



Influence of TikTok on Social Activism, Youth Empowerment, and Community Building in Osun State, Nigeria

¹Pius Owoicho OGWUCHE, ²Chidinma AMUZIE & ³Shina Michael AJIBOLA

¹Department of Communication and Media Studies, Obafemi Awolowo University, Ile-Ife, Nigeria

²Department of Mass Communication, Adeleke University, Ede, Nigeria

³Department of Mass Communication, Obafemi Awolowo University, Ile-Ife, Nigeria

¹<https://orcid.org/0000-0001-9037-3860>

²<https://orcid.org/0009-0007-2696-8183>

³<https://orcid.org/0009-0009-8689-5573>

***Corresponding Author:** poogwuche@oauife.edu.ng

ABSTRACT

Background: The rise of social media has revolutionised global activism, with *TikTok* emerging as a significant platform for digital participation, particularly among young people. However, its role in activism and community development in Osun state Nigeria remain largely unexplored.

Objectives: This study evaluates *TikTok's* impact on social activism, youth engagement in activism, and community building in Osun state, Nigeria, while also assessing its potential and challenges.

Methods: The study adopted a cross-sectional survey research method, using questionnaire as instrument of data collection. 400 youth in Osun state Nigeria were selected as respondents using simple random sampling technique. The data were analysed using descriptive and inferential statistics using IBM Statistical Product and Service Solution (IBM SPSS) version 22.

Results: *TikTok* is predominantly viewed as beneficial for raising awareness and enhancing civic participation among youth in Osun state. Furthermore, community development is perceived as advantageous for sustaining digital action. Notable opportunities identified include global reach and diverse perspectives, whereas primary challenges consist of content limitations and misinformation.

Conclusion: Despite substantial structural and informational challenges, *TikTok* significantly contributes to youth empowerment, activism, and community development in Osun state Nigeria.

Unique Contribution: This study provides empirical evidence regarding *TikTok's* role in digital activism in Osun state Nigeria, thereby expanding resource mobilisation theory to encompass short-form video platforms.

Key Recommendation: Stakeholders are encouraged to promote media literacy and collaborative participation to mitigate disinformation and maximise *TikTok's* potential for fostering inclusive and effective social change.

Keywords: *TikTok* activism; Digital empowerment; Community building; Social movements; Osun state.



INTRODUCTION

In the contemporary digital age, social media platforms have significantly transformed the manner in which individuals articulate their opinions, participate in political marketing, activism, and develop communities (Mohammed & Ogwuche, 2021; Castells, 2015; Aligwe et al., 2017). As observed by O'Keeffe et al. (2020), *TikTok*, a short-form video-sharing platform, has gained global appeal, its distinctive format and extensive user base render it an ideal medium for diverse digital expressions, including activism. The allure of *TikTok* lies in its capacity to engage people with concise, entertaining videos that are frequently humorous, creative, and succinct (Pennycook and Rand, 2019).

Numerous individuals, irrespective of age, gender, or cultural background, have gravitated towards its intuitive design. *TikTok* activism has surged within this dynamic digital landscape, disrupting conventional methods of engagement and redefining the conventional modes of activism (Lim, 2020). Scholars, activists, and policymakers have all paid close notice to the emergence of social movements on *TikTok*. These movements use the platform's features to start social and political change, empower people, and amplify voices (Pennycook & Rand, 2019).

Furthermore, *TikTok* has emerged as a prominent platform for activism and community building in Nigeria, a nation known for its rich diversity, complicated sociopolitical environment, and energetic youth population. Although earlier research has examined how social media affects activism (Bennett & Segerberg, 2013) and how X, and other platforms shape political discourse (Tufekci, 2017), *TikTok*'s impact on activism is still mostly unexplored. Given the platform's explosive growth and potential as a catalyst for change, it is imperative to comprehend the dynamics of *TikTok* activism in Nigeria (Lim, 2020).

