

## INFLUENCE OF FOLARIN FALANA'S TWITTER CAMPAIGNS ON THE PARTICIPATION OF LAGOS YOUTH IN THE 2020 ENDSARS PROTEST IN NIGERIA

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### ABSTRACT

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This research is an examination of the influence of Folarin Falana's Twitter campaigns on the participation of Lagos youth in the 2020 EndSARS protest. The rationale behind the study was to investigate how celebrity social media campaigns, specifically Twitter, influenced the participation of Lagos youth in the #EndSARS protest. The researcher adopted the survey research design while questionnaire was used as the instrument for data collection. The population of the study is 10 million which constitutes the total population of Lagos youth and a sample size of 384 was drawn. The findings showed that although, exposure to celebrity social media campaigns have the capacity to influence the mobilisation and participation of people in protests, there are other factors too that can contribute to influencing the participation of people in protest movements. It was, however, recommended among others that since no one, including celebrities is safe in terms of corrupt or bad governance and abuse, rather than keeping quite as though celebrities are not affected by these menaces, seeing that they have a better platform to shed light on these issues and play the role of advocacy and solidarity with the masses, showing the world that everyone is susceptible, celebrities should be a part of these conversations on social media in order to help give the voiceless a sense of belonging.

**Keywords:** Campaign, Influence, Participation, Protest, Twitter

### INTRODUCTION

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New communications and information technologies have produced a global revolution in arrangements of the media and society. Modern communication technology makes it probable to stay connected anywhere all the time and the flow of information is virtually unlimited. The ever-growing flow of information in the current world of

communication plays a significant part in all the development activities. The development in present-day communication has brought new era in the development of the world; in this aspect, the advantages of communication are remarkable and can be seen across the world as today, we benefit much from communication.

Individuals may use this worldwide network to network, communicate ideas, share information, afford social support, do business, direct activities, produce creative media, play games, participate in political debate, and so on. The phrase (cyberspace) has become a common way to refer to everything connected to the internet and its many cultures. The internet has created new forums of social interaction and social relations, including social networking websites such as Facebook and Twitter which facilitate interaction. Social Media are interactive computer-mediated technologies that simplify the creation or sharing of information, ideas, career interests and other forms of expression via virtual communities and networks. There is no doubt that the advent of the internet has immeasurably contributed to the introduction of social networking sites (SNSs) (Zaru, 2016).

Since the advent of social media, activists in sub-Saharan Africa have actively used the affordances to bypass established systems and outcry for change (Mutsvairo, 2016). In Bennett & Segerberg's (2012) model of connective action, certain types of networked action are categorised as hierarchically negotiated action where publicity and deployment are the main goal. As Castells (2015) suggests, the internet has provided citizens the tools they need to mobilise others and act on their anger. By this, we can call participants in the #EndSARS campaign activists. This is also reflected in the breakdown with activism emerging as a theme. This theme is categorised by two sub-themes; protest and voice. These sub-themes are also defined by different concepts. The sub-theme of protest is defined by government, support, media, political and authorities; while the sub-theme of voice is defined by fight, silence, fear, hope and voice. Some tweet that referred to protest in the campaign registered the anger of protesters at what they considered an attempt to politicise their campaigns.

### Statement of Problem

Social media according to Nations (2010), is a two-way street that gives you the ability to communicate. It can otherwise be said to be a strategy or an outlet for broadcasting, transmitting and sharing information with a wide-ranging audience. The use of social media has helped to increase the channels of communication and saved people the stress of wasting time as it has made it easier to have conversations and to reach a wider audience influencing the "long tail" concept which means conversations can be conveyed to different forums (Edosomwan, 2011).

Numerous number of studies have been conducted in areas of social media and protest movements, leaving out the impact of celebrity social media campaigns on protest movements. It is this gap, therefore, this study fills. It is upon this premise that this study seeks to investigate how celebrity social media campaigns, specifically Twitter, influenced and enhanced the participation of people (Lagos youth) in the #EndSARS protest.

### Objectives of the Study

The objectives of the study were to:

1. Find out the extent to which the youth in Lagos were exposed to Folarin Falana's Twitter campaign on the 2020 EndSARS protest.
2. Ascertain if Folarin Falana's Twitter campaign influence the mobilisation of Lagos youth for the EndSARS protest.
3. Ascertain the extent to which Folarin Falana's Twitter campaign influence the participation of Lagos youths in the EndSARS protest.
4. To determine other factors that contributed to the participation of Lagos youth in the 2020 Endsars protest.

