

**THE USE OF SOCIAL MEDIA FOR SOCIAL JUSTICE
ADVOCACY IN NIGERIA**

BY

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ABSTRACT

Social Justice Advocacy (SJA), which seeks empowerment for the marginalised, has been driven globally by social media mostly to attract attention to issues that might be ignored by traditional media. Existing studies on social media and their use in the Nigerian context have focused on social media for advocacy generally to the neglect of how they are relevant for SJA. The use of social media for advocacy in Nigeria was, therefore, examined with particular focus on the motivations, social media practices, perceptions, and charitable contributions in order to establish how influential social media are in driving SJA.

Media Dependency and Media Richness theories were adopted as framework, while mixed methods design was used. Twenty-four engaged social media users and 401 advocacy organisations were purposively selected; 532 netizens were selected through volunteer sampling; 12 social media influencers were selected using snowball sampling while simple random sampling was used to select 12 out of 401 social media handlers of advocacy organisations. Survey link and interview requests were sent through social media and e-mail to the selected advocacy organisations, while the link to the survey for the social media users was posted on the timelines of social media influencers. Four sessions of focus group discussion were conducted with the selected social media users, while 12 interview sessions were conducted with social media handlers of advocacy organisations and social media influencers. Quantitative data were analysed using descriptive statistics, while qualitative data were analysed through emerging themes technique.

The motivations for using social media for advocacy-related tasks include information dissemination (92.3%), collaboration (84.2%), visibility (68.3%), volunteers (67.4%), event publicity (59.3%), call to action (52%), crowdfunding (51.6%), and online petition (44.8%). Social media were used frequently (69.7%) by advocacy organisations. However, while most social media users (84.7%) employed the media to discuss social justice issues, only 23.5% of the users worked collaboratively with advocacy organisations. All the advocacy organisations and social media influencers, and most of social media users (78.6%) perceived social media as a dependable platform for SJA. Social media enhanced charitable contributions such as awareness raising/sharing/retweeting (75.1%), feedback (69.7%), debates/engagements (60.2%), and financial donation (56.5%) as components of SJA. Majority of the advocacy organisations (94.2%) admitted that social media were influential in driving SJA, 86.4% believed that information obtained from social media was beneficial, while 82.1% believed that social media were making advocacy organisations more successful. Participants also noted that social media driven SJA, especially with the benefits of social media attributes such as virality, convergence, honest feedback and accelerated global access, was more effective than when it was done exclusively through the traditional media. The low cost of social media was also cited as one of the reasons for their wide deployment and effectiveness in SJA.

Despite low collaboration between social media users and advocacy organisations in Nigeria, social media have been successfully employed to drive social justice advocacy-related tasks by encouraging charitable contributions that could empower the less privileged. There should be more consistent engagements between advocacy organisations and netizens.

Keywords: Advocacy organisations, Charitable organisations, Social justice advocacy, Social media users in Nigeria

Word count: 498

CERTIFICATION

I certify that this work was carried out by Kareem, Oluwatoyin Latifat in the Department of Communication and Language Arts, University of Ibadan, Ibadan, under my supervision.

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DEDICATION

To God Almighty with whom all things are possible;

To family in the most unlikely places;

To my ever-present, always loving and the most supportive parents; Alhaji and Alhaja T.K.

Kareem;

To everyone working to ensure social inclusion of vulnerable and marginalised people;

To the world:

Dream, live, love, laugh and hope. Life is beautiful.

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CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

The social media have become popular destinations on the Internet. In 2018, the number of active monthly Facebook users globally increased to 2.2 billion and Twitter has over 336,000,000 active registered users globally. Nigeria currently has over 100 million internet users (over 50% of the entire population). Also, the country currently has the highest number of Internet users in Africa and is 8th globally, after China, India, United States, Brazil, Indonesia, Japan and Russia. The percentage of Facebook, Twitter, Instagram and YouTube users between the ages of 18 and 34 are 42%, 80%, 69% and 68% respectively. This implies that there are vast potentials to be tapped using social media for social causes (Internet World Statistics, 2018; Terragon, 2018).

Advocacy efforts usually require an action of some sort, be it charitable contribution, raising awareness or mobilisation on the streets. As a result of their remarkable growth rate, social media could be used to tackle a problem as part of community initiatives. Social media also allow audiences discuss causes that might be ignored or downplayed by the traditional media. With the help of mobile technologies, social media have fast-tracked the rate at which relationships are formed and information is shared. Technological advancements also ensure that audiences engage in various online activities that reveal the growing integration of online tools with their lives. Social media ensure a wide reach which allows two-way communication and enables participation in advocacy efforts. The popularity of social media also shows that they are increasingly necessary to reach demographics who are rapidly transforming their manner of interaction. Since social media thrive on interactivity, users that realise that their contributions can have swift effects are more likely to participate in the advocacy because these collaborative efforts will encourage even more participation; making collaborative solutions possible (Obar, 2014).

