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To be a global journal with critical, yet creative, problem solving approach to scholarship and professionalism in all aspects of communications and media studies. The Journal is aimed at promoting the development of theory and practice of communications and media studies in all spheres.

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PLASU Journal of Communication Studies is in furtherance of one of the objectives for the establishment of Plateau State University: To encourage and promote scholarship and conduct research in all fields of learning and human endeavour. Accordingly, the journal is committed to providing the forum for a solid collaboration between academics and professionals for the advancement of research and application in all areas of communications and media studies including Conflict and Crisis Reporting, Digital Culture and Communication, Journalism, Broadcasting, Public Relations and Advertising, Communications Media Technologies, Feminist/Gender Studies, Book Publishing, International Media & Conflict Reporting, Media Representation, Interpersonal Communication, Cross-cultural Communication, International/Global Communication, Development Communication, New Media/Digital Communication, Theories of Mass Communication, Media Research, and other emerging areas. The Journal publishes interdisciplinary cutting-edge research articles that promote sound theoretical understanding and critical analysis of contemporary issues that advance societal development and promote highest standards of scholarship and professionalism in communications and media studies.

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FRAMING AND PRIMING OF TERRORISM IN THE MEDIA: ANALYSIS OF AUDIENCE PERCEPTION OF BOKO HARAM COVERAGE

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Abstract

This study was designed to determine the audience perception of the media framing and priming of terrorism with particular reference to narratives on the activities, motivation and credibility, victims and counter-terrorism operations as reflected in the coverage of Boko Haram insurgency in Nigeria. Survey method was used for gathering the data with the population sampled by means of Daniel's Biostatics formula. Using Lazarsfeld's Two-Step Flow and its Diffusion Model of Influence, respondents were purposively picked from members of the public who are most likely to provide opinion leadership based on information obtained via newspapers, English version of news on radio and television and online sources. In the end, apart from the fact that the audience perceive Boko Haram issues as dominant in the news cycle, the study also reveals that religious extremism is the dominant media frame; and with the insurgents portrayed as better equipped and tactically more superior. The victims of attacks are also perceived to have been framed and primed as hopeless, helpless, angry and depressed. It is therefore recommended among others that while the media embark on reporting terror and related issues, they should do so in a way that undermine terrorist operations and highlight issues that encourage both the psychological and physical safety of the citizenry and map out a path for collective security and advancement of peace initiatives.

KEYWORDS: Framing, Priming, Terrorism, Perception

Introduction

The image of terrorism has assumed an imposing and scary dimension across the globe. A number of studies have been conducted and literature written on the mode of operation, motivation and the media narratives on terrorism and acts of terror. Yet, the intertwining relationships between the activities of terrorist organizations and the corresponding media narratives have continued to generate much interest.

Todd Sandler and Walte Enders, (2010) are very well-known and famous names on this topic defined terrorism as being the premeditated use or threat to use violence by individuals or sub national groups in order to obtain a political or social objective through the intimidation of a large audience beyond that of the immediate victims (Lobel, 2012). They further mentioned two essential ingredients characterize any modern definition of terrorism: the presence or threat of violence and a political/social motive (Lobel, 2012).

Without violence or its threat, terrorists cannot make a political decision by making government respond to their demands. Moreover, in the absence of a political/social motive, a violent act is a crime rather than an act of terrorism, (Lobel 2012).

In the light of the definition provided by Todd Sandler and Walter Enders, (2010), terrorism could take many forms. For instance, terrorist groups around the world are using their tactics in every possible way to achieve their evil goals. The most horrible part of this story is that these evil tactics have their effects on each and every field of life, ranging from social life to economy, politics and religion etc. Some of the common types of terrorism are narcoterrorism; which is related to the field of narcotics and drugs, bioterrorism; related to the abuse of biological weapons, state sponsored terrorism; which is a highly controversial type because of the involvement of the state machinery and political motivations and there is typically no consensus on which country is involved in committing state sponsored terrorism, (Chein, Sinao, Ganor, 2008).

Cyber terrorism is another type in which information technology and computers are used for terrorist activities. In their book, *Political Economy of Terrorism*, *Todd Sandler* and *Walter Enders* mentioned an essential distinction between two forms of terrorism. One is called transitional terrorism while the other is domestic terrorism. According to them, another essential distinction is between domestic and transnational terrorism. Domestic terrorism is home grown and has consequences for just the host country, its institutions, citizens, property, and policies. In a domestic

incident, the perpetrators, victims, and audience are all from the host country (Chein, Sinao, Ganor, 2008), Just as the incidence with the experience with Nigeria.

Consequently, studies have over times explored the complex relationship between terrorism and the media, as well as the role of the media in communicating about terrorism (Altheide, 2009; Cho et al., 2003; & Nacos, 2006). The reason for this relationship is not far-fetched: mere thought of the word terror, in the view of some scholars, elicits the thought of the media since terrorism is a psychological endeavour which has communication of threat as a primary goal (Frey & Rhoner, 2006). The media in response becomes an unwilling collaborator in the fulfilment of such goal as it has to report the incidents in such a way as to benefit from the public's eagerness to obtain information about terrorist attacks (Bozarth, 2005; Azeez, 2009; and Seib and Janbek, 2011). At least for sensationalist TV channels and tabloid-newspapers, the fear and fascination generated by terrorism and political extremism is a substantial part of their business (Frey and Rohner, 2006).

History has provided significant examples of such mutually beneficial relationship. This is reflected in the non-stop media coverage of the terrorist attack on New York's Twin Towers on September 11, 2001; the terrorist attacks on public transport services in Madrid, Spain, in 2004 and in London, UK in 2005; the bombing of the American embassies in Kenya and Tanzania in 1998; the attack in Mumbai, India in 2008; the attack on the Westgate Shopping Mall in Nairobi, Kenya (2013), and the incessant waves of attack by Boko Haram in some parts of Nigeria, among others. These were (or are) all mediated mega events, where terrorists deliberately wanted the attention of the public and where the media benefited from record sales and huge audience attention (Rohner and Frey, 2006).

Hoffman (2008), argues that without the media narrative, the impact of terrorism is wasted, remaining narrowly confined to the immediate victims of the attack, rather than reaching the wider audience at whom the act is actually aimed. To buttress the view, Stohl (in Staci et al, 2002), equally argues that terrorists are primarily interested in audience, not the victims, and emphasises that how the audience react is as important as the act itself. This in a way explains why media involvement is a strategic aspect of both their planning and execution.

However, since the media has the mandate of informing the public on major issues in and around the society (Azeez, 2009), the question does not lie in why they cover terrorism. Rather, it lies in the way and manner the

issues are framed (constructed) and primed (re-emphasized for audience attention and retention). Scholarly evidences in this regard point to sensation-seeking, enlarging anecdotic stories, especially on who is to blame, repeating the same image over and over again, separating the physical and mental health consequences of disasters and creating new syndromes (Vasterman, et al, 2005).

In addition, the media traumatizes the audience by exaggerating the threats, or showing the nonstop footage of scenes of attacks (Long, 2002). In other words, as Altheide (2009) explains, news reporting about terrorism is linked with 'victimization' narratives that make crime, danger and fear very relevant to everyday experiences. Therefore, whatever method employed by terrorists, and whatever angle of coverage adopted by the media, the battleground remains the same: the heart of the audience. It is against this background that the audience perception of the framing and priming of Boko Haram and its activities comes into focus; hence, the need for this study.

The Framing as a theory holds that the fundamental structural idea of news is to give a context or inform what an issue is about, through the use of selection, emphasis, exclusion and elaboration. Frames are described as "schemata for interpretation". They do not merely tell us what is relevant or not, they promote a particular problem definition, causal interpretation, moral evaluation and/or treatment recommendation for the item described (Ahlin and Carler). "Framing organizes thoughts and creates an integrated pattern that is significantly more than the sum of all parts", and thus it "shapes how we think about political issues or objects in the news".

On the other hand, **priming** is the establishment of association. It asserts that news media exposure presumably causes the activation of related knowledge which is more likely to be used in later judgments because it is more accessible to memory and comes to mind spontaneously and effortlessly. It infers that the more something is mentioned in the news, the more it is adopted in that sense by those who are exposed to it.

In a nutshell therefore, while framing holds that the content of a story affects assessments of the issue, priming maintains that the number of stories about an issue affects the criteria used in its evaluation (Gross, 2007). So, as far as the news circle continues to run non-stop and emphasis are placed on news-behind-the-news, both remain inseparably linked and dominant in major breaking news around the globe.

Similarly, perception is the process of registering and interpreting sensory or environmental stimuli into meaningful experience (Aliyu, 2002). It simply means an understanding of the happenings in one's environment.

According to Aliyu, some perceptual abilities are innate, while others are learned; but even the inborn activities are perfected through practice. Therefore, perception plays crucial role in the attention paid to and the subsequent retention of media messages. This is because media narratives are part of a nexus of activities that go on in our environment on daily basis. For such narratives to be important, they have to be registered and interpreted into meaningful experience by members of the audience. In other words, they have to be perceived one way or the other.

It is in this light that the audience perception of the media narratives of terrorism is important. Terrorism as Bozarth (2005) puts it, is all about perception: perception of the 'cause' the terrorists are fighting for, perception of the legitimacy and popular support that they seek, perception of the severity of the terrorist threat and perception of the counter-measure aimed at isolating, undermining and delegitimizing terrorism.

Statement of Research Problem

Although there exists a substantial body of research and information analysing media coverage of Boko Haram activities in northern Nigeria, available literature show that such efforts extensively focus on media contents without a corresponding public perception of the patterns of narratives (see Okoro and Odoemelam, 2013; Popoola, 2012; and Alao and Oguchi, 2012). This research gap brings to the fore, the narratives adopted by the media (both traditional and new) in presenting such crucial issues surrounding terrorism. While studies by Yusha'u (2012) and Azeez (2009) reveal that the media narratives do not unravel the enablers and motivators of terrorism, those by Rogers (2006) and Alao and Oguchi (2012) show that the media only present alarming and spectacular stories that key into the original objectives of terrorists.

In addition to the above, victims of terrorism are portrayed with sense of denial in the guise of euphemism, anger and 'tension of anticipation' (Schwartzman and Tibbles, 2009; Azeez, 2009; McGlone and Bletcher, 2003). While such portrayals are indications of traumatic conditions (a vital communication goal of terrorism), they do not open the possibility of undergoing healing after grief (Kubler-Rose' Cycle of Grief, 1969); and this is required to undermine the goals of terror.

The trend is worrisome because news dealing with terrorist attacks, especially the Boko Haram insurgence in Nigeria, influence public perceptions and concerns (Okoro and Odoemelam, 2013). This is against the backdrop of the assertion that public perception of the credibility or

otherwise of the efforts to undermine terrorism is a key factor for winning (or losing) the battle (Bockette, 2008). In other words, the public perception of the framing and priming pattern adopted by the mass media play vital role in either encouraging or undermining the principal goals of terror.

By extension, therefore, research and analysis of public perception of the root causes and underlying conditions, motivators and enablers of terrorism, including the agitation propaganda of terrorists, and the consequent policy initiatives as narrated by the media, are vital to shaping appropriate countermeasures to the threat from Boko Haram as a terrorist organisation. In addition, exploring the active choices, uses and interpretations made of media materials in relation to terrorist activities (uses and gratification approach) is more relevant than the over-reliance on the *possible effects* emanating from the study of media contents on the issues.

Research Objectives and Questions

By way of objectives, the study was designed to determine the audience perception of the media reportage of terrorism with particular reference to the narratives on the activities, motivation and credibility, victims and counter-terrorism operations as reflected in the coverage of *Boko Haram* insurgency in Nigeria. To specifically attain the objectives, some research questions were itemized thus:

1. How do the audience perceive the portrayal of Boko Haram activities in the media?
2. How do the audience perceive the cause/motivation of Boko Haram insurgency as reported in the media?
3. How do the audience perceive the contributions of the media towards either undermining or encouraging the *Boko Haram* insurgency?
4. How do the audience view the conditions of victims of *Boko Haram* insurgency as portrayed in the media?

Methodology

Survey method of data gathering was used in the course of this enquiry. However, certain criteria were used in making purposive selection of the sample of population from which data were drawn for the analysis. One, the sample was not taken from the areas directly affected by Boko Haram attacks. This was because the first hand experiences of the direct victims of the attacks are most likely to affect their perception of media coverage of the issues involved. In other words, they are most likely to find it difficult to

separate their personal experiences (the *real* reality) from the media reality; hence their perception would be tainted by such experiences. Two, respondents were chosen from among members of the target population that are likely to have direct media exposure.

Using Lazarsfeld's Two-Step Flow model and its diffusion model of influence, respondents were picked from members of the public who are literate enough to read newspapers, listen to or view the English version of news on radio and television or access online information. As a reminder, the diffusion model of influence states that people are more likely to be influenced by those who are more connected to the media (opinion leaders) than their peers (without such connection) when it comes to reception and interpretation of media messages.

Therefore, students and staff in selected institutions of higher learning in Kogi State constitute the population from which data were obtained. While Kogi State, for most parts, has not had direct Boko Haram experience, the target population are the most likely to constitute the bulk of those with the required direct media exposure. In the end, one University, one College of Education, one Polytechnic and one College of Nursing and Midwifery in the State and with a combined population of 36,865 were selected. The selected institutions were, Kogi State University Anyingba, Kogi State College of Education Ankpa, Kogi State Polytechnic Lokoja and Kogi State College of Nursing and Midwifery Obangede. To ensure fair representation, the sample for each of the institution was separately determined using the formula. Similarly, the final sample obtained were 137 for KSU, 135 for College of Education, 136 for the Polytechnic and 106 for College of Nursing and midwifery respectively.

The formula was administered on each of the population separately to determine fair representation. So, a total of 514 copies of questionnaire were administered. However, a total of 499 were eventually returned and used for the analysis. A sample of 514 respondents was eventually drawn from the population using *Daniel's Bio-statistics* formula. The formula is given as:

$$n = \frac{Nz^2 P (1-P)}{d^2 (N-1) + Z^2 P(1-P)}$$

As explained by Daniel (1999), n = sample size with finite population correction; N = population size; Z = z statistic for a level of confidence; P = expected proportion (in proportion of one); and d = Precision (in proportion of one). A conventional confidence level (z) of 95% which gives a value of 1.96; expected prevalence or proportion (P) of 10% (which is = 0.10 in proportion of one); and precision (d) of 5% (which is = 0.05 in proportion of one) were adopted in calculating the sample size.

The data gathering process was divided into two segments. The first segment was a focus group discussion featuring six respondents (3 members of staff and 3 students) who were subjected to some open-ended discussion on their perception of media coverage of the insurgency. The aim of the discussion was to generate some themes perceived to be the dominant features of the media coverage of the issues and which were relevant to the objectives of the study. The dominant themes generated in the course of the discussion were used in designing the questionnaire which were administered to the obtained sample of the population in the second segment of data gathering.

The questionnaire was an open-ended Likert style with four options for each question; and each of the options was drawn from the themes generated from the open-ended focus group discussion. This to a great extent made the respondents active participants in the design of the instruments; and by implication assisted in the validation of the outcome. It must be stressed, however, that 499 out of the distributed 514 copies of questionnaire were eventually returned by the respondents and used for the analysis.

Results

Relevant data were gathered in respect of the research questions outlined to address problems identified for the study. The respondents’ perception of the themes (which were generated through focus group discussion) were determined by the level of their agreement or disagreement on the 5-point Likert scale. The data in the **Tables 1-4** attempt to provide answer to each of the research questions.

Q1: How do the audience perceive the Level of Boko Haram activities as framed and primed in the media?

THEME	SA		A		NS		DA		SDA		Total	%
	F	%	F	%	F	%	F	%	F	%		
Dominates news cycle	221	44.29	129	25.85	8	1.60	75	15.03	66	13.23	499	100
Hardly reported	46	9.22	62	12.42	13	2.61	115	23.05	263	52.70	499	100
Mildly reported	68	13.63	40	8.02	21	4.21	121	24.24	249	49.90	499	100
Contains gory details	96	19.24	98	19.64	11	2.21	164	32.86	130	26.05	499	100

Table 1: Audience Perception of Level of Boko Haram Activities as Framed and Primed in the Media

The Table above indicates that 44.29% of the respondents “Strongly Agree” that the framing and priming level of Boko Haram activities dominate the news cycle, while 25.85% simply “Agree” with the same position. It means that 70.14% at least “agree” that the reportage level of the Boko Haram activities dominate the news cycle. However, the situation is not the same with the other three themes as the Table shows. This is because 75.75%, 74.14% and 58.91% of the respondents at least “disagree” that the activities were “mildly reported”, “hardly reported” or “contains gory details” respectively. The audience are therefore of the view that the activities of Boko Haram as narrated in the media dominates the news cycle, but that such domination does not include gory details of the attacks. A clear indication from the data is that other issues which could be of importance to public interest are downplayed in favour of news of Boko Haram attacks. It therefore infers that maximum publicity was given to the attacks.

Q2: How do the audience perceive the cause/motivation of Boko Haram insurgency as reported in the media?

THEME	SA		A		NS		DA		SDA		Total	%
	F	%	F	%	F	%	F	%	F	%		
Poverty	89	17.84	102	20.44	32	6.41	121	24.25	155	31.06	499	100
Illiteracy/Ignorance	115	23.04	69	13.83	23	4.61	98	19.64	194	38.88	499	100
Religious extremism	220	44.09	160	32.07	17	3.41	69	13.82	33	6.61	499	100
Political intolerance	68	13.63	77	15.43	4	0.80	220	44.09	130	26.05	499	100

Table 2: Audience Perception of the Cause/Motivation of Boko Haram Insurgency as Portrayed in the Media.

From Table 2 above, poverty, illiteracy/ignorance, religious extremism and political intolerance are generated from the focus group discussion as the likely causes of Boko Haram attacks as framed (and primed) in media narratives. However, the Table indicates that respondents have differing position on such assumptions. As it can be seen, only “religious extremism” records more than fifty percent “agreement” response. Precisely, 44.09% “strongly agree” while 32.07 simply “agree” that religious extremism is the cause/motivation of the insurgency based on the media narratives. In summary, it infers that 76.16% of the respondents at least perceive that religious extremism is portrayed in the media as the cause/motivation of the attacks. Conversely, other themes like poverty, political intolerance and illiteracy/ignorance receive lower than 50% rating as the cause of the problem based on the way the respondents perceive the portrayals. In summary

therefore, religious extremism is perceived to be portrayed as the dominant cause/motivation of Boko Haram attacks.

Q3: How do the audience perceive the contributions of the media towards either undermining or encouraging the *Boko Haram* insurgency?

THEME	SA		A		NS		DA		SDA		Total	%
	F	%	F	%	F	%	F	%	F	%		
Insurgence portrayed as having superior weaponry and tactics	101	20.24	251	50.30	9	1.80	74	14.83	64	12.83	499	100
Insurgence portrayed as having legitimate cause	116	23.25	97	19.44	9	1.80	132	26.45	145	29.06	499	100
Government portrayed as having superior power and tactics	109	21.84	104	20.84	11	2.20	128	25.66	147	29.46	499	100
Government portrayed as legitimately winning the battle	118	23.65	121	24.25	22	4.41	118	23.64	120	24.05	499	100

Table 3: Audience Perception of the Contribution of the Media towards Encouraging or Undermining Boko Haram Insurgence

Table 3 reveals the perception of the audience in respect of the contribution of the media towards either encouraging or undermining the Boko Haram attacks. The issues in this regards include the superiority of weaponry and tactics of both the insurgents and government and the legitimacy and effectiveness of the terrorist attacks and counter-terrorism measures used to check the insurgency. From the Table, 20.24% “strongly agree”, and 50.30% “agree” that the media portrayed the insurgents as having superior weaponry and tactics. This gives a total of 70.54% in terms of audience perception in this regard. In contrast, however, 21.84% “strongly agree”, and 20.84% “agree” that government is portrayed as having superior weaponry and tactics. This gives a total of 42.68% in terms of audience affirmation. This simply means that the respondents are of the belief that the insurgents are

portrayed as having better weaponry and tactics than the government troops. In terms of the legitimacy of the offensive and counter-offensive on both sides of the aisle, the respondents disagree that both the insurgents and government are portrayed as making legitimate efforts; or winning legitimately, as the case may be. This is reflected in the above 50% rate of disagreement recorded against the insurgents, and the indecisive (less than average) percentages recorded by way of agreement or disagreement as regard government's counter-offensive. By implication, portrayal of the insurgents as having superior weaponry and tactics, as the data indicate, only emboldens them and puts the attacks on upward trajectory.

Q4: How do the audience perceive the Conditions of victims of insurgence as portrayed in the media?

THEME	SA		A		NS		DA		SDA		Total	%
	F	%	F	%	F	%	F	%	F	%		
Victims portrayed as helpless and hopeless	211	42.28	133	26.65	2	0.40	65	13.03	88	17.64	499	100
Victims portrayed as angry and depressed	209	41.88	135	27.05	7	1.40	67	13.43	81	16.24	499	100
Victims portrayed with sense of optimism in spite of their condition	82	16.43	66	13.23	9	1.80	139	27.86	203	40.68	499	100
Rehabilitation of victims positively portrayed	81	16.23	67	13.43	9	1.80	138	27.66	204	40.88	499	100

Table 4: Audience Perception of the Conditions of Victims of the Insurgence as Portrayed in the Media

Table 4 shows how the audience perceive the way and manner the conditions of victims of Boko Haram attacks are portrayed in the media. In respect of whether the victims are portrayed as helpless and hopeless, the Table shows that 42.28% and 26.65% of the respondents respectively “strongly agree” and “agree” that they are portrayed as such. This implies that a total of 68.93% of the respondents at least agree that the victims’ conditions are portrayed as

helpless and hopeless. On whether the victims are framed as angry and depressed, 41.88% “strongly agree” while 27.05% simply “agree”; again, giving the sum of 68.93% of audience affirmation. In contrast, however, only 29.66% of the audience at most “agree” that the victims are portrayed with a sense of optimism and hope. The same negative affirmation is recorded in terms of positive portrayal of efforts made to rehabilitate the victims: it stands at 29.66%. The general implication therefore, is that the victims are perceived to be portrayed as helpless, hopeless, angry and depressed.

Discussion

Findings in Table 1 show that issues surrounding Boko Haram attacks were perceived to have dominantly featured in the media. This revelation is instructive, considering the fact that the survey was conducted at the peak of political activities marking the 2015 transition which somehow coincided with the intensity of terrorist attacks in the north east. For the audience to have perceived the dominance of the level of reportage devoted to the attacks in the wake of intense electioneering is an indication of the measure of importance the Nigerian media attached to issues related to the insurgency. This outcome corroborates the findings of Alao and Oguchi (2012) that Nigerian newspapers “adequately covered Boko Haram”. However, considering the fact that the data were obtained at a time of the intense confrontation between the Government troop and Boko Haram fighters, the findings tend to be at variance with those of Frey and Rohner (2006) that “the higher the intensity of terror, the less impact and attention in the media an additional terrorist act receives”.

The Table also reveals that the media were perceived to have portrayed less of the gory details of aftermaths of attacks. This in a way is markedly different from the findings of Alao and Oguchi (2012) that reports a “feeling of screaming and over publicizing of Boko Haram by the use of overblown headlines”.

Table 2 reveals that religious extremism is perceived as the dominantly perceived frame in the media narratives of the causes/motivation of the attacks. This outcome is in a way related to what Alao and Oguchi (2012) refer to as the “erroneous linkage of Boko Haram terrorist activities to Islam by the Southern based newspapers”. While the term “erroneous” is in itself an issue that requires another dimension of empirical enquiry, what cannot be explained away is the fact that there is a media emphasis on an association between Islam and Boko Haram attacks. This in a way underscores the warning by Okoro and Odoemelam (2013) that “coverage

which emphasize ethnic and religious frames are negative and are detrimental to peace initiatives in a secular and multi-cultural State like Nigeria”.

It also by extension means that media framing and priming are not necessarily opposed to unravelling the motivators and enablers of terrorism as Yusha’u (2012) and Azeez (2009) tend to suggest; but can also take different dimension, depending on the direction of reportage. The implication, however, is that other likely motivators of the terrorist act like poverty, ignorance, political intolerance etc. might have been wrongly undermined in the media narratives.

Another important finding in this study is that the media are perceived to have portrayed Boko Haram as having superior weaponry and tactics when compared with those of Government’s fighting force. This outcome does not seem to have presented government’s counter-terrorism measures in positive frame. This as a consequence is bound to have negative effect on the war on terror. This is because as Okoro and Odoemelam (2013) put it, “positive framings are germane to minimizing insurgencies like that of Boko Haram”; and that is not the case with the revelation

Finally, victims of Boko Haram attacks are perceived to have been portrayed as helpless, hopeless, angry and depressed in the media. This outcome, to an extent, agree with Schwartzman and Tibbles, (2009), Azeez, (2009) and McGlone and Bletcher (2003) whose studies or discourse indicate that victims are portrayed with sense of denial in the guise of euphemism, anger and ‘tension of anticipation’. This, in away does not go down well with some major recommendations on the appropriate ways of undermining terrorist activities. For instance, Ekueme and Obayi (2012) emphasizes on preaching of courage (because of its contagious effect), framing the gains made in the anti-terror efforts, use of safety signals, telling stories of survival and minimizing picture of helplessness as means of not only encouraging victims but also of sending signals to terrorists that they are on futile mission.

The implications of the findings to the study indicates that even when the 2015 electioneering campaign drew nearer, it was perceived that there was dominance of level of media framing and priming of news about attacks which shows the importance the Nigeria media accorded the insurgents.

Conclusion

This study was designed to determine the audience perception of the media reportage of terrorism with particular reference to the patterns and

depth of narratives on the activities, motivation and credibility, victims and counter-terrorism operations as reflected in the coverage of *Boko Haram* insurgency in Nigeria. Findings have shown that the media devoted much attention to the coverage of the activities of the insurgency. However, the depth and pattern of such coverage is perceived to have been framed (and primed) on the premise of religious narrative as the principal motivation/cause, thereby relegating other possible motivating factors like poverty, ignorance and political intolerance to the background. Also arising from the study is the perceived tendency of the media to rate the insurgents as being better prepared and better armed to fight than the conventional force of the Federal Government of Nigeria. This in a way tends to portray the terrorist organisation as stronger and the Government troop weaker. The victims of the attacks, as the study also reveals, are perceived to have been portrayed as helpless, hopeless, angry and depressed. In a nutshell, therefore, the entire findings of the study are an indication of the tendency of the media to fulfil the original objectives of Boko Haram as a terrorist organisation. While it is true that there were/are physical victims of the attacks (those who died and those who lost loved ones and property), the psychological victims remain the Nigerian populace who are every day bombarded with the news of the gains made by the terrorists on the amorphous battle fronts or those who are consciously woken to answer the calls of religious and cultural segregations through the labels of extremism. The psychological trauma such media induced realities instilled in Nigerians only emboldens the outlawed organisation, and make them to believe (albeit falsely) that the war is theirs to lose.

Recommendations

In view of the findings arrived at in this study and the conclusion drawn therefrom, the following recommendations are hereby advanced.

- i. While news reports and analysis in respect of Boko Haram attacks or any other form of terrorist attacks are a responsibility of the media, giving exclusive dominance to such issues at the expense of some prevalent socio-economic and political issues is not in the best interest of the development of the nation. Such reports and analysis strike fear into the populace and send signal to the terrorists that they are winning the communication war.
- ii. The audience perception of religious frame attached to the media narratives of the Boko Haram issues is understandable giving the

religious genesis of the movement itself. However, the media can do much better in their reports and analysis by exploring and highlighting the possibilities of other causes/motivating factors of the insurgency like poverty, politics and political intolerance. The overtly religious frame perceived in the current findings portends an ominously divisive signal in a country that has a long standing history of ethno-religious crises.

- iii. Portraying the insurgents as better both in terms of techniques and ammunition amounts to giving them an edge on the propaganda front. Since the heart of the audience is the theatre of terrorist confrontation, such portrayal is tacit promotion of their original goal. The media can do much better by de-emphasizing such narratives.
- iv. No matter the conditions of victims of terror, narratives that highlight hope for better days ahead and how the responsible authority could make their lives better is a social responsibility of the media. Doing such could achieve a dual purpose damping the morale of the insurgents and raising the hope of the victims.

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MEDIA REPORTAGE AND PROSPECTS: THE BALANCE BETWEEN OBJECTIVITY AND SELF CENSORSHIP

by

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ABSTRACT

People the world over depend on the media to reliably and accurately report issues in a manner that will reduce conflicts and not to be seen to fuel them. This is because consumption of media products is increasing owing to the emergence of the Internet, mobile phones and other media platforms which enable people have to know what is happening. However, this is not so as the journalist is faced with a dilemma in the performing his duties objectively and impartially. This paper is recommends that journalists should utilize the prospects available to them in the current global media environment and act as powerful agents capable of shaping and directing the society to understand and effectively participate in the socio-economic, political, cultural and religious affairs of their communities.

INTRODUCTION

The mass media has evolved over the years to become one of the most important institutions in the world today. It propels society, as channels of communication into sharing experiences and conversations especially in a democratic setting. Research reveals a growing increase for media consumption (Tunstall, 1983), particularly news. People use technology such as mobile phones, personal computer, radio and television, newspaper, social media or the internet, all in an effort to get some information about what is happening.

The digital age has brought significant changes in media reporting. According to Dominick (2013), the digital age, prompted by the internet, allows for more sources of news which offer world news, national news, entertainment, video text and pictures etc, as well as news aggregators such as Google and Huffington post (US). These sources offer a variety of specialized news sites and content which is focused on sports and financial news. There is no doubt therefore, about the presence and power that the media holds in public and private life as Silverstone cited in O'Sullivan,

Dutton and Rayner (1999:1) posits, “we cannot escape the media. They are involved in every aspect of our everyday lives”.

With this power comes a challenge for the media to remain central to the proper functioning of society and to continuously occupy a central position as a provider of useful information to the society. It must act as powerful agencies capable of shaping and directing public and private understandings of social, economic, moral, cultural and political affairs of the world. It must also provide a platform for diverse social groups to discuss emerging issues in its reportage that are beneficial to harmonious co-existence particularly in times of conflict as well as the upliftment of democratic principles. Against this backdrop, this paper draws on relevant examples to highlight some of the prospects of media reportage for the good of society. This is done with emphasis on the balance between objectivity and self-censorship, which are essential for credible media reportage.

CONCEPTUAL DEFINITIONS

Although the concepts of objectivity and self-censorship seem self-explanatory and are common terms that may strike a cord to an average person, it is important to re-emphasise them within the confines of the scope of this paper. This is to provide focus and reassurance on their context in this paper.

OBJECTIVITY- For the purposes of this paper objectivity can simply be defined as view, understand and report issues or situations impartially without prejudice and neutrally. According to Watson (2013) some scholars define objectivity in journalism as the prevailing ideology of news gathering and reporting that emphasizes eye witness accounts of events, corroboration of facts with multiple sources and balance.

SELF- CENSORSHIP- Is when a journalist or reporter decides to restrict and control a publication for fear of what could happen if they publish certain information. Self-censorship within the context of this paper also imply self-adopted rules by media houses and media associations such as house-style, bonds and treaties on reportage of certain issues to serve as guides.

THE JOURNALIST IN THE REPORTAGE PROCESS: THE PROSPECTS

A great deal of communication takes place around the world daily and what is common knowledge is that the journalist is at the centre of providing the audience a ‘peek’ of world. This implies that he interprets and explains

events as they happen or have happened worldwide in order to achieve audience consensus and consent. In this sense he acts as an agenda setter and should be seen to simply and neutrally provide information as well as actively encouraging the audience to see and understand the information so provided in particular ways and certain terms.

The journalist has in his kitty, a manual that guides his activities; the code of ethics. Journalism ethics and standards of good practice have basic elements, namely, truthfulness, accuracy, objectivity, impartiality, fairness and public accountability which apply to how he gets his news worthy information and how he disseminates same. The codes or canons as it is sometimes referred to, provide the journalist a framework of self monitoring and correction.

However, there are increasing concerns over the declining application of the standards of journalism codes, sometimes being ignored particularly in the form of bias reportage of political, religious or cultural issues. During conflicts this is further magnified because the journalist is not able to remain independent of the parties to a conflict (Howard 2003). There are also concerns of the media's usage of sound bites narrowing the scope of authenticity and truthfulness of a report and reduced public understanding of a report. Sensationalism is equally a common concern and minor factual errors. When reporting issues the journalist needs to create value for his story by following up a story more or longer. With the rise of social media, he can project a more innovative way of translating complicated and sometimes issues that are overlooked a compelling manner. The social media has a capacity to break news very quickly which the journalist can utilize producing qualitative and in depth stories.

Also, because the journalist is regularly dealing with coverage of different areas and sometimes difficult beats such as reporting conflicts or crisis, he needs to foster a more direct connection with the people in such areas, so as to maintain and retain his sources. This will help him build a brand of credibility for his organization.

The signing of the Freedom of Information Bill (FOI) by the Federal government in Nigeria, affords the journalist an opportunity to work around constant harassment by government officials when in search of information as well as difficult or uninformed public officers.

OBJECTIVITY AND SELF CENSORSHIP

While it is easy to pick out errors in the usage of the code of ethics by journalists or the media as a whole, society must consider that the media is

faced with a lot of pressure and constraint in the performance of its duties. The media for instance in Nigeria and indeed in some countries across the world, must be given credit for contributing to the struggle for independence from colonialism and entrenching democratic rule. The struggle against manipulations of media by political class and military dictatorship are part of the challenges that are well documented (Jimoh, 2014). A lot of journalists have lost their lives while investigating delicate stories. Dele Giwa of *News Watch magazine*, Bagauda Kaltho of *The News* (Ocholi, 2010) and Zakariya Isa, of Public TV, who was allegedly killed by members of the Boko Haram sect on the 22 October 2011 in front of his house. Durojaiye Rotimi, senior advocate and correspondent of Daily Independent and Gbenga Areluba of African Independent Television (AIT) were arrested and charged to court in 2006 for reporting on the Presidential Jet purchased with billions of naira. Journalists' experiences are sometimes favourable and at other times awfully unpleasant. Several cases of torture, maiming, detention, assassination et cetera, meted on the journalists' world over (and which in most cases extended to their family members) have been documented. Internationally and in recent times, the likes of Washiqur Rhaman Babu, a freelance killed in Dhaka, Bangladesh on March 30, 2015 and Nouredine Hashim of Al Etihad Press, killed on March 8, 2015 in Syria.

Apart from this, being employed by government, the journalist is answerable to government. There is an obvious constraint arising from the fact that not only is the journalist or media under constraint from government but also from the public which scrutinizes its activities. Should the media publish or broadcast defamatory about a member of the public, institution and company, could result into fines and other kinds of penalties.

There is a major shift from the trend of reporting unusual occurrences mainly to entertain and inform the public in Nigeria; as against a global trend which narrows its journalistic lenses on continuous changes in socio-economic development and conflict/conflict related matters that have direct bearing on man. For example, rural conflict may not form a substantial portion of media coverage in most Nigeria news. This is true because majority of the media outfits are based in the urban areas with little or no contact to the rural areas to report conflict and conflict updates. Sometimes, conventional conflict reporting does not even reach the rural centres and rural-urban travellers come and enter into urban conflict without any information that there is conflict in such areas. In this case, conventional journalism is not reaching the rural areas with relevant and clear information on the conflict.

During conflicts there is the inability of the media to reveal the truth. This is partly owing to their inability to gain access to crisis areas. This means journalists have a choice between reporting what is revealed at media briefings given by the military or what they rely on reports from other new sources.

The lack of access to Sambisa Forest hide out of the Boko Haram sect in the last one year after kidnapping the Chibok girls is an instance. The military provided some details about their efforts to confront the sect in a media briefing. Until now, no Nigerian journalist has been seen at the forest following up the situation alongside military operatives. What the journalist seem to be providing is alternative, 3rd rated reports.