Despite the longstanding recognition of conventional activism methods like street protests and printed media in Nigeria (Adegoke, 2019), the significance of digital platforms such as *TikTok* in activism and community building remains undervalued. Even while *TikTok* is growing increasingly popular as a forum for social and political expression, there is still a substantial knowledge vacuum about its effects, particularly in Osun state Nigeria. This is so because existing research such as Obia, (2020); Nwafor and Nwabuzor (2021) examined the role X (Twitter) has played in the #EndSars protests in Nigeria, while Ta'amneh & Al-Ghazo (2021) explored the importance of using hashtags in raising awareness about social issues. In addition, other studies such Oloyede & Elegu (2019), and Olukemi et al (2022) all focused on different geographical contexts while examining the issue from other conceptual perspectives. However, none have investigated the phenomenon from the standpoint adopted in the present study.



OBJECTIVES OF THE STUDY

The major purpose of this study was to investigate and comprehend the significance of TikTok as a platform for developing empowerment, activism, and community building within the framework of Osun state Nigeria. In order to do this, the specific objectives of the study are to:

- i. Investigate the influence of *TikTok* on social activism and youth empowerment in Osun state, Nigeria.
- ii. Assess the nexus between digital activism and community building on *TikTok* in Osun state, Nigeria.
- iii. Analyse the challenges and opportunities of *TikTok* activism in Osun state, Nigeria.

REVIEW OF RELATED LITERATURE

Social media activism emerged from the broader historical context of media activism, which traces back to the twentieth century. Historically, activists have championed social and political problems via several media platforms, such as radio broadcasts and newspapers. The advent of the internet and the proliferation of social media platforms in the twenty-first century precipitated a profound transformation.

Facebook and MySpace significantly influence political discourse, engagement, and organisation. MySpace facilitated the establishment of online activist communities by enabling users to create profiles focused on particular concerns. Facebook's early versions made it easier for students to coordinate offline protests and campaigns by allowing them to create groups and events. This digital landscape provides unprecedented prospects for grassroots mobilisation and organisation. Social media platforms now provide individuals with a novel means to express their opinions, engage with like-minded individuals, and contest established power structures (Bennett & Segerberg, 2013).

Clicktivism and slacktivism are merely two among numerous strategies employed in online activism. Clicktivism refers to the act of performing straightforward online tasks, such as endorsing digital petitions or disseminating pre-composed messages on social media platforms. Conversely, slacktivism denotes minimal-effort online engagement that likely lacks significant impact beyond merely increasing awareness. Along with these shifts, essential vocabulary and concepts in digital activism have altered. The employment of digital technologies for political ends was a recurrent theme in early depictions. However, as the sector evolved, scholars began to explore broader subjects, such as how digital media influences public opinion, aids mobilisation, and establishes political agendas (Earl & Kimport, 2011; Okoro and Nwafor, 2013).

In his book "Tweets and the Streets: Social Media and Contemporary Activism", Paolo Gerbaudo sees social media as a "choreography of assembly". This viewpoint suggests that social media platforms function as forums for both physical manifestations and symbolic online occupations, often interwoven with offline activities. By highlighting its link to genuine political action (Gerbaudo 2012), it refutes the concept that social media activism primarily occurs online.



TikTok originated as Douyin in China in 2016 and has quickly evolved to become a global social media phenomenon. Its popularity is due to a unique mix of features and functionalities that set it apart from other platforms. TikTok users make and share movies ranging in duration from 15 seconds to 3 minutes, with a particular emphasis on short-form video content (O'Keeffe et al., 2020). The platform's user-friendly music library, filters, and video editing features allow users to produce interesting and amusing videos.

One of *TikTok's* unique aspects is its user-friendly video editing tools, which allow users to add music, effects, and filters to their films. *TikTok's* sudden global appeal can be due to its simplicity and an algorithm that tailors material to each user's interests (Lange, 2020). Despite *TikTok's* huge user demographics, teenagers and young adults make up a large number of its users. The platform is one of the most popular apps in the world, with over 2 billion downloads in more than 150 countries (Sensor Tower, 2020).