Netizens have become opinion leaders. Consequently, ideas, attitudes, and practices are shaped by the conversations taking place on social media. “A decade ago, it would have been technically impossible for ordinary citizens to respond publicly to global events and

share their opinions easily with such a wide audience” (Aaker and Smith, 2010:20). The availability of inexpensive mobile gadgets has also made interactions easier, giving more people access to information on the go. Hence, advocacy is getting reshaped based on the expectations of the new communication environment where interactivity is the main distinguishing feature; participation is promoted, and communication becomes a genuine dialogue due to the instant responsiveness. These are some of the reasons why social media are being employed to drive social justice (Lovejoy and Saxton, 2012; Benioff, 2012).

Social justice is a major driver of equity of human rights which is important for any society concerned about development. Social justice advocacy “works for structural and enduring changes that increase the power of those who are most disadvantaged politically, economically, and socially” (LaMarche, 2009 as cited by Klugman, 2010:1). In a country like Nigeria where a lot of the social systems are ineffective (Dike, 2010), this is important as social justice system deals with discriminations and injustice especially for people that are underprivileged because of religion, sexuality, gender, age, disability, gender expression, nationality, economic status, or ‘sexual orientation’(LaMarche, 2009). Therefore, conversations focussing on social justice could ensure that awareness is brought on those pressing concerns (Torres-Harding, Steele, Schulz, Taha and Pico, 2014). Critical discussions around social justice concerns also could help promote awareness of social justice issues.

As a global medium, social media have proved vital in creating awareness for causes; for instance, the Arab Springs, *#BlackLivesMatter* and *#MeToo* campaigns. When the Arab Spring erupted in 2010, a lot of attention was focused on social media as means of collective activism to circumvent the bureaucratic-operated traditional media channels and a debate broke out about the relevance of the new technology for social justice. The “use of social media more than doubled in Arab countries during the protests, with the exception of Libya” (Wellman and Lee, 2014:207). Social media have certainly added crucial elements, such as virality to how people communicate about life-changing topics. The case of Ukraine’s Oksana Makar shows how social media were used for social justice. Oksana was an 18year old female who was gang-raped, set on fire and left to die in March 2012. She survived the attack and was able to name her attackers, who were arrested; but because of influential intervention, they were released. After being rushed to the hospital,

some of Oksana's limbs were amputated to save her life. Her mother subsequently uploaded a video, with a severely sedated Oksana also showing the stumps in place of her recently severed limbs. Not long after, another video containing a disturbing confession of one of her attackers was leaked. The videos went viral and sparked outrage, garnering extensive social media coverage and leading to mass protests of police corruption and their general lawlessness. There was an immediate call for social justice, which prompted the culprits to be re-arrested. Oksana eventually died, and women rights and non-governmental organisations held a series of protests in Ukraine before the culprits were eventually charged for murder and sentenced (Satell, 2014).

The traditional media could control narratives and provide censorship; but with the technology of today, anyone can start a protest. A person or self-organised group of people can encourage other people who are interested but are self-effacing to start a revolution. Charitable contribution is also an important part of advocacy and social media have been adopted for online crowdfunding towards advocacy causes. Getting people's attention is increasingly difficult because audiences find it easier to trust those they already know (Aaker and Smith, 2010). However, advocates can reach prospective donors, including the ones organisations might not be able to directly reach. Potential donors can also be directly solicited by someone who is already within their social network which makes it easier for funders to trust the solicitor. One of the popular examples of crowdfunding was when the Presidential campaign team of Barack Obama in 2008 garnered so much support that it received almost a billion dollars as donation. Obama's grassroots effort was expert at using an array of existing social media and technology tools, "converting everyday people into engaged and empowered volunteers, donors, and advocates through social networks, email advocacy, text messaging, and online video" (Aaker and Smith, 2010:34; Douai, Wedlock, Auter and Rudyk, 2013).

The 2014 Ice Bucket Challenge which generated over \$100 million for Amyotrophic Lateral Sclerosis (ALS) research was done to encourage donations and promote awareness of ALS, a motor neurone disease. The challenge encouraged the people who are nominated to either record themselves showing someone pouring a bowl of ice on them and thereafter inviting others to join in the challenge and/or donating towards ALS research. The challenge involved a lot of notable individuals, such as David Cameron (former British Prime Minister), Barack Obama (former USA President), Mark

Zuckerberg (Facebook Founder), Bill Clinton (former USA President), George W. Bush (former USA President), Justin Bieber (pop star), LeBron James (basketball star), and a host of Hollywood actors. The campaign for ALS was massively successful as awareness was increased and funds were raised (ALS Association; Rogers, 2016).

