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and socioeconomic factors in West Oakland by founding the Black Panther Party for Self Defense, whose representation of violence and community aid, as well as its radical and militant approach to Black Nationalism, became a foundational discourse that shaped the development of rap music in the region. Second, from the collapse of the Party in the early 1980s through the 1990s, gangster rap emerged as a form of political expression among local youth, who drew heavily on radical and militant elements of Panther discourse in their lyrics and artwork. Third, hyphy music in the mid-1990s to early 2000s continued these radical discourses and also incorporated coordinated, subversive public behavior to the mix. The result was a critique of endemic problems facing the local Black community, but also an infectious subgenre of party music that gained mainstream popularity. Overall, this study shows that the specific types of representation created to resist problems of racism and poverty in Oakland is actually key to understanding other rap undergrounds, grassroots subcultures, and social movements elsewhere. In the process, *Rap and Politics* offers readers a new model focused on the development of settings, representation, movements, discourse banks, and impact within underground rap scenes.

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