Some scholars like Ramsbotham, Woodhouse and Miall (2005) etc are of the opinion that while it is true that those reporters or the media portray conflicts they do not capture the entire life circle of a particular conflict situation (Rasaq, 2012). In other words, and among other reasons, they concentrate on bad news of the conflict and not on the peace process. Rasaq (2012, p8) further posits “they are often sensational and emotional, they tend to focus on powerful people, political leaders...” This brings to question the issue of balance in reporting. A reporter does not want to cover a story when there is hardly any significance. A reporter may stumble on a case of high profile corruption, and human rights abuses which have to weigh in the balance against their call to be truthful and the temptation to remain silent and live. This also is a dilemma because the notion of professionalism tripartite- objectivity, impartiality and balance. A journalist’s job is that he must not take sides, reveal personal bias, show favouritism, sympathy and antipathy (Watson, 2013). Implicit in this statement is that the journalist must not be a participant in a conflict, but an observer. To breach this therefore is to commit a gross professional misconduct. However, when his role as an impartial observer is weighed against public good, the journalist cannot remain aloof. At some point the journalist must be involved, care and ready to stand for good and what is right. Howard (2003) insists that through accurate and impartial news gathering, the media can contribute to reducing conflicts to a large extent.

Is it possible for the media to remain unbiased? Kuypers (2002), Shudson (2003) are of the view that the process of “framing” contributes to the distortion of reality in such a way that certain aspects of a story are emphasized while others are not. This is because emphasis is given to the bad over the good in a conflict. In other words, frames, shape news content and influences how the audience perceive the news. In this sense therefore, it

will not be wrong to say the journalist cannot remain unbiased. It is very difficult for journalists who work for political parties as correspondents or press secretaries in government organizations or with powerful elites who own newspaper companies to remain unbiased. This is so because most times they are seen trying to promote the interests and ideologies of their bosses. This ownership factor is still at play today and stalls any attempt to transform Nigeria as such media houses are first and foremost loyal to their owners and paymasters. Some national and state wide media houses are owned by the following prominent politicians: Ex-Governor of Delta State, James Ibori – *Daily Independent*, ex-Governor of Lagos State, Bola Ahmed Tinubu – Radio Continental, TV Continental, Adaba FM, *The Nation* newspaper, ex-governor Dr. Orji Uzor Kalu-*The Sun* newspaper and *New Telegraph*, ex-Governor Gbenga Daniel- *Compass* newspaper, Senator Ben Murray Bruce – Rhythm FM, Silverbird TV and Wazobia FM, Senator (Mrs.) Chris Anyanwu-Hot FM (Abuja and Owerri), APC 2015 presidential aspirant Sam Nda-Isaiah – *Leadership* newspaper, Ondo 2016 gubernatorial aspirant Jimoh Ibrahim –*Newswatch* magazine and *National Mirror*, former presidential aspirant in 1999 Emmanuel Iwuanyanwu – *Daily Champion*, former 2014 Anambra gubernatorial aspirant Ifeanyi Ubah – *Authority* newspaper, former Vice President, Abubakar Atiku owns Gotel TV/Radio (Yola), PDP chairmanship aspirant Raymond Dokpesi – AIT, Ray Power, Faaji FM Lagos and Senator David Mark-Joy FM Makurdi.

While the private owners of the more prominent print and broadcast media may be of South-South and South-East origin or indiginity, the operational location of their media business is the South-West (Oyovbaire, 2001) and (Omu, 1978) has also confirmed that most of Nigeria's media outfits have been established in Southern Nigeria by Southern Nigerian interests. As a result, their perspective on events follows the structure of Nigerian politics. When a national issue enters the public domain for debate, the Nigerian media often, though not all the time, takes a North versus South position on it. Notable examples of these are the census controversies of 1962 and 1973, the Godwin Daboh- Joseph Tarka corruption allegation affair and the more recent issues of ethno-religious skirmishes. The North/South divide in Nigerian politics is so deep that public policy defers to it, and mass media outfits skew their reports and analyses to accommodate the interests of its adherents. Another recent dimension to the mass media skewing their reports in the interests of its adherents was a study on the coverage of Fulani herdsmen attacks in Benue State by Ashiekpe and Kingdom (2014). They posit that both *Daily Trust* owned by a Muslim

northerner, Kabiru Yusuf, and *Leadership* owned by a Christian northerner, Sam-Nda Isaiah, gave substantial coverage to the Fulani herdsmen attacks on communities in Benue State while reflecting the religious, political and economic interests of those behind their existence. They added that the mass media's presence at the centre of society impacts the way in which the public perceives and interprets events, as such there could result the distortion of truth if the mass media do not live up to their social responsibility.

When journalists belong to ethnic or cultural and religious groups and affiliation, it is likely to influence their perception, understanding and judgment of news media reportage. Such double standards and political endorsement can become forms of bias and can create a perceived conflict of interest. Objectivity calls a consistent method of testing information and a transparent approach to evidence (Abu & Best, 2007). Meaning that, because the journalist is consistent in unearthing issues by presenting all relevant points as well as avoiding slant, the public will find little inaccurate with his report. Howard (2003) states that through accurate and impartial news reporting, the media contributes greatly to reducing conflicts.

The media censors itself because of the nature of the social environment in which it operates. There is often considerable controversy over the use of techniques that the journalist employs to obscure or report certain facts. For example images that are graphic and violent during crises and wars are often blocked, or when radio or television stations refuse to air jingles and advertisements of opposition, the media is carrying out self censorship. Sometimes what is blocked from the viewer is what may be considered more important.

CONCLUSION

As the Internet changes the face of communication, journalists are beginning to adopt a new way of packaging and disseminating news to the public. Though few journalists in Nigeria have access to the Internet and most of them do that in their respective places of work (without personal internet access) because Internet connection is limited to senior people, especially managing editors and senior staff notwithstanding, they are not left out of the global village.

The emergence and growth of citizen journalism in the world today especially with the trend of uploading current news, is an indication of the prospect available in media reportage. Video cameras and high speed Internet access have empowered particularly mainstream journalists, to utilize such technology to be eye witnesses to unfolding events. The Internet houses

electronic databases which more often provides information regularly with less bias.

Reporters need to investigate the reality of what is claimed and not depend on information from press conferences and media briefings by those in government. The Freedom of Information (FOI) bill signed into law by the Federal and on-going implementation by various government agencies and parastatals further empowers the media to function adequately as the fourth estate of the realm of governance. The provisions of Chapter 2, Section 22 of the 1999 constitution stipulates the role the mass media shall play - to uphold the responsibility and accountability of the government to the people.

The media must respect their audience and understand that the audience has common sense and know that the media is imperfect. Therefore it demands that when mistakes are made it will be admitted and corrected.

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TRADITIONAL COMMUNICATION AND HEALTH ADVOCACY CAMPAIGN: A STUDY OF JUNE 2014 POLIO CAMPAIGN IN DOEMAK

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ABSTRACT

Communication is the process through which data and information are transferred from one location to another. This is done to transfer meaning and knowledge about an issue to the recipient. Thus, communication is critical in health care awareness to promote positive-related knowledge and decisions. Hence, the investigation of the traditional communication system of Doemak in disseminating the June 2014 Polio campaign is the objective of this study. Therefore, the system theory is used to explain the interaction within and outside the Doemak community to enhance the understanding of health advocacy campaigns. In depth interview and focus group discussion were held to collect data to aid the investigation of Doemak traditional communication system and health campaigns in the community. Results showed that the traditional communication system was adopted by the Primary Health care Centre and was effective in enlightening and educating the community. It is recommended, among others, that health campaigns should be planned and executed carefully using the traditional communication system to achieve maximum knowledge of the health issue by the community.

KEYWORDS: Traditional Communication, Health Communication, Advocacy Campaign, Communication System

INTRODUCTION

A society is defined by its patterns and means of communication. Thus, communication is at the core of every community which involves both the verbal and non verbal means of communication. It involves a process through which messages, signs and sounds are effectively circulated among persons who are far away from the source. Communication is the blood stream of every society that is why the nervous system is referred to as the

communication system because it carries messages to and from all parts of the body. Signals are sent along the nerves of the body to the brain where these signals is being interpreted (Hajara, 2010).

People communicate because they want to share meanings, thoughts and support. They want to get things done through others and tell others what had happened or will happen. The traditional system of communication provides the village head or clan heads the right to act as trustee and head of gate keeping. Rural areas tend to differ from urban communities in terms of their social, political and economic attainments. Therefore, communication in rural communities is geared towards achieving developmental goals (Orewere, 1991)

Non-verbal communication is a very significant aspect of traditional African culture; it is a form of communication and not a form of language. For instance, drums are used to create words that have interpretative meaning. A non-verbal part of communication is that aspect of the communication that deals with the transmission and reception of signs that are not part of natural language systems (Hajara, 2010).

One of the ways to promote good health in society is through the use of communication campaigns to inform and educate the public about healthy habits and good health care (Crawford & Okigbo, 2014). Although the importance of mass communication in promoting health is widely acknowledged, creating effective communication campaigns can be a difficult process. Traditional communication is usually the closest option in communicating health campaigns to a community because health messages have a variety of characteristics that differentiate them from other types of mass media messages. Among these are the sensitivity of health issues, the fear that some health messages evoke the attendant feelings of resistance and the complex nature of many health problems. According to Crawford and Okigbo (2014), many health messages focus on sensitive and personal issues such as sexually transmitted diseases, substance abuse and addiction, abortion, and mental illness. Since these subjects are difficult and emotional for many audience members, they can be especially challenging to develop effective communication campaigns to check.

Thus, one of the health challenges that Nigeria is still battling with is Poliomyelitis. This is a disease that is fatal to children under the age of 5 years. It leaves those that are at the acute phase of the disease paralyzed for the rest of their lives. It is contagious and caused by a virus that lives in the throat and intestinal tract which is spread from person to person contact through fecal matter or oral and nasal secretions. It results in disability and

death for those who develop symptoms of the disease, and it is the common cause of disability among children under 15 years (WHO, 1994). In Nigeria, several attempts at eradicating polio have been attempted, with the major problem being compliance with immunization programmes in the Northern parts of the country. In 2008, about 806 new cases of Polio were diagnosed, while in 2013, 52 new cases were reported and all in the northern and central of the country. Early 2014 reported that 122 fresh new cases were diagnosed with Plateau State among the States with these cases (The Japan Committee for UNICEF, 2015). This statistics show that more needs to be done to make sure that the 2015 World wide eradication target is meant and ensure that our children remain safe and healthy.

Polio campaign like other health communication campaigns fail on account of audience members resisting the messages because they contradict adopted habits and ingrained behaviours. Successful health campaigns have to address these behaviours directly or indirectly in an accepting or nonthreatening manner, using appropriate emotional and/or logical persuasive appeals, designed to elicit desirable attitudes and behaviours. Some health campaigns that evoke fear may seem to work but only for a limited time only because audience members eventually overcome such fears or learn to avoid the messages that evoke fear. This was the case with some of the early HIV/AIDS campaigns, which became less impactful with time. Many people go back to their old habits after the campaigns conclude. Crawford and Okigbo (2014) explained that old habits die hard, even when we know they are unhealthy and need to change. Attitude and behavioural change as a result of health communication is a complex because it is hard for someone to change his/her pattern of life to start a new one.

Health communication campaign is a branch of general communication campaigns. Interventions by Government and non governmental agencies to change health-related practices can take a variety of forms involving both interpersonal communication, traditional communication and the mass media. Therefore, creating effective health communication campaigns requires a thorough understanding of the various media channels available, as well as the issues and appropriate strategies for delivering the messages to achieve the best results possible.

STATEMENT OF THE PROBLEM

Communication is an integral part of every society. It binds and creates understanding among people who share common values and beliefs. In contemporary world now, the media is a powerful tool for health campaigns and has empowered its users to seek the kind of information they desired, say what they want to say and choose the platform to express such actions. This is made possible through the Internet and mobile devices.

However, some rural areas in Nigeria do not have access to high powered WiFi or even electricity to enjoy such services. Thus, their traditional communication system is the only means through which health campaign and messages are being passed to members in the community.

Therefore, such communities need to have strong communication systems that can serve as links for information dissemination, reception and consumption. This study is set to assess the traditional communication system of Doemak community and how the system had served as the bedrock of transmission of information about the importance of polio vaccine to children in the community. The structure of the communication will be evaluated to determine its importance during the June 2014 Polio campaign in Doemak.

OBJECTIVES OF THE STUDY

The objective of the study is to assess how Doemak traditional communication system is used to achieve health campaign in the community. The primary objectives of the study are:

1. To examine the structure of traditional communication system in Doemak.
2. To examine the Doemak traditional communication system during the June 2014 Polio campaign in Doemak.
3. To examine the performance of traditional communication in health advocacy campaign.

RESEARCH QUESTIONS

This research work is set to find answers to the following questions;

1. What is the structure of the traditional communication system in Doemak community of Qua'an Pan L.G.A in Plateau State?
2. How did the Primary Health care centre use the Doemak traditional communication system in the Polio campaign of June 2014?

3. How did the Doemak traditional communication system perform during the Polio campaign?

PROFILE OF DOEMAK COMMUNITY

Ba'ap is the headquarters of Qua'an Pan L.G.A, it was carved out of three districts- Doemak, Kwalla and Jepjan (Namu). This means that Ba'ap constitute the people of Kwalla (Kwagalak), Doemak (Dimmukians) and Jepjan. These three districts are among the seven districts that constitute the present Pan chiefdom. Thus, this implies that, Ba'ap is populated by mostly the Kwagalaks; and Dimmukians According to Galadima (1999), these districts were founded by one of the descendants of Daffiar and his wife, Nade called Yimpang. Yimpang with his seven children founded five districts.

There are slight differences in the dialect between the three districts mentioned above but this is not peculiar to them only. The slight differences in dialect among these groups have been influenced by their proximity to Jepal people of Pankshin L.G.A. (Galadima, 1999). Therefore; there is no gap in communication between the Ba'ap communities since they are coming from these three districts. The discussion of Ba'ap will evolve around Doemak. The dominant language spoken in Ba'ap is Doemak.

Doemak is administered by the chief /king (called Long Doemak). Prior to the colonial occupation, the chief was assisted by a number of title holders which include Goebou, Nuwang, Kangloe, Katoon and kanai who are charged with the responsibility of advising the Long Doemak on how best to administer the affairs of the land (Galadima, 1999). They are also responsible for delivery of messages to and from villages under the jurisdiction of the Long Doemak.

Thus, the village head only have access to the Long Doemak through these title holders. The instructions from the Long to the village heads usually pass through these representatives. It operates an indirect system whereby messages are send from the Long Doemak to title holders, to the village heads, village messenger and down to the people. In these present times, the title holders are seven-KangyilDantoegoem, Goebou, Nuwang, Katoon, Kangloe and Yiltar.

The interchanging role of traditional communication has made the title holders have dual role of administrators and channels of communication. They can also serve as messengers at the discretion of the Long Doemak.

THEORETICAL FRAMEWORK

The study adopts the two step flow and gate keeping theories. The two step flow was first introduced by Paul Lazarsfeld, Bernard Berelson and Hazel Gaudet in the people's choice, a 1944 study focused on the process of decision making during a Presidential election campaign. Initially, they expected to find empirical support for the direct influence of media messages on voters but surprisingly, they discovered that informal and personal contacts were mentioned frequently than any other form of formal communication. Thus, this theory asserts that information from the media moves in two distinct stages, the opinion leaders who pay attention to the mass media and other information then pass it with their own interpretation to others. The second stage is the receivers of the message gotten from the opinion leaders. The opinion leaders are very influential when it comes to decision making because the people completely trust their judgement. They serve a variety of functions such as providing access to outside programmes, role models for desired behaviours and attitudes through increased awareness, persuasion and developing norms in the community Valente & Pumpuang (2007).

Gate keeping theory was coined by an Austrian Psychologist Kurt Lewin in 1947. He focused on media regulation of information flow but in mass communication term it refers to the filtering or blocking of unwanted information or messages. Gate keeping is the selection of information according to importance and relevance. The criteria of selecting depends on the issues that affect many people, controversial topics and issues (Businessstopia.com). Information moves in a step by step process in a structure that becomes familiar over time.

The relationship between the two theories gives a vivid understanding of the movement of information in a traditional communication whereby the village head serve as the gate keeper. Individuals in a community get their information from the traditional authority which is the custodian of the norms and belief in that community. These gatekeepers (Opinion leaders and village Chiefs) function to reinterpret mass media messages and translate a message from complex or foreign to something simple and meaningful.

Therefore, they not just determine which information is selected but also what the content and nature of such messages will be. Information from opinion leaders are highly regarded by the community and sometimes non-compliance attract punishment or a fine. It is for this reason that most behavioural change campaigns involve the traditional institutions starting from the planning to the execution of the programme.

REVIEW OF RELATED LITERATURE

Effective communication activities are important in the projection and support of routine immunization, accelerated disease control (including polio eradication) and innovations. These Communication activities can include advocacy, social mobilization and behavioural change communication aimed to improve disease control activities and immunization activities.

Health communications have been used to influence attitudes towards family size, female genital mutilation, teenage pregnancies, unsettling lifestyles, Polio campaign and HIV/AIDS. It is also applied in health care, environmental protection and women's literacy programmes as well as teaching mothers about child nutrition and in introducing new agricultural practices. Thus, traditional forms of communication can also be integrated with other media such as radio and television to bring about compliance by the host community.

Poliomyelitis (Polio) is a highly infectious viral disease caused by 3 Polio virus serotypes (type 1, 2 or 3) mainly in children. Most Polio virus infections are asymptomatic. However, <1% of cases have paralytic poliomyelitis, and occurs when the virus enters the central nervous system and replicates in anterior horn cells of the spinal cord (WHO, 2004).

The campaign for the eradication of Polio in Nigeria started in 1979 to rescue the lives of over 330,000 children dying yearly partly due to poliomyelitis (FMoH: 1988). According to the preliminary report of the national Expanded Program on Immunization (EPI) coverage survey in 1991 by the Federal Ministry of Health (FMoH), the immunization levels between 1979 and 1984 were low, ranging from 5% to 10%. This situation was attributed to over reliance on high cost mobile strategy, irregular vaccine supply, epileptic funding and cold chain problem and the most important problem was inadequate community mobilization and enlightenment.

It is for the above reason that the Federal government has proposed the National Routine Immunization Strategic Plan (NRISP). It is meant to contribute significantly to the reduction of infant and childhood mortality by half from present levels by 2015. Following on this, the goal of this NRISP is to reduce the number of unimmunized children through the attainment of at least 87% sustained national coverage in which not less than 90% of the local government areas (LGAs) reach at least 80% with all scheduled routine antigens by 2015.

The call for greater attention to routine immunization (RI) has recently been amplified through several forums, including the National

Vaccine Summit (April 2012); The RI retreat that took place in Lafia, Nasarawa state, the Roundtable on Accountability in RI, (November 2012); and the ministerial dialogue (December 2012). Thus, in March 2012, the President of the Federal Republic of Nigeria, Goodluck Ebele Jonathan launched the 2012 National Polio Eradication Emergency Plan (NPEEP) and accountable framework. The implementation of the 2012 National Polio Eradication Emergency Plan was closely monitored by the following aims:

- Sustained engagement and commitment of traditional leaders, Religious leaders as well as faith based organizations
- Decline in genetic diversity of polio virus transmission.
- Engagement and commitment of key political leaders down to state and LGA i.e. proportion of LGA chairmen in the polio high risk states that were actively engaged in PEI activities.

The resistance to Polio immunization and acceptance had been link to various factors rising from religious, politics with some distrusting Western intervention on the belief that Christian countries concern to export biomedicine to all parts of Africa as self-interested and dangerous. These was the case in 2009 Immunization plus days in Kano whereby some Islamic religious leaders discouraged their followers from giving their children the vaccine. They believe that instead of the gesture to help them, it was meant to destroy the population of Africa (Last, 2005).

Renne (2006) explained that there are equally those who frown at the vertical nature of the health intervention; they believe that they have no say in the entire campaign process. He added that these people are opposed to the focus of an eradication campaign, which excludes the provision of affordable primary healthcare for children. Other reasons as put by Mohammed (2003) includes that some parents are not comfortable with the many repetitions of the vaccination. They Parents fears that the children could be over dosed with the vaccine. This is the reason the involvement of traditional communication is necessary in Polio eradication campaign so that the grassroots will be informed and educated by its own traditional leaders.

Traditional systems of communication are often seen as outdated or even primitive. Wilson (1987) sees traditional communication system as the means of communication which still have surviving relics in most developing countries. It constitutes a certain degree of semantic and conceptual confusion arising from the use of 'traditional' as a qualifier in discussing communication system. Although the system maybe old and different in

principles from the new systems introduced from abroad they remain what essentially sustain the information needs of the rural people who constitute over 70% of the national populations of most developing countries. Therefore, he posits that what constitutes traditional communication is not necessary a matter of age, civilization or technology conflicting with change, but rather a system which can be viewed within a communication platform. Hajara (2010) defines traditional communication system as the type of communication preceding the modern mass media.

It is the type of communication that exists in the traditional societies where contact with the modern technology is minimal. Traditional communication uses oral cultures to send important messages to those who cannot understand messages send through modern communication which uses English Language. The negative understanding of traditional communication according to Wilson (1987) is from the word "traditional" as it relates to "modern" which denotes that traditional is a concept that is against to changes or an obstacle to modernization. This notion gives people the impression that the traditional system is archaic and irrelevant in the 21th century. But far from it, because the traditional system in the rural areas of most African Countries will never die because is a symbol of our identity.

The traditional system of communication refers to the mode of ownership and model of information dissemination. The organization of a community must start with the understanding of the chain of command through information flow. That is why Nkala (1990) emphasized that no man can understand another whose language he does not speak. Language.

EMPIRICAL REVIEW

Traditional communication system is used in development process. It is a continuous process of information processing, dissemination, education and enlightenment in communities which has not been seriously dislocated and disconnected by Western culture or any other external influence (Wilson, 2001). Studies and research into traditional communication system is relatively recent.

Bello Abdulkarim (2011) surveyed traditional communication in Mambilla and its contribution to the modern communication. The objective of the study is to assess the level and roles of the traditional means of communication in Mambilla. The result of his study indicates that, Mambilla people have established/functional traditional means of communication through verbal and non verbal forms before the introduction

of modern media. He asserts that the Mambilla traditional communication is very effective because of its simplicity, ease of understanding and immediacy in feedback. The study suggested that the Taraba State government need to sponsor more research into the field of Traditional communication in the state to further expose the hidden rich traditional modes of communication that can contribute to enhancing the quality of communication among the rural dwellers in the state.

Zeeshan Qadar in his paper, *Polio Cost Effectiveness in Nigeria; A lesson to be learnt* highlighted the importance of a cost effective intervention in global polio eradication fight for developing nations. He proposed an intervention which uses analysis of a feign one-year vaccination intervention using the Oral Polio Vaccine (OPV) in Kano State, Nigeria. The result shows that the programme of vaccination is economically viable and should therefore be encouraged than just concentrating on treating polio. With the economic crunch times in the world, there is a strong urge for cost effective programmes to address deadly diseases and the evaluated intervention would be one of them. The evaluated intervention and only be achieved through the traditional communication system and opinion leaders in Kano.

Ansu-Kyeremeh (2005) explained many of the characteristics of traditional communication in terms of resistance to destructive, dehumanising Western influences and the protection of communities from the exploitative colonial and now post-colonial era. He points out that traditional communication is participatory, inclusive and relatively flexible, spontaneous nature in small communities. He debunks the top-down development efforts of the state apparatus which are ignoring traditional communication and are consequently largely ineffective.

He observed the significance of traditional communication in the current political scene in Africa and the efforts to get greater democratisation and accountability of governance in Africa. This suggests that there is a link between traditional communications to the political process in Africa.

Ansu-Kyeremeh advised that development efforts should not try to introduce new structures of communication but build on the existing patterns of communication in communities especially the ongoing systems of interaction and personal relationships. It is these communal communication which is the strong basis of the centripetal structure of communication in Africa.

METHODOLOGY

The study employed descriptive survey. According to Clause (2003) this method is used when the researcher wants to describe specific behaviour as it occurs in the environment. The result of a descriptive survey allows the researcher to examine the relationship among variables and then draw conclusions. The interest in a descriptive case study is in discovering the current situation in the area under study. This involves a measurement process of asking questions to a group, respondents or interviewee. Thus, this method was used to describe the communication system in Doemak community in relation to the Polio campaign of June 2014.

The next step is developing the data collection instrument. Focus group discussion and intensive interview are the methods employed in this study. It presents a set of structured questions to three groups of 22 individuals and 3 persons for interview who with their responses provide data for the study. Intensive interview were used to gather data on the traditional communication system in Doemak and its structure in the dissemination of health advocacy campaign, while focus group discussion gathered data on the interaction within and without the open system of the community on the June 2014 Polio campaign.

Hence, the memorandum submitted to the State Government for the creation of districts by Doemak people put the population at 44,791. It has the largest population in the whole of Pan Chiefdom second to Kwalla district.

SAMPLING PROCEDURE AND SAMPLE SIZE

For this study, the purposive sampling, a non-probability sampling method was adopted. It is also called judgmental sample and it is based on the knowledge of a population and the purpose of the study. They subjects are selected because of some characteristics such as resident in the community, players in the traditional system of Doemak and primary health care workers. There were three groups consisting of 7 individuals for two groups each and 8 individuals for the third group. Three persons were selected for the in depth interview, they are the Long Doemak.

They individuals were selected because of the active role they play in the community and the influence they have on the activities of the community. These people include District head, Village heads, health educators, community youth leaders, community announcers and messengers from the palace. A total number of 22 respondents were selected to form three different groups for focus group discussion and 3 interviewees

from the total population studied. The total sample size is 25 because they targeted group reliable for the study were people that possess the qualities the study seeks. Therefore open-ended questions were developed and asked from the general to the specific. The questions are in following order:

1. Engagement questions
 - a. What is the structure of traditional communication in Doemak community?
 - b. What are the tools used in sending campaign messages in Doemak?
 - c. Who can you say are they communication actors in Doemak?
 - d. Are there other activities you engage in to create awareness?
 - e. How has the traditional communication system perform during the June 2014 Campaign?
 - f. What are they ways you think would have been communicated differently?
 - g. Who are they agencies facilitating the campaign?
 - h. How did you get information on June 2014 polio campaign?
2. Exploration questions
 - a. Do you know the communication structure in Doemak?
 - b. Where your children immunized?
 - c. How did you mobilize mothers to bring their wards for the polio immunization?
 - d. Are you aware of the traditional communication system in place in Doemak?
 - e. How is the Long Doemak (District Head) involve in the campaign?
3. Exit questions
 - a. Do you think the communication structure is effective or needs or does it needs modification? And why?
 - b. Is there any society or international society that you partner with or is it a local government campaign?

A script was developed to aid the moderator explain to the respondents how the discussion will be done. The time frame for each focus group discussion was 2hours and 1hour for each interview the interview. The focus group discussion had 3 groups with 7 persons for each group. The groups include:

1. Health Educators(Group 1)
2. Community Announcers(Group 2)

3. Villagers(Group 3)

Open ended questions were designed for the three (3) focus groups which will be represented as F.G 1, F.G 2 and F.G 3 of about 6-7 people and their responses are presented and analysed in this chapter. However, it is important to note that, not all interviewees responded for each question raised. Hence, for each questions asked, the number of people who answered questions were coded 1-5 according to the sequence at which they answered the questions. Therefore, for each focus group, the interviewees who answered questions were coded as mentioned above.

The researcher conducted F.G 1 at the primary healthcare Centre in Doemak which comprises of health educators and a total of 7 participants out of the 8 that was intended were in attendance. 6 participants of the 7 expected turned up for F.G 2 who comprises of community announcers and all 7 of F.G 3 who are the villagers were present for the discussion. 18 questions were asked in total to the three (3) groups and for the three interviews. The purpose of the focus group discussion was to reveal the knowledge of Doemak traditional communication system among the groups and how the system function during health campaigns like the June 2014 polio campaign. All eighteen questions asked were group into the three research questions.

METHOD OF DATA ANALYSIS

The focus group discussions and interviews were carried out in Doemak language and Hausa because the respondents are well grounded in the language more than English language. The first step in analyzing the data gotten from the discussions was to transcribe it in English language. This is to facilitate a permanent written record of the group discussion that can be shared with other interested parties.

The second step in analyzing the data's summary of the focus group discussion is the scissor-and-sort technique. While qualitative analysis is used to summarize responses from the respondent. The qualitative method is a process of deducing from the responses of the interviewee. The scissor-and-sorts technique involve going through the transcript to identify sections of it that are relevant to the research questions. The procedure for scissor-and-sorts is as follows:

1. Identify those sections of the transcript that are relevant to the research questions

2. Based on the above, a classification system for major topics and issues is developed and material in the transcript related to each topic is identified.

The number of coded material revealed the level of importance to the overall research questions. It can be in form of a phase, sentence or symbol.

DATA PRESENTATION AND ANALYSIS

Table 1. Research Question 1: What is the structure of the Traditional Communication System in Doemak?

LONG DOEMAK	VILLAGE HEAD	LOCAL GOVERNMENT IMMUNIZATION OFFICER
<p>Information comes from the district head. He will then call the 8 village heads which will send the information down to the hamlet heads. The hamlet heads will send the community announcer to disseminate the message using drum or phone. The 8 villages are: Longlatok, Madaki (Goebou), Kangloe, Kangyil, Yiltar, Nuwang, Katoon, Dantoegeoem</p>	<p>Information first comes to the Long Doemak, from there to me the village head and my other colleagues. Then we proceed the information down to the hamlet head of each of the villages. The hamlet head will use the community announcer to disseminate the information to the people. The announcer goes around in the evening going house to house but if he is announcing it in the morning or afternoon, he goes to farms, streams and boreholes because at that time that is when he will see people.</p>	<p>The Long Doemak is the one that we go to see so that he can call the other traditional leaders for us. We usually hold the meeting in his palace. So it is through him that he calls the village heads for further dissemination of the information to the community. He will tell them the mission of the exercise and the importance of the eradication and the threats of Polio to the society.</p>

<p>F.G1 (1)</p> <p>We used the Long Pan who is the president of the traditional council and we pass to him the information we want him to communicate to his subjects. Who in turn call on the district heads and the forward the same message to their various village heads</p>	<p>F. G 1 (2)</p> <p>We go immediately to the Long Pan who will call on the District heads and pass the same information. The key people are they traditional council, to the village heads down to the wards heads. Even the Chief's messengers play a good role too.</p>	<p>F. G 2 (1)</p> <p>From the Long Doemak to the village heads, then the hamlet heads. Mostly, Galadima who is the Chief messenger is informed too. He will announce to them before it comes down to us.</p>
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Table 2. Research Question 2: How did the Primary Health care centre used the Doemak traditional communication system in the Polio campaign of June 2014?

<p>F.G 1 (1)</p> <p>Concerning the health aspect, we used the Long Pan who is the president of the traditional council and we pass to him the information we want him to communicate to his subjects.</p>	<p>F.G 1 (2)</p> <p>The tools include letters, town announcers, hand helder, though we cannot call this traditional but the traditional way are now used hand in hand with the modern way of communication. In some cases where network is available we send text messages and phone calls.</p>	<p>F.G 1 (3)</p> <p>The most influential people are the opinion leaders during community meetings.</p>
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<p>F.G 1 (4) During this training, role plays are usually demonstrated. Sometimes there are community dialogues at the ward level.</p>	<p>F.G 1 (4) We mobilise the community especially the youths. The make convoy round the town with posters. Drummers are use for traditional dance to pass information to passers by</p>	<p>F.G 2 (2) We used mega phones and letters.</p>
<p>F.G 2(3) We pass the information using the local language and we move from house to house with the mega phone. Sometimes we use Hausa language or English language for Corpers.</p>	<p>F.G 2(3) The mega phone is very efficient. We just need to have means of transport because we either trek or use our private bicycles. We need motor bikes so that our work will be effective.</p>	<p>F.G 3 (1) I got the information from community announcers (Jeplep).</p>
<p>F.G 3 (1) I got the information in my house. We stay close to the Long Doemak's palace. We got a message from his messengers that health workers will be coming to our houses' on a specific date and we should make our children available.</p>		

Table 3. Research Question 3: How did the Doemak traditional communication system perform during the Polio campaign?

<p>F.G 1 (Q5) But were we used traditional leaders, we have less problem of rejection because the message is usually well understood as well as acceptance and willingness. People comply because of high respect for the traditional leaders. So when the message comes directly from the traditional leader, it has power than when we health staff.</p>	<p>F.G 2 (Q 5) There is no problem at all. It was a success but if other means is added, we won't reject it. We do not have cases of Polio in Doemak because we have overcome it</p>	<p>F.G 3 (Q 1) We stay close to the Long Doemak's palace. We got a message from his messengers that health workers will be coming to our houses' on a specific date and we should make our children available for the polio immunization.</p>
<p>F.G 3 (Q 2) Jeplep are strong young men who are selected to go round and give information to people. They go to rivers, boreholes, markets and anywhere they can find people.</p>	<p>F.G 3 (Q3) My children were all immunized. My children were all immunized</p>	<p>F. G 3(Q4) The way information is send is very convenient for us. They community announcers are very effective, since they go to every corner of the community to give information to the villagers. But information should be send on time. Sometimes information is being delayed</p>
<p>F.G 3 (Q5) We have never had a case of polio in this community. We have been educated about the importance of polio immunization to our children, so we don't take it lightly.</p>	<p>F.G 1 (Q 7) The barriers we faced also is the translation of the names or some inform of the diseases</p>	<p>F.G 1 (Q 7) We might not say we have barrier as much because if English Language was use, it would have been a barrier, but we used the local language. Sometimes in publicity, we use Hausa because</p>

		they people understand it. English language is used in Igbo dominated settlements. And some of the barriers maybe hard to reach areas which could be due to river and that cause distortion of information.
F.G 1 (Q7) Sometimes religious barrier. Some of the religions may wish to hear from their religious leaders before they believe that the campaign is really workable. Sometimes with all the announcements, the will wait for their Imam or Pastor to announce it to them before they comply. Their religious leaders are more important to them than the traditional leaders.	F.G 2 (Q4) There is no problem because even the village heads and hamlet heads are involved. So, they people comply because of the authority from above.	I have not found any problem with people accepting information because it comes from the Chief directly.

DISCUSSION OF FINDINGS

It is seen that the structure of the traditional communication system in Doemak is in a descending order and it embedded the administrative role of the communication players. From the focus group discussion, the words and phrases such as *"call on the district heads and forward the same message to their various village heads"*, *"they use letters and while town announcers are used in the ward level that will pass the information to the subjects from house to house"*, suggests that information dissemination is in a linear way. The phrase, *"community announcers (Jeplep) who move from house to house"*, implies that if one does not comply, they community announcers will report that person to the Long Doemak and the defaulter will be fined; either pay with a goat, local beer or money which suggests that feedback is

immediately and measured by actions or complete compliance of the instructions from the information sent. The key communication players in Doemak are the District head, village heads, hamlet heads and the town announcers who are called Jeplep. According to a respondent, the Long Doemak's messengers are important too because they carry information from one village or the other and sometimes, serve as an intermediary between districts. More so, the town announcers recognise the Chief Messenger called 'Galadima' as a key component in the Doemak traditional communication system because they (Jeplep) get instructions and directives from the palace through the Galadima.

The primary health care adopted the traditional communication system during the June 2014 polio campaign. Though, some modern channels were used, such as mega phones and letters. In some cases where network is available they send text messages and phone calls to disseminate campaign messages to the villagers. The community announcers involved in role plays like demonstrations and dramas. They make convoy round the town with posters. Drummers are used for traditional dance to pass information to passers-by.

The health educators consider Opinion leaders during community meetings as very significant to the success of a polio campaign. These are people that can easily convince their neighbours to either accept or reject the campaign. Opinion leaders are seen as a driving force to reckon with to achieve effective communication and compliance by the host community. The health care centre creates support partnership with influential community leaders (opinion leaders), traditional leaders, religious leaders, women and youth organisations in the community. The health educators feel that these partnerships will be optimized to support the effective implementation of the polio campaign objectives in the community. These objectives includes acceptance of the vaccine and proper environmental hygiene in Doemak. The characteristics of the Doemak traditional communication is the same with any other type of traditional system as seen by Wilson (1987).

When the interviewees were asked of the performance of the traditional communication system during the June 2014 polio campaign, most of them said it was successful. Both the health educators and the villagers believed that the traditional way of communication in Doemak is very effective in delivery health advocacy campaigns in the community. The community announcers are seen as the major link of information disseminate because of the interpersonal communication skills. As it was

mentioned by an interviewee, that, *“the Jeplep are strong young men who are selected to go round and give information to people”*. They go to rivers, boreholes, markets and anywhere they can find people. These individuals are well known in their settlements and the villagers trust any information that is coming from them.