In Nigeria, social media have also been used to disseminate information and invite participation in advocacy causes. In June 2015, a small book club in Abuja was discussing Chimamanda Adichie's popular TEDx talk "*We Should all be Feminists*". Tinu Akinwande who is a member of the book club began *tweeting* her thoughts with the hashtag *#BeingFemaleInNigeria*. Other women started sharing their misogyny, gender inequality, sexism, and discrimination experiences in the Nigerian society to the extent that the hashtag went viral. The hashtag has since been mentioned more than 80, 000 times on Twitter and it has been used by both females and males to debate gender stereotypes. This hashtag was so popular that it was featured on both British Broadcasting Corporation (BBC) and Cable News Network (CNN). Lola Omolola, a social media user took it a step further by creating a "secret" Facebook group strictly for females which she named Female in Nigeria (FIN). FIN is described as a women-only support group with a core mission to end the culture of silence. It is a secular, no-judgement community for all women, regardless of ethnicity, race, sexual orientation or creed. It is a platform where women are encouraged to speak out about issues that matter to them such as domestic violence, sexual assault, and family issues. The group currently has over 1.6 million members and out of the 640 million groups on Facebook, FIN was selected among the 100 groups invited to attend the first-ever Facebook Community Summit; a two-day exclusive meeting with Mark Zuckerberg which held in Chicago, Illinois in the United States on June 22nd and 23rd, 2017. Zuckerberg also commended Omolola in an interview with CNN in June 2017 (Specia, 2015; Anyangwe, 2017; Romanyshyn, 2017).

In July 2016, Mayowa Ahmed, a young lady suffering from ovarian cancer used social media to solicit financial support. She was able to raise 32 million Naira in three days for her treatment. There have been several other campaigns such as *#OccupyNigeria* in 2012 for the removal of fuel subsidy; *#SaveDebbie2012*, Debbie Osarere a lady who had breast cancer; *#SaveOke* 2012, Ighiwoto Okeghene John, who battled diabetes; *#SaveFunmi* 2013, Funmi Lawal, young law graduate with cancer; *#BringBackOurGirls* 2014, the Chibok girls that were kidnapped by Boko Haram terrorists and *#SaveMirabel2015*, a rape crisis

centre. In most of the above-named cases, there was a request for financial support and the targets were met. Even though Funmi, Debbie and Mayowa eventually died, social media proved its relevance for crowdfunding for advocacy purposes.

The accessibility to information has reached unprecedented realms with very little capital investment and without the baggage of bureaucratic rules (Young, 2012). Therefore, social media are getting more scholarly attention. This study examined the use of social media for social justice advocacy with focus on the motivations of the use of social media, social media practices, perceptions, and charitable contributions in order to establish how influential social media are in driving social justice advocacy.

1.2 Statement of the Problem

Technological improvements have made opportunities for networking locally, nationally, and internationally much faster. Social media have been used to some extent in advocating for empowerment that might be ignored by traditional media. As a result of friend connections that users have online, social media could allow non-profit organisations reach potential donors more personally. These “friends” may not necessarily all contribute, but they can share, retweet and engage audiences in their extended networks which would bring more support to social causes. As advocacy efforts seek sustainability in an increasingly competitive domain, some have argued that innovative strategies can be employed to deal with advocacy challenges such as the episodic way of reaching the intended targets with letter-writing campaigns, petitions, and newsletters.

Some studies, mostly from Europe, North America, and Australia have touched on the role of social media in advocacy. Some scholars in the USA and Canada discovered that social media enable advocacy groups to accomplish some of their organisational goals such as engaging the community sometimes with a limited selection of social media. Olorunnisola and Martin (2012) assessed the significance of ICT in African countries by juxtaposing traditional and “social” media during selected revolutions for over three decades. It was discovered that the ubiquity and global reach of social media make them better tools. Torres-Harding et al., (2014) explored students' perceptions of social justice activities but this was done in a small university campus.

Although some of these researches have examined advocacy and how it has been driven globally by social media, some scholars have however suggested that social media may, in fact, be promoting “weak ties,” which can show one million likes for a cause online, then flop when mobilising multitudes offline (Gladwell, 2010; Dunning, 2014). While scholars have discussed the variety of benefits of using social media for advocacy, most of these studies have been situated outside Africa. Also, most of the researches into social media’s contribution to social causes have addressed prominent examples that have gone mainstream, for instance, the Arab Springs. Although Nigeria has high prevalence of social justice advocacy, with individuals and self-organised groups crowdfunding and seeking support for advocacy causes on social media, scholars have not paid attention to how social justice advocacy organisations in Nigeria use social media especially considering issues such as the level of poverty in Nigeria which could influence social media use and affect charitable contributions. Social media could also be problematic especially with the possibility of cyber-fraud that could hinder trust. Moreover, there is the credibility issue in the era of fake news. So how has social media been deployed for social justice advocacy and what are the benefits and challenges associated with adopting social media for social justice advocacy? Essentially, this study closes this knowledge gap. It would give an insight into the use of social media for social justice advocacy in Nigeria.

1.3 Research Questions

The following research questions guided the study.

1. What is the status of social media use for social justice advocacy in Nigeria?
2. How do advocacy groups, social media influencers, and social media users perceive the use of social media for social justice advocacy in Nigeria?
3. How influential are social media for social justice advocacy in Nigeria?
4. What is the association between demographic variables and the attitude towards charitable contributions on social media?