Like the Arab Spring, the Occupy Nigeria demonstration relied primarily on digital engagement. Nigerian social media usage has surged as a result of social media platforms that empower citizens (Business Day, 2013). According to studies, online talks spurred offline demonstrators, bridging the gap between online and offline activity (Ibrahim, 2013). As public trust in conventional media decreased, social media emerged as a medium for dissent (Kombol, 2014). Nigerian youths were more prepared to fight strong power groups as a result of their usage of social media, making it more difficult for authorities to repress the demonstrations (Akor, 2014).

Other research suggests that mainstream media, rather than social media, fueled the Occupy Nigeria movement (Egbunike, 2014; Egbunike & Olorunnisola, 2015). These speakers said that because of their knowledge, mainstream media professionals were better equipped to assist with the rally. It is crucial to recall, however, that mainstream media coverage did not begin until activists pushed for it (Uwalaka, 2017; Uwalaka & Watkins, 2017, 2018).

According to Akpojiri (2019), the #BringBackOurGirls movement has used the emerging platform of digital activism to challenge normative discourse about women and violence against women and girl children within the Nigerian state, despite being organised primarily to advocate for the release of the over 200 abducted Chibok School girls by Boko Haram. As a result, by building a counter-discourse that argues for gender equality and safe schooling for girls, the movement is recognised as at the vanguard of achieving societal change for women and girls. In a similar line, Dapoet (2015) asserts that the use of social media in political campaigns and mobilisation during Nigeria's 2015 presidential election increased citizen participation among young people, notably women in northern Nigeria, whose voices have historically been silent. As a result, social media's emergence as a revolutionary and reformative tool in Nigeria is crucial.

Olukemi et al (2022) studied the usage of Twitter in Nigeria to plan the #EndSars demonstration. It investigates how Twitter has influenced social protest and boosted freedom of expression in Nigeria. The analysis reveals that Twitter, as demonstrated in the #EndSars movement, is a successful vehicle for social demonstrations. The study indicates that, depending on how users—



the key agents of change in a democratic process—use social media and hashtag activism, it can either stimulate or hinder social progress.

Ta'amneh and Al-Ghazo (2021) studied the impact of hashtag usage in promoting social problems. According to the study, there are various expected benefits of utilising hashtags to enhance public awareness of social concerns. Furthermore, the data reveal that gender (male and female) does not differ statistically substantially. Furthermore, Obia (2020) explores Twitter's participation in the #EndSars demonstrations and the consequences for media regulation, providing insights into how Twitter operates as a coordinating tool for oppositional movements and debate in Nigeria. The #EndSars hashtag amplified, coordinated, and inspired debates to spread the word and urge people to retweet widely for celebrities and influencers. As a result, compared to other social media platforms, Twitter has fostered a more diversified public discourse. According to another survey, Phil (2022) believes that social media activity has provided ordinary people a platform to express their thoughts. It has enabled women, minorities, and young people to participate in social and civic debates. It leads to the conclusion that social media has redefined and reinvigorated attention in terms of shaping national debate and opinion.

Chiamogu et al. (2021) underline the role of social media in promoting political awareness and coordinating different protests in Nigeria. According to the report, the massification of organisations for the purpose of sharing information on social media has marginalised numerous socioeconomic categories, prompting public sympathy and driving individuals to rise against the government. The influence of social media is also intended to increase awareness and facilitate demonstrations and mobilisation in response to poor leadership.

According to Gerbaudo (2016), the only technique to draw conclusions is to assess social media involvement in individual acts of activism. Using this strategy, he discovered that social media enables a "choreography of assembly", i.e., the development of symbolic occupations and tangible manifestations that spread throughout digital space. Drawing on his direct experience with the Arab Spring, Gerbaudo criticises the assumption that social media is creating a new "virtual" universe. He adds that social media is rarely an activity in and of itself, but rather a component of a broader spectrum of political behaviours, contradicting the assumptions of both slacktivists and paradigm changers.