Thus, where traditional leaders are used, there is less problem of rejection because the message is usually well understood as well as acceptance and willingness. People comply because of high respect for the traditional leaders. So when the message comes directly from the traditional leader, it has more power than when the health workers announced it themselves. The only problem most villagers have with the traditional communication system is timeliness. Just as an interviewee puts it, *“information should be sent on time because sometimes information is being delayed”*.

For generations, the Doemak population especially the isolated villages without access to modern means of communication have relied on the spoken word and traditional forms of communication as a means of sharing knowledge and information and providing entertainment. For the illiterate rural women in particular as mentioned by an interviewee, they have solely rely on local festivities, family gatherings, traditional and religious associations and encounters at marketplaces or boreholes that is why the traditional communication system and the use of town announcer to round the village was effective in disseminating polio campaign messages. However, women in the community have made use of the oral tradition to ensure their own as well as their families' survival, as result have developed a rich communication environment.

The community have lived creative lives for decades, transmitting culture, knowledge, customs and history through traditional forms of communication such as poetry, proverbs, songs, stories, dance and plays and as such, the immunization officers adopted it to the Polio campaign. Within the community, everyone is an active participant in social communication networks. They use indigenous communication methods for information exchange, knowledge sharing and the dissemination of strategies for mutual assistance and survival. Doemak traditional communication methods are important channels for facilitating learning, behavioural change, people's participation and dialogue for development purposes as seen during the June 2014 polio campaign.

WHO and UNICEF have had a shift in communication advocacy strategies from city fanfare to the community level activities which means

the inclusion of the Primary health care centres around the country. This is the reason why the primary health care centre in Doemak concentrates on community communication using the traditional communication system of Doemak. In 2013, National Primary Health Care Development Agency (NPHCDA) intensified social and community leaders to engage in the response and become advocates for the programme's success. The primary health care centre has ensured that community leaders at the settlements and hamlets levels are fully engaged in the campaign process.

The traditional leaders play a very important role in the June 2014 polio campaign in Doemak. They have been incorporated in the local government area task force. Their involvement involves establishing committees at districts and wards level as mentioned by the Long Doemak to coordinate activities in the LGAs, wards and settlements. These committees are involved in mobilization meetings with the health educators, community dialogues, resolution of non-compliance and promotion of community demands at large.

The health care centre creates support partnership with influential community leaders (opinion leaders), traditional leaders, religious leaders, women and youth organisations in the community. The health educators feel that these partnerships will be optimized to support the effective implementation of the polio campaign objectives in the community. These objectives includes acceptance of the vaccine and proper environmental hygiene in Doemak. The communication process can be illustrated using the two step flow and gate keeping theories as follows;

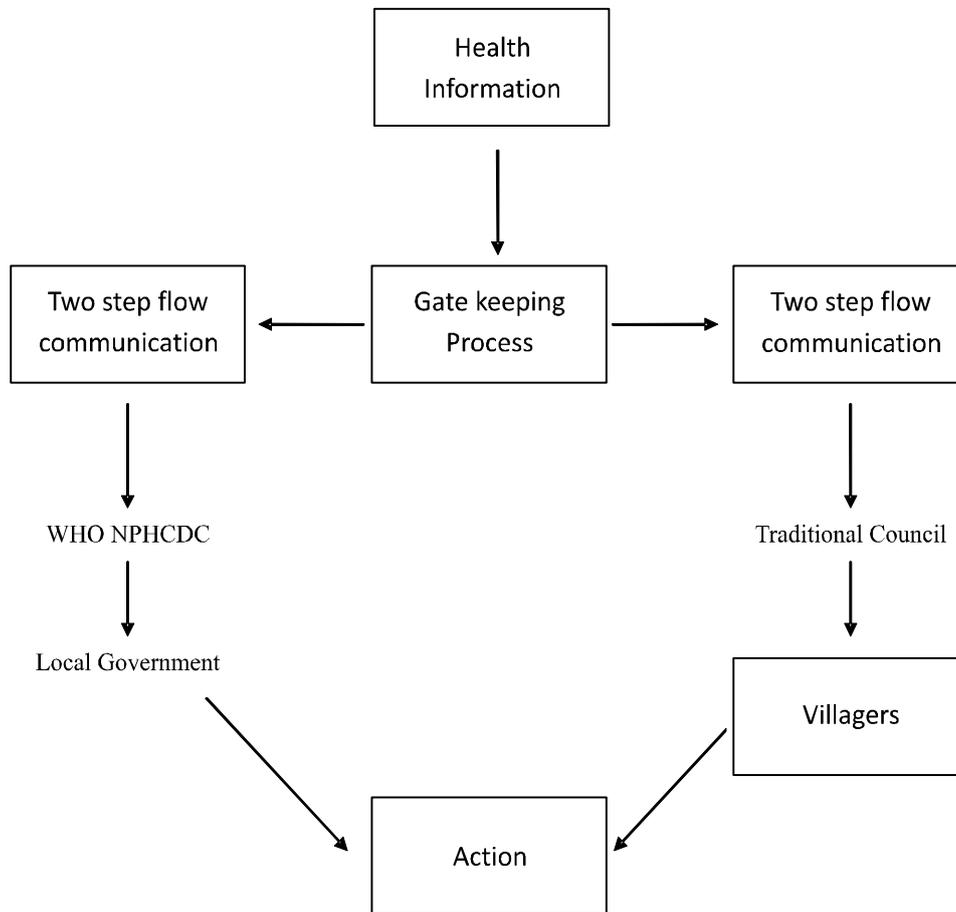


Fig 1: Two Step Flow Communication Process of Doemak during Health Campaigns

WEAKNESSES OF DOEMAK TRADITIONAL COMMUNICATION SYSTEM

Doemak traditional communication system is the channel of information gathering, processing and dissemination in Doemak. The communication process are in various forms geared toward achieving different goals and objectives, it can be directives, news, advertising, public relations, education or entertainment. Thus, from the responses of the respondents, we can say that the Doemak traditional communication system has been successful in health advocacy campaigns.

However, there are some lapses in the Doemak traditional communication system. These weaknesses include;

1. Gate keeping resides with the executive. The Long Doemak controls what information would get to the community. Therefore, any information that is not favourable to his office or will sabotage his leadership, he either discard the message or manage it to favour him.
2. Lack of appropriate documentation for records keeping which can be referred to when the need arises for verification and clarification. The oral nature of the communication system in Doemak makes it impossible to retract messages that are not constructed appropriately to avoid misinterpretation and infer distortion.
3. One way communication flow: Feedback is usually through action rather than words of acceptance from the community. More so, the villagers do not send messages upwards to the executives about their needs and expectations within the community.

However, in Doemak, telecommunication is being employed to enhance the traditional communication system in the community. The use of letters has been replaced with telephone calls and text messages. The Long Doemak summons the village heads for meetings by either calling or texting them especially when there is need for emergency meetings.

CONCLUSION

In conclusion, health advocacy campaigns can thrive in rural areas because of the involvement of the entire community. The traditional council are highly respected by the people and therefore leads to compliance of any information send through the traditional communication system. However, the success of the campaign depends on the political will of the traditional council in a given community. The health educators have the responsibility of educating the Chief and his title holders on health issues and campaigns, so that they in turn can inform their community adequately. To resolve the many health-related problems of our contemporary society through personal conviction or public enlightenment, it is important to create consistent messages that the audience can understand and embrace.

RECOMMENDATIONS

The traditional communication system is highly commendable by the villagers in Doemak as observed from the responses of the interviewees during the discussions. The study therefore recommends the following:

- It is important for health educators to package campaign messages in line with the traditional elements of the community like drums, traditional council, songs and the non-verbal communication like the use of pigs and beer which is so significant to communication in Doemak.
- Health campaigns should be carried out much earlier prior to the date of the immunization. Therefore, the primary health care should enable that advocacy campaigns are done either a month or 2 weeks before the day of the vaccination so that the villagers can process and educate their household about the programme.
- The traditional council and the local government council should provide the town announcers with effective transport service like bicycles, canoes, tricycles and cars where necessary to enable them get to hard to reach areas like riverside settlements and long distances

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GENDER ANALYSIS OF *INSTAGRAM* USES IN NIGERIA

by

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Abstract

This study was designed to analyse the gender difference in the usage of the Instagram among Nigerian users. Relying on the content analysis technique, the profiles of 300 users account were purposively selected. The units of analysis include the 'likes', 'comments', 'followers', 'followings' and photo content of the sample. The researcher categorized the content under seven categories; food, captioned photo, activity, selfies, fashion, sports, friends. In the end, it was found among others from a simple frequency table and percentage that female users had more selfies, 'like' on post and followers than male users. Male users however, follow more people than females and had more comments on posts and updates than female users.

Key words: Instagram, Gender, social category, Nigeria

Introduction

New development in the technological world has made Internet an innovative way for individuals and family to communicate. Social media have created phenomenon that have gained popularity over the last decade (Sponcil & Gitimu, 2013). Social networks such as *Facebook*, *Friendster*, *MySpace*, *Instagram*, and *YouTube* have become a part of us, with the ever increase in the growth of activities that can be carried out/on the Internet. The advent of Information and Communication Technology, the Internet and its rapidity attracted greater number of people or population around the world as a result of globalization which makes it cut across boundaries. Social media have helped in maintaining existing relationship, creating new ones and keeping in touch with loved ones (family, friends and relatives), and also for academic purposes (Subrahmanyam, Reich, Waechter and Espinoza,

2008; Salvation and Adzharuddin, 2014). Research has shown that many people connect to the Social Network Sites (SNSs) daily either to check their profile or to participate in online activities (Joinson, 2008; Lenhart, 2009).

SNSs are websites that allow users to create personal profiles and networks that connect them to other users (Pew Research Center, 2007). Social networks can also be defined as a body of application that augment group interaction and shared spaces for collaboration, and aggregates information exchanges in a web-based environment (Barlett-Bragg, cited in Mazman & Usluel, 2011). SNSs can also be referred to as “Online Social Networks” and “Social Networking Websites” as used by various researchers (Lenhart & Madden, 2007, You, Luo, & Bhatia, 2015).

Social media sites are being embraced by Teenagers and young adult as a way of connecting with their peers, sharing information, reinventing their personalities, and showcasing their social lives (Boyd, 2007). Also, there has been an increase in the use of social media by online adult in the United States (Pew Research, 2014). This shows the level of acceptance social networks are getting and the extent to which individuals are willing to go in order to stay connected with the use of their various technological devices.

Although early literature have shown the Internet and its features as male- mediated but recent event or research have showed that the gender gap of Internet use is dwindling (Weiser, 2000). Gender being referred to as “male” and “female” is socially constructed according to different society and culture and they play different roles in their various society or environment in which they exist. Most researchers, Salvation & Adzharuddin (2014) amongst others, have focused on the influences of social media and its consequences. Others are on the gratification derived from social media in comparative terms vis a vis Facebook and Instant Messaging (Quan-Haase and Young, 2010). The few in relation to gender has to do with gender differences in the use of online social media (Mazman & Usluel, 2011) with focus on *Facebook*, *Twitter* and *MySpace* because they are seen as the most popular social networks. This is the gap the study intends to cover as there has not been gender study on the use of *Instagram* in Nigeria. Specifically, the study intends to know the differences that exist (if any) in the content of male and female users of *Instagram* in Nigeria; which of male and female categories of users attract more updates and ‘likes’; more following and followers. However, the study only focused on users profile and content of *Instagram* users in Nigeria.

Instagram

Instagram is an online mobile photos and video application that allows sharing and social networking services that enable users to take picture and capture short videos and share them either privately or publicly with friends or followers. Also, it allows sharing of videos and photos to others networking sites such as *Facebook*, *Flickr*, *Swarm*. *Instagram* is also available in twenty- five different languages, and virtually used all over the world. The maximum duration of *Instagram* video is 60 seconds (*Instagram* Blog, 2011).

Instagram was developed in San Francisco by Systrom Kevin and Krieger when they focused their multi- featured HTML 5check- in project on mobile photography. It was developed on 6th, October 2010 mainly for apple store iOS and included features such as new and live filters, instant tilt shift, high resolution photographs etc. In January 2011, *Instagram* added hashtags to help users discover each other and photographs of interest. *Instagram* was released on android phones Google play on April 3, 2012 and got more than one million downloads in less than a day. Over the next three months *Instagram* got one million ratings on Google play store and the fifth app to ever reach one million rating on Google app. By April 2013 it had four million ratings.

Facebook procured *Instagram* for approximately US\$1 billion in cash and stock on April 12, 2012. The growth and development of *Instragam* was independent of *Facebook*. This deal netted Systrom US\$400 million based on his ownership stack in the business. On October 2013 *Instagram* Beta was released for Window 88 to allow Window users faster access to *Instagram* services. At the time of the release, the programme was still under development. The following month, it introduced “sponsored post’ advertising targeting US and UK users in September 2014.

According to *Instagram* Blog (2011) on March 11, 2014 *Instagram* updated android app with improved performance and flatter interface. *Instagram* also launched boomerang in 2015. It is an app used for shooting a one-second burst of five photos that are turned to silent video which plats forward and then reverse in a loop.

It also added special features like Throwback Thursday (#TBT) where you can share previous photo, events and special occasion about individual or with friends in 2011 but gained prominence in 2012. Also in December 2013, users could send photos directly from the app to specific people.

Empirical Review of Related Studies

This aspect has to do with a review of empirical studies that have bearing with the study with a view to identifying a gap and thus emphasizing the import of the study. It also helps to provide methodological direction for this study.

Adnan and Longley (2013) content analyzed the use of twitter in London, Paris and New York based on ethnicity, gender and name. The study found that in London, English people make use of Twitter more likewise in New York and French people uses twitter more in Paris. There is also more significant tweet on Wednesday and Thursday in the three cities. Male gender was found to use Twitter more than female gender with percentage of 50% to 30%.The most frequently used surnames are smith followed by Brown in London, Rodriguez and smith in New York and Lee and Smith in Paris. However, the study did not look at the content twitted and the percentage of error or bias is unknown based on the large dataset used by the researcher.

Livingstone (2008) looked into how identity and peer relations are shaped by both peer cultures and affordance of networking software through a qualitative survey. The findings showed that strategies for representing the self were found to vary considerably. The findings further showed that profiles should not be assumed as information about an individual because some individual post information that do not define them rather, evident of their lively behaviours. In the same study, young adults were found to relish the opportunities to play and display a highly decorated elaborate identity while older teenagers tended to favour a plain authentic relationships with others. Teenagers were also found to work with a subtle classification of friends graded in terms of intimacy.

Joinson (2008) examined the use of social networking sites and gratification derived from their uses by *Facebook* users. The study identified seven factors of *Facebook* uses and gratification: social connection, shared identities, content, social investigation, social network surfing and status updating. The study also identified that *Facebook* was used mainly for "keeping in touch". Also, the most important use of *Facebook* tended to be related to social searching and surveillance functions. The research also identified users' demographics site visit patterns and use of privacy settings with different uses and gratification derived. The study did not discuss the methodology used adequately for the understanding of the readers and replication purposes.

Sorensen, Porras, Hajikhani & Hayar (2014) conceptual research focused on the diversity of the social media and explores how people use this media in their daily endeavours and activities. This ranges from using for personal to private chat between families, friends, sharing of files and works and business purposes. The research also provided six dimensions of social media and divided it focus based on the focus it has and what use people make of it. The study categorized the use of social media into: private users, brand/ enterprises, government/administration and public use.

Carstensen (2009) conducted a study to investigate gender relations in social network sites, wikis and Weblogs based on secondary data about both gender relevant issues on Web 2.0. The study discovered that weblogs written by men tend to gain more public attention because they deal with public issues, while blogs written by women most contain private issues. The study also found out lot of examples on active networks participation in queer feminists politics and solidarity. The study conclude that however feminist Internet use makes references to one another, the Internet is now being used for co-operative works, discussions and opinion forming etc. unlike earlier usage of Internet for feminist politics before the advent of Web 2.0 have now being advanced.

Volkovich, Laniado, Kappler & Kaltenbrunner (2014) using triangle motifs conducted a study on online network in Spain using *Tuenti*. The findings shows that users do not only tend to connect others of the same gender preferentially but also group more by gender and create gender-homogenous groups of friends. Female showed a higher homophily than male user. Also users with many connections were found out to have heterophily characteristics, while users with smaller circle of friends show preferences for female irrespective of gender. The study found homophily in the formation of groups to be higher reproducing the offline phenomenon of gender segregation in social behaviour.

Clavio & Walsh (2013) examined the effect of gender on perception of team Twitter Feeds. The study draws sample from social media fan bases of six North America professional sport team, all of which are male sports. The findings of the study are in contrast with what previous research of sports media consumption suggested. There is consistency in high rating from female sports social media fans across nearly all variables. Also males being more interested in informational elements. However, in this study, female informational functions of the team twitter feeds' is higher than males. Females also rate higher commercial elements of the team twitter feeds higher than that of males. Also, both genders do not significantly rate social

interaction higher than informational function and commercial element has mere one statistical significance difference among the variable.

Dewing (2012) conducted a survey research for the Library of Parliament, Canada on social media: who uses them? Using various demographics such as; age, gender, official language group etc. According to Canadian statistics (2010) the findings of the study were categorized under these demographics. In the age demography, he discovered that people under the age of 45 made use of the Internet more with 94%, 80% of age grade between 45- 64 uses the Internet, people over 65 years to 74 years uses the Internet with 51% and the least age classification use of the Internet were people over 75 years with 15%, taking into consideration their income and education level in relation to social media usage. Also under the gender demography, it was found that gender (men and women) also affect the usage of these media with men using the Internet more often than women but women used the Internet to communicate to their family and friends more. The findings of official language indicate more use by Anglophones than Francophone but the difference is blurry. The findings show that urban dwellers also use the Internet than rural dwellers with relation to lack of high-speed service. The urban dwellers also contribute more to social media. Income difference according to Canadian statistics (2010) Internet use survey; "97% of households with incomes in excess of \$87, 000 had Internet access, compared with only 54% of households with income of \$30,000 or less. The study failed to specifically look at the effect of social media use comparative gender terms.

Duggan, Ellison, Lampe, Lenhart, and Madden (2014) conducted a survey for Pew Research Center to update social media use. Pew Research Center reported that *Facebook* remain by far the most popular social media, while its growth have slowed users engagement level with other platform have increased. Other platforms such as *Twitter*, *Instagram*, *Pinterest*, and *LinkedIn* saw significant increase over the past few years with online adult users who now use them. Other findings of the study include the use of multiple platforms by online adults, half of young adults, with women also dominant in using *Pinterest* compared to men. In conclusion, turning to other sites other than *Facebook*, a significant level of overlap exist between *Instagram* and *Twitter* users.

Palmer (2012) studied gender roles on social network websites. In looking at the prevalence of gender- marked language and gender- marked attitude conducted a two weeks qualitative survey. The study reported that even though it expected great deal of dominance and individualism from

males, collectivism and lots of support from the sites examined, there was none discovered. The findings indicated few cases of sexism and gender roles especially on *Instagram* it seems that there is quite inclusive, non-gender conations on these websites. The findings cannot be generalized as the study only made use of 16 heavy users and also there was no theoretical framework.

Lennon, Rentfro & Curran (2012) surveyed users' exploration of relationship between demographic variables and social network use. The study discovered that male gender responded more than the female gender. Also, a higher percentage of the respondents use social networks weekly, while 40% uses the medium several times per day. The result also showed that demographic variables are associated with differences in belief about social networks, reasons for choosing them and attitude towards social networks. The setback of the study was that it made use of only university students which may hinder the generalization of the findings.

Sponcil & Gitimu (2013) examined the use of social media among college student and how it affects communication with others and their self-concept. The work used the theory of Erikson's human development combined with Arnett's theory of adulthood as its theoretical framework. The results and findings of this research showed that almost all college students used a particular social media. The study indicated that Facebook and E-mail were the social media of choice. The study is limited by using more females than males for the research. The females occupied 70% while the male took 30%. There was no equal gender distribution because female respondent constituted a greater percent than their male counterpart which might have affected the findings of the research.

Muscanell & Guadagno (2012) conducted an online survey to look at the influence of gender and personality differences in social networking. The finding of the research was consistent with the overall predictions both gender and personality are related to individual usage of social networking sites and their engagement in specific activities on the sites. Women were more oriented towards activities that facilitate maintaining existing relationship compared to men. The men also were found to more be likely than women to make new relationships and finding potential dates on SNSs. The research failed to measure other potential moderators such as participant's technical expertise and privacy concerns.

Bergsma & Van Durme (2013) explored conceptual class attribute to characterize social media users'. The study used a novel approach for automatically predicting the hidden properties of social media users. The

findings showed that the main classification of the majority class baseline for the task chose female, which achieved accuracy of 60.9%. A standard classifier trained 100 gold- standard training examples improves over the baseline to 72%, while 2282 training examples achieved 84%. Also the usernames features capture reasonable associations between gender classes and particular names and also between gender classes and common noun.

Ahn (2011) carried out a survey research on digital divides and social network sites looking at students' participation in social media. The researcher found out that traditional divide indicator such as parental educational level, place and level of Internet access are not significant predictors of SNSs use. The study further states that race remain a significant predictor but in non- obvious way. The researcher also found out that youth always find a way to participate in online social network. Technically, literacy was seen as a significant predictor of SNSs membership. Furthermore, gender and age are significantly related to young people's participation in online social communication.

Barker (2009) conducted an online survey to examine older adolescents' motivation for social network sites use. In terms of the influence of gender, group identity and collective self- esteem. The research discovered that most of the participant who reported high- collective self-esteem reported SNSs use to communicate with peer groups. The study found out that females were more interested in communicating with peer group member as well as habitual use (entertainment and passing time).The researcher also discovered that those with negative collective self-esteem reported more instrumental interest in SNSs use for social compensation; learning and social gratification and they were mostly male. Also, an older adolescent who feel isolated and exhibit negative collective self- esteem seems to turn to SNSs for companionship.

Flad (2010) carried out a survey study on the influence of social networking participation on student academic performance across gender lines using high school students as its population. The study discovered that there is no significant relationship as to the amount of time or number of social media used and the academic performance of the student. The findings showed that more female student used social media than their male peers. The study also showed that females student have a higher academic performance than the male student. The limitation of the study was using a limited number of sample size "41" as oppose to the total population "1500". Therefore, the sample size is not a proper representation of the students.

Perrin (2015) social media use updated for Pew Research Center. Analyzing surveys conducted by Pew Research Center between 2005- 2015. The analysis was based on age and gender differences, income level, racial background and community background. The findings showed that young adults use Internet more than the other age group. Women were more likely to use social media than men but by 2014 the differences were modest 58% women to 52% men. Also, over the years people with higher and better educational level and household income use the social media more. There were no notable ethnic differences, the whites; the Hispanics have the same percentage; 65% of usage while, African- American has 56%. Lastly, those in the urban and sub urban area use social media more than rural area dwellers. The research did not however, specify which social media the audience use more.

Duggan & Brenner (2012) survey study for Pew research center, the demographics of social media users. It was discovered that young adults are more like lythan others to use social media more and they sometimes differ in their social networking use. *Facebook* and *Twitter* is mostly used while *Tumblr* is the least used. *Pinterest* is mostly used by educated people and high income earners. While in all the social media used, the women demography has the higher percentage of users as they are about five times higher than men" in their usage. The study failed to state the theoretical framework that the work was grounded upon.

Quan-Haase & Young (2010) investigated the uses and gratification of social media, comparing *Facebook* to *Instant Messaging* (IM) using qualitative and quantitative survey. The study looked at users' motivation and found out that, motivation is as a result of different gratification of each of the different media. *Facebook* showed social information as a key factor that was not present in IM analysis. The study also discovered that IM users can engage in more intimate conversation allowing them to share their problems more easily. The study concluded that sociability is the central gratification of both social media.

Thelwall (2008) research examined use of social networks in relation to gender and friends analyzing *MySpace* member profile. The research identified females as having private profiles than males. Teenagers were also found to be heavy users of *MySpace* and majority of the users were females. The analysis also showed there is projected representation of *MySpace* users that matches with predominantly offline identities. There was also a huge variety of friend circle that the research classified as close friends, acquaintances and strangers. Results also suggested that female may likely be

more interested in friendship. Male users were found out to be likely interested in dating or serious relationship but it involved minority. Both genders have female friends' preference with that of male higher than the female.

Marwick (2013) conducted a research on gender, sexuality and social media. Using the inductive method of research, he looked at the life of Julia Allison Baugher as solely the research subject. Julia Allison a successful 29years old blogger in Silicon Valley. "She presents herself as very attractive and appears in photograph with full makeup, a dress and her fluffy white dog" (Marwick, 2013:1). The result shows that some influences of individual social media users context (religion, income level, race etc.), the context of which the technology is produced, i.e. the nature of the producer can influence the product. Founders create product for themselves and some social network have incorporated norms and values (Marwick, 2013). The study also proved that all social media participation is not equal: "Just as *blog* were valued while *journals* were not, technologies that facilitate stereotypically male ways of interaction and expression are valued more highly than those that are considered feminine". The study concluded that the relationship between gender and technologies is complicated, since gender is a social construct that exist throughout society and between social actors.

Hu, Manikonda, Wang and Kambhampati (2013) content analysed the *Instagram* focusing on photo content and user types. The study discovered that most photos belong to the *selfies* and friends category with total of 46.6%, while pet and fashion are the least popular in the categories with less than 5% in total. The study also found out that users' audience (followers) is independent of the user type. The most popular uses and gratification met by the site is to keep in touch with old friends, keeping in touch with current ones and also to make new friends. Users also use the sites as a source of information need. In terms of uses and gratification there was no sex differences but in terms of friends connected to users account the males have a higher number of linked friends than females. This study provides a major insight for the current study.

Otoni, Meira, Pesce, Kumaraguru, Casas, Franciscani (2013) found that majority of the users of *Pinterest* were females. In terms of contents, the males tend to be "assertive" and talked about occupational achievement, while the females are "emotional." The study also found that females use *Pinterest* to keep record of "item of interest" mainly product, while male are more of "curators" by keeping collection of things that reflect their taste.

Also, females are found to reciprocate social links by engaging in light weighted interaction than the males.

Weiser (2000) examined gender difference in Internet use, pattern and Internet application preferences through an online attitude survey. The study discovered that male and female usage style appear to be different, female Internet use is driven by interpersonal communication and to a lesser extent academic assistance, while male use is driven mainly by entertainment and leisure. Analysis also showed that male and female online sample do not differ in the level of agreement in using the Internet for obtaining course information, chatting, educational assistance, shopping, research, building World Wide Web pages and staying informed with news. Also, findings shows that age do not interact with gender in the use of Internet.

Herring & Kapidzic (2015) found that teenagers as the highest Internet users. And that while there are similarities in social media use there are differences in their online presentations. The study described females as mostly limiting their profile visibility to only people they are connected to, whereas the males allow for public visibility. The study further showed males as often posting false information online. The languages used by both genders also differ. Male gender is that of "assertiveness", the female gender "aim to please" the male gender. Furthermore, female visual content tend to show their attractiveness, while male content are "less clear".

Nwangwa, Yonlonfoun & Omotere (2014) surveyed the influence of social media usage on research skills of undergraduate students. The study presented eight different categories of social media: "Social Networking Sites, social bookmarking and sharing tools, blogging and micro- blogging tools, virtual worlds, presentation sharing tools, audio and video sharing tools, research and writing collaboration tools and project management tools".

Olatokun & Ilevbare (2013) surveyed the influence of socio-demographic variable, innovation characteristics, time and social system on university students' adoption and use of SNWs. The result showed that socio- demographic variables have a significant relationship with the usage of social network while, innovative characteristics has positive influence on SNWs. Also time influence the use of social media.

Indeed, all the studies reviewed here have helped to give direction of the likely findings vis-à-vis demography and SNSs. Also, the studies have shown that the major use of SNSs is to make and maintain relationships with female users more in this direction. However, gender analysis of *Instagram* so as determine how male and female users utilize *Instagram* was not the focus of any of these studies.

Theoretical Framework

This study is grounded in the social category theory. Social category was propounded by Melvin Defleur in 1970. The theory explained that mass media audiences consist of different sub-groups (such as age, socio-economic status, sex etc.), seeks out similar media content and tend to react to them the same way. Also, the theory explains that member of the same category are likely to have similar attitudes different from people outside the category (Anaeto, Onabanjo and Osifeso, 2008:132). The assumptions of the theory therefore are:

- i. Audience members could be conceptually arranged in social categories in as much as they share some common characteristics such as social class, religion, ethnic, identity, rural – urban residence and so on.
- ii. Audience is made up of different sub-groups and the members of a particular social group or category have same values, interest, needs, and aspirations etc. which are likely to be different from that of the members of other social categories. This implies that members of a given social category which is determined by age, sex, socio- economic status etc. often seek out similar communication messages which they will also respond to similarly.
- iii. A person's social category determines the media of mass communication he uses and how he uses them.

This imply that what appeal to youth might not appeal to the elderly ones and also what appeal to female might not appeal to male. Therefore, this study in looking at the gender differences of *Instagram* users will be looking at the tenet of the theory that is, the reaction of sub- group reaction to this social media itself and their attitude to how it differs from each other about the social media.

Methodology

This research was designed basically to assess *Instagram* users in Nigeria with a view to knowing gender difference in usage and application. Thus, the study adopted quantitative content analysis method because it specifically involves the analysis of the manifest content of *Instagram* user feeds. The population of this study is the total number of Nigerian youth on *Instagram*. However, the study had difficulty in getting the total number of Nigerian youth on *Instagram* because there is no statistics that gives the

population of registered users on *Instagram*. According to Wimmer & Dominick (2006), 10 % of a population should be used for a research sample size. However, since getting the population of Nigerian youth on *Instagram* was not possible, getting the sample size for this study using Wimmer & Dominick's principle was not feasible. Therefore, the researcher decided to use 300 users account purposively selected as sample size for the study. Purposive sampling was adopted because readily accessible *Instagram* users, both followers and followings' profile and posts that include texts and pictures were of interest to this study. Each user account used had at least minimum of one (1) post and the maximum number of post used per user was six (6).

The data that was used for this research were the downloaded profile of *Instagram* youth users by screenshots. The units of analysis for this study were the 'likes', 'comments', 'followers', 'followings' and photo content of the sample. The researcher categorized the content under seven categories; food, captioned photo, activity, *selfies*, fashion, sports, friends. These operationalise in the table below:

Food	Recipes, cakes and drinks etc.
Captioned photo	Pictures with embedded text.
Activity	Both indoor and outdoor like gym, clubbing, shopping and weddings and so on.
Selfies	Self- portraits; only one human face present in the photo.
Fashion	Shoes, costumes and make ups etc.
Sports	Any picture relating to sporting events.
Friends	User posing with other friend at least one.

Like: is a response to a post by way of clicking the 'like' button.

Comment: this refers to the comment on any post or update on *Instagram*.

Following: this means the number of users a person is following on *Instagram*

Followers: Followers are individual user audience (male or female) who follows a user on *Instagram*.

Results

This segment deals with data presentation, analysis and interpretation of results so as to establish findings. A total of 300 users' account was used

with 1,594 posts. The simple table of frequencies and percentages was relied on for ease of understanding.

Table 1: Gender Distribution of Users Account

Variables	Frequency	Percentage
Male	138	46
Female	162	54
Total	300	100

Table 1 shows the gender distribution of the data used by the research. From the distribution, majority of the users (54%) are female while 46% of the users are male. Perhaps, this is due to the fact that majority of users of *Instagram* are females and was not predetermined by the researcher.

Table 2: Gender Analyses of Users Contents (Updates and Posts) on *Instagram*

Category	Male	Female	Total
Food	8 (1.1)	27 (3.1)	35 (2.2)
Captioned photos	94 (12.8)	71 (8.3)	165 (10.4)
Activity	73 (9.9)	70 (8.2)	143 (9)
Selfies	344 (46.7)	487 (56.8)	831 (52.1)
Fashion	24 (3.3)	84 (9.8)	108 (6.8)
Sports	26 (3.5)	0 (0)	26 (1.6)
Friends	167 (22.7)	119 (13.9)	286 (17.9)
Total	736 (100)	858 (100)	1,594 (100)

Table 2 shows the results of the analyses which indicate that *selfies* has the highest percentage (46.7%, 56.8%) for both male and female respectively, followed by pictures of post with *friends* (22.7% for male and 13.9% for female). While photos related to *food* (1.1% for male, 3.1% for female) has least occurrence. This is in relation to the fact that *Instagram* is majorly used for self- promotion and networking with friends by tagging them or posting pictures with friends. Also photos in *food* category has the least perhaps because users prioritise other activities than food on SNSs. While male users have entry in *sport* category and females do not may

because of the activeness and interest males have for sports while female would rather go for fashion.

Table 3: Number of Likes and Comments of both Genders on their Posts

Variables	Male (percentage)	Female (percentage)
Likes	50, 552 (86.8)	80, 000 (90.8)
Comments	7,661 (13.2)	8,137 (9.2)
Total	58,213 (100)	88, 138 (100)

The results of the analyses in table 3 reveal that male users had 86.8% of likes and 13.2% of comments. While, female users had a greater percentage of likes (90.8) and a lesser percentage of comments (9.2). This implies that users of *Instagram* prefer to rather hit like on a post than comment because it takes just a few seconds to like a post while it might take some minutes to write comment about a post. Furthermore, the table above shows males to have more comment on their post. This might be related to their entry in the *sports* photo category as sports is perceived to generate more controversy.

Table 4: Followers and Following of Male and Female Users on *Instagram*

Variables	Male (Percentage)	Female (Percentage)
Followers	121, 244 (54)	197, 026 (71.3)
Followings	103, 460 (46)	79, 192 (28.7)
Total	224, 704 (100)	276, 218 (100)

Table 4 shows that male users had a higher number (54%) of followers when compared with their followings. Also, female users have a greater number (71.3%) of followers when compared to followings. The table illustrates female followers to be more than male followers, while male followings to be greater than female followings. It can be deduced from the data above that it seems users of *Instagram* prefer to follow or have more female users as friends than male users perhaps for relationship sake and the activeness of female users on *Instagram* in relation to their posts and usage.

Discussion

This section discusses the findings of the study based on the analysis of the data above in other to answer the research questions.

In responding to RQ1 (To what extent is gender a factor in the amount of usage of *Instagram* by Nigerians?), the results of analyses in table 1 show that female has a higher percentage (54%) than male (46%). This indicates that female are more on *Instagram* than male peers and this may be because *Instagram* is mostly used for entertainment and leisure and it also deals mostly with pictures not text which most females are interested in. This is in line with what Barker (2009) discovered which explained that female are more interested in habitual use (entertainment and passing time) on SNSs. Also, Olaleke, Iroju and Olajide (2015) discovered that females use Social Networking Sites more than males in Nigeria. Perrin (2015) asserted that even though female uses social media more than male, the difference between both genders in social media usage has become modest.

To respond to RQ2 (What are the differences in the contents of male and female users of *Instagram* in Nigeria?), the results in table 2 show that both gender frequently updated photo that are mostly in the category of *selfies* (male; 46.7%, female; 56.8%) and friends' category (male; 22.7%, Female; 13.9%). Female has more *selfies* and photos in friends' category than male. The results also indicate that male has least photos in food (1.1%) and fashion (3.3%) category and female has least photo category for food (3.1%) and none in the sports category.

The results showed that even though both genders have similarity in some photo categories (*selfies* and friends), the prominence they give to the post differs while they also have difference in some post (sports). When their photo category is ranked-ordered, it can be seen that the importance they give to updates is quite different. Male users have most photos in categories of *selfies*, more in friends', captioned photos, activity, sports, fashion, and least in the food category. Female preferred to dedicate most of their time to updating pictures in the *selfies*, friends, fashion, captioned photos, activity, food and none in the sports category. This finding is in agreement with Lin & Lu (2011) that differences in gender produce different influence on perceived SNSs benefits. Hu, Wang & Kambhampati (2013) finding also showed that most photos on *Instagram* belong to *Selfies* and friends category. This is in line the tenets of social category theory that mass media audience consist of different sub-groups informed by socio-demographic of the society (such as age, gender, socio- economic status etc.) and they tend to seek out similar media content and react to them similarly. That is, a person's social category determines the media of communication they use and how they use them.

In the case of RQ3, (which of both genders have more likes and comments on their posts?), the results in table 3 reveal that female users have more likes (90.8%) on their posts than male users who had (86.8%) with male users having more comments (13.2%) on their posts than female users (9.2%). The results also showed that users' of *Instagram* often hit the like button on a particular post than writing a comment about the post. Also, since females indulge more in self-promotion and showcasing their beauty than males, this may be likely why there are more like likes on their posts. Male users have more comments on their posts because they mostly post pictures related to Captioned photos (12.8%) than female users (8.3%) and also photo related to sports (3.5%) which generate a lot of comments.