1.4 Research Hypotheses

H₀1: There is no significant relationship between social media follower numbers and charitable contributions.

H₀2: There is no significant relationship between the focus of social justice advocacy and charitable contributions.

1.5 Objectives of the Study

This study sought to achieve the following objectives:

1. To determine the current status of social media use for social justice advocacy in Nigeria.
2. To investigate advocacy groups, social media influencers, and social media users' perception of the use of social media for social justice advocacy.
3. To establish how influential social media platforms are for social justice advocacy in Nigeria.
4. To ascertain the association between demographic variables (such as sex, age, income, religion, and education) and charitable contributions towards social justice issues in Nigeria.
5. To determine the relationship between the follower numbers of advocacy organisations and charitable contributions towards social justice issues on social media in Nigeria.
6. To discover the relationship between the focus of social justice issues such as gender, disability, health, etc., and charitable contributions on social media in Nigeria.

1.6 Significance of the Study

This research has a potential of contributing to current literature by exploring how advocacy groups in Nigeria use social media. The study of social justice by advocacy groups aids the contribution of knowledge to the broader dialogue about the efficacy and utility of social media. This study provides empirical data about how the influence and attitude towards social media would enlighten individuals and advocacy groups working on building successful advocacy campaigns on social media. Understanding how individuals respond to advocacy on social media provides clarity into the prospects and difficulties related to the implementation of social media for advocacy. This ultimately determines the success of social media as tools for advocacy campaigns. Also, this research fills the gap in knowledge concerning the understanding of social media use for advocacy campaigns thereby empowering individuals and Non-Governmental Organisations (NGOs) interested in social justice advocacy in Nigeria. Efforts will be made to present research findings at conferences and publish in academic journals. Also, NGOs who specifically requested for the findings were appropriately informed.

1.7 Scope of the Study

This study examined the social media activities of social justice advocacy groups in Nigeria. Facebook, Twitter, YouTube, LinkedIn, Blogs, and Instagram were chosen because they are popular in Nigeria (Alexa.com, 2016). As this study focused on social media, a global entity, it became necessary to therefore narrow down the geographical location. Participants therefore included only Nigerians because Nigeria is the country of interest for this study.

1.8 Limitations to the Study

A comprehensive list of advocacy groups in Nigeria could not be obtained from the Corporate Affairs Commission (CAC) because its database crashed in 2014 and the process of re-compiling is still on-going. Nonetheless, a list of 1136 organisations was obtained from the website of the Nigeria Network of NGOs (NNNGO). Some advocacy groups that were found during Google searches that were not included in the NNNGO's list were included in the study (See Appendix I, II and VI).

The online survey proved to be a limitation because the researcher was unable to get the rate of response for the social media users' questionnaire because the number of surveys was difficult to track. However, the responses met and exceeded the initial number of respondents (500) required in less than two weeks. In addition, the true response rate for the advocacy group questionnaire was appropriately calculated (60%). Online surveys are generally more practicable and inexpensive to adopt, therefore, this study utilised them.

Moreover, being a self-report study, there is the tendency for participants to be biased in their responses. To avoid this, the participants were clearly communicated with on the significance of the study and how there is no right or wrong answer to questions. They were also implored to answer honestly and sincerely (see Appendix VI). Also, some preliminary questions were asked during the interviews to get rid of this.

1.9 Operational Definition of Terms

Advocacy Groups/Organisations: These are groups that use various activities to influence public opinion and/or policy. They are also referred to as non-governmental organisations, pressure groups, interest groups, campaign groups, or social movement organisations. The causes they support are limitless; some of which are education, the environment, gender, religion and health care.

Charitable Contribution: This refers to both cash and non-cash contributions. It includes the donation of money, goods or services to support an organisation or group. It also includes share/retweets and any form of support rendered to advocacy groups.

Netizen: This is an active and regular user of the Internet. The term merges the words “Internet and citizen” (citizen of the internet). It describes a person who uses the Internet as a way of participating in online communities.

Social Justice: For this study, social justice is equity in resources, rights, and treatment for those who are less privileged and discriminated against in the society. The aim of social justice is to ensure that those who cannot help themselves find help, particularly those in greatest need.

Social Justice Advocacy: This is planned, organised and sustained actions aimed at influencing public opinions and sometimes designed to sway public views, usually with/and in the interest of the less privileged in the society. Social justice advocacy is informed by experiences of societal exclusion thereby advocating and ensuring social inclusion.

Social Media Handlers: These are social media users who work with advocacy groups and organisations to handle the running of social media pages by putting out information, responding to messages and engaging other social media users. They could be full staff of the organisations, contract staff or volunteers.

Social Media Influencers: These are social media users who have garnered social media clout and followers based on their social media practices such as activism. They engage a lot and often set trends for popular discourse on social media. They constantly engage in

social discussions and they are sometimes referred to as social commentators or social media advocates.

