their country's language. The inverse of this could be seen through Johnathan Hastad's using mass media for exposure to rap vocabulary, rhythms, production styles, etc (Aroesti). In addition to this, later in the work, Tufekci lists examples of how mass media has allowed people to access information that creates a shared culture between the people who have access to that information.

Another concept that is mentioned in "A Networked Public" is how technology spurs revolutions through thawing pluralistic ignorance. Tufekci's uses the Arab Spring as an example and explains the concept like this:

Pluralistic ignorance is thinking that one is the only person
bored at a class lecture and not knowing that the sentiment is shared, or
that dissent and discontent are rare feelings in a country when in fact they
are common but remain unspoken. (Tufekci 25)

It's impossible to determine if Hastad (among all the other internet-based rappers) spurred the popularity of emotional rap. However, when considering where each (emotional rap and mass media internet platforms) fall on a timeline, platforms such as SoundCloud and YouTube beget the rise of emotional rap's prominence. Although it's impossible to determine exactly, this leads to the conclusion that through these platforms, the public's demand for emotional rap, such as those created by Hastad, is exposed (Friedlander). In conclusion, a parallel could be drawn between Tufekci's explanation and examples of pluralistic ignorance.

Finally, another parallel that could be drawn between the ideas mentioned in Tufekci's "A Networked Public" and Hastad's career is how the internet is leveraged by unestablished groups of people such as activists or underground artists in comparison to politicians or established artists respectively. Tufekci explains this by recounting that the internet activists were dismissed as "frivolous and powerless" and disregarded by politicians including Egypt's Mubarak (Tufekci 16). However, through the result of the Egyptian revolution and given how the revolution was springboarded from online Blogs, this is false. Similarly, other artists, including Hastad have risen from obscurity to prominence through platforms like SoundCloud and YouTube (Friedlander). You can conclude that this is made possible because of the internet because

alternative ways of distributing content would require resources that are only available to established artists such as record stores, radio plays, etc.

In conclusion, through applying the ideas generated from "A Networked Public", to Hastad's career multiple connections could be made. First, technology's ability to increase access to information can be seen through the lack of mass media hindering the adoption of a standardized language in Turkey. Similarly, access to information has allowed Hastad to acquire an identity that transcends physical barriers. This can be heard through elements of his music including its production and lyrics that feature characteristics that Hastad would only have exposure to through forms of mass media including the internet. Next, Tufekci introduces readers to the concept of pluralistic ignorance and how technology has the ability to dissipate it. By examining where platforms such as SoundCloud and emotional rap fall on a timeline, you can assume that technology, in this case, SoundCloud, exposed the demand from listeners for emotional rap. Finally, Tufekci explores how the internet was beneficial for unestablished groups such as activists and underground artists.

Works Cited

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