In responding to RQ4 (Which of the users have more followers and followings?), the results in table 4 are handy. The results show female users had more followers (71.3%) than male users who had 54% followers. However, while female users had less following (28.7%), male users had more followings (46%). This shows the preference for *Instagram* users to follow female users. Also, the number of followers a particular gender has is not defined based on their type of post. Sometimes, to have a large number of followers, a user must be someone popular or put up an appealing post to a larger number of other users on the medium. Also, male following is greater than that of female perhaps because male are seen as exploratory users (Ongun, 2013) while female tend to keep the circle of their friends small on social media. Thelwall (2008) assented to this that both genders have more preferences for more female friends but with that of male being higher than female. Also, Volkovich, Laniado, Kappler & Kaltenbrunner (2004) also agreed to the finding that users with smaller circle of friends show preferences for female irrespective of their gender.

In the end of the analyses and discussion, the following are the findings of the study:

- i. There are more female users than male users on *Instagram*. That is, *Instagram* is majorly dominated by females in Nigeria.
- ii. Both male and female users of *Instagram* upload more of *selfies* and photos with friends than other categories of photos. While, female users treat fashion post prominently in their photo categories. On the other hand, male users prefer to post captioned pictures on their accounts on *Instagram*.
- iii. Male and female users of *Instagram* had more 'like' on their posts than comments, with female having a larger number of 'like' on their post than

comments, male users had more comments on their posts than female users.

- iv. Users of *Instagram* irrespective of their gender mostly have more numbers of followers than following. Female users have a larger number of followers than male users, while male users have a larger number of following than female users

Conclusion

This study has shown how gender differences informed the usage of social media especially *Instagram* and the activities carried out by the users. Female users had more *selfies*, 'like' on post and followers than male users. Male users however, follow more people than them being followed with more comments on their posts and updates than female users. Though, the differences in the usage of *Instagram* in Nigeria by male and female users are clear, both gender are active on the medium without a clear cut dominance.

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PUBLIC PERCEPTION OF THE MEDIA COVERAGE OF 2016 HERDSMEN AND FARMERS' CONFLICT IN BOKKOS PLATEAU STATE

by

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ABSTRACT

This paper examined public perception of the media coverage of the 2016 herdsmen and farmers conflict in Bokkos Local Government Area of Plateau State, Nigeria (in terms of influence either to escalate or deescalate the crisis). The study was anchored on theories on the formation of public opinion (Agenda-Setting Theory) and the Human Needs theory. The study adopted the qualitative and quantitative research designs. The instruments were Likert scale structured questionnaire; and Key Informant Interviews-KII was carried out on the public in areas around Bokkos, with journalists, politicians and security personnel. For the quantitative research, a sample size of 384 copies of questionnaire was distributed and was analysed using mean and standard deviation. The findings revealed that the majority of the respondents felt that most media reports of the Fulani herdsmen and farmers were lopsided, as reports of the conflict ignored the principle of factuality in giving details of causality, and media report on the conflict did not corroborate with information given by security agencies on the conflict. It was recommended that the media should be more objective and fair in its reportage of news stories on conflicts, and be an agent of conflict resolution.

Key words: Herdsmen/Farmers Conflict, Bokkos, Media, Objective Conflict Reporting, Public Perception.

Introduction

The media are saddled with the onus of bringing to people's perception issues they have to be informed about. The way and manner of their reportage of issues that are rooted in conflict have attracted a lot of discourse. People have almost always believed that their presentation is informed by the need to protect those in a disadvantaged position irrespective of whose ox is gored in the long run. Hence, they are seen as devotees of a

bias reportage. In the light of this, public perception of media coverage delineates what view they have on the issues that are covered by the media in an attempt to keep the public abreast of current events. The rising wave of conflict involving herdsmen and farmers in so many communities and states in Nigeria today is major national security issues (Otsuka, 2006). The perpetrators of this nature of conflict are undeterred in their marauding exploits due largely to the lack of reprimand from security agencies, the government and to some extent the mass media (Iro, 1991; Okoli, 2014). Although, the present imbroglio has so many factors contributing to its infamy, scholars have been able to trace some of this to include climatic and environmental change, depletion in natural resources in the extreme Northern parts of the country (Uhembe, 2015).

Others were able to identify political, religious, ethnic, economics, land tenure system and historical feuds as factors that have contributed largely to the notoriety of the herdsmen attacks across the country. In addition, media, scholars too have openly criticised the manner in which the current herdsmen and Fulani crisis has been reported and have argued that the media have reported it disproportionately, sectionally, sensationally and thereby lacking the element of objectivity and conflict management to a large extent (Adamu, 2016a and Adamu, 2016b). This later affects the way in which the public view or perceive the role which the mass media plays in such situation as being the harbinger of tension.

The social phenomenon known as *public perception* can be seen as the difference between an absolute truth based on facts and a virtual truth shaped by popular opinion, media coverage and/or reputation. Celebrities, politicians and corporations all face the same scrutiny by the public they serve, and it can be very difficult to overcome a negative perception by the public. While individual companies may strive to do the right things for the right reasons, how the public views the industry as a whole can make those things much more challenging to put into motion.

Public perception is not necessarily inaccurate or based on something other than the truth. The public at large can often receive enough factual information in order to form a general opinion about a public figure, celebrity or industry without relying on innuendo or unfounded rumours. There can be instances, however, when the perception of a situation is affected by other issues, such as cultural bias or prejudice. A defendant accused of a heinous criminal act may or may not be guilty of the actual crime, but perception of that type of crime can be difficult for a jury to ignore while deliberating. This social phenomenon known as public perception can be seen as the difference

between an absolute truth based on facts and a virtual truth shaped by popular opinion, reputation or even prejudices

It also refers to the conscious understanding that people have of public and official issues. There may be a basic disparity between the factual truth and their virtual truth influenced by the public opinion and the mass media. All political and public figures and corporations are subject to public scrutiny which makes them pursue the right path to avoid the perils of negative public perception. According to the French scientist, Alexis de Tocqueville, an opinion that establishes itself in the majority of the people of a community, persists for a long time as it is not attacked by anyone.

Public Opinion or perception is largely influenced by media and public relations. The mass media use various advertising techniques to convey their messages and influence the thoughts of the people on important issues. People's opinions depend on various factors such as their immediate situations, their social factors, and their already existing knowledge and system of beliefs and values. Opinion leaders who voice their opinions on popular issues have a major role in influencing **public perception** about them.

Statement of the Problem

Whenever there is a conflict between farmers and Fulani herdsmen or pastorals, it is normally viewed by scholars like Adekunle and Adisa, Onuoha (2010), Adamu (2013b) to be the direct product and contestation for scarce resource to sustain livelihood and livestock. Others have often analysed the extent of coverage of this nature of conflict using variables like prominence and media's ability to manage conflict. Since the way the conflict is reported goes a long way in either assuaging or provoking the parties involved (Adamu, 2016a, 2016b, 2013a; Akpan, Odey, & Olofu-Adeoye, 2013) the need to understudy the way such reportage and coverage are perceived by conflict victims and actors becomes pertinent. Alongside these issues, the media's role in coverage and reportage is also a new frontier in researching on the level of objectivity and conflict management.

Furthermore, the need to also narrow the media coverage of the Fulani herdsmen/Farmers conflict in Bokkos Local Government in particular becomes the premises on which this work which examines the public perception of the media coverage of 2016 herdsmen and farmers conflict in Bokkos, Plateau State is founded. The research is therefore investigates into whether the media was objective in the coverage of the 2016 herdsmen and

farmers conflict in Bokkos and if the coverage of the herdsmen and Fulani conflict in 2016 escalate or deescalate the conflict in the state.

Literature Review

Defining the Herdsmen and farmers Conflict

Central Nigeria consists of six states, namely: Kogi, Benue, Plateau, Nasarawa, Niger and Kwara. This region is termed 'middle belt' (Anyadike, 1987) or the constitutionally recognized 'north-central geo-political zone'. The area consists of a heterogeneity and diversity of people and cultures. Central Nigeria is home to a complex plurality of ethnic minorities considered indigenous, while other groups such as the Fulani, Hausa and Kanuri are considered migrant settlers. Prominent minority groups in the area include Tiv, Idoma, Eggon, Nupe, Birom, Jukun, Chamba, Pyem, Goemai, Kofyar, Igala, Gwari, Bassa, etc. The middle belt is unique as a zone that has the largest concentration of minority ethnic groups in the country.

Central Nigeria is also characterized by religious diversity: Christianity, Islam and African traditional religions. The numerical proportion may be indeterminate, but Christianity appears to be predominant, followed by the considerable presence of Muslims among the Fulani and Hausa migrants. Central Nigeria displays this diversity, a mirror of Nigeria's complex plurality. The region also covers part of Kaduna and Bauchi States, known as Southern Kaduna and Bauchi, respectively (James, 2000; Ejikeme, 2016).

Central Nigeria represents a transition from the Savannah of Northern Nigeria to the Southern Nigerian forest region. It therefore, contains geographical elements of both climatic zones. The area is heavily suited for sedentary life and, hence, agriculture is the dominant occupation. Root crops like potato, yam and cassava are widely cultivated across the region. Cereals like rice, guinea corn, millet, maize, beniseed and soybeans are also widely cultivated and constitute the primary commodities for cash incomes. The cultivation of these crops requires wide plains to guarantee sustained cultivation and high yields. Sedentary agricultural practice is supported by seven months of rainfall (April-October) and five months of dry season (November- March) suitable for harvest of a wide variety of cereals and tuber crops. The region is supplied with natural water through river courses that crosscut the region and empty into the River Benue and Niger, the two largest rivers in Nigeria. Major tributaries in the region include rivers Galma, Kaduna, Gurara and Katsina-Ala (James, 2000). These water sources and water availability are crucial for agricultural use, as well as domestic and pastoral benefits.

Factors Contributing to the Rising Wave of Herdsmen Attack on Farmers

The following are some notable factors adduced as contributing to the rising wave of herdsmen attacks on farmers across Nigeria.

1. Over Protectionism of Herds

Militancy is the belief in, and resort to, the use of aggression in the pursuit of group cause (Okoli, 2014). The manifest militant posture of the Fulani pastoralists must be understood with reference to their individual and collective worldviews vis-à-vis group subsistence and survival; that has a lot to do with pastoralism. For the average Fulani-herdsman, pastoralism is a way of living, which is reckoned with as a mark of common heritage. In effect, any threat to his herd amounts to a threat, not only to his survival but also to his common destiny. This way of thinking is encapsulated in the following citation as credited to a Fulani-nomad: Our herd is our life because, to every nomad, life is worthless without his cattle. What do you expect from us when our source of existence is threatened? The encroachment of grazing field and routes by farmers is a call to war (Abbas, 2012: 331).

The fact being emphasized in the foregoing exegesis is that the rising wave of militancy among the Fulani herdsmen in Nigeria is a phenomenon that is principally driven by a do-or-die struggle for survival in an environment that is competitive, and perceptibly hostile to their collective sustainable livelihood. As has been observed in the case of Nasarawa State and its environs, the attempt by the settled native farmers to displace, disinherit, victimize, or marginalize the herdsmen in their common ecological domain has been adjudged by the latter as an invitation to war. The inevitable outcome of this pattern of inter-group relations in the state has been a vicious circle of eco-violence and vendetta.

2. Proliferation of Small Arms and Light Weapons

An important dimension to contemporary conflicts between Fulani pastoralists and farmers in Nigeria, and particularly in central Nigeria, is the fact that the Fulani involved in the conflicts have been fully armed upon arrival either in anticipation of a crisis, or with the intention to ignite one. Nomadic Fulani pastoralists in the 1960-1980s would arrive in central Nigeria with their families, cattle, machetes, locally made guns for hunting, and sticks for guiding herds and rudimentary defence. Since 2000, nomadic herdsmen have arrived with AK-47 guns and other light weapons dangling under their arms. In this situation, their herds are often deliberately driven

onto farms, and they will attack any farmer who attempts to push them out. In addition to being heavily armed, there were indications that the pastoralists used deadly chemical (weapons) against the farmers and residents in Anyiin and Ayilamo in Logo local government in March 2014: corpses had no injuries or gunshot wounds (Vande-Acka, 2014). The preponderance of small arms and light weapons is explained by weak governance, insecurity and poverty (RP, 2008). The way in which nomadic Fulani are now well armed during their trans-human process, their viciousness in attacking farmers, homesteads and crops, and their settlement after farmers and residents have fled, demonstrate a new dimension of intergroup relations in contestation for land based resources. This requires new thinking and public policy direction (RP, 2008; Okeke and Orji, 2014).

3. Religious extremism

The attacks also highlight the issue of religious bias. The Fulani are predominantly Muslim. Their attacks on predominantly Christian communities in Southern Kaduna, Plateau State, Nasarawa, Taraba and Benue have raised very fundamental concerns. The attacks on residents of Riyom, in Plateau State and Agatu in Benue State-areas that are overwhelmingly inhabited by Christians, raise questions about the religious orientation of the attackers. Besides, armed herdsmen settle down with their cattle after these attacks and continue to harass residents as they attempt to return to their now destroyed ancestral homes. These developments are evidenced in Guma and Gwer West, in Benue State and pockets of areas in Plateau and Southern Kaduna (World Watch Research, 2015, John, 2014).

Media and Conflict Reportage

Examining the media as an institution requires an understanding of what constitutes the sector. Clearly, the media consist of something beyond the specific outlets that deliver news and information moving forward. To underscore this point, let us look at the challenge of the pastoralists. This scenario has generated decades-old crisis between farmers and pastoralists in Nigeria. Yet, as the watchdogs of society, it is the media's role to report such skirmishes when they occur. However, to effectively report this socio-economic crisis, it is important that the media understand some of the core challenges. Unfortunately, it is an issue for which most of us in the media have not taken time to study and for that reason, the reportage has also in most instances caused more harm than good.

In the normal course of the day, pastoralists leading their animals to grazing lands and watering points, inevitably trespass on farmlands, damage and destroy crops. This leads to instant retaliation and quarrels which sometimes degenerate into large scale violence, loss of lives and property. Reporting such occurrences require sensitivity, while analyzing same requires even more. The media is vital to conflict prevention and early warning (Candan & Reeve, 2012). How people receive and transmit information about conflict in their immediate environment is very central to their perception of and about the conflict as well as how they would want peace and security to evolve. Where the media is used to fuel and escalate conflict, the tendency for the perpetuation of fear and prejudice that may propel people to violence is conceivably high.

Fuelling conflict could come in form of negative coverage and news reportage which promote hate speech (Straus, 2007), incendiary rumour; deliberate underreporting and misreporting; over-reporting and sensationalising of crime, violence and insecurity that would incite violence; and where it is used to quell conflict, like coverage and reportage that promote peace and security, it links citizen to changing attitudes and behaviours. Others could be by providing early warning and signals of divisive issues or instability; balanced reporting; mediation and negotiation that would lead to reconciliation can assist in shaping the public understanding of the dynamics of violence, harness or encourage peaceful ways of addressing them and build communication, accountability and trust between the state and society (Cheibii, 2014). Here, the views of Gilboa (2009), where he stressed the need for professionalism by the media becomes a necessity through the training and acquisition of resources that would enable the media practitioner to gather information and report them responsibly. The Media may play critical roles in the prevention and management of conflict, as well as deliberately or inadvertently drive conflict.

The Effect of Herdsmen Activities Reported in the Media

Farmers perceive this to be highest cause of conflicts while the pastoralists perceive it as insignificant in causing conflicts since they pay huge sums of money for any crop damaged and cattle enjoy crops better than grasses. Annexation and expansionism by pastoralists occasioned by inadequacy of grazing area have promoted an increase in destruction of crops (Otsuka, 2006). More importantly is that it is viewed as an attempt to build inroads into central Nigeria, stake claims on other lands for possible migration from the core north into such lands or areas for effective occupation rather than grazing. The issue of women being raped and killed as

well as men, women and children being maimed and murdered are commonly reported in the media. Furthermore, the disregard for constitutionally recognized and socially upheld cultural institutions by the herdsmen has given rise to the murdering of traditional rulers in States like Kaduna, Delta and more recently Bokkos in Plateau State (Duru, 2016; Ownamanam and Bakkam, 2016).

In other news coverage and reportage on the activities of the herdsmen and farming communities are the outright invasions of communities during unholy hours of the night and early hours of the days resulting in massacres of the lives of defenceless citizens and the burning as well as destruction of their homes and livelihood. This sort of attacks have continually threatened the country's national security and increasingly overstretched the involvement of the military in internal security operations in view of their engagement with the Boko Haram Terrorists and the Niger Delta Militants.

Theoretical Framework

Theory on the formation of public opinion (Agenda-Setting Theory) *Public Opinion* (1922) is perhaps Lippmann's most well-known work. It was in this piece that Walter Lippmann first began to develop and explain his theories on the formation of public opinion. Lippmann (1922) showed how individuals use tools such as stereotypes to form their opinions. "In putting together our public opinions, not only do we have to picture more space than we can see with our eyes, and more time than we can feel, but we have to describe and judge more people, more actions, more things than we can ever count, or vividly imagine...We have to pick our samples, and treat them as typical" (Lippmann, 1922:95). Lippmann shows that the public is left with these stereotypical judgments until the media presents limited information to change their perception of an event. Rogers (2005) claims that in this way, Lippmann was showing us that "...the pseudo-environment that is conveyed to us by the media is the result of a high degree of gate-keeping in the news process."

Lippmann recognized that the media was altering the flow of information, by limiting the media content that was presented to the public. Furthermore, Lippmann presents the idea of agenda-setting, as he recognizes that the mass media is the link between individual perceptions of a world, and the world that actually exists (Rogers, 2005). This theory is relevant to this work because it buttresses the power of the media in influencing public perception through its reportage though the stories may be untrue or one sided (agenda-setting) which can lead to conflict, anarchy and chaos.

Methodology

Quantitative and qualitative approach was used in carrying out this survey research (Wimmer and Dominick, 2011) on public perception of the media's coverage of the conflict around Bokkos. Bokkos is a Local Government Area in Plateau State, Nigeria. Its headquarters is in the town of Bokkos. It has an area of 1,682 km² and a population of 178454 at the 2006 census and projected to 231,990 in 2015 at a 3% growth rate (NPC, 2016). Bokkos Local Government major tribes are Ron, Kulere and Mushere. The Ron people are also called "Chala" by their neighbours ("cala" being their most common greeting).

The study employed the probability sampling technique, especially the cluster sampling. A common motivation for cluster sampling is to reduce the total number of the population of a population of 178454 at the 2006 census and projected to 231,990 in 2015 at a 3% growth rate (NPC, 2016) in order to achieve a degree of representativeness. This was used to locate the public in the area with the view of having direct contact so as to elicit their response and elucidation on the context of the study. In reducing the population to a sample size that was used to investigate the phenomenon, this formula as propounded by Krejcie and Morgan (2001), was used to determine the sample size of the known estimated population.

The sample size for the study is therefore 384 people distributed in a simple random manner in areas and communities like Bokkos Town, Mai Katako, Monguna and Sha. The study adopted the qualitative and quantitative research designs. The instruments were Likert scale structured questionnaire and Key Informant Interviews-KII were carried out on the public in areas around Bokkos, with journalists, politicians and security personnel. For the quantitative research, a sample size of 384 copies of questionnaire was distributed and was analyzed using mean deviation. A theoretical mean of 3.0 according to Davies (2005), was taken as a criterion to judge the means for the items in the structured questionnaire having five Likert rated format. The Likert theoretical mean calculation was meant to cater for Likert questions with five (5) items.

Therefore, any item in sections of the instrument was scored and regarded according to their eventual mean score. The collection of data was carried out quantitatively and qualitatively by the researchers using the structured and designed instruments as described above. Descriptive statistics was used in analysing the data gathered from the questionnaire and presented in simple statistical table showing frequency, percentage and measure of central tendency, especially the mean of the variables. For the qualitative method, information was gathered through the in-depth interview, and a narrative was used to present the information gathered from the interviewees in line with the objectives of the study.

Results, Analysis and Discussion
Table 1: Respondents' Perception of the Objectivity of Media Coverage of Herdsmen and Farmers Conflict in Bokkos From 2015 To Date.

S/n	Views	Degree of Agreement					Total (%)	Mean	Remark
		Strongly agree (%)	Agree (%)	Disagree (%)	Strongly disagree (%)	Undecided (%)			
1.	Most media reports of the herdsmen and farmers conflict only carried one side of the story.	60 (16.2)	183 (49.5)	34 (9.2)	63 (17.0)	30 (8.1)	370 (100)	3.49*	Agree
2.	Reports of the conflict ignored the principle of factuality in giving the detail of causality.	120 (32.4)	123 (33.2)	63 (17.0)	30 (8.1)	34 (9.2)	370 (100)	3.71*	Agree
3.	Media reports on the conflict did not corroborate the information given by security agencies on the conflict.	120 (32.4)	89 (24.1)	68 (18.4)	63 (17.0)	30 (8.1)	370 (100)	3.56*	Agree
4.	Individual comments, features and opinions on the conflict reported in the media did not conform with the ethics of journalism.	120 (32.4)	90 (24.3)	67 (18.1)	34 (9.2)	59 (15.9)	370 (100)	3.48*	Agree
5.	Most media reports on the conflict were bias, sensational and sectional.	0 (0.0)	180 (48.6)	131 (35.4)	29 (7.8)	30 (8.1)	370 (100)	3.25*	Agree

Source: Field Survey, 2016. *Theoretical mean for accepting remark is 3.0 and above vice versa

Table 1 presented Perception of the objectivity of media coverage of 2016 herdsmen and farmers conflict in Bokkos. Here in Table 1, respondents perception shows that reports on the Herdsmen and Farmers' communal conflict in Bokkos, Plateau State between 2015 and so far as agreed (mean=3.49>3.0) by the majority of the respondents only carried one side of the story. Similarly, the details of the causality figure emanating from the clashes between herdsmen and farmers within the period failed to a larger extent in the observance of the principle of factuality as agreed (mean=3.71>3.0) by the majority of respondents. In Table 1 also, the lack of factuality as perceived by the majority of the respondents (mean 3.56>3.0) was due largely to the fact that media houses and their reporters assigned the onus of covering the conflict, reported the event without corroborating their information from relevant bodies, agencies of government and traditional authorities in the area. Another area whereby respondents agreed (mean 3.48>3.0) that the media coverage was not objective was the way in which individual comments, features and opinions on the conflict were reported in the media. The tendency for bias, sensational and sectional reportage as agreed by the majority of the respondents (mean 3.25>3.0) becomes very pertinent in such a scenario.

Further supporting the public perception with regard to the lack of objective reportage and coverage of the conflict in the area, a journalist interviewed had this to say:

The media play a key role in every situation; journalists actually go to the scene of conflict and also visit and have first-hand information about what they should write. Secondly, in the case where they are not able to be at the place of conflict because sometimes the conflict can be dangerous and so it is difficult for them to go when there is conflict, but after the conflict situation, they must look for people to interview on both sides, not to take side. We have ethics in the profession which stipulate that it is mandatory for journalists to verify their information and report accurate information because accuracy is key in journalism (*Interview with a journalist from Plateau State Radio and Television-PRTVC*).

Table 2: Respondents Views on Whether the Coverage of the Herdsmen and Farmers Conflict in 2016 Escalate or Deescalate the conflict in the state.

S/n	Views	Degree of Agreement				Total (%)	Mean	Remark
		Strongly agree (%)	Agree (%)	Disagree (%)	Strongly disagree (%)			
1.	Media reports on the conflict especially in the way the headlines were cast and stories assuaged (calmed) the people.	60 (16.2)	29 (7.8)	68 (18.4)	183 (49.5)	30 (8.1)	370 (100)	2.57* Disagree
2.	Most media reports on the conflict have the tendency of causing disharmony among citizens.	180 (48.6)	97 (26.2)	34 (9.2)	30 (8.1)	29 (7.8)	370 (100)	3.99* Agree
3.	Media reports on the conflict were considered provocative and could trigger reprisal attacks	150 (40.5)	127 (34.3)	34 (9.2)	30 (8.1)	29 (7.8)	370 (100)	3.92* Agree
4.	Media reports on the conflict compounded the already precarious security problems in the state.	90 (24.3)	120 (32.4)	33 (8.9)	68 (18.4)	59 (15.9)	370 (100)	3.31* Agree
5.	The Mass Media were seen to be socially responsible in the way they reported the recent herdsmen and farmers' conflicts in the state.	150 (40.5)	127 (34.3)	34 (9.2)	30 (8.1)	29 (7.8)	370 (100)	3.92* Agree

Source: Field Survey, 2016. * Theoretical mean for accepting remark is 3.0 and above vice versa

This Table presented the perception of respondents on the possibilities of media's reportage and coverage escalating or deescalating the Herdsmen and farmers Conflict in Bokkos within the period under review. The data presented in Table 1 show that reports on the Herdsmen and Farmers communal conflict in Bokkos, Plateau State between 2015 and so far as disagreed (mean=2.57<3.0) that the way the headlines were cast and stories assuaged (calmed) the people. Similarly, the majority of the respondents (3.99>3.0) agreed that such a situation and news casting have the tendency of causing disharmony among citizens, while others (3.92>3.0) agreed that the provocative nature of the reportage has the tendency to trigger reprisal attacks. In Table 2 also, the majority of the respondents (mean 3.31>3.0) agreed that the present coverage of the herdsmen and farmers conflicts could further compound already precarious security problems in the state. Finally, on this table, respondents (mean 3.92>3.0) agreed that there is the need for the mass media to be socially responsible in the way they report subsequent herdsmen and farmers conflicts in the State. Further supporting the public perception with regard to the extent to which coverage and reportage could escalate conflict in the state, journalist and security agents interviewed had this to say:

The issue of reporting conflict has different mission from different perceptions and by different people who report what, who complain about what, who is saying what and who is to justify. You will understand that somebody will create a problem, but will be the first person to report a damage or harm done to him after forgetting that he was the person that created the problem (*Interview with a journalist from Plateau State Radio and Television-PRTVC*).

Buttressing this point further, security agents have this to say:

In that circumstance, media should not be too quick to report what is brought to them; at least, let them verify to get information from both sides. I advise that the journalist should not go on reporting issues without verifying, especially in conflict situation (*Interview with a security agent with the Nigerian Security and Civil Defence Corps*). In a conflict situation, the media, the security and stakeholders are supposed to work hand in hand. If a report is misguided, it is the responsibility of the security outfit to ensure that such report is not

published to reduce tension. After reducing tension, it also ensures that peace exist in that community. This will be done through consultation with the stakeholders within the community; both the traditional rulers and other stakeholders in a round table discussion should be involved to give the accurate information to the reporter. (*Interview with an Assistant Superintendent of Police attached to the Bokkos Divisional Police Office-DPO*).

The media become socially responsible in resolving conflict in Plateau State by ensuring that the reportage is not bias and also ensure that the report on conflict is presented properly so that it will resolve conflict in the area (*Interview with a reporter of Guardian newspaper in Jos, Plateau State, Nigeria*).

Discussion of Findings

Conflict management and peaceful building reportage and journalism are critical to not only spotlighting the dangers inherent in the use of youths to perpetuate and fight against terrorism, but also in the promotion and sustenance of peaceful coexistence, socio-economic growth; prosperity and development of people within the conflict zones in the North east, Northern Nigeria and the entire country. This is corroborated by Rogers (2005) that in putting together our public opinions, Lippmann shows that the public is left with stereotypical judgements until the media present limited information to change their perception of an event. The impact of the herdsmen activities on farmers in Plateau State in particular and Nigeria in general is unprecedented in the history of the country. It has further heightened the public fear for their safety and drastically affected the educational drive of youths in the area and those from other parts of the country willing to come to the North for their education. This is so, because, within the period under review, the public has been inundated with several news stories in the media that have the tendency to escalate the crisis through reprisal rather than deescalate such.

Reporting herdsmen and farmers clashes by the Nigerian mass media has further lent credence to the concern on how objective the coverage and reportage have been over the years. Lippmann (1922:950) posits that we pick our samples and treat them as typical; recognizing that the mass media is the link between the individual's perceptions of a world and the world that actually exists. This paper believes that respondent perceptions as represented by the agreements in Table 1 and 2 that the lack of objectivity which has become an ethical question in the media parlance is pertinent.

Furthermore, the Nigeria media should fully activate the social responsibility paradigm and developmental media tenets and not just the agenda setting domain of the media so as to guide against misuse of privileges and freedom by journalist and media houses. Already the overall perception of the indigenes of Bokkos and citizens of the country is that the media is not objective or ethical in its reportage and coverage. The implication for this is the tendency for continual rivalry, tension, reprisal attack and local war which could threaten the existing peaceful coexistence and national security.

Conclusion

The mass media wields enormous power and responsibility in today's world of emerging and raging conflicts. The case for the Nigeria mass media in performing its cardinal functions that is informing, enlightening, educating and entertaining the public is considered very vibrant. Amidst this vibrancy, is the fact that the Nigerian mass media still falters in objective coverage and reportage of conflict, thereby limiting her ability in being deployed as a conflict management tool. This inherent lack of objectivity and over sensational and non-factual reportage has made it to be perceived as an agent of aggravation and escalation in conflict scenarios. This study has been able to prove that the perception about this media in this regard, especially with the example of Bokkos herdsmen and farmers conflict is true.

Recommendations

The following recommendations were made to the Nigerian media as it continues to cover the herdsmen and farmers conflict across the Nigeria:

1. Objective coverage and reportage should be the new norms for all media houses and reporters in Nigeria as well as other international media organizations. Reportage must be perceived to be factual representation of events even in the face of protecting the sensitivity of events so as not to cause tension in the society.
2. The media must go beyond its cardinal roles and functions and imbibe the practice of conflict sensitive, peace and conflict management journalism so as to make the public have a positive conception of media's coverage and reportage.
3. The issue of herdsmen and farmers is one that if not carefully covered and reported with factual representation has the potentiality of becoming a conflagration that would eventually threaten the fragile state of coexistence and peace in Plateau State. Hence, media chief,

workers and organization should guard against over sensational and sentimental reportage of the conflict.

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**POLITICAL PUBLIC RELATIONS AND SOCIAL MEDIA: AN
ANALYSIS OF THE TRENDS AND PERCEPTIONS OF
POLITICAL ENGAGEMENTS ON SOCIAL MEDIA IN THE
2015 ELECTIONEERING CAMPAIGNS IN BENUE AND
PLATEAU STATES**

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Abstract

Social media in recent time have emerged as the most common source of information and communication in society, with profound impact on political public relations and political discourse. Consequently, social media was the most marked feature of political public relations and political engagement during the 2015 electioneering campaigns in Nigeria. The paper analyzes trends and perceptions of social media utilization and political public relations engagements during the 2015 electioneering campaigns in Benue and Plateau States. Anchored on Social Information Processing Theory (SIP), survey was employed as research design. Findings show that social media was profoundly employed as a political public relations tool of engagement in the 2015 electioneering campaigns. Findings indicate further that social media enabled political actors to bypass mass-media filters and engage the electorates, while allowing the electorates to participate and encourage other to participate. Findings also show that posting links to political stories or articles for others to read; posting own thoughts or comments on political or social issues; encouraging other people to take action on a political or social issue amongst others as the trends of political engagements on social media during the 2015 electioneering campaigns. Further findings show that trends affect and influence the perception of

social media users, and online social information processing influenced offline political decision-making. Based on the findings, the study concludes that social media has the potential and has revolutionized both the political process and political public relations practice, setting new rules that make the citizens drivers of the new order.

Key Words: Political Public Relations, Social Media, Electioneering Campaigns

Introduction

The overall change in the political sphere from one-way to two-way communication across the globe has been necessitated by the social media (Hellweg, 2011). Social media technologies have democratized the political space challenging all relations in the political communications process by breaking through traditional communication barriers, time and space, both horizontally between citizens and vertically between the authorities and citizens (McQuail, 2010). The cost-effective and friendly-to use nature of social media has also made them to somewhat take a centre-stage of political engagements and electioneering campaigns across the globe (Hellweg, 2011; Bennett and Segerberg, 2012; Celdar, 2013). The successful experimentation of social media in political engagements and electioneering campaigns in the 2011 Presidential elections (Okoro & Nwafor, 2011) made it to be wittingly utilized for political engagements and campaigns in the run-off to the 2015 electioneering campaigns. Almost all political parties and candidates that took part in the process were active on the social media with designated pages, groups, handles and walls that enabled them to engage the citizens, majority of whom are social media savvy (Olabamiji, 2014).

The cyberspace has become one of the most potent venues for social engagement by Nigerians due to rising Internet connectivity and broadband penetration across the country. Proliferation of the Nigerian market with the Internet enabled media devices has also opened up the space for information sharing and access. As a result, social media platforms seem to be increasingly becoming a key feature of social and political life of most Nigerians. According to Ericsson ConsumerLab (2015), at least 82% of Nigerians on a daily basis engage in social media activity using their mobile devices. Social media platforms apparently have also become a key feature of political public relations practice and political engagements in Nigeria, and were variously employed during the 2015 electioneering campaigns. The vibrancy of social media such as Facebook, Twitter, YouTube, Google+ and

Instagram, and their impact on social life have made them very popular amongst Nigerians to such an extent that almost all citizens of Nigeria, irrespective of age, ethnicity, tribe, culture and religion, are increasingly becoming sensitive to them. The trend has forced even skeptics of the new technologies to be cautious (Osang, 2012).

The democratizing nature of “social media with capabilities to empower ordinary citizens to engage in active and successful political give-and-take deliberative discourse is also changing political behaviour in Nigeria. Accordingly, the traditional view of political participation in Nigeria as an exclusive activity of politicians and party men is also being challenged. The hitherto skeptical or adamant Nigerian public is more and more becoming politically active as a result of engagements and social information processing via social media. This explains why Calder (2013, p. 6) notes that “the rules of political engagements across the globe are changing as online social media political engagements are significantly impacting and shaping offline political decision-making and participation.”

According to Dodge & Rabiner (2004), social information processing about political activities is mediated by the cyberspace as people are exposed to more social information than ever before. When confronted with an item of news or information, or invited to participate in a political mobilization or campaign, users of social media know in real-time how many other people have ‘liked’, shared, downloaded, ‘favourited’, ‘retweeted’, reviewed or commented upon that item (Shirky, 2008, p. 182). They may be able to read other individuals’ comments and feedback, and they may be recommended another item on the basis of the behaviour of other people. The implication of such information on perception and political decision-making has made political parties, politicians and their public relations managers to be conscious of social media engagements. This underscores the pervasive nature of political engagements on social media during the 2015 electioneering campaigns in Nigeria. Political engagements on social media in Nigeria is however not a new phenomenon, as it was experiment during the 2011 general elections, and it gave voice to many politicians (Okoro & Nwafor, 2013). The aim of this study is therefore, to analyze the trends and perceptions of social media utilization and political public relations engagements during the 2015 electioneering campaigns in Benue and Plateau States.

Statement of the Problem

Although tremendous research has been done on social media and the political process (Chadwick, 2009; Fishkin, 2009; Earl and Kimport, 2011), there seem to be scarcity of information regarding the trend in Nigeria. Also, the increased attention and interest of political parties in Nigeria as well as their candidates to engage and expose their campaign to social media has not been well investigated, how political public relations via social media encourages offline political decision and involvement in Nigeria remains likewise elusive. Also, the trends of political public relations engagements via social media during the 2015 electioneering campaigns are not clear, and it is not certain the extent to which perceptions were altered and offline political decision-making influenced as a result of the engagements on social media. This is against the backdrop of contention by Vergeer (2012, p. 31) that “the more political engagements take place online via social media under conditions of greater social information, there is the likelihood of perceptual affection.” This has made it important to understand the trends of political engagements online and its influence on perception of social information at the micro level offline. It is against the backdrop that the study is analyzing the trends and perceptions of political engagements on social media in the 2015 electioneering campaigns in Benue and Plateau States.

Research Objectives

The broad objective of this study is to investigate the worth of social media as a political public relations tool, using the trends and perceptions of political engagements on social media in the 2015 electioneering campaigns in Benue and Plateau States. Specifically however, the study seeks to:

3. Determine the trends of political engagement on social media during the 2015 electioneering Campaigns in Benue and Plateau States.
4. Find out the perceptions of political engagements on social media during the 2015 electioneering campaigns in Benue and Plateau States.
5. Determine the extent to which online social information processing on social media influenced offline political decision-making during the 2015 electioneering campaigns in Benue and Plateau States.