### REVIEW OF RELATED LITERATURE

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The Special Anti-Robbery Squad (SARS) was formed in 1992 in response to violent crime, particularly armed robbery. However, the police unit has come to be known for its overbearing schemes and uncultured abuses of human rights. Their actions violate a variety of human rights, including the right to life, freedom from torture, the right to a fair trial, the right to privacy, and the right to assemble, all of which are guaranteed by the Nigerian Constitution (Uwazuruike, 2020).

Extrajudicial executions, protester shootings, and other random, unprovoked deaths are all examples of violations of the right to life. Extrajudicial executions are a common element of policing in Nigeria, according to a 2010 report by the Open Society Justice Initiative (OSJI). In the eight years from 2000 to 2007, Human Rights Watch estimates that over 10,000 individuals were killed by Nigerian police (Uwazuruike, 2020). Men of the Special Anti-Robbery Squad, who are hired to tackle violent crimes, have ironically taken upon themselves the task of fishing out so-called "Yahoo boys" (internet fraudsters). They do this by stopping young men on the streets, demanding to go through their phones, owning an iPhone is enough to make a young person a suspect in

Nigeria. A lot of reports have been made by victims of being harassed for owning iPhones and laptops or for refusing to allow the police access to their phones (Uwazuruike, 2020).

#EndSARS started as a call for the disbandment of Nigeria's Special Anti-Robbery Squad (SARS), a unit of the Nigerian Police Force that has earned disrepute for its brutality and human rights violations. It was initially used in 2018 to raise awareness to reports of SARS officials' brutality and exploitation. SARS' structure was changed by the government, but claimed human rights breaches and exploitation remained. SARS personnel shot a youngster in the streets of Delta State without provocation in October 2020, according to social media sources. Despite the fact that the Nigerian Police Department disputed the shooting in this instance, public fury intensified as more videos of police killings were shared on social media (Uwazuruike, 2020).

Twitter, a microblogging service was created in 2006 and has been on rapid growth since its creation with over 335 million active monthly users. Twitter allows users to update their current status by tweeting in 280 characters per post (Oloyede & Elegba, 2019, p. 87). Recent works have emphasized the role of Twitter hashtag, a short keyword prefixed with the hash symbol '#' for organising a distributed discussion among a big group of users who do not need to be connected through existing follower networks (Axel & Burges, 2011, p.1). The spread and use of hashtags has, however, grown to remarkable fame that the use of this symbol has become associated or even identical to trends and discussions in social media. Social media users follow topics and discussions by tagging keywords, phrases, and other strings of text and letters — and by allowing other users to do the same. Twitter activism was first dubbed "Twitter revolution," a term coined in 2009 in connection to major demonstrations in Moldova and Iran a few weeks later (Gonzalez-Bailone, 2011). These protests were held in response to irregularities in the countries' elections, which were widely regarded to be rigged and fraudulent. Hence, Hashtag activism can be defined as an endeavor to raise awareness of a movement while also obscuring crucial aspects of the movement, such as historical context or sociopolitical backdrop (Dadas, 2017). During the Twitter revolution, there was a dispute between "cyber-enthusiasts" and "cyber-skeptics" over online activity (Gadi, 2013, p.1). Cyber-skeptics gave little importance to new media in achieving social change through activism as the web gives people a misunderstanding of political participation and prevents them from partaking in physical protesting; while the cyber-enthusiast saw the use of the internet has a tool to activate and inform people for better social transformation. However, the cyber-enthusiasts have won the debate over time, since online activism, particularly hashtag activism, has been used to effect societal changes with #OccupyNigeria which drew international attention through

online mobilisation and eventual physical occupation of the street by Nigerians (Egbunike, 2015). Mass demonstrations, civil disobedience, strike activities, and social media activism using Twitter and Facebook were all part of the protest. It is important to note that the effects of microblogging are without a doubt evident in developing forms of public discourse and collaboration (Mejias, 2016).

Marchetti (2016) defines activism as acting in direct support or opposition of policy. Hands (2011) details that activism can be understood within the context of discord, which is a state of expressing displeasure, resistance which involves taking steps to avert unsatisfactory situations from repeating itself and rebellion entails bringing others into the fold through changing their attitudes regarding undesirable situations. In conclusion, when people are angry, they protest (Castells, 2015). This was the case with youths across Nigeria, specifically Lagos youths commenced a peaceful demonstration dubbed #EndSARS to demand the disbandment of the Special Anti-Robbery Squad (SARS) squad, as well as other police reforms in Nigeria (NPF). After a video of police officers believed to be members of the SARS unit reportedly killing an unarmed young man surfaced in early October, the #EndSARS movement was reignited. This inspired Nigerian teenagers to take to Twitter to demand police reform from the federal government, using the hashtags #EndSARS, #Endpolicebrutality, and others.