THEORETICAL FRAMEWORK

The Resource Mobilisation Theory (RMT) serves as the foundation of this study. Developed and refined by John McCarthy and Mayer Zald in 1977, RMT is a prevalent paradigm in social movement studies that examines how activists accumulate and deploy resources to achieve their objectives. This theory elucidates how digital platforms like TikTok enhance the resource mobilisation process within the realm of TikTok activism. By reaching out to a global audience through social media, activists can generate funding, recruit volunteers, and acquire other essential resources. Consequently, localised issues can transform into worldwide movements due to the extensive attention garnered online. For instance, *TikTok's* expansive reach can



significantly boost the visibility and funding of programmes related to social justice or climate change (Klandermans et al. 2008).

According to Resource Mobilisation Theory, social movements must effectively mobilise and exploit resources, including organisational, human, and financial assets. This theory emphasises the strategic dimension of social movements, particularly how they acquire, distribute, and utilise resources to fulfil their aims. In the context of "The Rise of Social Movements on *TikTok*: Empowerment, Activism, and Community Building in a Pluralistic Nigeria", RMT provides a valuable lens for understanding the mechanisms that facilitate the formation and sustainability of social movements in the digital era (Klandermans et al. 2008).

RMT is instrumental in elucidating how activists leverage *TikTok's* features to mobilise resources within Nigerian social movements. The platform's unique resource ecosystem warrants extensive research because of its combination of short-form videos, engagement tools, and algorithmic reach. Activists not only tap into the platform's vast human capital to foster a community of like-minded individuals but can also secure funding through donations for various causes. RMT is pivotal in this study, as it offers a scientific framework for analysing the strategic decisions made by *TikTok* activists in Nigeria. By comprehending how these groups acquire, distribute, and utilise resources, researchers can gain deeper insights into the long-term sustainability and impact of digital activism. Furthermore, RMT provides a thorough understanding of the dynamics propelling social movements on *TikTok*, enabling a detailed assessment of the opportunities and challenges unique to the digital landscape.

METHOD

The study adopted a cross-sectional descriptive survey research methodology, using questionnaire as instrument of data collection. The target demographic for the study comprised youth in Osun State, Nigeria, which has a total estimated population of 2,641,934 who are between the ages of 18 to 35 years according to the National Bureau of Statistics (2022). To determine the sample size, Yamane (1967) algorithm was applied, resulting in a calculated sample of 400 individuals, with a margin of error of 0.05. Four hundred copies of the questionnaire were distributed. Participants were contacted both in person and via online surveys using Google Forms, achieving a 100% response rate. The data were analysed using IBM's Statistical Package for Social Sciences (SPSS) version 23, employing both descriptive and inferential statistics. Draft copies of the questionnaire were submitted to a panel of three (3) expert validators for review prior to administration to respondents to ensure the validity and reliability of the research instrument. Data was presented using simple frequency distribution tables.



DATA PRESENTATION AND ANALYSIS

Table 1: Respondents’ rating of the effectiveness of using *TikTok* as a platform for raising awareness about social issues in Osun state, Nigeria?

	Frequency	Percent	Valid Percent	Cumulative Percent
Very Effective	133	33	33	33
Effective	152	38	38	71
Less Effective	68	17	17	88
Ineffective	47	12	12	100
Total	400	100	100	

Source: Field Survey, 2024

Table 1 shows that majority of the respondents believe that *TikTok* as a social media platform is extremely effective or just effective for raising awareness about social issues in Osun state, Nigeria. This finding implies that, if social media activists in Osun state judiciously adopt *TikTok* to voice their grievances about social issues affecting them, they can easily achieve positive outcomes.

Table 2: Do you agree that the emergence and growth of *TikTok*-based social movements have positively impacted civic engagement and awareness of social issues among the youth population in Osun state, Nigeria?

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Agree	77	20	20	20
Agree	171	42	42	62
Disagree	109	27	27	89
Strongly Disagree	43	11	11	100
Total	400	100	100	

Source: Field Survey, 2024

According to the responses presented in Table 2, the emergence and growth of *TikTok*-based social movements have positively influenced civic engagement and awareness of social issues among youth in Osun state, Nigeria. Conversely, this indicates that the youth population in Osun state, Nigeria perceive *TikTok*-based social movements as having a beneficial effect on societal participation and awareness around their communities.