Research Questions

Based on the research objectives, the study is guided by the following research questions:

1. What were the trends of political engagement on social media during the 2015 electioneering Campaigns in Benue and Plateau States?
2. What are the perceptions of political engagements on social media during the 2015 electioneering campaigns in Benue and Plateau States?
3. To what extent did online social information processing on social media during the 2015 electioneering campaigns influenced offline political decision-making in Benue and Plateau States?

Research Hypothesis

The hypothesis raised for this study is stated in the null form below; however, the test result may convert it to the alternate form or sustain its null status.

H0₁: There is no significant relationship between online social information processing on social media and offline political decision-making during the 2015 electioneering campaigns in Benue and Plateau States.

Theoretical Framework

The study is anchored on the Social Information Processing Theory (SIP) which is an interpersonal communication theory developed by Joseph Walther in 1992 (Brügger, 2003). The theory explains how people connect, get to know one another online, form alliance, develop and manage relationships in the computer-mediated environment (Walther, 2012). Social information processing (SIP) theory is broadly concerned with the mental processes used by individuals to create a behavioural response during social interactions (Crick & Dodge, 1994). The theory suggests that all individuals go through six sequential processing steps, which are relatively independent of each other, during their processing of a social situation, to arrive at a decision.

These steps include: (1) attention to social cues; (2) characteristics of intent; (3) goal generation; (4) accessing scripts of past behaviour from memory; (5) decision making; and (6) enacting the decision through behavioural responses (Dodge & Rabiner, 2004). The theory hypothesizes

emotions to occur with each sequential step of this complex decision-making process, therefore, playing a vital role in each decision (Olaniran, Rodriguez & Williams, 2012). Although theory does not articulate the specific role that emotions play in the process, Lemerise & Arsenio (2000) offer an explanation using emotional processes deemed important in decision making. They note that the first step in social information processing is the encoding of cues in a situation. These cues are both internal and external, where internal cues are those the person brings with them into the situation, while external cues are taken from the immediate situation. According to the social information processing theory, biases to certain behaviours, constitute internal cues, while non-verbal, affective or verbal communication with another person from the immediate situational context constitutes external cues (Lemerise & Arsenio, 2000).

De Castro (2004) notes that the second step – interpretation; is a complex stage whereby the person interprets the current situational cues in light of information stored in their individual “database” of memories. The database contains earlier experiences that are stored in the form of associations, schemata, scripts, and social knowledge (Crick & Dodge, 1994; De Castro, 2004). Relevance of the theory to our study is that individuals bring goals to a social situation online, but they can revise or construct new goals in response to immediate social stimuli based on their interaction and engagements with others. Consequently, the emotional states of others involved in the situation can influence goal formation; making individuals to initiate the behaviour that seems most appropriate to obtain the collective goal in the situation offline.

Social Media Trends in Political Engagements

The power to launch a network trying to exert political influence/pressure on whatever issue or the possibility to form coalitions of like-minded life-style political networks is an opportunity that has become possible through the facilitating capacity of social media (Bennett & Segerberg, 2012). Social media offers an ideal form for reflexive do-it-yourself-politicking, making it impossible to suppress or control civic discussion, politicking and formation of political networks on social media in a democratic society. Through social media platforms, people as individuals may express their own ideas, gather support for their own interests and deal with their own worries and concerns (Eveland, 2002).

Social media has altered the rule of political public relations and political engagements. Instead of involving into traditional politics, political

activity and commitment under the current trend is being replaced with individually oriented working sketches of the “new politics”, which creates new kinds of unequalled political communities from below, which acknowledge no borders of any kind (Celdar, 2013). The politics of the social media era is a politics of many actors, many levels, and actions of a heterogeneous multitude. In the non-hierarchical, unstructured and constantly reshaping social media-environment, political engagement - the action and its effects are derived from the motives of actor(s) not necessarily having anything to do with the traditional explanation concerning collective activities.

Many studies have verified that social media trends are encoding the patterns of social and political actions in a new order leading to quite a different understanding of civic activity (Hands 2010; Chadwick 2009; Mosca 2010; Pasek et al. 2009; Bennett & Segerberg, 2012). The focus in this “new politics” approach is to launch people’s own, self-initiated alternative meanings and practices from below. To do so, active people are creating interpretative frames to understand and portray their own political activities. Through and within such frames actors are constantly and interactively reflecting on a mixture of different motivational stimuli, that consist of actors’ understanding regarding their own activities; interpretations of their aims and relevant means to achieve their goals; and lessons learned from past action in relation to future expectations. Thus, self-initiated frames are used to make sense of new opportunities and challenges as they arise.

Breindl & Gustafsson (2011) observe that social media networks promoting the communicative power and potential for social change are perceived as less hierarchical than traditional mobilizing groups within the frames of formal institutionalized politics. Within the formal institutionalized approach to political engagement, public authorities, political parties and candidates usually involve citizens in decision-making on their own terms, but contrary to this the citizens in the social media actionist approach are active somewhere other than in the traditional sphere of institutionally organized participation. This shows that with the new trends, traditional paradigms of acting within political sphere has become contested by networks of politically communicating individuals presenting array of their claims and manifesting their political ambitions on social media with which the traditional political institutions have difficulties to cope with.

The implication is that social media has fractured the contemporary milieu of political action and participation into a diverse, complex multi-

spatial network in which several controversial motivational drives; re-scaled political priorities; manners and styles of making an impact are emerging. Bennett & Segerberg, (2012, p. 43) observe that:

In this new political jungle, the value of individualism and post-materialism are hailed, and the significance and sensibility of political engagement and participation springs not only from the impact and consequences of the action but also from the participative action itself.

The observation corroborates emerging evidence from discourse of social media in political communication that this individualized political empowerment could potentially cause the renaissance of personalized politicization and might be the cure for the perceived political apathy that hitherto troubled societies such as Nigeria. It is evident from the trends, that social media are generally facilitating a more open information exchange, the formation of alternative political opinions, and the mobilisation of social actors previously excluded from political participation.

Although social media allow for a diversification of the information landscapes in all spheres of life, more influences come into play when the issue relates to politics. This intensified information exchange comes to be transformed into political action (Michaelsen, 2011). By connecting physically distant people social media certainly increase the speed and scope of political engagements and collective political action. Also, they “can amplify the visibility of even small protests by instantaneously transmitting pictures and information” (Michaelsen, 2011, p. 18). One risk that has been debated in association with the trends is the so-called ‘slacktivism’: the Internet users supporting various causes and campaigns in front of their computers without ever engaging in real political action (Michaelsen, 2011).

Social Media and Political Public Relations during the 2015 Campaigns

The explosive growth of the Internet and the World Wide Web has created a form of mass communication unlike any other. Today, the Internet is a household word to almost all Nigerians, and a key communication tool for millions of Nigerians. Events in remote parts of the country that hitherto took days, weeks or perhaps even months to become known, get across the length and breadth of the country these days within minutes and perhaps seconds in some instances. The explosiveness of the Internet makes it easy for us to access all information that others make

available from their systems throughout the Internet (Hands, 2010). This has significantly impacted all aspects of social life.

As expected, public relations practice has also been transformed into web based practice. In the mid to late 1990s, Brian Solis observed a shift in public relations, which he termed PR 2.0-in recognition of the impact that the web would have on public relations and how the communications industry would be forced to eventually connect with customers directly (Solis & Breakenridge, 2009). The 2.0 world is not limited to Westerners with broadband Internet connections. Mobile phones, which are more widely accessible than the Internet, provide both indirect and direct points of entry (Arsenault, 2009). The emergence of PR 2.0 has, as well, made political public relations practice to migrate to 2.0. This migration based on the realization that PR now provides an unprecedented opportunity not only to work with traditional journalists, but also to engage directly with a new set of accidental influencers has made political public relations practice more relevant ever before.

Political PR 2.0 now enables practitioners to talk with citizens that were hitherto alienated directly through social media, such as wikis, micromedia communities, online forums, groups and blogs (Solis & Breakenridge, 2009). Among all the communications tools available to political public relations practitioners, social media are uniquely equipped to allow them and their publics or constituents to engage in two-way communications (Hallahan, 2008). The two-way communication process comes with interactivity, which is a key point of PR 2.0. Political public relations practice in this new form requires everyone to be active because the Internet demands their constant feedback. Moreover, Web audiences are not mere observers they are participants (Ulmer, Sellnow & Seeger, 2007). Social media platforms – Facebook, Twitter, YouTube, Google+, email, instant messaging, chat rooms, discussion groups and blogs all permit interaction and development of relationships. The interactive nature of social media makes an effective tool for relationship building through dialogic communication, and it is the greatest means to provide different groups with the communication they need. It also challenges public relations professionals with a type of communication that is different from any other channel in how and when they communicate with people. Social media has, thus, transformed the dynamics of political public relations and engagement. It enables politicians to know their target audience's perception of them and to see feedbacks (Solis & Breakenridge, 2009). According to Solis & Breakenridge (2009), voters are curious about any

political leader's life style, ideas and comments. Political leaders' messages related with these subject areas can be regarded as a bridge for relationship building with their voters, explaining why political PR 2.0 is increasingly gaining recognition and acceptance across the globe.

Since the successful utilization of social media as a political public relations tool to engage the citizens, raise funds and build relationships with the youths by the Barack Obama Campaign Organisation in 2008, the use of social media has become a feature of political engagement and electioneering campaigns around the world (Parikh, 2012). The use of social media such as Facebook, Twitter, YouTube, Google+, blogs, Instagram amongst others for political public relations gained momentum in various contexts during the 2015 electioneering campaigns in Nigeria. All the frontline political parties in Nigeria during the campaigns adopted social media as part of their political public relations and campaign strategy to influence the voting behaviour and to mobilize candidates' support groups by creating dedicated pages, blogs or groups across various social media. For example, both the People's Democratic Party (PDP) and All Progressive Congress (APC) had enormous presence on Twitter, Facebook, YouTube, and other social media platforms as important part of their political public relations and campaign initiative. Some analysts even attributed the victory of President Muhammadu Buhari to his party's online strategy to engage with the Nigerian masses via social media (Asuni and Farris, 2011). This trend was also evident in Goodluck Jonathan's 2011 presidential campaign where a careful social media strategy was implemented to gain supporters (Ojo, 2014). Although Jonathan and his party - the PDP re-enacted and vigorously utilized the social media to engage with Nigerians during the 2015 electioneering campaigns, the social media strategy of President Buhari and his party - the APC was apparently too ferocious for the Jonathan and the PDP to withstand.

Similarly, as social media became the driver for the campaigns of the various contestants for other elective positions across the country in 2011 (Asuni & Farris, 2011), it ostensibly gave same advantage to contenders for other positions under the various parties. A post-election report by Open Society Foundation (2015), showed that 76.3% of Nigerians, particularly the youth searched information and got engaged in the campaigns on social media, following the parties and their candidates' campaigns, liked, commented, tweeted, shared their posts across various platforms, and reposted on blogs. The study's finding is an interesting development since it

shows how social media is gaining terrain in the domain of political public relations practice and political engagements in Nigeria.

It is evident from the study by Open Society Foundation (2015) that even though social media political engagements during the campaigns did not disrupt or takeover offline campaigns or campaigns in the mainstream media, the discussion of issues during offline campaigns and mainstream media continued on social media. This is evident in the finding that social media platforms, particularly Facebook, Twitter, blogs, and YouTube were the most significant source of information for most Nigerians during the campaigns. The findings indicate that Facebook was used most frequently by respondents on a day-to-day basis; as it was considered to be a great source to get quality information during the campaign. If video clips were uploaded by friends, respondents found themselves clicking on the links and watching the clips. To them, Facebook was more about expressing allegiance than learning about the facts of the campaign (Open Society Foundation, 2015, p. 38). Primarily, social media such as Facebook were used to see recommendations posted by friends of interesting blogs, videos and articles. Through such engagement, perceptions were altered and political decisions were influenced. This is predicated on the findings of Strandberg (2013) that social media engagement with citizens by politicians had a decisive role in the voting patterns during the 2011 Finish elections. This does not however, imply that the advent of social media has actually changed power structures and relations between different media and their usage in electoral campaigning.

Methodology

Survey was employed as the research design to investigate the trends and perceptions of social media political engagements during the 2015 electioneering campaigns in Benue and Plateau States from a political public relations perspective. The three senatorial zones of Benue and Plateau States were studied using questionnaire as instrument for data collection. According to the 2006 Population Census, Benue State has a population of 4,219,244, and Plateau, 3,178,712. From this population, a sample size of 312 was drawn using the online sample size calculator, software developed by Creative Research Systems (2012) for calculating the sample size of large population which is based on combination of the following formulas:

$$\text{Sample Size - SS} = \frac{Z^2 \times (P) \times (1-P)}{C^2}$$

$$\text{New SS} = \text{SS} \frac{\text{SS}^{-1}}{1 + \text{Pop}}$$

Multi-stage sampling was employed to sample respondents for the study by first stratifying the two states into three senatorial zones. Purposive sampling was applied in the second stage to select two local governments from each senatorial zone of the two states (Katsina-Ala and Vadeikya – Benue North East; Makurdi and Gboko - Benue North Central; Oturkpo and Ogbadibo - Benue South; and Jos North and Jos South - Plateau North; Bokkos and Mangu – Plateau Central; Wase and Shendam – Plateau South). Stratified sampling technique was once again used in the third stage to stratify the local government headquarters into two districts each, and quota sampling technique was used in the fourth stage to assign quota to each district based on its population size. Systematic random sampling technique was applied in fifth and last stage to select respondents from each district based on its quota. The sample yielded 251 responses cutting across ordinary citizens, political actors/spokes’ persons, and public relations practitioners who were administered the questionnaire designed for the study. Data collected for the study was analyzed using simple percentages and standard deviation.

Results/Discussion of Findings

The demographic data shows that there were far more male respondents (n = 150, 69.8%) than female respondents (n = 65, 30.2%); on average, respondents were 27-49 years old (SD = 1.08); Majority of the respondents reported holding Bachelor’s degree/Higher National Diplomas and other postgraduate qualifications (n = 217, SD = .96); Respondents reported an average of 5-15 times daily usage of social media (SD = 1.47, n = 215); they also reported being interested and engaged in political activity via social media and offline.

RQ1: What were the trends of political engagement on social media during the 2015 electioneering Campaigns in Benue and Plateau States?

In general, all respondents use social media, and 82% of the respondents (203) indicated that they engage in politics via social media and understand the trends of engagements. Data contained in Table 5 answers

this research question. It shows that posting links to political stories or articles for others to read; posting own thoughts or comments on political or social issues; encouraging other people to take action on a political or social issue that deemed important to respondent; encouraging other people to vote; reposting content related to political or social issues that was originally posted by someone else; liking or promoting material related to political or social issues that others have posted were the trends of political engagements on social media during the 2015 electioneering campaigns in Nigeria.

RQ2: What are the perceptions of political engagements on social media during the 2015 electioneering campaigns in Benue and Plateau States?

The perception of the respondents regarding the trends of social media engagements during the 2015 electioneering campaigns was generally affected. Data contained in table 6 shows that the respondents had varying perceptions regarding the trends. 18.3% viewed it as genuine persuasive political campaigns, while 15.9% perceived it as deliberate propaganda. Also, 13.9% of the respondents perceived the trends as deliberative debate efforts by the actors; 12.9% viewed it as impression management strategy, 11.2% perceived it as identity expression and 10.7% perceived it as political public relations stunts; while 9.2% saw it as public conscience petitions. The remaining 7.9% of the respondents perceived it as image and crisis management strategies. It is interesting to note from this findings that the trends of social media engagements has varying implications on the perception of respondents, and may perhaps be the reason why people actively get engaged in social media political discourse to also be heard. The findings imply that vast majority of the respondents have put in place mechanisms to remain active in dealing with the ever expanding social media information web through social information processing cues.

RQ3: To what extent did online social information processing on social media during the 2015 electioneering campaigns influenced offline political decision-making in Benue and Plateau States?

Respondents were asked specifically the extent to which online social information processing on social media during the 2015 electioneering campaigns influenced their offline political decision-making on a 5-point scale ranging from 1 "it didn't influence at all" to 5 "heavily influenced." As shown in Table 3, mean scores ranging from 1 to 5, show "it didn't influence

at all" (1.20 is the least score of the response by the respondents regarding online social media engagements' influence on offline political decision-making, while "heavily influenced" (2.51) is the highest mean score of the responses, followed by "it sometimes influence" (2.42), "to a large extent" (1.98), "influences" (1.96), and "in most instances" (1.32). This shows that online political engagements does influence offline political behaviour, affirming the observation of Strandberg (2013) that political public relations via social media or political public relations 2.0 engagement with citizens by politicians does have a decisive role in the voting patterns and election decision-making behaviour.

H0₁: *There is no significant relationship between online social information processing on social media and offline political decision-making during the 2015 electioneering campaigns in Benue and Plateau States.*

First, correlations were done on reliance on individual social media political engagements and confidence in the political process as well as willingness to participate. There were significant correlations between half of the reliance on social media measures and confidence in the political process and willingness to participate in the process: reliance on social media ($r = .18, p < .01$), confidence in the political process ($r = .28, p < .01$), and willingness to participate ($r = .23, p < .01$). Then a correlation analysis was conducted on the relationship between online social information processing on social media and offline political decision-making (Cronbach's $\alpha = .78$) The relationship between online social information processing on social media and offline political decision-making during the 2015 electioneering campaigns is positively correlated, therefore, H_{i1} is supported (See Table 8). This implies that the null hypothesis is rejected and the alternate "There is significant relationship between online social information processing on social media and offline political decision-making during the 2015 electioneering campaigns in Benue and Plateau States" is accepted.

Results of this study which investigated trends and perceptions of social media engagements from a political public relations perspective revealed that a large percentage of Nigerians use social media on a personal level for political engagements (82%). This corroborates report of Open Society Foundation (2015) Nigerians heavily utilized social media platforms during the 2015 electioneering campaigns to monitor trends and get involved. The findings also corroborate findings of Olamiji (2014), though it differs on submission of Olamiji that Nigerian political actors are slow to

adopt social media and that e-mail was the most heavily used form of social media by politicians. One caveat that should be noted is that the present study did not ask the type of social media that respondents get engaged in for political activity, it simply asked if respondents personally used social media for political engagement during the 2015 electioneering campaigns.

As new communication tools and information resources, social media not only expands information access, but also braids people into a new personally-mediated society. While the Internet has fostered people's moving online to discuss politics, the influence of social media on politics and society requires more theoretical construction and empirical examination. In general, this study indicates that opposed to the uniform effects in mass media, differential informative media use and interactive interpersonal channels play different roles in shaping political participation, and these effects are mediated by different social-psychological processes as advanced by the social information processing theory. In addition to cognitive mediation processes, scholars should also consider normative influence of communication activities on political participation, especially as people have more opportunities and channels to received information, communicate with other citizens, and voice their own opinions via social media.

As with any research study, a few limitations must be addressed. First, a high percentage of males responded to the survey and this could have impacted the results. Additionally, the survey did not specifically address the type of social media, something that several respondents mentioned in the open-ended questions. Therefore, future studies on the topic should delineate between the types of social media, such as determining the peculiar influence that each of the social media platforms exert on users. Notwithstanding the limitations, the study provides interesting findings and indicates directions for future research as discussed above.

Conclusion

It is apparent from the analyzed trends and perceptions of social media political engagements in Benue and Plateau that enhanced internet connectivity, internet enabled mobile devices and the sheer availability of this new media, is changing political public relations practice and the electioneering environment in Nigeria. Consequently, the apathy that has been for long associated with citizen participation in the political process due to often behind the scenes manipulation of the process is gradually being eroded. The hitherto disconnectedness of most Nigerians from the political process has also been bridged by social media platforms. This development

means that the ordinary masses whose voices were silenced through the cumbersome formal or traditional processes of electioneering are now key actors sharing their objective and subjective views and experiences in the process. It is thus compelling to conclude that social media has revolutionized both the political process and political public relations practice, setting new rules that make the citizens drivers of the new order.

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Appendix – Data Sheet

Chart 1

Gender Representation in Sample

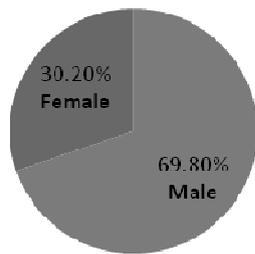


Chart 2

Age Range of Respondents

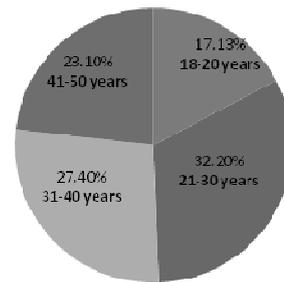


Chart 3

Educational Status of Respondents

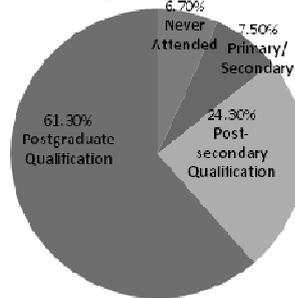


Chart4

Frequency of Social Media Usage

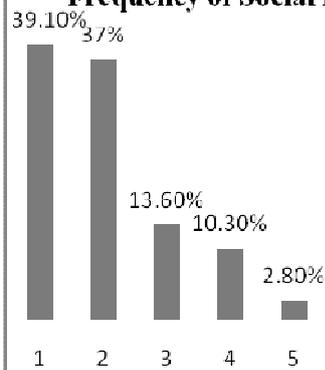


Chart 5

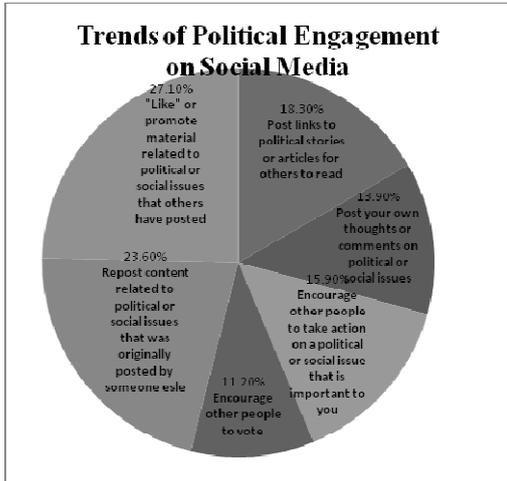


Chart 6

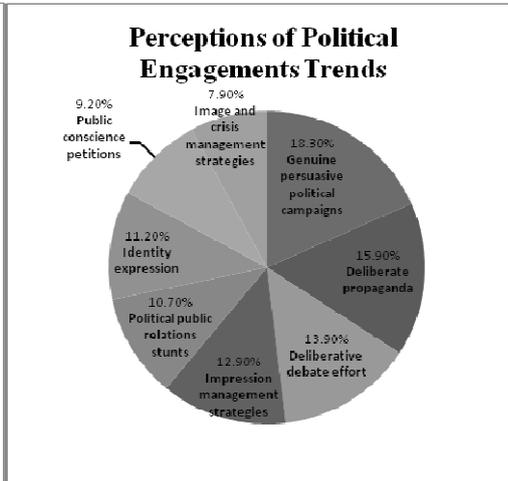


Chart 7

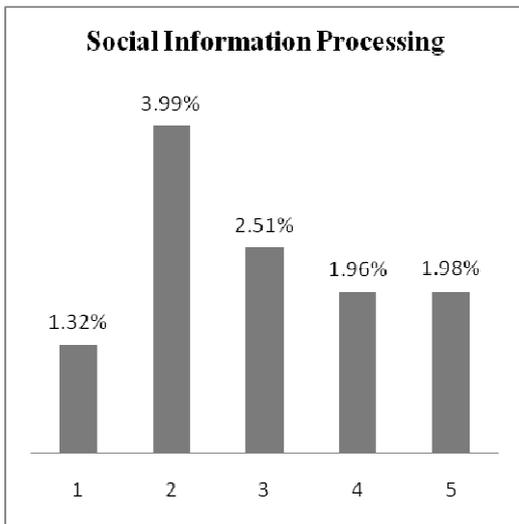


Chart 8

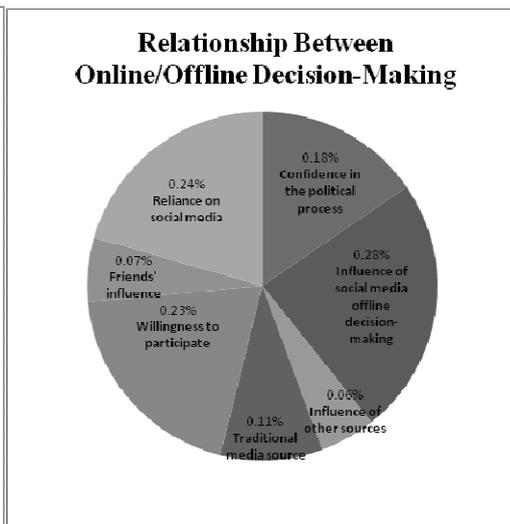


Table 4: Frequency of Social Media Usage (Used for Chart 4)

Frequency of using social media	39.1% (95)	37% (90)	13.6% (33)	10.3% (25)	2.8% (7)	M = 2.04 SD = 1.08 N = 250
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Source: Field work, Benue& Plateau (May-June, 2015)

Table 7: Social Information Processing (Used for Chart 7)

it didn't influence at all	it sometimes influence	to a large extent	in most instances	heavily influenced
M = 1.32 SD = .69	M = 3.99 SD = 1.05	M = 2.51 SD = 1.41	M = 1.96 SD = 1.18	M = 1.98 SD = 1.32

Source: Field work, Benue& Plateau (May-June, 2015)

Table 8: Relationship Between online/Offline Decision-Making (Used for Chart 8)

Variable	Relationship
confidence in the political process	.18
Influence of social media offline decision-making	.28
Influence of other sources	.06
Traditional media source	.11
willingness to participate	.23
Friends' influence	.07
reliance on social media	.24

Source: Field work, Benue& Plateau (May-June, 2015)

AN ASSESSMENT OF NEWSPAPER FRAMING OF ANTI-CORRUPTION WAR OF PRESIDENT MUHAMMADU BUHARI

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Abstract

This study investigates newspaper coverage of President's Buhari's anti-corruption war with specific emphasis on, framing text format, prominence and depth of coverage. Two newspapers-The Punch and Daily Trust - were selected for the study. The study duration was June 1st 2015- January 30th 2016 leading to seven months and 28 weeks. The Holsti's Inter coder reliability was applied to determine the reliability for the study and this yielded 0.84 which was considered high. Content analysis was adopted for the study while result showed, among others, that most (67%) of the newspaper frames were neutral on Buharis' anti corruption war. Also, result showed that most (39.3%) of the stories on Buhari's anti-corruption war within the study duration were straight news. Only 14.4% of the stories were found to be investigative report. Findings further showed that most (33.8%) of the anti- corruption stories occupied quarter pages. Consequent open the result of this study, the researcher recommends, among others, that newspapers should improve in the area of investigative reports so as to expose corrupt dealings in Nigeria.

Keywords: Anti-corruption, Buhari, coverage, newspaper and frame

Introduction

The emergence of President Muhammadu Buhari as Nigeria's fourth democratically elected president in the fourth republic has witnessed a resurgence in the fight against corruption. Buhari on assumption of office, lamented that the country's past leaders have looted fund meant for the collective good of the Nigerian people. For example, the revelation by Minister of Information, Alhaji Lai Mohammed showed that 55 Nigerians stole N1.34 trillion from the public treasury between 2006 and 2013. The Minister, who spoke at a press conference in Abuja where he launched the National Sensitisation Campaign against Corruption, solicited public support in the government's fight against the menace. The N1.34 trillion allegedly

stolen by public officials and business men is about a quarter of the 2015 national budget. Mohammed noted that if the period covered by the report is extended to 2015, the total amount stolen would rise to N3.2 trillion, which is slightly half of the 2016 national budget. Of the stolen funds, 15 former governors allegedly looted N146 billion; four ministers stole N11 billion; 12 former public servants (Federal and State) stole over N14 billion; eight people in the banking sector stole N524 billion while eleven businessmen stole N653 billion (*The Daily Trust* 2016). These figures indicate the prevalence of high level corruption in Nigeria.

The word corruption simply means the deviation from what is right, ideal or correct. Lipset and Lenz (2000) in their definition opined corruption as efforts to secure wealth or power through illegal means; private gain at public expense; or a misuse of public power for private benefit. Sen (1999) viewed corruption or corrupt behavior as that which involves the violation of established rules for personal gain and profit. Corruption cut across all sectors of the economy as it is evident in every sphere of the nation, be it government/public sectors, unions, corporate or non-governmental organizations. Corruption could be political, electoral, bureaucratic in nature, institutional or cultural. Corruption takes different forms which include accepting and giving bribery, theft, fraud, embezzlement, extortion, blackmailing, favouritism, nepotism, accepting undue advantage, using influence or paying for it, abusing power, documents forgery, exploiting conflicting interests, misappropriation of funds even if they were legally obtained. Oyinola (2011) stated that corruption is found in the award of contracts, promotion of staff, dispensation of justice, and misuse of public offices, positions privileges, embezzlement of public funds, public books, publications, documents, valuable security, and accounts. The reasons for the persistence of corruption in Nigeria has been attributed to factors such as obsession with materialism, compulsion for a shortcut to affluence, glorification and approbation of ill-gotten wealth by the general public (Ndiulor, 1999 as cited in Dike, 2008). Dike (2008) asserted that lack of ethical standards throughout the agencies of government and business organizations in Nigeria is a serious drawback. The issue of ethics in public sector and in private life encompasses a broad range, including a stress on obedience to authority, on the necessity of logic in moral reasoning, and on the necessity of putting moral judgement into practice (Bowman 1991 as cited in Dike, 2008). Dike however holds the view that, many officeholders in Nigeria whether appointed or elected do not have clear conceptions of the ethical demands of their position; even as corrupt practices are going off the

roof, little attention, if any, is being given to this ideal. Olusheye (2013) stated that the widespread corruption in Nigeria is traceable to the increasing wave of covetousness, greed, inordinate ambition, materialism, the get-rich-quick-syndrome of the post-independence era, nationwide poverty, inadequate social security, corrupt/extravagant political system being operated and the inefficient socio-economic structures and systems put in place by our governments to alleviate the rampant abject poverty and combat the increasing wave of corrupt practices (Fadairo, Fadairo, & Aminu, 2014). Corruption has very negative consequences on the collective good of the society. Corruption has its negative consequences.

Almost all facets of the Nigerian society are feeling the negative impact of corruption. Enweremadu (2012) noted endemic corruption in Nigeria has nurtured widespread poverty and low human development indices. For example, the 2014 world development indicators released by the World Bank shows that 63.1% of Nigerians population live below \$1.25 a day while 83.1% live below \$2 a day. The result further showed that only 28% of Nigerians have access to improved sanitation facilities and 64% have access to improved water source. The implication of this result is that, 72% of Nigerians do not have access to improved sanitation and 36% do not have access to improved water source. This is not cheering news at all. (World Bank 2014). It takes a product approach (rather than a sectoral approach) based on research and development intensity (expenditure divided by total sales). In simple terms, high-technology and development intensity such as in computers, pharmaceuticals, scientific instrument and electrical machinery. In summation therefore, the state of national development in Nigeria vis-à-vis the economy, technology, social welfare, security, infrastructural development et al. calls for worry as the country is far from getting it right. It will require anti-corruption efforts to successfully win the war against corruption.

Anti-corruption war is a coordinated effort to combat all forms of corruption. It entails avoiding corruption and prosecuting corruption related cases. The current anti-corruption war of president Buhari has so far witnessed the arrest and detention of several persons such as Olisa Metuh, the National Publicity Secretary of the Peoples Democratic Party (PDP), Sambo Dasuki, National Security Adviser to former President Goodluck Jonathan, Bashir Yuguda, Minister of State for Finance, among others. Consequently, the manner of newspaper coverage of these efforts is very essential.

The concept of newspaper coverage describes the attention given to an issue by the newspaper. It entails how newspapers report events in the society. Asemah (2011) defines newspaper coverage as the attention given to a particular event by newspapers. Common indicators of measuring newspaper coverage are frequency, which is the number of times newspapers report a particular event, volume or depth of coverage usually determined with regards to whether the issues are of full page, half page or quarter page. Stories on full page are normally considered to have received more volume/depth than those on half page while those on half page are usually considered to have received more volume/depth than those on quarter page (Olijo, 2016).

On the other hand, prominence has to do with the importance attached to the events reported – usually determined by placement of the story. That is, whether the stories are on front page, back page, centre spread or inside page. Stories on front page are normally considered as receiving more prominence than those on back page, those on back page are considered as receiving more prominence than those on centre spread while those on centre spread are considered as receiving more prominence than those on inside page. Other indicators are text format, which describes the format of journalistic presentation, such as news, editorial, features, columns etc. Other presentations such as illustrations, cartoons, pictures are also considered depending on the interest of the researcher. This study, therefore investigated Newspaper coverage of the anti-corruption war of President Muhammadu Buhari.

Statement of the Problem

Even though many Nigerian newspapers have reported issues related to the anti-corruption war of President Muhammadu Buhari, the manner of their coverage is largely unclear. This situation particularly deserves empirical proof because of the danger of corruption to the progress of the Nigerian state. In social sphere, corruption leads to discouragement of people to work together for the common good; frustration and general apathy among the public result in a weak civil society; demanding and paying bribes becomes the tradition; social inequality and widened gap between the rich and poor; civil strife, increased poverty and lack of basic needs like food, water and drugs; jealousy, hatred and insecurity. Consequences of corruption that are acknowledged include low quality services, public resource embezzlement, increase in the degree of population poverty and suffering, high social costs, abuse spreading, property

impairment, decrease in public income, inefficient allotment and faulty public resources management. Poor reward system and greed also contributed to the menace of corruption. In a bid to correct all these anomalies that are almost becoming norms, President Muhammadu Buhari has waged a war against corruption aptly called anti-corruption war. The manner of newspaper coverage of this war constitutes the problem of this study.

Objectives of the Study

The general objective of this study is to determine Nigerian newspaper coverage of the anti-corruption war of President Muhammadu Buhari. Specifically, the study seeks to achieve the following:

1. To determine the frames adopted by selected Nigerian newspapers' coverage of Buhari's anti-corruption war.
2. To ascertain the text format of selected Nigerian newspapers' coverage of Buhari's anti-corruption war.
3. To ascertain the depth of coverage of selected Nigerian newspapers' coverage of Buhari's anti-corruption war.
4. To determine the prominence of selected Nigerian newspapers' coverage of Buhari's anti-corruption war.

Research Questions

This study seeks answers to the following questions

1. What are the frames adopted by selected Nigerian newspapers' coverage of Buhari's anti-corruption war?
2. What is the text format of selected Nigerian newspapers' coverage of Buhari's anti-corruption war?
3. What is the depth of coverage of selected Nigerian newspapers' coverage of Buhari's anti-corruption war?
4. What is the prominence of selected Nigerian newspapers' coverage of Buhari's anti-corruption war?

Literature Review

In a bid to fight corruption in Nigeria, relevant laws have been set up. Under the Criminal Code, 14 offences relating to corruption and abuse of office in the public service can be found in sections 98-116. Section 98 has two subsections, while subsection (1) punishes abuse of official duty

generally. Subsection (2) penalizes corruption by any person employed in the public service. In either case, the accused person is liable, if found guilty, to be sentenced to a maximum term of seven years imprisonment. Section 114 deals with corruption by a judicial officer in the discharge of his duties. A conviction for this offence attracts an imprisonment of 14 years. Section 116 deals with corruption by a public officer not acting judicially. This offence also attracts a 14-year imprisonment.

Under the Penal Code, 16 relevant provisions on corruption can be found in sections 115-122 of the Code. The provisions of the Code on corruption are more lucid, wider and less technical than the Criminal Code provisions. Under section 115 the offence of gratification by public servants is created and violators are liable to a term of imprisonment ranging from 7-14 years. Section 116 punishes any person who receives gratification in order to influence any public servant to do or forbear to do any official act, or in the exercise of his official functions, to show favour or disfavour to any person. Section 117 deals with the abetment by a public servant of the offence mentioned in section 116. Whoever offers or gives or agrees to give any gratification whatsoever, whether pecuniary or otherwise in the circumstances and for any of the purposes mentioned in sections 115 and 116 shall be punished with imprisonment which may extend to three years or with a fine or with both.