Social Media Platforms: These are web-based and mobile-based services that allow people, organisations or companies to network by creating a profile, showing the list of users who they are connected to. The social media platforms include Facebook, Instagram, Twitter, YouTube, WhatsApp, and LinkedIn. For this study, “social media platforms” means the same thing as “social networking sites” and “social media sites”.

CHAPTER TWO

LITERATURE REVIEW

This chapter examines some theories related to this study and some relevant literature from various sources concerning some variables in this study. This chapter is sub-divided into the major sections listed below:

1. Web 2.0
2. The Social Media
3. History of Social Media
4. Uses of Social Media
5. Criticisms of Social Media
6. Advocacy and Advocacy Groups
7. Social Justice
8. Social Justice Advocacy and Social Media
9. Charitable Contributions on Social Media
10. Relevant Empirical Studies on Social Media, Social Justice and Advocacy
11. Theoretical Framework

2.1 Web 2.0

Web 2.0 (pronounced web-two-point-o) is the name used to describe the second generation of the world wide web, where it moved static HTML pages to a more interactive and dynamic web experience. Web 2.0 signaled a change in which the world wide web became an interactive experience between users and Web publishers, rather than the one-way conversation that had previously existed. It also represents a more populist version of the Web, where new tools made it possible for nearly anyone to contribute, regardless of their technical knowledge. Web 2.0 evolved from a “one-way conversation” of the traditional media of web 1.0 to a “multi-way conversation,” in which users participate as both web content creators and consumers. While web 2.0 ensured that users can originate content, share it as well as interact with other people, web 1.0 did not allow these because it was deficient in interactivity. Web 2.0 describes the collection of technologies and ideologies that enable and drive rich media content on the internet. Technological advancements have made sharing of information with various connections, and network, easier. Web 2.0 is the technology that birthed what is now considered as

social media. These essentially are platforms where applications go through constant review in a hands-on and collective manner (Graham, 2005; Strickland, 2007).

2.2 The Social Media

Social media is a very broad term that many researchers have attempted to adequately define. Boyd and Ellison (2008) see social media as sites that allow their users to create profiles while showing their connection to other users while Kietzmann, Hermkens, McCarthy, and Silvestre (2011), describe social media as interactive computer-mediated technologies that allow their users to create information, then share information virtually. Social media “are changing the way people relate to each other. They allow us to connect with old friends (and make new ones), share our interests with a broad network of people, and communicate efficiently-often instantaneously” (Aaker and Smith, 2010: xii). Kaplan and Haenlein (2010) define social media as tools that enables creating, sharing or exchanging concepts, ideas, and information, within virtual networks. They broadly comprise social networking sites, blogs, social media platforms, invitation-only social networks, user/company-sponsored blogs, and news delivery sites (DiNucci, 1999; Kaplan and Haenlein, 2010).

Essentially, social media are web-based applications that afford the ability for users to share their profiles, ideas, friend connections as well as conversations. They also use technological tools that allow audiences to communicate, and network easily utilising the Internet. Chatora (2012) cited by Okoro and Nwafor (2013) adds that the collaborative characteristics of these tools make them inherently social.

Some of the popular features of social media include their interactive nature, their use of mobile and/or web-based applications, the ability to create and tailor user-specific profiles, and the proliferation of user-generated content such as texts, pictures, audios and videos. Social media include social networking sites, social media platforms, invitation-only social networks, user/company-sponsored blogs, and news delivery sites. Social media are usually categorised by their basic features/uses. Categories of social media include video-sharing sites such as YouTube, Vimeo and Periscope; Web conferencing such as Webex; photo sharing such as Instagram, Snapchat and Pinterest; social networking sites such as LinkedIn and Facebook; news aggregation such as Reddit; podcasting such as ClickCaster; teaching such as iversity; microblogging such as Twitter, Tumblr; blogging such as

blogger, and medium; and word processor such as Google docs. Popular social media sites in 2019, with over 200 million active users, include Twitter, LinkedIn, LINE, QQ, WeChat, Qzone, YY, Facebook, YouTube, Tumblr, Reddit, Pinterest, WhatsApp, Instagram, Weibo, Viber, Baidu Tieba, Telegram, Snapchat, and Quora (Clement, 2019).

2.3 History of Social Media

Human communication has always been an important part of life. Throughout history, people have found ways to keep up with friends and family even when distance was difficult to breach. Social media are now essential in people's daily life. Social media have evolved with the aid of digital media, into what we currently have (Ojo, 2014). The technology of social media started with phone phreaking which describes a search of phone network in 1950s. This method was achieved with the use of home-grown electrical gadget that allowed unofficial gateway to unrestricted calls. This unauthorised access allowed phreaks to hack idle company voice mailboxes to host the pioneer blogs and podcasts. The Advanced Research Projects Agency Network (ARPANET) was one of the first packet-switching network and the first network to initiate the TCP/IP protocol suite. These laid groundwork for what is currently known as the Internet. In 1967, the ARPANET was launched online and by the late 1970s, it had advanced a dynamic and enlightening discussion about ideas and messages, as demonstrated by the network etiquette as described in the 1982 handbook of MIT's Artificial Intelligence Laboratory (Christopher, 1982).