Table 3: Respondents’ views on the opportunities of *TikTok* activism in Osun State, Nigeria

	Frequency	Percent	Valid Percent	Cumulative Percent
Global reach	199	50	50	50
Diverse perspectives	135	33	33	83
Grassroots mobilization	45	12	12	95
Others	21	5	5	100
Total	400	100	100	

Source: Field Survey, 2024

Findings in Table 3 reveal that *TikTok* activities offer potential for global reach within a multicultural Nigerian society, most especially in Osun state. Furthermore, while the results in Table 3 highlighted significance of varied perspectives, it also underscored the importance of grassroots mobilisation which can be aided by the global reach of *TikTok* activism, which presents substantial opportunity for social movement and community building in Osun state, Nigeria.

Table 4: Challenges faced by activists in using *TikTok* for activism in Osun State, Nigeria?

	Frequency	Percent	Valid Percent	Cumulative Percent
Limitations on content development	184	46	46	46
Low character count	136	34	34	80
Potential for misinformation	55	14	14	94
Algorithmic challenges	25	6	6	100
Total	400	100	100	

Source: Field Survey, 2024

Table 4 identified low character count as a significant obstacle faced by activists using *TikTok* for activism in Osun state, Nigeria. While concerns regarding the potential for misinformation and algorithmic issues were raised as potential challenges, the results in Table 4 suggest that limitations on content development is a substantial barrier for *TikTok* activists in Osun state.

Table 5: Respondents’ perception on the extent to which community building on *TikTok* fosters sustained digital activism in Osun state, Nigeria?

	Frequency	Percent	Valid Percent	Cumulative Percent
Very Effective	133	33	33	33
Effective	165	41	41	74
Less Effective	62	16	16	90
Ineffective	40	10	10	100
Total	400	100	100	

Source: Field Survey, 2024



According to Table 5, community building on *TikTok* is highly useful for fostering persistent digital activism in Osun state, Nigeria. This is so because before any protest or activism can become successful, there is need to mobilise and build a community first who believe and key into the vision and goals that the activism intends to achieve. In the context of this study, *TikTok* community growth is seen as beneficial for long-term digital activism.

Table 6: How would you rate the level of impact that social media have had on any social movement in Osun State, Nigeria?

	Frequency	Percent	Valid Percent	Cumulative Percent
Excellent	111	28	28	28
Above Average	137	34	34	62
Average	76	19	19	81
Below Average	27	7	7	88
Very Poor	49	12	12	100
Total	400	100	100	

Source: Field Survey, 2024

The influence of social media on protest in Osun state as indicated in Table 6 is extraordinary, positive and above average. This suggest that social media can easily be used to galvanize support and mobilise social movements in Osun state while decentralizing its organisation and evading traditional media censorship to reach grassroots activists.

DISCUSSION

The findings reveal that *TikTok* primarily empowers Nigerian activists most especially in Osun state by amplifying voices and promoting community togetherness. This conclusion is similar to Chen et al.'s (2019) study, which highlighted how social media sites like *TikTok* amplify under-represented opinions and foster a feeling of community empowerment. However, Lee and Kim (2020) gave conflicting viewpoints, saying that although social media platforms offer outlets for expression, they might not necessarily result in noticeable empowering benefits.

Furthermore, the findings of this study identified the benefits of community building on *TikTok* as a means of encouraging long-term digital activism. The results of Gupta and Sharma (2018), who highlighted the role of online communities in sustaining activism projects through collective mobilisation and support, also support this conclusion. On the other side, research by Wang and Liu (2020) has raised attention to factors that potentially inhibit long-term digital activism, such as echo chambers and polarisation within online communities.

The research suggests that the biggest hurdles experienced by activists in Osun state Nigeria employing *TikTok* so social mobilisation and empowerment of youths are the limitations on content development and the availability of incorrect information. This is congruent with the findings of Johnson (2020), who identified comparable issues in the context of social media advocacy, especially in locations with a range of linguistic and cultural origins. The study,



however, departs from the position of Davis and Smith (2019), who highlighted the potential for intercultural contact and cooperation made feasible in varied cultures by platforms such as *TikTok*. The results of this study are further congruent with Resource Mobilisation Theory (RMT), which shows how social movements strategically allocate and employ resources to fulfil their aims (Klandermans et al., 2008).