Both the 1979 and 1999 Constitutions have provisions for code of conduct for public officers. The Code of Conduct for public officers requires a public officer not to put himself in a position where his personal interest shall conflict with his duties and responsibilities. He must not ask for or receive property or benefits of any kind for himself or any other person on account of anything done or omitted to be done by him in the discharge of his duties. The Code also requires a public officer to declare his assets three months after the coming into force of the Code or immediately after taking office. Thereafter, such declaration shall be made every four years or after the expiration of the officer's term of office. The Code further prohibits offering of bribe to a public officer or operation of foreign accounts by any public officer. However, a public officer may accept gifts or benefits from relatives or personal friends to such an extent and on such occasions as recognised by custom. The Code established a Code of Conduct Tribunal with powers to try violators of the Code. The punishments that the Tribunal could impose are largely political in nature. (Inegbedion, nd) They include vacation of office or seat in any legislative house, as the case may be; disqualification from membership of a legislative house and from the

holding of any public office for a period not exceeding ten years; and seizure and forfeiture to the State of any property acquired in abuse or corruption of office. The Tribunal does not have power to impose a fine or a term of imprisonment.

The Corrupt Practices and Other Related Offences Act 2000 is also set to fight corruption. Though this law is quite extensive in terms of detail, it cannot be said to be revolutionary. As noted above, there was the Corrupt Practices Decree No. 38 of 1975 which was essentially enacted for the same purpose but failed. Economic and Financial Crimes Commission, though, not directly set up to combat corruption, is also very useful in the fight against the scourge. The Commission was set up in 2003 and has recently charged some alleged advance fee fraudsters before the courts. The Commission has power to investigate all cases of financial crimes. Thus, fraud committed in all financial houses comes within the purview of the Commission. Such cases as inflation of contracts or corrupt enrichment will also amount to financial or economic crime that may be subject to the investigation of the Commission.

Corruption is the bane of any nation; its malady cut across every religious denomination and political system and it affects both young and old, man and woman alike. Corruption indeed impedes economic growth, generates inequities and erodes government credibility and the efficient functioning of state institutions (Floristeanu, 2010). Corruption is often responsible for increased costs of goods and services, the funnelling of scarce public resources to uneconomic high profile projects at the expense of the much needed projects such as schools, hospitals and roads, or the supply of portable water, diversion and misallocation of resources, conversion of public wealth to private and personal property, inflation, imbalanced economic development, weakling work ethics and professionalism, hindrance of the development of fair in market structures and unhealthy competition there by deterring competition. Corruption has been responsible for many problems in Nigeria. Transparency International writes:

From children denied an education, to elections decided by money not votes, public sector corruption comes in many forms. Bribes and backroom deals don't just steal resources from the most vulnerable, they undermine justice and economic development, and destroy public trust in leaders. (Transparency International, 2014, pp. 2).

A survey conducted by the Transparency International (2014) in which 177 countries were studied to determine their level of corruption perception index, Nigeria was ranked 144 and scored 25. According to the international body, a score of less than 50 out of 100 signified serious corruption problems while countries whose scores were between 20-29 were classified as highly corrupt countries and Nigeria's dismal 25th score falls into this category

Another study considered for review is that of Fadairo, Fadairo, and Aminu, (2014) on "Coverage of Corruption News by Major Newspapers in Nigeria" the researcher adopted content analysis to determine the Newspaper coverage of corruption news in the major sectors of the Nigeria economy over a period of 5 years (2006 - 2010). A multi-stage sampling technique was used to select three newspapers namely *Tribune*, *The Nation* and *Guardian*; and a total of nine hundred and thirteen (913) corruption articles generated from the 540 issues were analysed. Data were collected on frequency of coverage, categories of items/stories, prominence, space allotment and depth of treatment of articles on corruption. Descriptive statistics such as frequencies, percentages and means was used to summaries the data collected. Findings revealed that frequency of coverage of corruption articles in year 2010 carries the highest percentage of 23.7% while the *Nigerian Tribune* ranked first on the coverage of corruption articles with a total number of 381 (41.7%) articles. Overall, prominence was given to inside page articles (87.4%) in all the three newspapers, however, the *Guardian* newspaper was found to have reported the highest in the front page having 41.7%. Majority (76.7%) of the corruption articles fell in the news category with the *Nigerian Tribune* having 42.4%. More than half (56.8%) of space allotted to corruption articles was found to be one-quarter page while the *Nigeria Tribune* recorded highest (61.4%) space allotment of full page. The politics/governance sector ranked first with a total of 522 news items accounting for 57.2% of the whole corruption stories while agriculture, transport and energy sectors occupied the lower rung of the ladder. Also, politics/governance sector had the highest level of prominence with score of 654. Study concluded that Politics/Governance, Service oriented (i.e. telecommunications and banks), and sports sectors are perceived to be more corrupt sectors in Nigeria. The missing gap in this study is the inability of the researcher to examine the legal dimension of newspaper coverage of corruption. The current study will fill this missing gap.

Also, a study conducted by Asemah and Asogwa (2012) in which survey research design was used, focus group discussion was held with thirty

journalists from both the print and electronic media in Jos, Plateau state, Nigeria. The result revealed that investigative Journalism plays a central role in the fight against corruption by way of exposing corrupt practices for onward punishments. This study equally pays no attention on newspaper coverage of legal issues concerning corruption. The current study will fill this gap.

Theoretical Framework

This study was anchored on the two theories – framing and agenda setting theories. The framing theory states that the volume of coverage devoted to a particular issue is not as important as the frame the media adopt (Druckman 2001). According to the theory, people make sense of their experiences using interpretational packages called frames. To frame means to slant a story towards a particular direction. Entman (1993, p. 52) observes that to frame is to “Promote a particular problem definition and/or treatment recommendation.” Based on this theory, it can be argued that the manner of newspaper framing of corruption has a way of shaping the fight against the scourge.

Agenda setting theory describes the ability of the news media to influence the salience of topics on the public agenda. It is the creation of public awareness and concern of salient issues by the news media. Two basic assumptions underlie most research on agenda-setting:

1. The press and the media do not reflect reality; they filter and shape it;
2. Media concentration on a few issues and subjects leads the public to perceive those issues as more important than other issues.

The theory was proposed by Maxwell McCombs and Donald Shaw in 1972/1973. Folarin (1998, p.68 as cited in Gever, 2014, p.2) remarks that the agenda-setting theory implies that the media predetermine what issues to think about. The scholar adds that the media do this through factors like frequency of reporting, prominence given to the reports through headline display, pictures and layout in newspapers, magazines, films, graphics or timing on radio and television.

Also, the degree of conflict generated in the reports and cumulative media specific effects over time

This theory gives an insight on understanding of the role of newspapers in creating awareness on the anti-corruption war of President Buhari.

Methodology

Content analysis was used for this study. This design was considered appropriate because it enabled the researcher to examine newspaper coverage of anti-corruption issues. The population of this study consisted of all daily newspapers published in Nigeria between year 2011 and 2014. According to Aina (2002), cited in (Fadairo, Fadairo, & Aminu, 2014) there are 43 daily newspapers in circulation in Nigeria. These newspapers constituted the population for this study. A multi-stage sampling technique was adopted in the sampling of issues of the newspapers selected for the study. The first stage includes the sampling of 2 newspapers namely *The Punch*, and *Daily Trust* from a list of widely circulated newspapers in Nigeria using simple random sampling technique. At the second stage the researcher purposively selected June 1st 2015- January 30th 2016 leading to seven months and 28 weeks. This duration was considered suitable because the anti-corruption war, though on-going, the issues were more pronounced within the period. To sample for the individual newspapers, the researcher used systematic sampling. Consequently, through a statistical calculation, 1(one) edition was selected each week for each of the two papers. To arrive at the editions, the researcher adopted constructed week. As a follow up, the days of the week were assigned numbers as Sunday-1, Monday-2, Tuesday-3, Wednesday-4 Thursday-5, Friday-6 and Saturday-7 and folded and put in a container labelled as the day-container. The 28 weeks were also numbered as 1-28 and put in another container, labelled as the week's container, and both were reshuffled. For each week that was picked from the container week, a day was also picked from the day container and this continued until 28 editions were arrived at from each of the newspapers, thus arriving at 56 editions from the two newspapers. These editions were examined and stories on anti-corruption were identified for analysis. The units of analysis are articles of stories on anti- corruption. The articles or stories could be in form of news, features or opinion (editorials). To determine newspaper framing of anti-corruption the following framing were delineated.

Anti-PDP war: frames that portrayed the fight as meant to witch hunt the PDP members

Anti-South war: Frames that portrayed fight as chiefly being against the South

Neutral frames: Frames that are neutral about the fight against corruption
The Inter-coder reliability was determined using Holsti's Inter coder reliability formula thus:

$$R = \frac{2M}{N1 + N2}$$

Where:

M = The number of coding decisions which two coders agree.

N1 & N2 – The number of coding decisions by the first and second coder respectively. The inter coder reliability was

$$\frac{2(42)}{50+50} = 0.84$$

Therefore, inter-coder reliability = 0.84 was considered as high. In the analysis of the data, simple percentages was used while the result was presented in tables for ease of understanding.

Results

The result of this study is hereby presented in tables below

Table I: Showing newspaper framing of Buhari’s anti-corruption war

Frames	Newspaper		Total
	<i>The Punch</i>	<i>Daily Trust</i>	
Anti- PDP war	21(10)	12(6%)	58(16)
Anti- South war	25(12)	10(5%)	59(17)
Neutral frames	64(32)	70(35.)	171(67)
Total	110(54)	91(48)	201(100)

Source: Content Analysis, 2016. Percentages in parenthesis

The result from the table above revealed that most (67%) of the newspaper frames were neutral on Buharis’ anti-corruption war. *The Daily Trust newspaper* however, had the highest number of stories that promoted neutral frames. *The Punch* newspaper however, had more number (12%) of stories that promoted the anti- South frames.

Table II: Showing the text format of newspaper coverage of Buhari’s anti-corruption war

Text format	Newspaper		Total
	<i>The Punch</i>	<i>Daily Trust</i>	
Straight news	47 23.4%	32 15.9%	79 39.3%
Investigative report	17 8.5%	12 6.0%	29 14.4%
Feature	20 10.0%	29 14.4%	49 24.4%
expert interview	26 12.9%	18 9.0%	44 21.9%
Total	110 54.7%	91 45.3%	201 100.0%

Source: Content analysis 2016

Result from table II above shows that 23.4% of *the Punch* stories on Buhari’s anti-corruption war within the study duration were straight news *Daily Trust* had 15.8% of the stories as straight news, 8.5% of the *punch* stories were investigative reports with *Daily Trust* having 6% investigative reports on the issue. Also, 10% and 14.4 % of *the Punch* and *Daily Trust* stories were feature while 12.9% and 19% of the *Punch* and *Daily Trust* were from expert’s interviews. To determine the depth of newspaper coverage of the issue, the following table was computed.

Table III: Showing the depth of coverage of Newspaper reportage of Buhari’s anti-corruption war

Depth of coverage	Newspaper		Total
	<i>The Punch</i>	<i>Daily Trust</i>	
Quarter page	38 18.9%	30 14.9%	68 33.8%
half page	61 30.3%	44 21.9%	105 52.2%
Full page	11 5.5%	17 8.5%	28 13.9%
Total	110 54.7%	91 45.3%	201 100.0%

Source: Content analysis, 2015

The result of this study shows that 18.9% and 14.9% of the *Punch* and *Daily Trust* anti-corruption stories occupied quarter pages, 30.3% and 21.9% of the *Punch* and *Daily Trust* were half pages while 5.5% and 8.5% respectively were of full pages. To determine the prominence given the issue, the following table was computed.

Table IV: Showing the Prominence of Newspaper coverage of Buhari’s anti-corruption war

Prominence		Newspaper		Total
		<i>The Punch</i>	<i>Daily Trust</i>	
Front page		10 5.0%	12 6.0%	22 10.9%
	Back page	11 5.5%	8 4.0%	19 9.5%
Centre page		18 9.0%	14 7.0%	32 15.9%
	inside page	71 35.3%	57 28.4%	128 63.7%
Total		110 54.7%	91 45.3%	201 100.0%

Source: Content analysis 2015

The table above shows that 5% of the *Punch* anti-corruption stories were on the front page, the *Daily Trust* had 6% in that category. Also, the *Punch* had 5.5%, .9% and 35.37% of its anti-corruption stories on back, centre and inside pages in that order. The *Daily Trust* had 4%, 7%, and 28.9% of its anti-corruption stories on the back centre spread and inside pages in that order.

Discussion of Findings

The discussion in this study was done based on the research questions as shown below:

Research Question one: What are the frames adopted by selected Nigerian newspapers' coverage of Buhari's anti-corruption war? The result of this study showed that most (67%) of the newspaper frames were neutral on Buhari's anti-corruption war. This result is cheering because it shows that the newspapers are sensitive to the danger of corruption. The implication of this result on the framing theory is that, the more the newspapers continue to promote neutral frames on the fight, the sooner Nigerians will soon realise that the president is trying to bring the country on the part of glory.

Researcher question two: What is the text format of selected Nigerian newspapers' coverage of Buhari's anti-corruption war? The result of this study showed that most (39.3%) of stories on Buhari's anti-corruption war within the study duration were straight news. Only 14.4% of the stories were found to be investigative report. This result is not cheering because investigative report is a viable avenue through which the media can help in combating corruption. Asemah and Asogwa (2012) in a study reported that the media in Nigeria have a role to play in combating corruption. Asemah and Asogwa concluded that:

Investigative journalism, which has to do with exposing what people hide in the society has a crucial role to play in the fight against corruption. It also contributes a great deal to development in Nigeria. Journalism should serve the common good and should contribute solutions. Investigative journalism connects human beings and should serve all those involved, individually and collectively, as well as, organisations that are acting for the common good. (Asemah & Asogwa, pp.287).

There are many issues in the ongoing anti-corruption war begging for investigation. Among such issues include those who collected money from the formal National Security Adviser, how the money was spent, among others.

Research Question three: What is the depth of selected Nigerian newspapers' coverage of Buhari's anti-corruption war? The result of this study showed that 33.8% of anti-corruption stories occupied quarter pages. This indicated low depth of coverage for an issue that is as important as corruption. This result is disturbing because with the degree of harm corruption has caused this country, it is expected that the media not just promote efficiency frame but suggest ways of tackling the problem. Transparency International paints a picture of the negative impact of corruption thus:

From children denied an education, to elections decided by money not votes, public sector corruption comes in many forms. Bribes and backroom deals don't just steal resources from the most vulnerable, they undermine justice and economic development, and destroy public trust in leaders. (Transparency International, 2014, pp.2)

The submission above goes to show the danger posed by corruption. It is therefore a collective challenge on all the stake holders in the Nigerian project to make sure that the scourge is defeated.

Research Question four: What is the prominence of selected Nigerian newspapers' coverage of Buhari's anti-corruption war? The table above shows that very few (10.9%) of the stories on anti-corruption were on front page. Most (63.7%) of the stories on anti-corruption fight were on inside page. The result of this study is indicative of the fact that both the *Punch and Daily Trust* newspapers did not set the desired agenda on the anti-corruption fight of the president. The agenda setting theory requires that the media give proper prominence to issues so that the public will consider such issues as important. This result has implications on the fight against corruption in Nigeria because it will spur the newspapers and indeed other media houses to continue to champion the cause against corruption in Nigeria. This is because, hence both newspapers were found to neutral in their framing, it is expected that they will continue to do so. Also, hence the result revealed insufficient investigative reports on corruption cases in Nigeria, it is hoped

that this result will spur the media to improve in this regards. This result is also expected to guide the federal government of Nigeria on how to better engage the media in the fight against corrupt.

Conclusion/Recommendations

Corruption has remained a very big challenge to the Nigerian state. It has slowed down the pace of development in Nigeria and led to distrust among Nigerians. The Nigerian government in a bid to combat the scourge has enacted different laws. Newspaper coverage of anti-corruption war will go a very long way in helping in the fight against the scourge. This study thus makes the following recommendations:

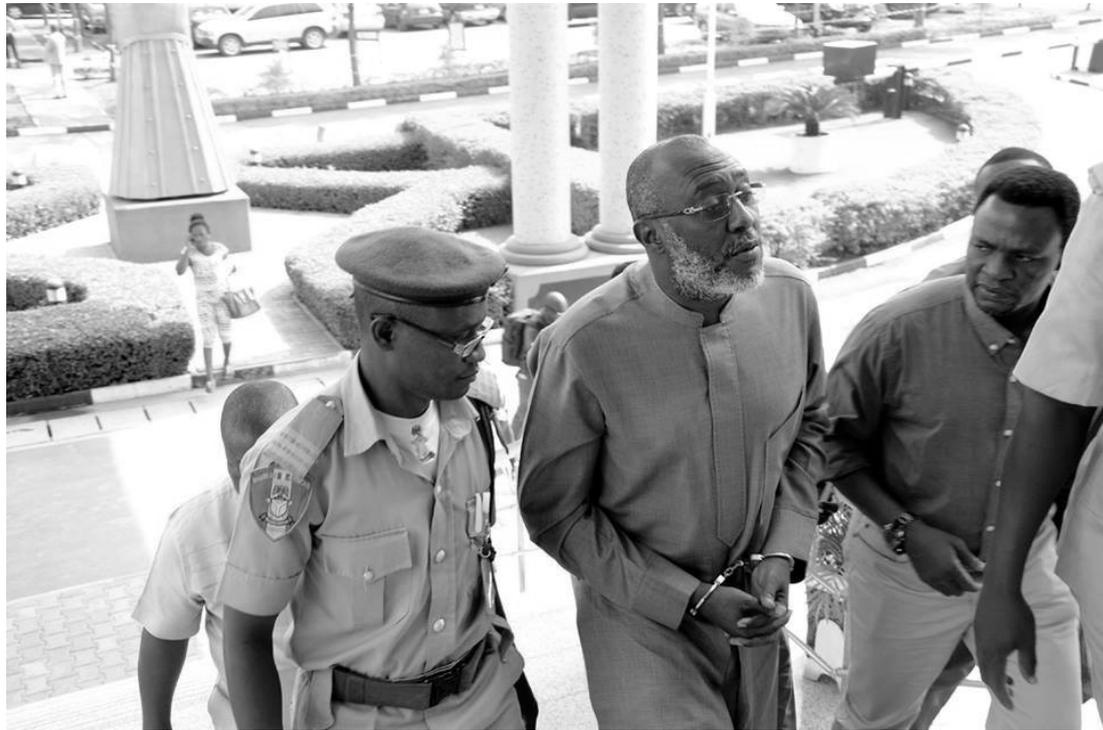
1. Nigerian newspapers should invest their efforts in investigative report to expose corrupt dealings.
2. Newspapers should be mindful of their framing corruption related issues as negative framing will do more harm than good.
3. Nigerian newspapers should improve in their prominence in the coverage of the Buhari anti-corruption war as doing so will go a long way in creating awareness on same.
4. Newspapers should also improve in their depth of coverage of the anti-corruption campaigns of the Buhari led administration.
5. Further studies should be conducted to find out factors that influence Nigerian newspapers' choice of stories on anti-corruption related issues.

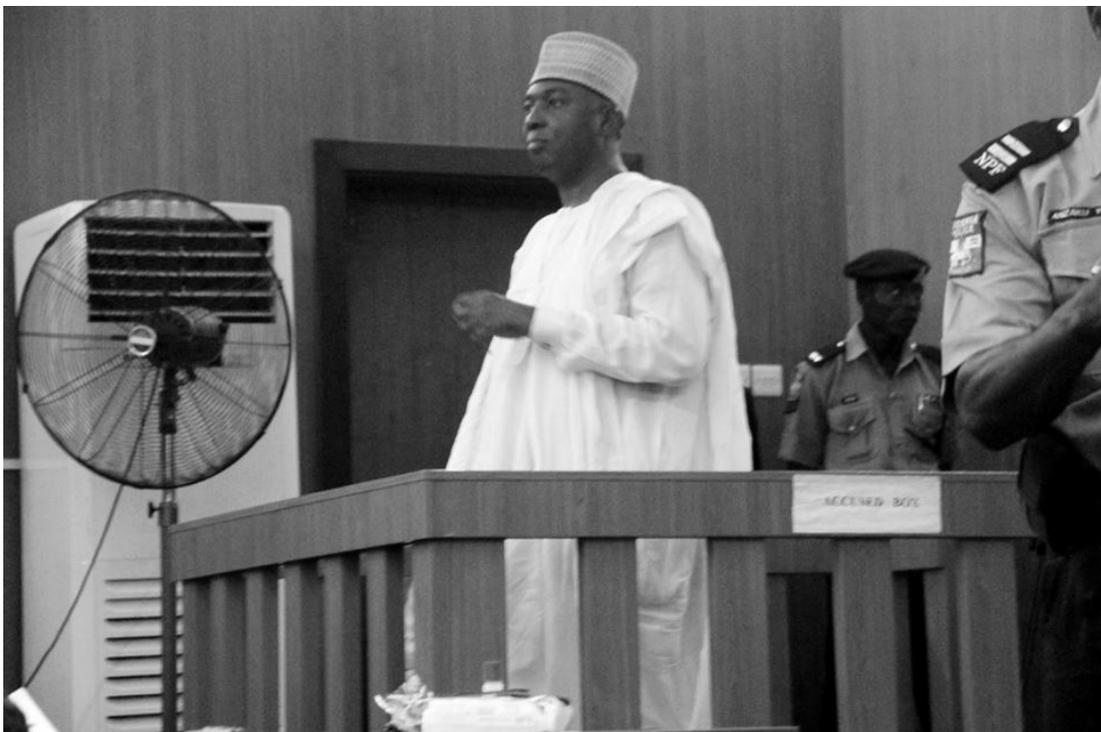
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An Assessment of Newspaper Framing of Anti-Corruption War of President Muhammadu Buhari

PROSUMPTION: THE MAKING OF A 'NEW' MEDIA AUDIENCE

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Abstract

This article offered a critical analysis of the 'produser' phenomenon. Specific to the Web 2.0 environment, it represents the collaborative and continuous building and extending of existing contents in pursuit of further improvement users, to the field of media audience study, opening up new ways to see audiences as active cultural producers. It is argued that in this new mediascape, audience are flexing their muscles against the power of media producers to define the terms of their engagement. Hailed for creating a cultural shift, convergent media has realigned the roles of audiences and producers in profoundly new ways. Framed on the Uses and Gratifications theory, the paper examined how the emergence of computer-mediated communication has revived the significance of uses and gratifications of audiences. It concluded that convergent media can, and have transformed the traditional 'audience' experience, making many people who are not really producers to take advantage of multiple media platforms to extend their mediated practices.

Keywords: Produser, audience practices, Web 2.0; convergence.

Introduction

Choosing the audience as a starting point implies that the idea that the audience concept has become outdated and should therefore be abandoned is not subscribed to. There are many ways to deal with the concept of audience: one can chart the multitude of definitions of the audience by linking them to specific research traditions (Jensen & Rosengren, 1990); defend one specific articulation with great effort, as Webster and Phalen (1997) do for the mass audience and Carey (1987) does for the

articulation of the audience within the public sphere; or study the audience as a discursive construct.

An early version of this last approach can be found in the work of Allor (1988a, p. 228), who concludes in his discussion of the different articulations of the concept of audience that "the audience exists nowhere; it inhabits no real space, only positions within analytic discourses." After Hartley's (1988) critique, Allor (1988b, p. 252) changed this thesis in "the audience exists everywhere," without giving up on his discursive approach towards the audience.

Abandoning the 'outdated' concept of the audience has previously been proposed elsewhere. It is, for instance, a point of view that McQuail seems to adopt at certain times, when he writes that:

there is no doubt that the audience concept is in many ways out-dated and its traditional role in communication theory, models, and research has been called in to question. We can (and largely do) go on behaving as if the audience still exists 'out there' somewhere, but we may be largely deceiving ourselves (McQuail, 1997, p. 142).

A stronger formulation of the argument can be found in Rosen (2008) where he argues that the (commercial) media system has lost control over its audiences, as it has been (re)transformed into "the public made realer, less fictional, more able, less predictable" (p.165). He describes this change as follows:

The people formerly known as the audience are those who were on the receiving end of a media system that ran one way, in a broadcasting pattern, with high entry fees and a few firms competing to speak very loudly while the rest of the population listened in isolation from one another and who today are not in a situation like that at all (Rosen, 2008, p. 163).

One of the key arguments in this last option is the fragmentation or hybridity of the audience: McQuail (1997, p. 150) speaks of a "myriad kind of audiences," Abercrombie and Longhurst (1998, p. 68) of the "diffused audience" and Ang (1991) of the "elusive audience." Biocca (1988, p. 127) refers to "the breakdown of the referent for the word audience in communication research." This was further strengthened by the

popularisation of the concept of the user in digital media studies. Although not a new concept, digital media studies embraced this concept out of a discomfort with the link between audience and mass communication, as exemplified by Lievrouw and Livingstone's (2002, p. 10) assertion:

[. . .] there is an uncertainty over how to label people in terms of their relationship with new media. The term audience, which was and to some extent still is satisfactory for mass media research, fits poorly within the domain of new media. In a number of important ways, audiences are becoming 'users'. the term 'user' better covers this variety of modes of engagement.

Arguably, one of main reasons the notion of the user became popular was because of its capacity to emphasise online audience activity, where people were seen to 'use' media technologies and contents more actively. However, this preference of the user concept also comes at a price, as it complicates the notion of the audience in two (almost contradictory) ways.

The semantic process of linking the user to activity emphasised the passive connotations of the signifier audience and problematically privileged online media worlds (and their [prod]users) as sites of audience activity. However, paradoxically, when user, producer and audience become more conflated, the user-component dominates the chain of equivalence, and all audiences become articulated as active participants. This, in turn, renders passive consumption either absent or regrettable; a process that explains why there are so few reception studies of online content (Carpentier, Schröder & Hallett, 2014).

Napoli (2010) has tried to solve this dilemma by salvaging the concept of audience from its usurpation by the historically quite short age of (public service and commercial) broadcasting. Napoli argues further that a historical perspective on pre-broadcasting audiences invites us to reconceptualise the audience agnostically, as a term which not only covers the continuum from passive consumption to active participation, but sometimes integrates them, as: "The advertising revenues that sites such as YouTube, Facebook and MySpace generate are derived substantially from audience attention captured with content produced by members of the user/audience community" (Napoli, 2010, p. 512).

The notion of the audience is used, in this paper, in a similarly much broader fashion, without discrediting the use of the user (or spectator, or

visitor) concepts. This is in sync with Gassner's (2007, p. 127) remark that: "As long as there is any media, there will be an audience and vice versa. The question to be asked is rather if the nature of the audience has changed and in what way and due to what circumstances?" This broad use of the audience concept implies that it is seen to incorporate the entire field covered by the two dialectics described by Littlejohn (1996, p. 310) when he wrote that:

. . . disputes on the nature of the audience seem to involve two related dialectics. The first is a tension between the idea that the audience is a mass public versus the idea that it is a small community. The second is the tension between the idea that the audience is passive versus the belief that it is active.

It should be noted that the study of audience hood needs to be articulated within a diversity of societal contexts, keeping a clear distance from perspectives that are too media-centric. Audience-related changes, such as the increased levels of media participation, are intrinsically linked to broader social processes of democratisation, but also commercialisation and individualisation. Turning the argument around, social changes related to the democratisation of society can be found in a variety of social spheres, including the media sphere. In some cases, the media sphere can play a vanguard role in this process, because of its visibility, but even then the over determination (to use one of Althusser's concepts) of societal spheres produces a complex interaction between these societal spheres, thereby preventing any one sphere from becoming dominant (Carpentier, Schröder & Hallett, 2014).

In addition, when focussing on the audience, there are good reasons to be careful with the concept of social change. First, it should be borne in mind that many of the changes related to audiencehood are intensifications of existing processes. For instance, cross-media use is not a new process, but has arguably characterised audience practices for a very long time (Schröder, 2011), and the same could be said about media participation.

For instance, community media, with its intrinsically enhanced levels of audience participation, is undoubtedly a still relatively under-researched example that predates the often celebrated forms of contemporary new media participation. Furthermore, the diversity of audiences and their practices (always part of their everyday lives) needs to be acknowledged, and changes in audience behaviour are not universal. Even when audiences are divided into different segments, their internal (and external) heterogeneity reaches

surprisingly high levels, so that changes affect audience members in a variety of ways, and broad sweeping statements need to be avoided. This helps avoid decontextualizing the audience.

A second area, where prudence is necessary, is the normative dimension. The complexity of the changes that affect contemporary audiences requires an avoidance of univocally celebratory or critical stances. However important nuanced critique (and celebration) is, essentialising logics should be avoided. This problem area interacts closely with the third area, that is the problem of linearity, as normative perspectives sometimes tend to shift into heavenly discourses of the future, but the problem of linearity has additional implications. The notion of discontinuity is especially important as it allows avoiding the foreclosure of the future when (re)thinking audiencehood in the 21st century. For instance, however taken-for-granted the ubiquity of media now is, there is no guarantee that similar processes will continue forever (Carpentier, Schröder & Hallett, 2014).

In discussing audience transformations, there are two main areas of change. First, there is the area of increased diversity. The substantial increase of media outlets and media technologies, driven by an unholy alliance of commercialisation, professionalization and democratisation, has generated diversity at the level of production and content, which also impacts on audience practices and identities, for instance, rendering media use - given that audiences are inherently cross-media (Schröder, 2011) - even more cross-media, and producing an endless flow of formats and genres.

The second area of change is related to the issues of power and empowerment. The combined logics of individualisation and democratisation (and a touch of globalisation) have in general strengthened audiences' capacities to communicate. Although there is no full shift from one-to-many to many-to-many communication (after all, one-to-many types of communication still play key roles in audiences' everyday lives) it is still possible to perceive an increase of audience activity and autonomy at the level of production (not limiting audience activity to processes of signification or interpretation), which is sometimes captured by the concept of the prosumer (Bruns, 2007; Toffler, 1980). However, the logic of commercialisation cannot be left out of the equation.

Theoretical Framework

This paper anchors its discourse on the Uses and Gratifications theory. Shao (2009) stated that uses and gratifications theory holds that people do respond to media based on how they want to consume, participate,

or produce content. Shao explains that content on the Internet has become very rich (but not necessarily truly creative...) exactly due to the reasons of uses and gratifications theory and how it appeals to users of the theory. But at the same time, users are not critical about how they use media, and as such there is an interesting juxtaposition on how although U&G is an “empowering” sort of theory, people simply are not empowering themselves (Ruggiero, 2000).

With the proliferation of social media, media content has become much more varied. Social media flattens the media hierarchy; everyone is now a potential producer of content. As Shao describes, a user generated content site such as YouTube makes it very easy to publish content. Not only that, the content has the ability to reach very far. With the Internet, the reach of the individual is multiplied many times over, and with social media, this reach becomes even more extensive as retweets, shares, likes and repins enable content to be spread rapidly within the same network.

For most users, they tend to create for themselves a social media echo chamber. Facebook and other social networking sites are an excellent example of how these echo chambers work. Facebook’s algorithm adjusts the posts you see on your home feed to be from friends you interact with the most. These friends are likely people with whom you share a common background. Their views on certain issues are likely to be similar with yours. Your opinions reinforce each other’s. Google too bases its results on your past searches and previous behaviours. Twitter also recommends new people to follow based on who you already follow and your own interests. As such, you tend to create for yourself a little social media bubble where people have very similar opinions and interests to you (Ruggiero, 2000).

An interesting area is that instead of creating brand new content, users tend to focus on content curation instead, which again reinforces the echo chamber as similar content comes up again and again as it is shared on social media via shares, retweets, likes and repins. One only needs to look on Pinterest to see this in action as the same pin shows up repeatedly across the same page. Another example of this phenomenon are memes - which does lead to some interesting thoughts of how the echo chamber can sometimes extend far beyond one’s chosen social circles.

Social media users actively choose to stay within the echo chamber, because it does fulfil some form of psychological motivation and need, such as affirmation and reinforcement of certain values, and for enhancing social connections (Shao, 2009). Although we have chosen to be within our social bubble, it is still an active process – we are still deriving different sorts of

gratification from the way we are choosing to use our social networks, user generated content, and the Internet in general.

In accordance with Ruggiero, social media can be said to be an exceptional example of demassification, asynchronicity and interactivity – all of which pertain to individual control over media. Uses and Gratifications theory revealed that social media was born out of user's need for control over how, when and which gratifications are achieved (Shao, 2009).

Interactivity significantly strengthens the core U&G notion of active user because it has been viewed as the degree to which participants in the communication process have control over, and can exchange roles in their mutual discourse. Interactive media obscure the line between the sender and receiver of mediated messages (Singer, 1998). Thus, the real advantage to interactivity for individual users is not simply multimedia videos, online shopping, or obtaining information on demand. Interactivity offers users the means to develop new means of communication (Dyson, 1993) and greatly increase user activity.

Demassification as the control of the individual over the medium, which likens the new media to face-to-face interpersonal communication. It is the ability of the media user to select from a wide menu (Ruggiero, 2000). Chamberlain (1994) argued that in an era of demassification, the individual media user is able, through newer technologies, to pick from a large selection of media, previously shared only with other individuals as mass media. Unlike traditional mass media, new media like the Internet provide selectivity characteristics that allow individuals to tailor messages to their needs. Mass messages will be able to be viewed as second-class by recipients and "individual, one-on-one dialogue will be the preferred mode of communication" (Chamberlain, 1994, p. 274).

Asynchronicity refers to the concept that messages may be staggered in time. Senders and receivers of electronic messages can read mail at different times and still interact at their convenience (Williams Rice and Rogers, 1988). It also means the ability of an individual to send, receive, save, or retrieve messages at her or his convenience (Chamberlain, 1994). Simply put, asynchronicity means the ability of DVR users to record a program for later viewing, or radio listeners doing same via podcasts, or readers subscribing to particular subjects of coverage. By these processes, content is customized and used on-demand. Similarly, with electronic mail (e-mail) and the Internet, an individual has the potential to store, duplicate, or print graphics and text, or transfer them to an online Web page or the e-mail of another individual.

Once messages are digitized, manipulation of media becomes infinite, allowing the individual much more control than traditional means.

Uses and gratifications theory had developed from a socio-psychological communication perspective that explores how and why individual uses mass media (Ruggiero, 2009). The theoretical framework is based on the assumption that audience chooses media to achieve felt needs. These needs are represented as motives for using particular medium, and are connected to the social and psychological outcomes of the individual (Papacharissi & Mendelson, 2007).

Due to the radical development of technologies that helps high Internet accessibility, people can access the Internet and be connected with others anywhere and anytime using smartphone. Uses and gratifications approach explains that an audience's underlying needs motivates media use and the approach can identify the motives of diverse activities associated with smartphone use (Joo & Sang, 2013). The approach is based on the assumptions that audiences are active; audiences make 'motivated choices' based on previous experience with the media use; and media is one of several ways to satisfy needs of daily life (Livaditi, Vassilopoulou, Lougos, & Chorianopoulos, 2003).

Gilder (1990) argued that the new media technologies like the Internet will empower individuals by "blowing apart all monopolies, hierarchies, pyramids, and power grids of established society" (p. 32). Similarly, the Internet is viewed as the ultimate in individualism, "a medium with the capability to empower the individual in terms of both the information he or she seeks and the information he or she creates" (Singer, 1998, p. 10). Inversely, others see the Web as the ultimate in community building and enrichment, through which users can create relationships online in ways that have never been possible through traditional media.

If Katz, Blumler & Gurevitch, in McQuail (2010) are correct in their conclusion that U&G highlights the audience as a source of challenge to producers to cater more richly to the multiplicity of requirements and roles that it has disclosed, then social media - with its multiplicity of users, roles, and requirements - responds to this call, and therefore validates the importance of Uses and Gratifications theory.

With the original media consumer also becoming a participant and producer (Shao, 2009), he/she is not dependent on a massive, detached industry to intuit and meet individual needs - he/she can create or interact with the media best suited to gratify his/her needs. Then, theoretically, the social media landscape reflect the needs of its audience/participants in a way

that original mass media never could. This also demonstrates how the ease in use and control of social media allows for greater manipulation in “use” and therefore greater gratification as a result.