Usenet was created in 1980 based on the groundwork laid by ARPANET. Before the electronic bulletin board system (BBS) was created in 1978, its predecessor known as Community Memory, had launched in 1973. The Bulletin Board System (BBS) was also created in 1978, the same year as MUD (multi-user dungeon). Users could log into the system to exchange messages, read news, upload and download files software, or games. With the foregoing, came the introduction of modems, which were followed by special computer telecommunication hardware. These enabled the ability of multi-users to be online concurrently. The Usenet, much like a BBS, allowed posting of articles or news. The BBS continued to evolve throughout the '80s and well into the '90s, when the Internet became more popular (Christopher, 1982; Borders, 2009; Rimskii, 2011).

When the proliferation of the internet hit in the mid-1990s, GeoCities became one of the pioneers of social networking sites and was launched in 1994. Six Degrees is however considered by many to be the first social networking website. It was named after the six degrees of separation concept and was established in 1997. Its features include allowing its users to generate profiles, add family members, friends, and acquaintances. It also allowed users to invite other people to join the site.

In year 2000, social media development received another boost with the advent of many social networking sites. This increased individual and organisational interactions with common interests such as music, education, movies, and friendships. In 2002, Friendster was launched and within a year, it had more than three million registered users. Unfortunately, because of technical issues, Friendster stopped their social networking feature and now exists as an online gaming site. LinkedIn, Hi5, Myspace, were launched in May, June and August 2003 respectively. Facebook was launched in February 2004 while numerous other social networking sites followed. One of the reasons the previous social networking sites failed was their inability to build strong bonds with users. In 2005, Yahoo!360, YouTube and Cyworld came out. Several social media platforms add formal social networks, where people can create ties to whomever they chose (Kirkpatrick, 2011; Junco, Heibergert and Loken, 2011).

In size and population, Africa is the second largest continent, after Asia. In Africa, Egypt currently has the largest number of Facebook users with over thirty-five thousand active users while Nigeria follows with over seventeen thousand users. Other broadcasting networks have now realised the usability and reach of social media to achieve a connection with their online demographic; therefore, they utilise these networking sites to reach audiences that are “traditionally” out of reach. Numerous social media platforms also afford the opportunity for issues to go global and this is known as Virality. There are tools/features that aid virality. For example, Facebook has the share feature, Twitter has the retweet, Tumblr has reblog, while Pinterest has the pin feature. Most websites now have widgets for most of the popular social media platforms which allows site visitors to share articles or follow the social media pages of such websites (Internet World Statistics, 2019).

One of the best parts of social media is the connectivity and networking functions. Several social media sites also allow cross-posting. Unfortunately, censorship gets in the way sometimes and this is not an uncommon occurrence. Some countries have banned social media. Turkey in 2013 for instance, banned some social networking sites (Twitter and Facebook) due to the Taksim Gezi Park protests. In 2014 after the Thai coup d'état, the government specifically announced that anyone who shared or liked dissenting ideas on social networking sites will be sanctioned. Twitter is banned in Iran, China, North Korea, and Turkmenistan while YouTube is banned in Turkmenistan, China, Pakistan, and Syria. With China banning popular social media, they have approved some China-based social media such as QQ, Qzone, YY, Weibo, Viber and Baidu Tieba. The following are some of the extremely popular social media platforms in Nigeria:

2.3.1 Facebook

This is a social media platform based in the United States of America. It was established at Harvard University in February 2004 by Mark Zuckerberg with some of his fellow college roommates and students; Dustin Moskovitz, Eduardo Saverin, Andrew McCollum, and Chris Hughes. Its use was initially limited to Harvard students, but it was extended to Ivy League students from Stanford, Columbia, and Yale. In 2006, access was granted to anyone that is 13 years or older. It is currently both mobile and web-based and has over 2.3 billion monthly active subscribers. Facebook is currently one of the biggest corporations globally. Users are required to register and then create their profile before they can add their “friends”, post status messages, share videos and upload their photos. This platform also allows users to be a part of common-interest groups.

Facebook has some unique features. The “News Feed” feature is where users can see some of the updates and activities of other users they are connected to such as profile changes, birthdays or upcoming events. This feature also shows conversations between users. “Friends” is another Facebook feature which allows users to “friend”, “unfriend” or “follow” other users based on their preference. The “Wall” allows users and their friends to post and share content on each other’s profiles. The wall, which was replaced by the “Timeline” in 2012 allowed users to see, like, share and comment on what their connections were doing on Facebook. “Like” and “Reactions” allow people to readily connect with the various features enabled by Facebook such as photos and comments.