Youths utilised the hashtag #EndSARS to tell their stories on the bogus Special Anti-Robbery Squad's abuse and assault. As Nigerian youngsters vented their frustrations and experiences online, the hashtag became a Twitter trending topic (Ukpe, 2020). In light of this, youths in Lagos State staged a three-day protest calling for the disbandment of the Nigeria Police Force's Special Anti-Robbery Squad (SARS) section, as part of a drive for police reforms to eliminate the agency's extrajudicial actions. Youths were spotted marching to the Force Headquarters in Ikeja, holding placards that read, among other things, "Protect, not exploit", "Nigeria police stop killing us," amongst other printed messages.

The first large protests along the Lekki-Epe highway occurred, causing traffic congestion along the 49.5-kilometer stretch. Iconic photographs of the protests begin to circulate on social media, enticing more young Nigerians to join in the show of support (Ukpe, 2020). The Lekki VI toll gate became the epicenter of the cry for the end of SARS as Lagos youths converged there. In a show of solidarity, Nigerian artists such as Tiwa Savage, Runtown, Folarin Falana (Falz), Wulrd, and DJ Spinal were among the first to join the protest, carrying signs that said "No to SARS." Nigerian celebrity and superstar, Davido also contributed his quota by meeting with the Inspector General of Police in Abuja calling for a psychological reassessment of Policemen in Nigeria (Ukpe, 2020).

A study was conducted by Tamar, Metin, Ahmad, Victor, Ayodeji, Abdulgaffar, and Ayodele (2020), on Nigeria's #EndSARS movement and its implication on online protests in Africa's most populous country. A qualitative analysis of 2,682 tweets from the #EndSARS hashtag was done using the analytical programme Leximancer 4.5 because of its “exploratory and predictive” ability to conceptually analyse large texts of data. Four themes however, emerged from the findings; human rights abuse, injustice, activism and corruption. The data source for research was Twitter, it became the obvious choice for data because the #EndSARS movement started on Twitter. Key themes included; protest, voice, human rights abuse, time, segalink, corruption and profiling.

It was acknowledged that although protests are more effective in person than virtual protests and particularly advanced by deep connections which are usually formed over years of planning, physical protests are determined by other factors. After careful observation and investigation of Nigeria's #EndSARS movement it was argued that the political environment should be factored into studies on social media and protests. While the movement may be considered an act of slacktivism by critics who warn of the dangers of expecting so much from online protests, the study does not completely support the argument that slacktivism is the major reason movements like #EndSARS perform underwhelmingly. But that Nigeria's political environment exhibits the capacity to prevent the success of social movements.

Jost, Babera, Bonneau & Langer (2018) examined how social media facilitates political protest. Summaries of evidences from studies of protest movements in the United States, Spain, Turkey and Ukraine brought about three conclusions; firstly is the fact that vital information to the coordination of protest activities such as transportation, turn out, police presence, violence, medical services among other is spread quickly and efficiently through social media, secondly, it was concluded that social media platforms also transmit emotional and motivational messages both in support and opposition of the cause, the last conclusion made is that the structure of online social networks, which may differ as a function of contextual factors, including political ideology has significant implications for information exposure.

Yunus (2013) carried out a study on the role of social media in creating political awareness and mobilising political protests. The research focused on the strength of social media in creating political awareness and mobilising political protest in Turkey. The research was conducted by combining both qualitative and quantitative research methods. Two interviews a survey and social network analysis was conducted to understand the role of social media in the two major social movements in Turkey.

It was found from the results emanating from the research conducted that social media

has already become an essential part of social movements and that the youths are more interested in joining online social networks, as these social networks establish connection between people that are related with weak bonds. The connection in turn enables political information to flow on these networks rapidly and without cost.