Prosumption vs Participation

It should be noted that there is a substantive difference between prosumption and a typical user participation called for by websites. In a social media setting, prosumption is an initiative taken by the users to produce content when they are consuming a website. It is an intentional effort of the users to produce which requires substantial labour input from the users. Those who contribute the content have a message to tell or something to show to others (Tapscott & Williams, 2007). Some content is intended for public consumption such as YouTube, Wikipedia, or public sharing on Facebook, Twitter and Instagram. But in personal pages of social media such as Facebook, Google Plus, Twitter or LinkedIn, the content is intended for audiences within a consumer’s social network (“Friends”) who are privately and mutually linked by the consumers.

Audience participation, on the other hand, is a low-risk involvement encouraged by websites. Common online participation activities include ratings on online content, completing opinion polls on a given topic, or participating in contests to win a prize (Bird, 2011). Unlike prosumption behaviour, user input is typically limited in these activities. The user is only required to provide some information in response to call for participation. Only a small amount of commitment is expected from the user and no original ideas or substantial content is expected in such user participation.

Audiences and ‘Prosumption’

In contemporary terms, the concept of ‘prosumption’ depicts the notion that Internet users are not only consumers of online content but also producers. Despite the perception that ‘prosumption’ is a relatively recent notion that arose in parallel with the so-called social web (Tapscott & Williams 2007), the concept dates back considerably further. As noted by Ritzer, Dean and Jurgenson (2012), the term ‘prosumption’ was originally coined by Toffler in 1980, but the concept of the combination of production and consumption had already been discussed in earlier works. The term gradually gained attention over the years, although its more sustained discussion was less evident before the advent of the social web.

According to Ritzer, Dean & Jurgenson (2012), whereas early attention paid to prosumption was predominantly focussed on theories of

(offline) production and consumption, today's discussions have added a decisive technological momentum to the concept. That is to say, Web 2.0 and Web. 3.0, or rather current Internet applications, enable users to become prosumers, whereas the "old" media (i.e. the Web 1.0) comprised predominantly one-way communication media that defined users as mere recipients of content (Fuchs, 2010).

Today, political opinion is actively communicated by publics through various social web applications including weblogs, newsgroups, and NREs. This implies that audience researchers have to re-think their methodological approaches. That is, they need to "redevelop or reinvent the analytical methodologies and categories that were coined in the epoch of mass communication, when interpersonal and face-to-face communication were nearly synonymous" (Jensen and Helles, 2011, p. 521), and adapt those to the new modes of communication in the process of prosumption.

Prosumption and Transmediation: The Creation and Spread of Digital Memes and Selfies

Online prosumption commonly involves fluid development of "unfinished" artefacts in the open information commons (Bruns, 2008). As Jenkins (2006) argues, that the convergence of old and new media involves transmedia storytelling "as consumers are encouraged to seek out new information and make connections among dispersed media content" (p. 3). Unlike traditional top-down dissemination, transmediation involves additive and iterative forms of consumption and integration of multiple media forms when audiences or fans engage with media and with each other to create new texts on varied media platforms.

Engagement of a media byte for purposes of political intervention involves multidirectional remediation, reappropriation, and circulation (Bolter & Grusin, 2000) of digital remixes that can become memes. Memes are compelling ideas, catchphrases, graphics, or stories that cultural dissemination generates virus-like imitations and reproductions that do not have to be exact to reinforce beliefs and spur thought contagion (Blackmore, 2000). Like mutating chain letters, the (re)circulation of alterative media stories may be conceived as media viral codes (Rushkoff, 1996) to influence a society's agenda or cultivate resistance to state propaganda, particularly among online participants who tend to connect to ideologically similar websites to reinforce their political beliefs (Sunstein, 2009).

Under wartime fears and social anxieties, remix artefacts conceivably help some online participants protest against mainstream media

representations and vent their dissent to national politics (Frank, 2004). The 2012 fuel subsidy removal protest (Occupy Nigeria) inspired the mass diffusion of photoshops expressing fantasies of humiliation targeted at former President Goodluck Jonathan, Nigerians and bewilderment of the fate of angry citizens. Same could be said of the 'Oga at the Top' blunder that made a caricature of the Civil Defence Commandant, Obafaiye Shen, and almost cost him his job. Hence, in light of vernacular prosumption over the expanding range of new media, it becomes important to understand the multiple transmediated (re)presentations of key events, including how they unfold and connect overtime.

Applying perspectives of mediated tactics of middle ground resistance leads to an examination of how prosumption works to construct radical content in a variety of transmediated artefacts and digital memes, and ask what appreciable implications there are for new media to facilitate resistance in regulated contexts. As forms of resistance and cultural protest, memes reflect the conditions and constraints under which they are generated.

Taking selfies has become an integral part of the social media experience. Selfies are internationally pervasive and evoke strong reactions from those that encounter them. Even if users do not produce selfies themselves, they cannot help but consume them. But the production and consumption of selfies is not merely a social media trend; selfies have become social artefacts that deliver social messages created and negotiated by the culture that produces them. Even within a single culture, an artefact's meaning can shift with context and those decoding the message (Williams and Marquez, 2015).

Changing Audience Research Paradigm

Studies on media audiences have experienced dramatic changes in the research paradigms (Abercrombie & Longhurst, 1998). In the 60-70s, Behavioural Paradigm (e.g., Uses and Gratifications) dominated audience studies by explaining audience's media use through motivations, perceptions of functions of the media, and the gratifications sought from the medium. In the 1980s, with the rise of post-modernism and critical theories, Incorporation/Resistance Paradigm (IRP) was popular explaining audience consumption of media content through the dialectic of incorporation and resistance. In the 1990s, the Spectacle Paradigm emerged as another popular critical theory to explain audience behaviour. In the 21st century, interactive media technologies facilitate engagement of the audience and audience autonomy (Napoli, 2010).

The basis of these critical theories is that the world is defined by assumptions taken for granted and media impose the dominant ideology on the public. In the tradition of Gramsci's (1992) cultural hegemony, media facilitated the cultural leadership by a dominant class or ruling bloc through their professionally created media content such as movies, news, dramas, music and more. With time-shifting devices such as DVR and portable media such as MP3 players, media consumption is even more prevalent as every bit of idle time can be occupied by media use. Nevertheless, the more fundamental shift in the research paradigm is the desire for performance or expressing oneself using the Web 2.0 platform.

Performative society is seen as one in which mass media is an important source of everyday performance. Both the audience and the media perform. The fusion of media forms facilitates the increase in diffused audience with spectacle and narcissism. The 21st century society is composed largely of people (modern narcissists) who live only in the present, worship celebrities, depend on others to solve problems, demand immediate gratifications, have difficulty in distinguishing self from others, and concern only their image as seen by others. Audiences have become markets of cultural goods (Malikhao & Servaes, 2011).

This inflated view of self is further fostered in social media. However, studies on online video posting (Chun & Lee, 2010; Park, Lee, & Jung, 2010) have shown that many consumers are reluctant to post content. Peer pressure is the most important factor that motivates posting content as individual subjective norm. Those who have high intention to post content see their significant others are also posting content to websites. Chun & Lee (2010) categorized the Internet activities into two groups: information seeking and information creation, which is equivalent to content consumption and content creation/production.

Digital Divide, Production Resources, and Willingness to Contribute Online

Despite the possibility of a dual role of being both a producer and a consumer in social media, many will not take this possibility due to disparity in production and content resources to produce content. Research on digital divide generally focuses on the social consequences of the "haves" and "have-nots" of Internet access (Norris, 2001; Vicente & Lopez, 2010) and tracks the reduction of the gap between the haves and have-nots over time within the population in one country or between countries (Howard, Busch, & Sheets, 2010).

Eventually research on digital divide developed into the so-called “second level divide,” which focuses on the gap in Internet skills and proficiency among the Internet users and how it will affect usage and the benefits they could get from the Internet (Hargittai, 2002; Min, 2010; van Deursen & van Dijk, 2011). Current digital divide studies frame the idea in both disparity in access and skills (Epstein, Nisbet, & Gillespie, 2011).

Nonetheless, digital divide researchers have not paid enough attention to the different resources behind the creation of user-generated content as a newest and fastest-growing form of Internet content consumption and production. Particularly, it is important to understand that the production of content is not free. Apart from the labour of assembling the content, certain media require more production resources than others. For example, a video product review requires much more production resources than a text review and certain content sites (e.g., Wikipedia) require more knowledge expertise than others. Hence availability of video and picture production resources and frequency of using these resources can affect the amount of contribution of content.

In addition, the interest in producing content varies by consumers. Beyond creating content, people have different motivations to share or contribute (Mendelson & Papacharissi, 2010). One of such is the unwillingness of people to share information on the Internet due to privacy concerns (Chun & Lee, 2010; Preece, Nonnecke, & Andrews, 2004). Li’s (2011) study of contribution to online communities revealed that expectation of social approval is the main reason for young people to contribute to online communities, not the cost of contribution or expected reward received from the contribution.

Unfolding Complexities in Contemporary Audiencehood

One of the most obvious characteristics of the contemporary mediascape is the increasing relevance of cross-media phenomena. At the technical level, the process of convergence challenges traditional borders between different media: A wide range of different services can be used on a single technical platform and single technical device; specific content can be distributed and used on many different platforms. At the production level, multiple platforms are used for the publication of mediated products (Bjur, Schröder, Hasebrink, Courtois, Adoni, & Nossek, in Carpentier, Schröder & Hallett, 2014).

Because it is produced in digital formats, more or less ‘the same’ media content can be disseminated across multiple platforms, and through

various channels, while media producers may also plan and design different, but complementary kinds of content to be picked up by audiences from different media platforms, as witnessed in areas such as multi-platform news production, marketing and digital games. At the level of texts, these can take on and envelop different characteristics and forms depending on the affordances of specific platforms; examples include cross-media storytelling (Carpentier, Schröder & Hallett, 2014; Olaniran, 2015).

In addition to these trends towards cross-media environments, media increasingly saturates everyday life. Media technologies seem ubiquitous and pervasive, their content abundant with offers increasingly freed from fixed hours and spaces. Media ecologies marked by fluid boundaries between media and ICT have simultaneously opened up for “media lives” (Deuze, in Carpentier, Schröder & Hallett, 2014). Some propose that “we live in a mediatised society (Strömbäck; Lundby; Livingstone, in Carpentier, Schröder & Hallett, 2014), or in mediatised worlds” (Hepp, in Carpentier, Schröder & Hallett, 2014).

As a consequence of mediatisation in general and cross-media strategies in particular, practices of media use have to be regarded as cross-media, too. While it is not a new phenomenon that audiences compose their media diets from a supply from different media platforms - as Schröder (2011) puts it, audiences have always been inherently cross-media - emerging patterns of cross-media use are far more seamless and blurred, hybrid and complex, than they used to be.

Different research approaches to the cross-media phenomenon have come up with a number of concepts aiming to capture its new-born, multi-faceted character. Noteworthy examples include “constellations of media”, “media repertoires”, “media life”, and “mediatised (life) worlds” (Carpentier, Schröder & Hallett, 2014). The rich terminology produced to outline changes in patterns of audience practices originates in a strong urge to develop new conceptual frameworks in order to be able to map, explain and understand the complex audience practices which may all, in various ways, be characterised as cross-media.

Conclusion

Convergent media can and have transformed the traditional ‘audience’ experience, making many people who are not really producers to take advantage of multiple media platforms to extend their mediated practices. Although the vast majority of producer activity seems to be directed around entertainment genres, perhaps the most exciting possibilities lie in the

opportunities for active engagement with crucial issues of citizenship. Bruns (2011) suggests, if produsage becomes the norm among people, it could rekindle a desire on their part to once again become active producers of democracy, rather than mere passive audiences. It has been argued that the ascendancy of citizen journalists and bloggers has created an unprecedented opportunity for audiences in democratic settings.

This context has finally destroyed the concept of 'the audience' for news. He adds that the people formerly known as the audience are those who were on the receiving end of a media system that ran one way, in a broadcasting pattern, with high entry fees and a few firms competing to speak very loudly while the rest of the population listened in isolation from one another, and who are not in a situation like that anymore (Rosen, 2006).

The audience can finally 'speak' and have their voices heard, perhaps in cooperation with those journalists willing to share their professional authority (Gillmor, 2006). Indeed, traditional news organizations have opened their doors to citizen journalists, although gate-keepers still filter what gets through (Harrison, 2009). For instance, new media practices have helped citizens breakthrough repressive government controls in Myanmar, Iran, China, Egypt, and Tunisia, bringing stories and images that professional journalists could not obtain. Similarly, while new media was crucial in the mobilizing of protest in these countries, and many others, brutal government repression in others (like Syria, Zimbabwe, etc.) has equally minimized their potential impact.

Thus, there can be no doubt that the nature of media consumption has been transformed. It is harder than ever before to define specific acts of media use; being a media 'audience' member is basically what people do continually. In line with Bird's (2011) finding, some people now find it almost impossible to accurately state how much time they spend with media. It is noteworthy to state that not all audience member is a producer, unless every Twitter and Facebook update is to be regarded as an act of creativity. True producers are a reality, but not the norm, and can often seem to be so in thrall to big media and technological 'coolness' that they accept the disciplining of their creative activities. Online produsage is not the only way to engage actively with media; action spurred by media takes many forms other than the creation of more media, and will continue to do so.

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THE PLACE OF EXPERIMENTAL RESEARCH IN ADVERTISING AND PUBLIC RELATION PRACTICE

by

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Abstract

The concept of experimental research were first developed and used in the natural sciences alone, but with multivariate analysis, it is now possible and can conveniently be used in the experimenting behaviours. It argued that it was not feasible in times past to use experimental research in social sciences because of the difficulty in analyzing human behaviour in the laboratory. However, the design is now conveniently applied to advertising and public relations practice. Thus, advertising agencies should use the experiment to test their product availability and sustainability. Experimental research designs vary in complexity and adequacy with the consideration of some important factors such as feasibility, time, cost, ethics, measurement problems and what the researcher wants to test when choosing the design. The paper argued that in spite of the context for its utility, it is obvious that experimental research has produced a substantial degree of mental stimulation in advertising when appropriately used. The “felt transformation of spirit and purpose makes the application of experimental design in advertising studies scientific. Experimental research therefore comes into play in situations where an advertisement or advertising campaign is seen to be misleading. Researchers will therefore have to find out through use of experiments to ascertain if really the assertion that an advertisement has led the consumer astray or rather left the consumer unsatisfied. The paper concluded that whatever may be the significance of experimental research to advertising and public relation practice; it can only be a means not an end. This can lead to human behaviour inquiry bias which is highly subjective. The paper recommends among others that with new technological innovations public relations practitioners could partner with the professional community in their research endeavours to make their practice more fulfilling.

Introduction

Research is a systematic investigative process employed to increase or revise current knowledge by discovering new facts. It is divided into two general categories; Basic research which is an inquiry aimed at increasing scientific knowledge, and Applied research which is effort aimed at using basic research for solving problems or developing new processes, products, or techniques (Yin, 1994; Neuman, 1994; Clarke, 2003). Whether basic or applied research, it is according to Philips and Pugh(1987), Ogbonna (1988) and Osuala (1982) an enquiry into what you do not know or findings that you do not know something. It is a process of arriving at dependable solutions to problems through a planned and systematic collection, analysis and interpretation of data. This means that research is devoted to finding conditions under which it does not occur in what might appear to be similar circumstances. Essentially, the major concern of research is with “why” and “how” questions, predictions, comparisons, descriptions and analysis, the search for explanations, relationships, generalizations and theories. Thus, for clarification and simplification, research findings should be expressed in form of data. Human behaviour is not left out as much of the behaviour patterns of our lives has to do with research.

On the basis of methodological approaches to the study of problems in social sciences and related disciplines, three main groups of research could be identified (Ogunnike and Okafor, 1993; Clarke, 2003).The first are the proponents of quantitative research; and essentially involves mathematisation (or application of research methods adapted from the natural sciences to the social sciences) of all the processes of social science research in order to ensure precision and accurate results. Precision is however, invaluable in the collection, analysis and interpretation of social science information. The second approach is the qualitative research method, which essentially is regarded as idiographic in concept with the argument that in the social sciences; there are many variables that cannot be quantitatively measured. The third group is the methodological integrationists, who contend that both quantitative and qualitative methods are useful at different occasions. There exists within these research traditions a polarity between the quantitative methods; seen as objective, rigorous and yielding “hard data’, and the qualitative methods regarded as subjective and yielding “soft data” (Bulmer and Warwick, 1993; Clarke, 2003).The integrationists are often known as peacemakers”. The distinctive features of these two research approaches concern matters of both research methods and

epistemology which underpin the research process, especially the validity and reliability of knowledge about how the social world is presented (Finch, 1986; Neuman, 1994).

The history of experimental research is long and varied. The definition of an experiment itself has changed in responses to changing norms and practices within particular fields of study. The history and development of experimental research from its origins in Galileo's (1589) study of gravity into the diversely applied method in use today. A rule of thumb is that physical sciences, such as physics, chemistry and geology tend to define experiments more narrowly than social sciences, such as sociology, psychology and mass communication, which conduct experiments closer to the wider definition. Experimental research is a collection of research designs which use manipulation and controlled testing to understand causal processes. Generally, one or more variables are manipulated to determine their effect on a dependent variable (Clarke, 2003). Experimental Research is often used where:

1. There is time priority in a causal relationship (cause precedes effect)
2. There is consistency in a causal relationship (a cause will always lead to the same effect)
3. The magnitude of the correlation is great.

There has been consistent agreement since the early 1980's that public relations training should be grounded in theories that can be empirically tested for both academic and professional advancement in how public relations functions in real world. Such real world glimpses are demanded by practitioners whose interest tends to be given high priority in the field's scholarly research. Does it then mean that the lack of experimental research has impeded progress in producing trained researchers? The answer is an emphatic no but with experimented research included in the research methods, there will be more output as well as input since knowledge is a dynamic thing. Stacks (2002:195) expressed concern that the "experiment is probably the most rigorous kind of research conducted but, at the same time, is almost never found in Public Relations research, whether in the academic or professional environments". This paper reviews the significance to advertising and public relation practice of experimental research. It reviews the purpose of experimental design, factors of experimental design and their limitations, variables to control for to

enhance validity in experimental design in public relations and how it can be applied to advertising and public relations practice.

Conceptual Clarification

Experimental Research:

It is a type of research technique where variables of interest are deliberately manipulated by the researcher. It is used to provide evidence regarding cause and effect relationships between variables with as much control as possible. Experimental research according to (Osuala, 1982:56) is therefore, an orderly procedure carried out with the goal of verifying, refuting or establishing the validity of a hypothesis.

Public Relations

Public Relations as a concept lack a single definition. It is widely defined in diverse ways based on the concept in which it is applied. This study however, adopted the definition by International Public Relations Association (IPRA) as provided by Wilson, Etteyit and Udoaka (2012:3) that: "It is the art and social science of analysing trends, predicting their consequences, counselling organizations leaders and implementing planned programmes of action which serve both organization and public interest." This definition emphasizes research for effective identification of trends and planning programmes for effective implementation. Experimental research is therefore an art of purposeful planning of programmes to benefit both the organization and its publics.

Advertising:

Advertising is any paid form of non-personal presentation and promotion of ideas, goods or services by an identified sponsor through the media of mass communication (Dolak, 1999:19). The major goals of advertising therefore are:

- (a) To inform
- (b) To persuade
- (c) Remind

Purpose of Experimental Research

The purpose of experimental research is to derive verified functional relationship among phenomena under controlled conditions. This means

that the purpose of experimentation is to identify the conditions underlying the occurrence of a given phenomenon. The essence of conducting experiments would then mean that a researcher under improve conditions observes and arrives at a more precise result as this is the essence of research. There are however, steps to be adopted when conducting experimental research.

1. **Selecting and defining a problem:** Here the researcher uses hypothesis to verify or refute a claim concerning variables. For example, if there is any hypothesis that first year students in the university are usually lost and do not have a focus, then an experimental research must be carried out to ascertain if it is true or false.
2. **Drawing up the experimental design:** This is where the primary emphasis is on the question of control, randomization and replication and should include a clarification of such basic aspects of the design. It is therefore generally advisable to conduct a pilot study because of the complexity of an experiment in order to ensure the adequacy of the design.
3. **Defining the population:** It is important to define the target population to be studied which the conclusions are to apply.
4. **Conducting the Study:** Here the duration of the experiment should be such that the variable under investigation is given adequate time to promote changes that can be evaluated and to insulate that the influence of such extraneous factors are novelty.
5. **Assessing the Outcomes:** Careful consideration must be given to the selection of the criterion on the basis of which the results are to be assessed. This is important because the efficiency of an experiment depends largely on the fairness of the criterion used.
6. **Analysing and Interpreting the results:** In experiment, the researcher is concerned with the operation of factors under investigation. Therefore, experimental research is particularly concerned with statistical procedures for arriving at valid interpretation of facts.
7. **Drawing up the conclusions:** Normally, conclusions of a study are drawn up based on the findings of the study. The experimental researcher must bear in mind that his/her conclusions cannot be over-generalized.

- 8. Reporting the result:** An experimental research study must be reported sufficiently so that the reader can make an intelligent judgment as to its validity.

Experimental Designs

The research designs vary in complexity and adequacy. Important factors when choosing the design are: the nature of the problem under investigation, nature of the data, facilities for carrying out the study, research sophistication, competence of the investigator, feasibility, time, cost, ethics, measurement problems and what the researcher wants to test. The design of the experiment is critical for the validity of the results. Typical Designs and Features in Experimental Design:

- Pretest-Posttest Design: This is to check whether the groups are different before the manipulation starts and the effect of the manipulation. Pretests sometimes influence the effect.
- Control Group: Control groups are designed to measure research bias and measurement effects, such as the Hawthorne Effect or the Placebo Effect. A control group is a group not receiving the same manipulation as the experimental group. Experiments frequently have 2 conditions, but rarely more than 3 conditions at the same time.
- Randomized Controlled Trials: Randomized Sampling, comparison between an Experimental Group and a Control Group and strict control/randomization of all other variables
- Solomon Four-Group Design: With two control groups and two experimental groups. Half the groups have a pretest and half do not have a pretest. This to test both the effect itself and the effect of the pretest.
- Between Subjects Design: Grouping Participants to Different Conditions
- Within Subject Design: Participants Take Part in the Different Conditions
- Counterbalanced Measures Design: Testing the effect of the order of treatments when no control group is available/ethical
- Matched Subjects Design: Matching Participants to Create Similar Experimental- and Control-Groups
- Double-Blind Experiment: Neither the researcher, nor the participants know which the control group is. The results can be affected if the researcher or participants know this.
- Bayesian Probability: Using bayesian probability to "interact" with participants is a more "advanced" experimental design. It can be used for

settings where there are many variables which are hard to isolate. The researcher starts with a set of initial beliefs, and tries to adjust them to how participants have responded

The basic designs are:

1. The single-group design
2. The parallel-group design
3. The rotation-group design
4. The factorial design

The single group design is the most elementary and least rigorous design. It consists of comparing the growth of a single group under two different sets of conditions. It subjects the group successively to an experimental factor and to a control factor for equivalent periods of time and when compares the result. This type of experimental design has a number of limitations that must be noted. On the merit side, it allows an experiment to be conducted by an experimenter in one room without assistance. Secondly, since the same group and the same attempt at equating the factors of the ability and background of the subjects and the general characteristics of the necessarily establish experimental control. The subjects may not be equally motivated by the two methods; nor is the tester necessarily equally effective and enthusiastic about both. The novelty factor is also uncontrolled. Other limitations of the single-group design are:

1. It assumes that the scale along which growth is to lie is measured parallel to the growth curves of the experimental subjects. It further assumes that the performance of the subjects is in no way affected by a ceiling or a floor imposed by the instruments used or by the phenomenon of regression toward the mean. This is frequently difficult to accept.
2. The single group design assumes that, except for differences in the factors being compared, the gains from the pre-test to post-test would be the same under both conditions. It assumes, for instance, that the practice effects are the same in both cases. This is again difficult to accept since the gains due to practice effects are generally greater from the first to the second testing than from the second to the third.

3. It assumes no undue carry-over in attitude, skill and information from the first method to the second method. It also assumes that the test that is used as criterion is equally valid on the methods.

The parallel group design so called equivalent-group technique, is a more adequate experimental design. In this design, the relative effects of two treatments are compared on the basis of two or more groups which are equated in all relevant aspects. In an educational experiment for instance, the groups being compared generally are equated on chronological age, Intelligent Quotient, motivation, sex, scholarship, general background and other factors considered relevant to the problem under study. A major merit of parallel-group design is that it can generally provide reasonably dependable conclusions relative to the operation of a given factor. This is because the greater the control exercised, the greater the precision of the results. Theoretically, the equivalence of the two groups is best established through the matched-pair technique, which consists of pairing individuals on relevant factors and assigning a member of each pair to the experimental and control groups at random.

A Parallel-group design based on matched pairs suffers from obvious practical limitations. In the first place, only a fraction of the members of a population can be paired on a multiple basis with any degree of precision. In a school situation for example, where it is possible to shift students from one class to another, a few more pairs may generally be located but invariably a substantial segment of each class may match no one in the other group, and the investigator will be forced to exclude them for the study. This action may not only reduce sample size but may also introduce artificiality into the situation by reducing the class size below normal enrolment if the unmatched students are simply allowed to remain in the class but are not included in the experiment, they introduce a disturbing effect which can invalidate the experiment. In an extended study, there is also a possibility that subjects will drop out of one or the other of the two groups, forcing the removal of their mates, thus reducing sample size and decreasing the precision of the experiment. It is assumed that if the investigator takes a sufficiently large number of cases at random or a number of classes to which students have been assigned at random, factors that may be involved in the experiment will simply equate groups. The equivalence of the groups should be tested, and adjustments made where identified.

The Rotation-Group Design is the design type whereby the experimental and control groups are approximately equivalent in relevant factors and it becomes possible to conduct the investigation by rotating the groups at periodic intervals. For example, groups A and B might use methods X and Y respectively for the first half of the experiment and then exchange methods for the second half. A comparison is then made of the relative gains of the groups under the two methods. This technique is essentially an extension of the single-group design, but it minimizes some of its weakness and permits a somewhat more rigorous interpretation of the results. For example, if Method X proves to be superior when used by both groups A and B, the answer is obvious. If, on the other hand, method X should prove superior when assigned to Group A but inferior when assigned to Group B, it might be suspected that Group A is clearly superior to Group B in its ability to achieve, regardless of method.

Factorial design permits an investigator to evaluate the combined effects of two or more treatments in a single experiment. This is accomplished by combining building block designs so that one level from each of two or more treatments is presented simultaneously. The most commonly used building block designs are the randomized block design. Yet in view of the crucial role of multivariate analysis in the situation of educational and social science problems, they warrant the careful attention of both consumer and producers of research.

Variables to Control in Experimental Research

In seeking to achieve internal validity in experimental research, the aim of the experimenter is to increase the certainty with which an inference can be made that a given independent variable, X, produced a change in dependent variable, Y. To be able to make such an inference with any degree of certainty, the researcher needs to be sure that as many of the conforming variables as possible have been controlled or randomized. The following variables constitute potential threats to internal validity.

- **Selection of Subjects.** The *sine qua non* of experimental research is comparability of subjects (S^s) across treatment conditions. If experimental and control S^s are exposed to independent variables, X, and afterwards a test is given, the researcher should be able to interpret the test results in terms of effects of X on the S^s . If control is not exerted over selection of S^s , the test result may reflect an initial,

pretreatment difference in the two groups rather than a true treatment effect.

- **Contemporary history.** Sometimes S's experience an event besides exposure to treatment that may affect their dependent variable scores.
- **Maturation processes.** Biological and psychological processes with S's may change during the experiment and can affect responses; age fatigue, or motivation can confound results.
- **Protecting procedures.** The protest may serve as a learning situation for the S's.
- **Measuring instrument.** Changes in the instruments, observers, or interviewers might affect measurements. If the same person judges two or more groups in succession, his judgments of the later groups might possibly be influenced by his experience with the earlier ones.
- **Statistical regression.** In most experimental research, groups are selected on the basis of extreme scores. When this is done, the effect of statistical regression can be mistaken for the effect of the independent variable, Y.

The significance of Experimental Research to Advertising

In spite of the context for its utility, it obvious that experimental research has produced a substantial degree of mental stimulation in advertising when appropriately used. The "felt transformation of spirit and purpose makes the application of experimental design in advertising studies scientific. For example to test marketing of a product, a controlled experiment could conducted on a small segment of the target market with a major objective to examine how well the product will be accepted in the marketplace to be able to determine how changes in marketing mix will likely affect product success. The major reason for test marketing is risk reduction. However, the bulk of experimental research to date has centred on verbal claims in broadcast and print commercial advertisement, mainly targeting adult customers. Gardner (1975:41) opines that:

If an advertisement or advertising campaign leaves the consumer with an impression and or beliefs different from what would normally be expected. If the consumer had reasonable knowledge and the impression and or belief is factually untrue or potentially misleading, then deception is said to exists.

Experimental research therefore comes into play in this situation when an advertisement or advertising campaign is seen to be misleading. Researchers will therefore have to find out through use of experiments to ascertain if really the assertion that an advertisement has led the consumer astray or rather left the consumer unsatisfied.

With the ever increasing influence of consumerism, studies(Hurworth 2003;56) have been conducted on experimental research to find out consumers take on product brand evaluation and their intention to buy products and subsequently conclusions were drawn following the outcome of the experiments carried out on consumer behaviour.

There have been several studies carried out on consumer behaviour by advertising agencies with the aim of using the results to achieve better sales and satisfy the consumer (Wilson and Udoaka, 2012:16).

Experimental research as earlier stated does better with the testing of hypothesis. For example if H1 – asserts that television broadcast information on product test results will have greater influence on product evaluation and intention of consumer to buy a product.

H2 – will then assert that there is a significant interaction between the effects of sources of information and this influence will depend upon the sources of information the consumer is exposed to.

Coca-Cola Company for example, has been able to stay afloat and have an edge over other soft drinks such as Pepsi, not because of their name but efforts have been made through the advertisements to continually stay up there. It therefore, means that their own researchers have continually been able to venture into experiments and try to find out what the consumer wants, desires and needs.

Oku (1997:86) buttresses this fact when she says “Advertising should offer something fresh, something interesting to the audience, and something which offers to satisfy an identified needs.”

Therefore an advertisement must have the capacity to not only arouse the curiosity of the potential consumer but satisfy that identified need. Suffice it to say that without experimenting variables, this cannot be achieved. Social sciences deal with behavioural issues. This means that in the sciences, experimentation is more appropriate but with the development of multivariate analysis, experimentation in the social sciences has become possible. With multivariate analysis, many factors come into play to explain a behaviour or relationship before drawing conclusions.

For example, if a hypothesis states that a Tiv man eats pounded yam, multivariate analysis will consider such factors as; first, is the person a Tiv

man?, secondly, did he grew up in an environment where yams are produced?, thirdly does he live in an rural or urban area? Fourthly, is he literate or illiterate? And so on. These variables can then help to ascertain and draw reasonable conclusions why a Tiv man eats pounded.

Another hypothesis for example, states that most women treat their children at home when they have malaria. Thus, many variables will have to be considered such as educational level of such women, access to health centres, and exposure to media messages regarding the effects of malaria on the child, locality status (urban or rural area) of the woman. These are the factors that will help a researcher draw conclusions because many variables are considered or put in place.

Public Relations and Experimental Research

Stacks (2001:196) argues that “experiments are the only way that we can definitely test whether something actually causes a change in something else” and Broom and Dozier (1990:99) backed this up when they say “every research plan to evaluate program impact includes either an explicit or implicit experimental design”. Public relations therefore will be more effective especially in the area of message testing in health related issues, such as the cholera break out in parts of Nigeria. Most organizations can be of public service to their publics if they are able to provide their host communities with portable drinking water, ensuring that they have modern toilets and educate them on maintaining a good and healthy hygiene. Through constant testing of hypothesis, organizations will be able to predict in advance what their publics will appreciate if they keep up with current trends to help their publics. Afterall, public relations are about a deliberate effort to sustain and maintain a relationship.

Experimental research can also enhance Public Relations practice through crisis management. For example, if Shell Petroleum discovers that its publics or host community in Opoobo town will become resistant or hostile to its activities when most of their children who are young adults cannot even find a menial job or better their lives. The organization need not wait until the community stage a protest before they get jobs for these youths.

Another scenario is that of Dangote Cement and the Mbayion Community where the extraction of limestone is gradually eroding the land. The bulk lies on the table of the public relations unit of the cement factory to speak to management on the dangers of allowing the land of the host

community to deteriorate to a level that will cause crisis, rather the organization can be made to see that those places where limestone has been extracted can be filled back using the youth from the community to do the job, and in the process, meeting their short term needs by providing financial lee way while at the same time ensuring that erosion does not cause serious environmental hazards to the community.

Whatever may be the significance of experimental research to advertising and public relation practice; it can only be a means not an end. What has been disturbing and unfortunate is that some advertising and public relation practitioners in their attempt to appear smart and scientific have used experimental research analytical techniques not as a means, but as the sole object and goal of their work, paying little heed to the limitation of their methodology. This can lead to human behaviour inquiry bias which is highly subjective. Such researchers can end up finding just only what they want to find and not actually what exists. Perhaps the fault is not with the use of experimental research itself, but those who use it, some of whom give little consideration to the technical problems inherent in or which arise from the methods they employ. Some advertising and public relation practitioners who use experimental researchers rely on data collected by others, which raises the question of accuracy; and any construct, no matter how mathematically attractive, which derives from inaccurate data, is itself misleading(Ogbonna,1988).Thus, thoroughness should be the watch-word of the design of instrument for experimental research to ensure that questions are clear, lucid and unambiguously interesting, short and precise and concise; the researcher should be open minded and the extraneous factors or negative items which are likely to affect eliciting the desired context of the questions to be answered are critically examined to remove bias, skepticism and refusal.

Conclusion

Given the relative enthusiasm and success with which the advertising and marketing fields have accepted and applied experimental method, public relations practitioners should also follow suit in this venture. Scholars in the field of public relations and educators have used the experimental design to draw conclusions in behaviour of their publics or communities. Even though advertising agencies have also applied the experiment in their research analysis, there is still need for more to be done. Thus, advertising agencies should use the experiment to test their product availability and sustainability. The multivariate analysis can conveniently be used in the

experimenting behaviours which the field of mass communication is among. Topical issues such as crisis management, media messages can be analysed using the experiment. There is the need for more scholarly work in public relations and should centre more on topics that will require the use of experiment in order to allow literature grow in this area.

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A CONTENT ANALYSIS OF *DAILY TRUST* AND *THE NATION* NEWSPAPERS' COVERAGE OF INTERNALLY DISPLACED PERSONS (IDPs)

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ABSTRACT

Nigeria is bedevilled by many crises in various parts of the country. This situation brings about high number of internally displaced persons (IDPs) especially in the northern part of the country. The IDPs rely on humanitarian assistance for survival since they lost their means of livelihood. For them to get such assistance, their conditions need to be known by the general public in order to come to their rescue. Part of the press responsibility in the society is to effectively inform the citizens about happenings in their localities and the country as a whole. This paper content analysed Daily Trust and the Nation newspapers' reports on the situation of Internally Displaced Persons (IDPs) in the various camps across the country between January to March 2016, in order to determine the kind of role they play in highlighting their condition and soliciting support for them as well as the kind of agenda they set. Findings indicate that both the two newspapers highlighted the situation in the various IDP camps as well as proffer solutions on how to effectively tackle the challenges. However, there is need for the newspapers to give more prominence to issues surrounding the management of the IDP camps in order to make it more transparent to minimize or eradicate corrupt practices to ensure better life for the IDPs.

Keywords: Comparative Analysis, News Reports, Internally Displaced Persons (IDPs), Daily Trust and The Nation.

Introduction

Nigeria is a country that is prone to crisis due to its multi-ethnic and multi-religious setting. The crises vary in nature and impact on the affected areas. The recent Boko Haram Insurgency which devastated the north-eastern part of the country brings about high number of internally displaced persons (IDPs). The IDPs rely on humanitarian assistance for survival since they lost their means of livelihood. For them to get such assistance, their conditions need to be known by the general public in order to come to their rescue. Part of the press' responsibility in the society is to effectively inform the citizens about happenings in their localities and the country as a whole. A United Nations International Children Education Fund (UNICEF) report 2016 indicates that there are 2.5 million malnourished children in the various IDP camps in Nigeria and about three hundred of them will die in 2016 unless they are aided while, Doctors without Borders in 2016 say at least 30 of them die every day. This highlights one serious condition in the IDP camps especially in Borno state where thousands of people were displaced from their homes. This indicates the pathetic condition of the IDPs and the need to come to their rescue. The press can play an important role especially through its agenda setting function to solicit assistance to the IDPs as well as getting a lasting solution to the remote cause of the problem.