Going by the findings of the study, *TikTok's* algorithm-driven content recommendations have the power to change agendas by amplifying particular ideas and narratives and affecting the subjects that gain traction (McCombs & Shaw, 1972). According to Entman (1993), Framing theory stresses how *TikTok* alters how individuals interpret events by magnifying some elements and downplaying others. Although *TikTok* encourages community building and empowerment as found in the context of this study, its framing decisions may alter the audience's attitudes and perceptions, necessitating careful examination (Entman, 1993).

This study underlines how vital user agency and technology affordances are for empowering activists on *TikTok*. *TikTok's* particular qualities, notably its short-video format and innovative editing capabilities, promote speedy content sharing and user interaction (Yang, 2022). Users actively contribute to the production of material, affecting social movement objectives and narratives. Activists among youth in Osun state, Nigeria may co-create compelling material that appeal to a variety of audiences by exploiting *TikTok's* technological affordances. This democratises the creation of public discourse and encourages community empowerment which is also in line with the arguments of Yang (2022), and Johnson (2020) who all assert that the availability of digital plenitude help people gained greater access to information, and more opportunities to engage in public speech.

CONCLUSION AND RECOMMENDATIONS

Based on the result, the study concludes that *TikTok's* significance as a forum for activism and youth engagement in Osun state, Nigeria, presents chances for community development, empowerment, and worldwide outreach. However, there were significant faults that needed to be corrected, like content limits and misleading information. Despite all of these limitations, *TikTok* activism has the power to stimulate civic action for community building and social change among youth in Osun state, Nigeria.

It takes concerted efforts from a number of stakeholders, including platform administrators, civil society organisations, and individual users, to be able to use *TikTok* as a catalyst for social change. Furthermore, *TikTok* has the potential to be a revolutionary force for promoting democratic norms, elevating voices, and solving key socio-political concerns in Nigeria, most especially in Osun state by establishing an atmosphere that encourages responsible engagement, inclusive participation, and educated discourse.

Based on the findings and conclusions derived from this study, the following recommendations are proposed:



- i. Collaborative efforts between *TikTok* activists, and civil society organisations should be initiated to leverage the platform's extensive reach and resources, thereby amplifying social causes and facilitating meaningful change in Osun state and the whole of Nigeria.
- ii. It is essential to educate users on how to identify reputable content and engage in fact-checking to mitigate the spread of misinformation on the platform.
- iii. Ongoing research and monitoring of *TikTok* activism are crucial for understanding emerging patterns, challenges, and opportunities, which will enable strategic interventions and advancements in policy.

Ethical clearance

Ethical consent was sought and obtained from the participants used in this study. They were made to understand that the exercise was purely for academic purposes, and their participation was voluntary.

Acknowledgements

We acknowledge the students of the department of Mass Communication, Adeleke University, Ede, Osun state and those of the department of Communication and Media Studies, Obafemi Awolowo University, Ile-Ife, Osun state for assisting us with data collection. We equally appreciate all the youth in all the local government areas in Osun state, Nigeria for their cooperation and support during the course of this study.

Sources of funding

The study was not funded.

Conflict of Interest

The authors declare that the research was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.

Authors' Contributions

The study was conceived by Amuzie Chidinma, while the design was handled by all the authors. The authors and volunteer students collated the data, while the analysis and interpretation of results were done by all the authors. The initial manuscript writing was handled by Amuzie Chidinma. All authors have critically reviewed and approved the final draft, and are responsible for the content and similarity index of the manuscript.

Data availability statement

The datasets on which conclusions were made for this study are available on reasonable request.