Afeez et al (2021) in their study examined Impact of social media on Police Brutality Awareness in Nigeria. The study adopted two research methods; Quantitative research approach, where a survey was conducted through Google forms, and the Observation method which was adopted to have an opportunity to observe how the hashtags #EndSARS, #EndPoliceBrutality, #SoroSoke, etc. trend on twitter and to know how frequent people tweet about it. The findings of the study indicate that the basic factor that helped in notifying the general public and pushed the government into taking fast action on the matter was social media. It showed that it was the involvement of social media in the campaign that made the awareness spread at the speed of light and made the Nigerian police take responsibility for their actions, which might not have been so.

### Theoretical Framework

This research is anchored on two theories: the social penetration theory and social judgement/involvement theory. The social penetration theory was propounded by psychology professors Irwin Altman and Dalmis Taylor in the year 1973. It was formulated to describe the dynamics of relational closeness which has the ability to progress from superficial to intimate. The theory sheds light on the reasons relationships are formed, why they end and the process they have to go through in order to thrive. The closeness develops through self-disclosure, done by the person disclosing (McCarthy, 2009).

According to Altman & Taylor (1973), as cited by McCarthy (2009), social penetration theory states that as relationships develop, people move from relatively shallow levels of self-disclosure to more intimate disclosures. Likewise, according to Jourard (1971), as cited by McCarthy (2009), willingness to disclose to others increases the understanding in relationships and builds intimacy. The theory is not applicable to people who already know basic information about an individual, social penetration theory can be applied to computer mediated communications. It goes from sharing a wide range of topics to revealing the main concept. People often share the same information they would face-to-face even online but the development in intimacy increases the level of self-disclosure by individuals. This is mostly applicable to the social networking site, Twitter. Twitter is all about the conversations and there is always someone who will see the message (Tweet). And this social Networking site being the one predominantly used during the #EndSARS protest can be likened to concept of the social penetration theory

in the sense that, during the process of mobilisation of people for the protest, people from all over the country began to share their experiences on the subject matter, those who have lost loved ones and would not have liked to make their losses a subject matter became comfortable with sharing their experiences on Twitter and this in turn brought about a kind of understanding and built relationships and intimacy amongst people from different parts of the nation for the purpose of the course. The social judgement theory on the other hand is a theory of social psychology, attributed to psychologists, Carolyn Wood Sherif, Muzafer Sherif & Carl Hovland in the 1960s in a bid to understand why, if everyone hears the same thing presented exactly the same way, we could still all take a different meaning from it (Hawks & Levitas, 2019). The theory postulates that the magnitude of persuasion produced by a message depends on how much the position advocated in the message differs from a person's attitude.

The theory claims that an individual's position on an issue depends on three things, their anchor, or their preferred position on the issues, their alternatives (classified as acceptable, rejected or non-comital), and lastly their ego-involvement. This theory is suitable for the study because in examining the influence of Folarin Falana's Twitter held campaigns on the participation of Lagos youths in the 2020 Endsars protest, it is pertinent to know if the select Social networking site; Twitter was used by celebrities to hold campaigns for the EndSARS protest in any way and if it contributed to or influence the participation of Lagos youth in the protest.

## **METHODOLOGY**

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Considering the nature of this study and in order to effectively test all the variables in the study, the survey research method was adopted using questionnaire as the only measuring instrument to gather the needed data. To ensure that all youth of Lagos State have an equal chance of being selected, the researcher used the multistage sampling technique to distribute the questionnaire accordingly. At the first stage, the researcher outlined local government areas in Lagos state: Alimosho, Ajeromi-Ifelodun, Kosofe, Mushin, Oshodi-Isolo, Ojo, Ikorodu, Surulere, Agege, Ifako-Ijaye, Somolu, Amuwo-Odofin, Lagos Mainland, Ikeja, Eti-Osa, Badagry, Apapa, Lagos Island, Epe and Ibeju-Lekki and purposive sampling technique will be used to select two local government areas: Eti-Osa and Ikeja local government areas because the heat of the protest was mostly in this local government areas and youths around these LGAs were perceived to participate more in the protest.

At stage two, simple random sampling technique was used to select two major areas from the select LGAs; Lekki phase 1 and Ikoyi for Eti-Osa LGA and Maryland and Opebi for Ikeja LGA. At stage three, simple random technique was used to select ten streets



each from the select areas in both LGAs. Under Lekki Phase 1, the select streets are; Alaka way, Salvation way, Admiralty road, Adewole Kuku street, FolaOsibo street, DurosimiEtti street, Omorinre Johnson street, Oladimeji close, Providence street and Freedom way. The select streets in Ikoyi are; Awolowo way, Ademola street, Denton street, Osborne street, Keffi street, OkotieEboh street, Akanbi Damola street, MaitamaSulestreet, Norman Williams street and Turnbull road. The select streets in Maryland area of Ikeja LGA are; Olaide Benson street, Ibadi Aran street, Sodipo street, TolaAdewunmi street, Ajegunle street, Ijaola street, Tomori close, Akerele street, Shogunle street, Irawo street. Select streets in Opebi area of Ikeja LGA are; Omodara street, Ajanaku street, OshodiDeyin street, Toyin street, Majekodunmi street, Ajayi street, OloriMonisola street, Allen lane street, Agbare close and Allen avenue street.