Thus, this study set out to ascertain how *Daily Trust* and *The Nation* newspaper report the situation of people living in IDP Camps, the level of prominence given to IDP reports by Daily Trust and The Nation newspaper as well as to know if Daily Trust and The Nation newspaper offer solutions to the challenges of IDPs in their reportage. The study will be guided by the following research questions:

If you do not wish to have a subheading for statement of the problem, make sure that your background is vivid such that the reader gets to understand your provide from there.

Research Questions

1. How does Daily Trust and The Nation newspaper report the situation of IDPs?
2. What is the level of prominence given to IDP news reports by Daily Trust and The Nation Newspapers?
3. What solutions are offered to tackle the challenges of IDPs by Daily Trust and The Nation newspaper reports?

Conceptual, Empirical and Theoretical Review

Displaced Persons under the International Law are persons or groups who have been forced or obligated to flee or leave their homes as a result of armed conflict, situations of generalized violence, violations of human rights or natural or man-made disasters. According to Tajudeen and Adebayo (2013), displaced persons can be categorised into two; Internally Displaced Persons (IDPs) and Refugees. The Internally Displaced Persons are those who remain within their own national borders, while Refugees are those who have crossed into an internationally recognized state (Ladan, 2006).

The term refugee, according to the 1969 OAU now AU Convention shall apply to:

every person, who, owing to external aggression, occupation, foreign domination or events seriously disturbing public order in part or the whole of his/her country of origin or nationality is compelled to leave his (or her) place of habitual residence in order to seek refuge in another place outside his/her country or nationality.

Also, the Cartagena Declaration cited by the United Nations Human Rights Commission on Refugees (UNHCR) (1995) say, the term “refugee” is defined as including “persons who have fled their countries because their lives, safety or freedom have been threatened by generalized violence, foreign aggression, internal conflicts, massive violations of human rights or other circumstances which have seriously disturbed public order. Contributing to the foregoing, the Internal Displacement Monitoring Centre [IDMC], (2016) says, refugees cross international border in search of refuge, and this gives them legal refugee status which entitles them to certain rights and international protection. The interest of refugees, however, is protected by the refugee convention of 1951 and the 1967; protocol relating to the statute of refugees (Tajudeen & Adebayo, 2013).

Internally Displaced Persons (IDPs), on the other hand, are people who as a result of situations of armed conflicts (or the threat thereof) and mass violations of human rights, as well as floods, earthquakes and other natural disasters, flee their homes to neighbouring and far reaching community to seek succour. The IDMC (2016) say, IDPs, who unlike refugees are still under the jurisdiction of their own government and may not claim any rights additional to those shared by their fellow citizens. The United Nations (2004) explain that, IDPs are persons or groups who have

been forced to flee their homes or place of habitual residence suddenly or unexpectedly as a result of armed conflict, internal strife, systematic violations of human rights or natural or man-made disasters, who have not crossed an internationally recognized state border.

A Global Report on Internal Displacement (GRID, 2016) launched at the Chatam House, London in May 2016, shows that, in 2015, a total of 27.8 million people were displaced by conflict, violence and disasters in 127 countries of the world. This figure is an illustration of how internal displacement associated with conflict and violence has ravaged people's lives globally. According to the report in the Middle East alone, 4.8 million people were displaced, while Iraq, Syria and Yemen accounted for over half of the total. Elsewhere, Afghanistan, Central African Republic, Colombia, Nigeria, South Sudan and Ukraine experienced the highest numbers of IDPs. Nigeria is one of the countries with internally displaced persons due to some multi-faceted factors. The National Policy on Internally Displaced Persons (NPIDP, 2012) notes that, thousands of Nigerians are annually internally displaced as a result of conflicts and natural disasters, including flooding, erosion, oil spillage as well as development projects. Similarly, there are over 400,000 returnees that were internally displaced from the oil rich Bakassi Peninsula that was handed over by Nigeria to Cameroon in 2008 resulting from the 10th October, 2002 ruling of the International Court of Justice. However, the IDMC (2015) observes that the leading factors of displacement in Northern Nigeria are inter-communal conflicts, religious, sectarian and electoral violence, Boko Haram insurgency and recurrent flooding.

Furthermore, in the north east, more than 85,000 people fled their homes between January and August, 2014, in the states affected by Boko Haram insurgency (Nigeria Security Tracker cited in IDMC, 2015). And as a result of increasing conflict, particularly in the north east of the country due to Boko Haram Insurgency, the overall humanitarian situation in Nigeria has deteriorated (IOM, 2016).

Although, getting an exact figure of displaced persons in Nigeria is difficult as some of the displaced persons live in unrecognized IDP camps, the National Commission for Refugees (NCFR) in February 2014 reported that, there were 3.3 million IDPs in Nigeria as of 31st December 2013 while as of February 2015, the Displacement Tracking Index reports that, there are 1,235,294 IDPs in Northern Nigeria with Borno State (672,714 IDPs); Adamawa (220,159) and Yobe (135,810). The Displacement Tracking Index (2015) further shows that, the IDPs population is composed of the following;

- 53 per cent women and 47 per cent men;
- 56 per cent of the total IDP populations are children of which more than half are up to 5 years old, while 42 per cent are adults.
- 92 per cent of IDPs was displaced by insurgency;
- 79 per cent was displaced in 2014;
- The IDPs come mainly from Borno (62 per cent);
- 87 per cent of IDPs live in host families, while 13 per cent live in camps

Also, Between November to December 31st 2015, there are about 2,152,000 Internally Displaced People (IDPs) in 207 Local Government Areas (LGA) across 13 states of Northern Nigeria including Abuja (13,481 IDPs); Adamawa (136,010); Bauchi (70,078); Benue (85,393); Borno (1,434,149); Gombe (25,332); Kaduna (36,976) Kano (9,331); Nasarawa (37,553); Plateau (77,317); Taraba (50,227); Yobe (131,203); and Zamfara (44,929). And 12.6 per cent of the population was displaced due to communal clashes, 2.4 per cent by natural disasters and 85 per cent as a result of insurgency attacks by Boko Haram Sect and the vast majorities are women, children and the old. Of this population, 87 per cent of the Internally Displaced populations are staying in host families while 13 per cent live in camps or camp like setting and over 40 of such camps or sites are in Adamawa, Borno, and Taraba states hosting more than 150,000 IDPs (IOM/NEMA, 2016).

Despite efforts of the United Nations, its organs and non-governmental organizations in collaboration with the government of Nigeria to ameliorate the conditions of IDPs and rehabilitate the victims, there are daunting challenges confronting internally displaced persons (IDPs) in various camps. Among the major problems confronting government recognized IDPs camps in Nigeria include welfare, security and rehabilitation (Premium Times, Dec., 28, 2015). What about sexual harassment, corruption etc.?

Alleged Corruption in IDP Camps in Nigeria

There are allegations of corruption in the handling of IDP camps in Nigeria as food materials made available by government and private individuals are siphoned by officials responsible for distributing them. For instance, on 10th July, 2016, the Guardian Newspaper reported that, 71 trailers of rice and other grains meant for Adamawa IDPs went missing. Another case of theft was reported on Friday, 4th August 2016 by same

newspaper, where the Secretary, Taraba State Emergency Management Agency (SEMA) Mr Nuvalga Dan-Habu disclosed that, a full truck of relief materials sent to Taraba State by President Muhammadu Buhari for distribution to the Internally Displaced Persons (IDPs) went missing. This indicates the spate of theft among people at the helm of affairs seizing the opportunity of hardship to loot.

As a result of the foregoing, hundreds of men, women and children in IDP camp in Maiduguri embarked on a peaceful protest on 25th August, 2016 barricading the Maiduguri-Kano/Jos Road in protest of shortage of food supply caused by the “diversion” attitude of the camp’s central feeding committee. In an interview with *Vanguard* newspaper on 26th August, 2016 a middle-age woman who identified herself as Aisha Marte said “We are hungry and we don’t want any feeding committee again because they are not giving us quality food. Give us our food directly.”

Theoretical Framework

The agenda setting theory was employed as the theoretical base of this research work. This theory was propounded by Maxwell McCombs and Donald L Show in the year 1972. The theory posits that the media lead the public in assigning relative importance to various public issues (Miller, 2002). Thus, the media agenda influences the public agenda by giving more space and time as well as more prominence to some issues. That is, if the media highlight an issue, the issue is likely to be seen as important item on the public agenda (Miller, 2002). However, if the media decide to ignore an issue, no matter how crucial it is to the development of the society, may not be the subject of public debate (Mohammed, 2003).

Folarin (2005:95) outlines the elements that are involved in agenda setting as follows:

- (1) The quality of frequency of reporting
- (2) Prominence given to the reports through headlines, pictures, display etc.
- (3) The degree of conflict generated in the reports and
- (4) Cumulative media-specific effects over time.

The theory is relevant to this study because the agenda setting role of the media is very vital in raising awareness about the problems of the society and finding solutions that will enhance a positive development and peaceful co-existence.

Methodology

Content Analysis was adopted as a research method in this study as media reportage of IDPs in camps constituted the major source of primary data for this study. The population of the study comprises of all editions of Daily Trust and The Nation newspaper from January to March, 2016. This period was selected because of the raising concerns about the plight of people living the various IDP camps. The total population of the studied editions from January to March was 182 papers for both Daily Trust and The Nation newspaper and 82 stories on IDPs were reported by both papers. The two newspapers were selected based on geographic location. Thus, Daily Trust is seen as a northern paper, while The Nation newspaper is seen as a southern paper. The rationale for this selection is to compare how the two newspapers cover the IDPs in camps across states in northern Nigeria.

The sample size for the study was determined via census approach as Asemah, Gujbawu, Eharefo and Okphanachi (2012) asserts that census is attractive for small populations (200 or less). And hence the population of the study is the entire editions of the newspapers from the month of January to March, 2016. The unit of analysis for this study was pictures, feature stories and straight news stories and the content category was prominence and frequency. The Coding Sheet however was used as instrument to content analyze reports on IDPs by Daily Trust and The Nation newspaper.

Findings

The entire editions of total of *Daily Trust* and *The Nation* newspapers from January to March, 2016 were content analysed. A total of one hundred and eighty two editions were analysed with only Eighty two (82) reports on IDPs. The data presentation and analysis were as follows:

Table 1: Themes of News Reports on IDPs by Daily Trust and the Nation Newspaper

Frames	DAILY TRUST		THE NATION	
	No. of reports	%	No. of reports	%
Assistance	34	42%	28	34%
Security	4	5%	2	2%
Vulnerability	10	12%	4	5%
Total	48	59%	34	41%

Table one shows that, out of 82 stories on IDPs in various camps of northern Nigeria reported by Daily Trust and The Nation Newspaper, Daily Trust reported 34 (42%) and was describing the IDPs as people in need of assistance from either private individuals, organizations or the government for survival. The Nation newspaper reported 28 (34%) and also framed reports on IDPs as people in need of assistance for survival. 4 (5%) and 2 (3%) reports on IDPs in Various camps by Daily Trust and The Nation newspaper respectively reports IDPs as being unsafe. Also, 10 (12%) and 4 (5%) news by Daily Trust and The Nation newspaper respectively report IDPs in various camps of northern Nigeria as living in a vulnerable state to diseases.

Table 2: Prominence and Level of Coverage on IDPs by Daily Trust and the Nation Newspapers

	DAILY TRUST		THE NATION	
	No. of reports	%	No. of reports	%
Front Page	11	13%	2	3%
Back Page	0	0%	0	0%
Inside Page	37	45%	32	39%
Total	48	59%	34	41%

Table two shows that, out of 48 stories on IDPs reported by Daily Trust newspaper, 11 (13%) appeared on front page, while The Nation newspaper carried only 2 (3%) stories on IDPs on its front page. This indicates that Daily Trust has given more prominence to IDP reports than the Nation newspaper.

Also, in regard to the level of coverage, out of the total of 82 reports on IDPs, 48 (59%) stories were reported by Daily trust, while The Nation newspaper reported 34 (41%) stories. This indicates that Daily Trust cover more stories on IDPs than the Nation newspaper.

Furthermore, out of 48 reports on IDPs by Daily Trust, 16 (20%) of the reports were suggestions on how best to tackle the challenges of IDPs in various camps, while 5 (6%) reports by The Nation newspaper were suggestions on IDPs challenges.

Discussion of Findings

From the results of this study, it could be seen that, the newspapers under study carried reports about the Internally Displaced Persons (IDPs) in various camps of Northern Nigeria. Similarly, the newspapers highlighted the

condition of the IDPs in order to solicit assistance for them. Data obtained from the study show that, majority of news reports by Daily Trust (42%) and The Nation newspaper (34%) see Internally Displaced Persons (IDPs) in various camps of Northern Nigeria as people who can only survive if assistance is provided to them since they have lost their homes and means of livelihood. This corresponds with the idea of Entman, (1993) that, journalists make some aspects of a perceived reality and make them more salient in a communication text, in such a way as to promote a particular problem definition, causal interpretation, moral evaluation, and/or treatment recommendation. This means that, journalists in the bid to keep the public abreast shape and contextualize news content in order to create a particular meaning. As such, the public are obliged to understand the situation of Internally Displaced Persons (IDPs) in Northern Nigeria as people in need of assistance, be it in kind or cash.

It is also evident that, there is a disparity in terms of level of coverage on issues by the two newspapers under study. This corresponds with a study by Okioya and Adedowole (2011) that, various news media houses have their own area of interests when covering a particular news event. This could be as a result of their house policy which defines what to cover and what not to. However, the study shows that, Daily Trust gave more coverage on IDPs (59%) than The Nation newspaper (41%). This outcome is an indication to the fact that, media organization differs in philosophy of operations and interest.

Also, the interest of media organization determines what to be emphasized and what not to. In this regard, the study shows that, Daily Trust gave more prominence on Internally Displaced Persons (IDPs) (13%) than The Nation newspaper (3%). It could be because, Daily Trust is more concerned on the interest of the North since it is a northern paper than The Nation which is a Southern newspaper.

On proffering solution to the challenges of Internally Displaced Persons (IDPs) in various camps of Northern Nigeria, both newspaper (Daily Trust and The Nation) suggested measures in their reportage on how government, private individuals and international bodies could bring succour to the challenges of IDPs although there was a disparity on the level of solution offered by Daily Trust and The Nation newspaper. Daily Trust newspaper had 76 % solution in their reportage under study while The Nation had 24% solution to the challenges of IDPs in various camps.

The study found that Daily Trust and The Nation newspaper are of the view that, empowerment, education, provision of social amenities like

water, shelter and health facilities are measures that can assist in resolving the challenges faced by IDPs. Also, the study found that, government need to probe people at the helm of affairs in order to checkmate the spate of corruption that have seen food items in trailers siphoned by individuals or officials in various IDPs camps in northern Nigeria. The two newspapers under study have created awareness about the condition of people living IDP camps as well as set agenda for assisting them to alleviate their suffering and rehabilitating them.

Conclusion and Recommendations

The two studied newspapers report the Internally Displaced Persons (IDPs) as people in need of assistance who need to be salvaged from various challenges facing them. These challenges include shelter, security, hunger, diseases and even government neglect. With the foregoing, the media could play a key role in creating awareness on the conditions of the IDPs as well as make their lives worth living. The media can also play a pivotal role in mobilizing the government, individuals and organization to take up the challenge of assisting and rehabilitating the Internally Displaced Persons in various camps. To achieve this, the Nigeria press should;

1. Give a high level prominence to issues that affects the welfare and well-being of IDPs via front page stories, editorials, columns and feature stories so that Nigerians will be better informed on the situation of IDPs in camps.
2. The media should give priority to soliciting assistance for people living at various IDP camps in other to ease their suffering as well as rehabilitate them.

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AFRICAN TRADITIONAL FORMS OF COMMUNICATION IN MARRIAGE AMONG THE JUKUNS IN THE SOUTH OF TARABA STATE

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Abstract

This study was designed to know the African traditional forms of communication in marriage among the Jukuns of Taraba State as little is known in this area of knowledge. That is, among the studies seen so far, none has worked directly on African traditional forms of communication in marriage among a given people. Relying on the symbolic interactionism theory, the study adopted the qualitative approach of survey and Focus Group Discussion (FGD). Using the interview and FGD guides, data were gathered from a sample of seventy-two (72) Jukun men and women between the ages of 18 and above were purposively sampled based on their knowledge, versatility and willingness on the subject matter. From the analyses of the data, it was found among others that the whole range of activities therein involves social event between families and by extension communities; the social event also involves continuous social communications; the Jukun language is the tool (symbol) used to initiate and negotiate the marital processes or procedures. Also, the traditional forms of communication in marriage among the Jukuns do not give room for dissolution of the union.

Key words: African traditional communication, Marriage, Jukun, Symbolic interactionism.

Background

Before and after the invention of written language and modern technologies for communication, every society in the world had its own means

of communication (Ansu Kyeremeh, 1998, 2003). Hence, in Africa it is called African traditional communication system. Due to various cultural groups and languages that African society has, the nature of communication in these societies is culturally bound (people of the same cultural group such as the Jukun people, share the meaning of symbolic objects and symbolic interaction as differ from people of different cultural groups such as the Igala, Igbira etc.) (Ansu-Kyeremeh, 1998; Akpabio, 2003; Okpoko, 2014, Okon, 2012; Asemah, 2012).

African traditional forms of communication is conceptualized as a socially constructed and historically transmitted pattern of meanings, representation and interpretations arising from symbols, premises, values, norms, institutions, events, ethos, rules and arts of African ancestors observed, practiced and perpetuated by successors from generation to generations. It is a complex web of shared meanings. For instance, observers might get much from the action of people's way of dressing, physical appearance, and body language. So, the receiver must decode the incoming information against the backdrop of their culture and match it with existing knowledge. Always, culture and existing knowledge have impact on encoding, decoding and matching processes.

In such communication system, meanings in language are specific; and local. As a result, communities are closely knit and members are highly dependent on each other for all aspects of life. Moreover, knowledge is passed on orally; in which people are shown and told how to do things. More to that, memory serves as repository of cultural norms, customs and traditions. Elders are revered for their role in ensuring that elements of culture are committed to memory (Baran, 2001). The result of this interrelationship is that, people get to know each other intimately and rely on one another for survival. Roles are also clearly assigned to the different social groups within the society; while stories teach important cultural lessons, preserve important cultural traditions and values. Control over communication is rarely necessary, but when it is, it is easily achieved through sanctions (Baran, 2001). Udomisor, Ekpe, & Inyang, (2014) explained that such communication occurs in both verbal and non-verbal forms. Again, it takes place at various levels: such as intrapersonal, interpersonal, groups and within mass individuals that share a common interest through a channel or channels in which marriage is one of such channels with the possibility of feedback.

Nigerians in general and the Jukun people in particular, utilise this system of communication to disseminate information on health, marriage, politics, moral education, agriculture, religion, indigenous science and

technologies, etc. simultaneously to a homogenous audience. The aim is to inform and promote the peoples' culture.

Marriage is a legitimate and socially recognised union of a man and a woman who, as a result of parental consent and fulfilment of societal requirements, agree to live together as husband and wife to procreate. Yamah (2012) defined marriage as an alliance between a man and a woman which legitimises sexual access and the children which result, giving them an ascription in the society as members of a particular lineage and family. He looks at marriage as a legal means of biological satisfaction. To some, marriage is one of the difficult concepts to be assigned any generally acceptable meaning. They further justified that it exists in all societies but have different forms, meanings and functions. Such differential is influenced by various social factors which make its definition more difficult (Yamah, 2012). Whatever the angle at which each scholar looks at the concept of marriage, there is a striking phrase that is common to them all: 'a man and a woman' which is the perspective that is adopted in this research.

This social institution happens to be the oldest, initiated, created, and nurtured by God. It is stated by anthropologists to be the 'basic and universal' unit of human society and certainly of family; kinship and descent system; the Jukuns societies inclusive (Yamah, 2012).

Many Nigerian scholars have worked on certain aspects of human endeavours that are considered as vital units for this area of study. For instance, studies have been conducted in conflict and ethnocentric crisis management (Ikpe, 2012), seeking safe sex practices among adolescents; and child moral education (Kur, & Orhewere, 2009; Kur, 2012), information dissemination (Daudu, 2009). However, among the studies seen so far, none has worked directly on African traditional forms of communication in marriage among a given people; this is the import of this study. Specifically, the study seeks to study and document the African traditional forms of communication in marriage among the Jukun of Taraba State.

Literature Review/theoretical Framework

In examining African traditional forms of communication in other spheres of human endeavour, existing literature showed that to influence behavioural change, the art of story-telling serves as a medium to influence young people and cause them to imbibe the moral lesson embedded therein, thereby influencing them to conform to the norms of the society (Kaduna & Daniel, 2009). Also, such art of story-telling is still relevant and vital in the communication framework of African societies (Kur, 2012). In addition, Kur &

Orhewere (2009) observed that adolescents are interested in story-telling; however, those in the rural areas are more interested and more likely to be affected by its contents.

More so, findings showed that songs and stories were the dominant sources of knowledge acquisition on the 2006 census (Kur, 2007). Similarly, folksongs, dance, friends and associations, puppet theatre and drama are equally the media used in agricultural extension services (Daudu, 2009). Moreover, conflict or ethnocentric crises can be managed through the use of traditional rulers, women group, opinion leaders, community theatre, songs and choruses in local languages, bill board, pictorial and word symbols in local language (Ikpe, William & Udo, 2012) etc.

The study is guided by the theses of symbolic interactionism theory. Attributed to George Herbert Mead as the proponent, Mead's work comes to being after his death in 1931 through Herbert Blumer- one of Mead's students. Symbolic interactionism is a theory that proffers understanding on the social processes that create and revolve around communication by explaining how people use symbols, as a sense making tools. That is, how symbols are deployed and meanings are assigned to them in order to understand our communication. It recognises all of the times and ways in which we use communication in cultures and societal creation.

The theory has the following principles: The first is the principle of social interaction (action or events): symbolic interactionists operate on the principle that people and symbols (things) are social objects during interactions (social acts), thus human conduct is social. The second principle is that of "meaning." Blumer (1969), concurs Mead that all objects (abstract or visual) hold a meaning or interpretation or representative or symbolic value. The third principle is that of "language." That language provides the tools (symbols) to negotiate meaning such as naming of whatever kind, categorising and labelling of their marital objects and by which memory-knowledge is passed from one generation to another, social reality is realized, abstract realities (feelings, emotions etc.) are named, creativity (cultural artefacts) are achieved and become visible, deliberation and problem are solved, and many others. The fourth and fifth principles of the theory are left out here because they are not relevant to the study. The sixth principle is that of conduct formation in interaction. This states that people form conduct as they interact with one another. That conduct is formed in real time as people form plans and purposes, they considers themselves, and interact with one another. The seventh principle of symbolic interactionism according to Mead-Blumer perspectives admit that culture (a socially constructed and historically transmitted pattern of symbols,

interpretations, premises, and rules; complex webs of shared meaning, shapes and constrains conduct, but it is also the product of conduct.

Many scholars such as Griffin (2006) MacKinnon (2005) Mazzota & Myers(2008) Nelson(1998) described the theory as 'amorphous', that is, lacking clear shape, form, structure and obviously, not belonging to any category or type of theory due to its complex and dynamic nature. However, because African traditional forms of communication are dynamic and complex as well as the humans that engage in the communication, this theory is adopted to explain such dynamism and complexity.

Methodology

Qualitative approach was used in this study because the researcher sought for quality data rather than quantity. Descriptive and inferential surveys as well as FGD research methods were employed. Purposive sampling technique was used. Out of 616,418 populations as at 2006 ((National Population Commission -NPC, 2006), seventy-two (72) numbers of Jukun men and women between the ages of 18 and above made up the sample size. This was done purposively based on their knowledge or versatility and willingness on the subject matter (Babbie, 2010). The interview and FGD guides as well as recording tapes were used as instruments of data collection. The former was administered to the Jukun traditional rulers who are said to be the custodians of culture and traditions of the Jukun people, while the later was administered to Jukun men and woman from age 18 and above who are knowledgeable and willing on the subject matter. Data were collected on face to face and in Jukun language.

Results/Discussion/Findings

In determining the forms of African traditional communication in marriage among the Jukuns in southern part of Taraba State, thematic analyses of the data gathered through the interview and the FGD were relied on. In the end, the following were found:

The whole range of activities therein involve social event between families and by extension communities and not between individuals be it in those days or in present day. The communication brings two or more families or communities together in actualizing the set goal-the union. Families or communities interact, act and react to one another. An informant observes that: "...never in Jukun do young men of marriageable age go to seek a woman hand in marriage by themselves...Instead it is a sole responsibility of every young man's parents to go and seek a young lady's hand in marriage for their son or sons. "...very early in the morning..., the father of the aspiring groom will send

delegates (comprise of his relations and his wife) on his behalf...". Some discussants said that "the aspiring groom's parents will bring with them wrapper known *askyaa* or *kyadze*, (their traditional hand weaved attire not the modern wrapper) *ago wa pa hwan* (carved precious stones beads- used as traditional necklace), *baadzwin* (cowries). ..." Again, an informant adds that "...there was particular species of fish we called *tula*. We used its bone in seeking a partner's hand in marriage..."

Also, from the aspiring bride's parents, there comes a reaction. This was captured in a male discussant's statement as "...within this waiting period for feedback, the girl's parents will go about probing certain personality traits of the young man himself, his parents and relations". These and many more are in line with what Okpoko (2014) had said: that irrespective of the starting point of the relationship; the aspiring groom is joined with friends, parents, and relations to actualise the union, especially among the Igbos. Below are instances of such social interactions drawn from the data to validate the above finding and confirm the first principle (social interaction) of symbolic interactionism theory.

In those days among the Jukuns, the decision of who was best suited for their sons or daughters to marry resided absolutely with parents. Yet transiting to this day, irrespective of its starting point, it must be with the consent and approval of the intending couple's parents; formal introduction: the aspiring-groom's parents go to the aspiring-bride's parents to formally seek her hand in marriage for their son, and such is subject to her parents' approval. Also, both parents go about probing certain facts about one another secretly to know if either has good historical background devoid of evil or contrary to what their society considered as good; irrespective of the source of the bride-price and dowry, these are paid or given to the bride's parents by the aspiring groom's parents. More to that, both parents come together to agree on a convenient date, day and time in which their children are to be joined.

Yet on the social interaction, all the cooking of the foods, brewing of traditional wine/beer, playing of drums, singing, dancing, and all other things that accompanied merriment on that day are collaborative effort of the groom's parents, relations, and friends; the bride's basic kitchen utensils and other marital character nurturing are collaborative efforts of her parents and relations. On the wedding day, the bride is accompanied by her parents, relations, friends, in-laws etc.; at death of one of the partners, both families do come together for mourning and thereafter, discuss and take necessary decisions. However, neither Okpoko (2014) nor Kyalo (2012) detailed such in their respective literatures.

Another finding is that the social event also involves continuous social communications among the Jukuns. Just as established earlier in the

background to the study, African traditional forms of communications central on pattern of shared meanings or interpretations or representations or values arising from event, ethos, etc.; from the social event (marriage) to the individuals involved therein; roles assigned to various participants; items given or received and the number in which they are given; conducts formed by participants hold meanings or interpretations or representations or values. Kyalo (2012) put such as Africans do not do things foolishly. In other words, they act or react with meaning. But racing this in the context of marriage, Okpoko (2014) affirmed that the event is enveloped with meanings among the Igbos. This is was found applicable among the Jukuns. For instance, a discussant notes that "... at any point in time she sees her *ambyu* (any younger female relations of her prospective husband) and *baa-nua* (any younger male relations of her prospective husband) she will start cracking jokes with them, which means that she is interested in the relationship. But if she does not initiate or response to jokes with them it also means that she is not interested." Such conforms to the second principle (meaning) of theory of symbolic interactionism. Thus, many of such abound in the traditional forms of communication in marriage among the Jukuns as follows:

Still on meanings, the concept of 'marriage' among the Jukun people as found in the data collected, is a representative means of commanding respect in the society, welfare satisfaction, procreation, companionship, biological satisfaction; and a deliberate uniting force of two or more families or communities. In addition, a husband represents a father in Jukun marital relationship. Puberty signs, hard-work or industriousness and character developments are symbols of emotional, psychological and physical maturity among the Jukun people; while contextual language usage of *Kusa/kisa/akwe/nyiso/* (calabash) and *azan/ashua/za'an/anzan or nzaan* seeking a prospective bride's hand in marriage metonymically referred to all the Jukun females and feminine utensils respectively.

Furthermore, conducts are formed by the various participants which convey certain meanings: the removal of their shoes and the sitting position by the prospective groom, his friends, and relations whenever they are around the bride's parents is a symbolic gesture of respect and honour to in-laws as prescribed by the Jukuns tradition. Also, all those purposeful conducts formed by the prospective bride towards her in-laws and her *ambyu/ugyosun* means that she is a respectful fellow and equally interested in the relationship. In the absence of these, the reverse is the case. This conforms to the sixth principle (conduct formation in interaction) of symbolic interactionism theory. Others are interpreted as follows: the given of food stuffs and rendering of services required

by the Jukun tradition by prospective groom's parents, relations and his friends are interpreted as being capable of meeting the three basic human needs: food, shelter and clothes. In another word, the bride's wellbeing is secured; the given of those items by the prospective groom and his relations is an expression of their love, likeness and appreciation toward the would-be bride and her relations. In addition, it is their means of compensating the bride's parents for taking her away from them. The sharing of these items by the bride's paternal and maternal families means that it takes two to tangle: that is, it take the gene of both families to bring forth the life of the bride whom they are celebrating this day, it equally takes two to share in the merriment. The further sub-sharing of the items by the prospective bride's parents and relations to all sons and sundries serves as notification and invitation.

Some marital items and the number in which they are given and their respective meanings among the Jukuns are as follows: 12 bundles of millet; guinea-corn; pieces of bush meats; and 12 pots of traditional beer/wine content as part of dowry represent their historical lineage to the twelve tribes of Israel; which hold symbolic value of food crops grown, eaten, and transmitted by their ancestors from generation to generation. This is in line with the seventh principles of the theory adopted in this study. Others includes: *Angyine/yirni/idzu* which represent the farm implements used by her father in tilling the land he cultivated to feed her all the while; *Abin-adama* means a consultative goat to be used in difficulty; the straw-mat represents that which the bride's parents laid on and conceived her. This same mat if neatly weaved and sprinkling of fresh ashes represent her state of virginity. But if the straw-mat is deploded and punched holes also means that she not a virgin-which may result to chaos between the families; the given of the traditional beer/wine by the groom's parents and relations and the receiving and drinking of such beer/wine symbolizes life-long union of the two families/communities.

The given of food stuff and kitchen equipment to the bride to take to her matrimonial home by the Jukuns is an effort made for the bride to have what to eat within a short period while adjusting to new family and new environment. Again, it is to avoid the shame attached to begging; while the non-involvement of biological parents of the groom and bride directly in the marriage procedures and processes, but represented by relations means the communal life style of the Jukun people.

The veiling of the bride is a means of showcasing their original migratory outfits; moreover, the unveiling of bride's mouth by her in-laws represents a formal way of giving her access to talk to her in-laws, eat and drink even in the presence of this category of in-laws. In the absence of such, the reverse is the

case. It is equally a moment of familiarizing herself with her groom's parents and relations.

The *ayir* or *yayi* or *atuga*; the *Kinga-wapyo*, *akon-akishe*, *kunwapye* and *nga'an-indoifi* (marriage sound beats of drums) are symbolic sounds of joy and merriment; dancing styles such as *joakishe*, *orjowapyoorzowapyeorjogoge* or *ikyan-indoifi*, etc among the Jukuns are peculiar to marriage ceremony; others too represent the groom's and bride's capability of getting married; preparing their minds toward the task of biological satisfaction and procreations that come after the consummation of the union.

The measurement of bride's right foot on the hoe blade three times, the hairstyle and the ways of greetings three times are linked to the three personalities in their traditional believe to which they pay allegiance: *Ama/Shido/Emo/Ande* (God-the creator), *Aku/kuru/uhwe/ukwe* (their own kings) or *bacho/washo/basho/bakagyi* (elders) or death: depending on the context.

The kneeling down of a woman to serve her husband food at *byeko* and to greet him is a symbolic way of according respect and honour to him. Also, his making of such gestural sounds (grunt) means his acceptance; the hierarchical serving of food based on age grades is interpreted as a means of checkmating evil occurrences within the family; and the eating system based on age, tells each person within the group who his or her elder is or are among the Jukun people.

The skin-cut hair-style of a widow and the twisted palm frond necklace on her neck, symbolically represents 'mourning' specifically-death; while the choiced mat chosen by the widow on the day of her freedom as well as acceptance of gifts from her brother in-law is interpreted as an indication of her interest to be inherited by the particular brother in-law etc.

More so, it was found that role assignments are common. Women such as *ayo-ben* or *ayaimba* (mother of the marriage), *kwanben* or *itin* or *ungha* (marriage brokers or coordinators) play a role of marriage brokers or coordinators and *zando* (foster mother and a confidant) helps in fostering the bride's acquaintances in her new home and serves as a confidant; the groom's sisters and other female relations are responsible for the cooking of traditional meals, brewing of the traditional wine/beer that are to be eaten and drunk on the day of the ceremony; and the bride is to respect her sister in-laws who are older than her husband, as well as those co-wives whose husbands are older than hers.

Another set of findings which conforms to the third principle (language) of the theory of symbolic interactionism and what Popoola (2004) described as the "power in the mother tongue" is that the Jukun language is the tool (symbol) used. Be it in initiation and negotiation of the marital processes or procedures such as betrothal, engagement, given of the items and the meanings attached to

them. Also, the Jukun language enables the Jukun people to name their marital objects, categorised and label all their social realities: be it abstract reality or visual. Such include *aben* (marriage) and all the italicised words in this study.

Contrary to Yamah (2012) and other marriage scholars such as Ekwonwa (2007) who stated reasons for divorce or dissolution of marriage in the contemporary era, and Okpoko (2014) who do not detailed such in the traditional communication system in marriage among the Igbos, a male discussant from Wukari argues that the prospective bride is told categorically that “from now henceforth, your inheritance and that of your children are in your husband’s house...”. Another male discussant from Donga says “...she would be told that in as much as after taken this beer or wine into our system and regurgitate will never come back to its original form and quantity for us to give back to our in-laws in an event where you later change your mind after this; you have no way of coming back to us”. A female discussant from Takum adds that “on the day of the ceremony, all the parents and relations will profess upon her that as your father and mother gave birth to you, may you also go and give birth to many children till your death...” Therefore, it is safe for one to say that the Jukun culture and tradition does not make provision for dissolution of marriage.

It was also found that the greater percentage of the traditional forms of communication in marriage among the Jukuns is non-verbal. Rather, meanings are read from conducts of the participants, sounds of various kinds, items as broad as dowries etc.

It was again found that, the Jukun traditional forms of communication in marriage also make room for marriage in time of crises where the intending couples have been bethroated. Sand is piled and their hands are depth into it.

It was found that the trado-media used include: (i) Songs and Proverbs in Jukun language (ii) Local drums, the drum beat and Goge (iii) Local metallic and wooden gongs (iv) Ayir or yayi or *atuga* sounds (v) Dance, Gunshots and horns (vi) twisted palm frond necklace (vii) Forums or platforms such as *allele* or *vo’akuku* (ix) Symbolography such as *Wunuken*, *Tsoken* or *Utieka*, calabashor *Za’anare* carriers of meanings themselves, etc. (x) People media-the Jukun men and women.

Conclusion

Following the objective of the study which is to examine the forms of African traditional communication in marriage among the Jukuns, it is concluded that families interact (action and reaction) with each other in order to actualize the set goal. By so doing, both families have become social objects.

Such explained the first principle (social interaction) of the symbolic interactionism theory. Moreover, meanings are read from conducts of the participants, sounds of various kinds, items such as dowries and activities in the processes of marriage; which in turn, are carried out in Jukun language. All of these are in line with the second (meaning), third (language) sixth (conduct formation in interaction) and seventh (interrelationship of culture and conduct) principles of the symbolic interactionism theory. Since the greater percentage of the communication is non-verbal, such accounted for more deployment and usage of symbols among the Jukuns.

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