Citation

Ogwuche, P. O., Amuzie C. & Ajibola, S. M. (2026). Influence of TikTok on Social Activism, Youth Empowerment, and Community Building in Osun State, Nigeria. *International Journal of Sub-Saharan African Research*, 4(2), 677-691



REFERENCES

- Adegoke, Y. (2019). Nigerian social media helped me get elected – Buhari.
<https://www.aljazeera.com/news/2019/1/23/nigerian-social-media-helped-me-get-elected-buhari>
- Akor, C. (2014). From Subalterns to Independent Actors? Youth, Social Media and the Fuel Subsidy Protests of January 2012 in Nigeria. Paper presented at the Council for the Development of Social Science research in Africa (CODESRIA) Youth, Social Movement and Social Networks in Africa, Tunis, Tunisia.
- Akpojivi, U. (2019) I won't be silent anymore: Hashtag activism in Nigeria. *South African Journal for Communication Theory and Research*. 45(4), pp 19-43.
doi.org/10.1080/02500167.2019.1700292
- Aligwe, H. N., Nwafor, K.A. & Nwasum, C. J. (2017). Journalistic Concern about Uncivil Political Talks in Digital News Media during the Electioneering of the 2015 General Elections in Nigeria. *IDOSR Journal of Arts and Management* 2(2): 69-90, 2017.
- Bennett, W. L., & Segerberg, A. (2013). The logic of connective action: *Digital media and the personalization of contentious politics*. *Information, Communication & Society*, 16(5), 1-25.
- Business Day, B. (2013). How Nigerians use social media. The Business Day.
<http://businessdayonline.com/2013/08/how-nigerians-use-social-media/>
- Castells, M. (2012). *Networks of Outrage and Hope: Social Movements in the Internet Age*. Polity.
- Chiamogu, A., Obikeze, O., Chaimogu, U., & Odikpo, E. (2021). Social media and group consciousness in Nigeria: Appraising the prevalence of socio-political protests. *Open Journal of Political Science*, 11(4), pp 682-696. doi.org/10.4236/ojps.2021.114043
- Dapoet, B. A. (2015). Social media use in political campaign and mobilization in the 2015 presidential election in Nigeria. M.A. Thesis, Coventry University, United Kingdom.
- Davis, K., & Smith, M. (2019). Social Media and Social Movements: Key Issues and Recent Developments. *Sociology Compass*, 13(8), e12709.
- Earl, J., & Kimport, K. (2011). *Digitally Enabled Social Change: Activism in the Internet Age*. MIT Press.



- Egbunike, N. (2014). The Big Question: Have social media and/or smartphones disrupted life in your part of the world? *World Policy Journal*, 31(3), 3-8.
- Egbunike, N., & Olorunnisola, A. (2015). Social media and the# Occupy Nigeria Protests: Igniting or damping a Harmattan storm? *Journal of African Media Studies*.
- Entman, R. M. (1993). Framing: Toward clarification of a fractured paradigm. *Journal of Communication*, 43(4), 51–58.
- Gerbaudo, P. (2016). Constructing public space| rousing the facebook crowd: Digital enthusiasm and emotional contagion in the 2011 protests in Egypt and Spain. *International Journal of Communication*, 7(2), 141-164.
- Gupta, A., & Sharma, P. (2018). Digital activism in India: Mapping emerging engagements. *South Asian Popular Culture*, 16(1), 55-68.
- Johnson, L. (2020). Navigating activism and advocacy in the digital age: Emerging research and opportunities. *Journal of Social Issues*, 76(4), 1005-1024.
- Klandermans, B., Sabucedo, J. M., Rodriguez, A. S., & de Weerd, M. (2008). Mobilization and participation: Social-psychological expansions of resource mobilization theory. *Social Movement Studies*, 7(3), 247–265
- Kombol, M. A.-v. (2014). Uses of social media among selected labour unions in Abuja during Nigeria’s (January 2012) “Oil Subsidy” Removal, in P. N. Howard (Eds.), *Routledge handbook of Internet politics* (pp. 157-172). London, New York: Taylor & Francis.
- Lange, P. G. (2020). TikTok and the commodification of creativity. *Media International Australia*, 177(1), 34-47.
- Lee, S., & Kim, H. (2020). Social media use and perceived social empowerment: A comparative study of Chinese, Japanese, and South Korean youth. *International Journal of Communication*, 14, 451-471.
- Lim, M. (2020). Mobilizing without the mass: The digital repertoire of contemporary protest. *Information, Communication & Society*, 23(2), 160-174.
- Mohammed, N, & Ogwuche, P. O. (2021). Political Marketing and Social Media use in Nigerian Politics: Understanding the nexus. *Madonna Journal of Communication Studies*, 3(1), 7-22.