Much like the direct message feature of Twitter, Facebook also has “Inbox” where private messages can be shared between users. “Groups” can be created by individual users. Groups allow discussion and collaborations with audiences of like minds and interests and they allow members to post content such as photos, videos, and events. They are increasingly used by large corporations to interact with their audiences. Other features of Facebook include Messenger, notifications, events, marketplace, notes, places, platform, photos, videos and live streaming. As at April 2019, Facebook is the second most visited site in the world (Facebook, 2017; Alexa, 2019).

2.3.2 Twitter

This is a social media platform that is also based in the United States of America. It was established by Jack Dorsey, Evan Williams, Biz Stone and Noah Glass in July 2006. It quickly gained global popularity with its initial 140-character limit; however, the character-limit has been increased to 280. It is a microblogging site that allows registered users to “tweet” messages of 280 characters. However, users that are not registered on the site can only read such “tweets”. Public tweets can be viewed publicly by anyone, but account owners can choose to restrict other people from seeing them except their followers. Twitter users can “follow” the updates of other users. This includes conventional media sources, such as CNN, BBC, celebrities, influencers and friends. Some of the personalities with the largest following on Twitter include musician @KatyPerry (with over 107 million followers), Former U.S. President @BarackObama (with over 105 million followers), musician @JustinBeiber (with over 105 million followers), and musician @Rihanna (with over 90million followers).

Existing features of Twitter include “hashtags”. The Hashtag is a unique invention of Twitter and it is characterised by the pound sign (#). Hashtags usually mean that a message is related to an ongoing discourse for instance *#BringBackOurGirls*, *#MeToo* or *#BlackLivesMatter*. The hashtag also allows users to search all that have been tweeted by several users who have used those specific hashtags. This makes hashtags instrumental for self-organised groups or organisations that need to rapidly disseminate information especially for emergencies during advocacy campaigns and social movements (Guo and Saxton, 2013).

The “direct message” (also known as DM) is any message that is sent privately to a user. It is a form of “private-public e-mail” directed at a specific user. Another feature is the “retweet”. The retweet feature makes it easy for an individual to post a tweet by someone else without having to “steal” the tweet.

Twitter quickly gained global acceptance and currently has over 360 million active registered users (Twitter Statistics, 2018). The platform also handles billions of search requests daily. Twitter showed great value in social and political movements; for instance, during the Egyptian revolution. Twitter has played a pivotal role in keeping audiences connected with several viral campaigns like #OccupyNigeria, #BlackLivesMatter, #TakeAKnee, #HeForShe, #OccupyWallStreet, #BlackHistoryMonth, #JeSuisCharlie and #Brexit. By presenting a platform where millions of people can instantaneously share events featuring brutality, Twitter is a vital tool in revolutions. As of April 2019, Twitter is the eleventh most visited site in the world (Douai, Wedlock, Auter and Rudyk, 2013; Alexa, 2019).

2.3.3 YouTube

This is a video social networking service that was launched in February 2005 by Chad Hurley, Steve Chen, and Jawed Karim but Google acquired it in November 2006 for over a billion dollars. YouTube content includes video clips, video blogging, documentaries, full-length movies, movie trailers, audio clips, and live streams of events. Verified users can upload videos to their channels and comment on other videos while unregistered users can watch videos and share them on other social networking platforms. Additionally, users can also subscribe to the account of other users and activate their “notification bell” so they get an email notification when their favourite accounts upload a new content. A lot of users have used YouTube to grow their audiences while independent content creators have built grassroots followings at very little cost or effort (Tufnell, 2013).

YouTube also allows “visual journalism”, where citizens can upload events they witness, with established news organisations. Over 5 billion videos are viewed daily on YouTube. As well as uploading and viewing media, users can also leave comments on videos. With access to Internet, most of the videos on YouTube are free; however, there are some paid premium channels and movie rentals. YouTube Music and YouTube Premium are also

subscription-based because they offer uninterrupted music streaming and access to exclusive content by notable celebrities that are free from advertisements.

The anti-bullying *It Gets Better Project* campaign originated after a YouTube video appeared discouraging suicide among queer teenagers. Within a couple of months after that video appeared, it elicited responses from hundreds and support from thousands of people including the former President of the United States of America, Barack Obama, his Vice President, Joe Biden, and numerous staffs of the White House. In another campaign by 15-year old, Amanda Todd who committed suicide after posting a video titled: “*My story: Struggling, bullying, suicide, self-harm*”, there was such awe-inspiring outpour of support that the government started working on a general anti-bullying strategy to reduce teen suicide caused by bullying. As at April 2019, YouTube is the third most visited site in the world (CTV News, 2012; Alexa, 2019).

2.3.4 Weblogs/blogs

This service is more commonly known as blogs which is the abbreviation for the weblog. It is a term that refers to people’s web pages that usually contain archived postings. Blogs have gained immense popularity as a form of individual expression and as an alternative to media representations of the current news. The types of information contained within a blog vary depending on the interest of the author of such blog. A blog can be a form of online journal where the author (known as blogger) updates frequently about their daily experiences. A blog can also be focused on the author’s lifestyle, cooking interests, fashion, and specialised areas such as engineering, advocacy, farming or education (Kirkpatrick, 2011).