At the fourth stage, systematic sampling technique was used to select households having a total of twenty households on each street and at the last stage, simple random technique was used to select two youths each from the twenty select households with a total of forty youths from each street. Although a sample size of 384 was drawn using the Dilman's Sample size formula. Responses were presented in tables displaying frequencies and percentages.

#### DATA PRESENTATION AND ANALYSIS

**Table 1: Extent of Exposure to Folarin Falana's Twitter Campaign of the 2020 EndSARS Protest**

	Frequency	Percentage
Very-high	146	38.0
High	150	39.1
Moderate	66	17.2
Low	12	3.1
Very low	10	2.6
Total	384	100.0

On the frequency of the extent to which respondents were exposed to Folarin Falana's Twitter campaigns of the 2020 EndSARS protest, the result of the study revealed that 146 (37.7%) respondents were exposed to Folarin Falana's Twitter campaigns at a very high extent, 150 (38.8%) respondents were as well exposed to the campaigns at a high extent, 66 (17.1%) respondents were moderately exposed to Folarin Falana's Twitter

camapaigns, 12 (3.1%) respondents were exposed to the Twitter camapaigns at a low extent and 10 (2.6%) respondents were exposed to the Twitter camapaigns at a very low extent. Therefore, their responses will be relevant to the subject matter under investigation.

**Table 2: Folarin Falana’s Twitter Campaign Influenced the Mobilisation of Lagos Youth for the 2020 EndSARs Protest**

		Frequency	Percentage
	Strongly-agree	165	43.0
	Agree	173	45.1
	Undecided	35	9.1
	Disagree	9	2.3
	Strongly-disagree	2	.5
	Total	384	100.0

The outcome of the study shows that respondents are of the opinion that Folarin Falana’s Twitter camapaigns of the 2020 EndSARS protest influenced the mobilisation of Lagos youth in the protest. With 43.0% respondents who strongly agreed that Folarin Falana’s Twitter camapaign of the 2020 EndSARS protest influenced the mobilisation of Lagos youth for the protest, 45.1% respondents, however, simply agreed, 9.1% respondents were undecided if this was the case, 2.3% respondents disagreed while just .5% respondent strongly disagreed with the statement, indicating that more respondents agreed with the fact that Folarin Falana’s Twitter camapaign of the 2020 Endsars protest influenced the mobilization of Lagos youth for the protest.

**Table 3: Extent to which Respondents’ Exposure to Folarin Falana’s Twitter Campaign Influenced their Participation in the 2020 EndSARS Protest**

		Frequency	Percentage
	Very-high	176	45.8
	High	128	33.3
	Moderate	49	12.8
	Low	20	5.2
	Very low	11	2.9
	Total	384	100.0

The outcome of the study also shows the extent to which respondents' exposure to Folarin Falana's Twitter campaigns influenced their participation in the 2020 EndSARS protest. 45.8% respondents affirmed that their exposure to Folarin Falana's Twitter campaigns influenced their participation in the protest to a very high extent, 33.3% respondents affirmed that their exposure to the campaigns influenced their participation in the protest to a high extent, 12.8% respondents acknowledged that their exposure to the campaigns influenced their participation in the protest moderately, 5.2% respondents affirmed that their exposure to the campaigns influenced their participation in the protest to a low extent while 2.9% respondents declared that their exposure to the campaigns influenced their participation in the protest to a very low extent.

### **DISCUSSION OF FINDINGS**

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The issue of the impact of the various social media platforms on protest movement is an important one, however the unwavering impact that celebrity social media campaigns can have on protest movements cannot be overemphasised. Hence, the reason for this research work which examined the influence of Folarin Falana's (Falz) Twitter campaign on the participation of Lagos youth in the 2020 EndSARS protest. This research work which tested 384 Lagos youth shows that they were exposed to Folarin Falana's Twitter campaigns about the 2020 EndSARS protest and it was in one way or the other able to influence their mobilisation and participation in the protest. This supports the conclusion of Buente & Rathnayake (2016) that celebrities having Twitter followers do not guarantee their influence on protest movements, but that there are two ways that could bring celebrity influence to the network; these are celebrities being actively engaged with the issue by tweeting, replying-to tweets and mentioning other users and users needing to mention or reply to celebrities. Thus implying that exposure to prestige and engagement matter in celebrity influence.