National Bureau of Statistics (2022). *Demographic Statistics Bulletin 2022*.

Nwafor, K. A. & Nwabuzor, M.N. (2021). Social Media and Youths Engagements and Mobilisation for the 2020 #EndSARS Protests in Nigeria. *EBSU Journal of Mass Communication*, 8(1), 13-24. Available online at: http://www.ebsujmc.com/uploads/233480_1628616029.pdf

Obia, V. (2020). #EndSARS, a Unique Twittersphere and Social Media Regulation in Nigeria. London School of Economics and Political Science. <https://blogs.lse.ac.uk/medialse/2020/11/11/endsars-a-unique-twittersphere-and-social-media-regulation-in-nigeria>

O'Keeffe, G. S., Clarke-Pearson, K., & Council on Communications and Media. (2020). The impact of social media on children, adolescents, and families. *Pediatrics*, 127(4), 800-804.

Okoro, N. M. & Nwafor, K. A. (2013). Social Media and Political Participation in Nigeria during the 2011 General Elections: The Lapses and the Lessons, *Global Journal of Arts Humanities and Social Sciences*, 1(3), 29-46. Available online at: <http://www.eajournals.org/wp-content/uploads/social-media-and-political-participation-in-nigeria-during-the-2011-general-elections-the-lapses-and-the-lessons.pdf>

Oluwakemi, E., Popoola, A., Azeez, L. A. & Adeniyi, A. (2022). Twitter, civil activism and ENDSARS protest in Nigeria as a developing democracy, *Cogent Social Sciences*, 8:1. DOI: 10.1080/23311886.2022.2095744.

Osaghae, E. E. (1995). Nigeria: Citizenship, identity crises, and the challenges of democratization. *The Journal of Modern African Studies*, 33(2), 247-269.

Pennycook, G., & Rand, D. G. (2019). The implied truth effect: attaching warnings to a subset of fake news stories increases perceived accuracy of stories without warnings. *Management Science*, 67(11), 4944-4957.

Phil, N. E. (2022). Women, youths and hashtag activism: The “ENDSARS Movement” in Nigeria. www.peaceagency.org

Sensor Tower. (2020). TikTok Crosses 2 Billion Downloads After Best Quarter for Any App Ever. Retrieved from <https://sensortower.com/blog/tiktok-2-billion-downloads>.

Ta'amneh, M. T. & Al-Ghazo, A. (2021). The importance of using hashtags on raising awareness about social issues. *International Journal of Learning and Development*. 11(4). Pp. 1-25. DOI:10.5296/ijld.v11i4.19139



- Tufekci, Z. (2017). *Twitter and Tear Gas: The Power and Fragility of Networked Protest*. Yale University Press.
- Uwalaka, T. (2017). *Mobile Internet and the Rise of Digital Activism among University Students in Nigeria*. (Doctoral Thesis), University of Canberra.
- Uwalaka, T., & Watkins, J. (2017). Social Media vs Mainstream Media: An Analysis of the 2012 Occupy Nigeria Protest. In L. Allen (Ed.), *6th Annual International Conference on Journalism & Mass Communication* (pp. 59 - 68). Singapore: Global Science & Technology Forum.
- Uwalaka, T., & Watkins, J. (2018). Social media as the fifth estate in Nigeria: an analysis of the 2012 Occupy Nigeria protest. *African Journalism Studies*.
- Wang, W., & Liu, L. (2020). The echo chamber in online social networks: A case study of TikTok. *Proceedings of the International Conference on Human-Computer Interaction*, 186-196.
- Yamane, T. (1967). *Statistic: An Introductory Analysis, 2nd Edition*. New York: Harper and Row.
- Yang, L. (2022). Co-creation of activist content on TikTok: The role of user agency in shaping movements. *Digital Activism Quarterly*, 7(1), 45-62.