The findings showed that over 98% of the respondents were aware of Folarin Falana's Twitter campaign of the 2020 EndSARS protest, while only 2% were unaware of the Twitter campaigns. 133 respondents, which make up 53.8% respondents strongly agreed that they were exposed to Folarin Falana's Twitter campaigns of the 2020 EndSars protest, which implies that majority of the respondents were exposed to the Twitter campaign. The result also showed that respondents were exposed to the campaign to a very high extent as well as 107 respondents, 43.3% strongly agreed that Folarin Falana's Twitter campaign of the 2020 EndSARS protest influenced the mobilisation of Lagos youth for the protest, 20 (.8%) respondents were undecided, while just 1 respondent strongly disagreed. With this information, it can be concluded that majority of the respondents are of the opinion that Folarin Falana's Twitter campaign

was able to serve as a tool for the mobilisation of people for the protest. Over 133 (53.8%) respondents strongly agreed that Folarin Falana's Twitter campaign influenced the participation of Lagos youth in the protest, 20 (8.1%) were undecided, while 2 (.8%) strongly disagreed. The foregoing is in line with McKeon & Gitomer (2019) who found that while social media tactics were critical to mobilisation and organisation, traditional forms of political action were not simply replaced by the new forms, but were also changed by them. It was also affirmed that while the respondents frequently mentioned the role of social media, it was often in the context of using social media to communicate and strategise about traditional forms of protest and that protest movements use social media to recruit new movement members, to organise in-person events, to share information about how to engage in traditional forms of protest, and to acquire public attention for the movement.

Yunus (2013) in his research work focused on the strength of social media in creating political awareness and mobilising political protests. It was found that that social media has already become an essential part of social movements and that the youths are more interested in joining online social networks, as these social networks establish connection between people that are related with weak bonds. The connection in turn enables political information to flow on these networks rapidly and without cost and subsequently influence mobilisation.

The findings also showed that exposure to Folarin Falana's Twitter campaign was able to influence their participation in the protest to a very high extent with 114 (46.2%) respondents affirming this. The foregoing shows that social media have the ability to mobilise the public, especially the youth, for a programme. No wonder Lee (2018) notes that social media may serve as a mobilising medium for protest participation. This is also in line with the agenda setting theory which says that the media can set agenda for the public to follow

### **CONCLUSION AND RECOMMENDATIONS**

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The outcome of this research shows that Lagos youth were highly exposed to Folarin Falana's Twitter campaigns of the 2020 EndSARS protest, it also shows that Lagos youth were exposed to Folarin Falana's Twitter campaign to a very high extent. The data generated also indicates that Lagos youth are of the opinion that exposure to Folarin Falana's Twitter campaigns of the protest was able to influence the mobilisation of people for the protest as well as influencing their participation in the protest to a very high extent. The research through data generated, was also able to conclude that, although, celebrity social media campaign (Folarin Falana's Twitter campaign) are able to contribute to the mobilisation and participation of people in a protest movement,

there are other factors too that can contribute to influencing the participation of people in protest movements. In the case of the 2020 EndSARS protest, some of the other factors that were highlighted and proven to have contributed to the participation of Lagos youth in the protest include; youth unemployment, personal experiences with the men of the SARS unit, illiteracy, perceived bad governance, poverty and political exclusion of youth.

Based on the finding and conclusion, the researchers recommend that since it is common knowledge that celebrity endorsement is capable of boosting product sale. So, if celebrity endorsement can boost product sales, celebrities can as well channel this energy and the resources at their disposal towards boosting social responsibility, therefore, celebrities should endeavour as often as they can to instigate conversations that would be of benefit to the public and would help make the voices of the masses heard, even it would be indirectly. Rather than keeping quite as though celebrities are not affected by the menaces faced by the masses, celebrities have a better platform to shed light on these issues and play the role of advocacy and solidarity with the masses, showing the world that everyone is susceptible. It is however, recommended that celebrities should be a part of these conversations on social media in order to help give the voiceless a sense of belonging.

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