Several blogging platforms exist such as WordPress, Blogger, Tumblr, Medium and Squarespace. The low cost of blogging has led to personal blogs proliferating worldwide. It has been said that thousands of new blogs are established daily (Technorati, 2017). The classification of blogs by a variety of dedicated search engines is known as “the blogosphere.” Blogs have graduated to become a consumer force capable of contradicting the mainstream press. One of the most interesting characteristics of blogs is the way they have gained trust and acceptance despite the competition by the traditional media. A popular blog has the capability of bringing together millions of audiences, and influencing public opinion, while diverting focus away from bureaucratic methods of communication.

Linda Ikeji's blog (www.lindaikeji.blogspot.com) is currently one of the most popular blogs in Africa.

2.4 Uses of Social Media

Since the rise of the Internet in the early 1990s, the world's Internet population has immensely grown into billions (Shirky, 2011). Previous constraints of distance and time allowed some individuals brief connections with friends and family during holidays or the periodic phone call. However, the advent of social media has changed things. Social media are used in disseminating information. They provide current information about climate, activities of the government or disasters. They are also usually the first source for breaking news, celebrity gossip or acts of revolutions. Formal government responses to crisis are now seen on social media because officials tweet them, instead of relying on just the traditional media (Hariss, 2016). Social media also unite people with shared interests through groups because of their widespread reach (Aaker and Smith, 2010).

Social media have evolved the way businesses are conducted. They are essential in growing companies. The feedback gained from customers are invaluable because there would be so much less spent on research to find out how brands are doing because customers already do it passively in conversations on social media and businesses can observe these happenings and receive invaluable insight on the performance of their organisations. The access that social media affords is inconceivable and several businesses including multinationals currently use social media to interact with their customers. This is demonstrated by how so many companies have active social media profiles which they use in engaging their clients. For instance, banks use social media to engage their clients. Zenith Bank Nigeria has almost a million Twitter followers, AccessBank has almost 400, 000 Twitter followers, FirstBank Nigeria has almost 400, 000 Twitter followers, GLO Nigeria has over 600 000 Twitter followers, and 9Mobile has over 400 000 Twitter followers. Twitter itself has over 56million Twitter followers, Facebook has over 13 million Twitter followers, E! News has over 11 million Twitter followers, BBC News World has over 25 million, New York Times has over 43 million, Google has over 21 million, while YouTube has over 71 million. Notable personalities also have massive following on Instagram like Footballer, Christian Ronaldo with 163 million followers, Ariana Grande (music artist) with 152 followers, Selena Gomez (music artist) with 149 million followers, Kim Kardashian (reality star and business mogul) with 135 million

followers and Kylie Jenner (reality star and make-up mogul) with 132 million followers. Some of these celebrities are brand ambassadors and they also use their profile to advertise for multinational brands.

Other small and medium enterprises also use social media to constantly engage and get feedback. Businesses that require display such as clothing, make-up, hair extensions, electronics, etc., also find social media imperative. The ubiquity of social media also opened doors for new businesses and jobs, especially because digital skills have become the rave. This has led to the emergence of social and digital media managers. Social media has also become an increasingly important tool in recruitment, for both employers and potential employees to demonstrate their credentials (Hariss, 2016).

In 2011, KLM, one of the world's largest airlines, exploited the power of social media by engaging customers. They used Twitter to answer questions from customers, enable customers register for flights, and answer questions that travellers might have on their trip. In that one creative campaign, KLM surprised passengers who had checked in on Twitter at the airport with small personalised gifts. This endeared KLM to a lot of people and potential new clients (Benioff, 2012).

As a public relations (PR) tool, social media have proved their importance. Well channelled, social media can make, or mar brands based on how well or terribly they respond to a crisis (Hariss, 2016). On 11th of July 2012, O2, a leading telecommunications company, experienced network problem affecting its customers. Displeased customers immediately started venting their frustrations on Twitter. Some went as far as aggressively requesting to end their subscriptions and port to other providers. This was a PR nightmare for O2. Thus, instead of replying with the usual “please bear with us”, O2 surprised the world by replying everyone in a truthful, candid, authentic and compassionate way. The triumph based on O2's unexpected reply was obvious by how most of the ensuing dialog moved from overwhelming rage to almost disbelief and an appreciation of the different but fantastic way the company was handling the crisis via its @O2 Twitter handle. The positive reaction effectively turned around people’s outrage towards the network outage to its refreshing approach to crisis management (Lyon and Georgiou, 2012).

Social media have also changed the communication and collaborative methods that audiences employ in teaching and research. They ensure that users are updated with subjects of their interests, involved in activities that are out-of-reach and cannot be attended in person, and to grow international connections (Hariss, 2016).

The speed with which news can now be obtained around the world has removed barriers to information control and dissemination. Therefore, social media have become impressive for social change. Barack Obama's 2008 presidential campaign has been dubbed the first campaign to successfully utilise social media in a political setting. The president's political team were able to mobilise support and generate over three-quarters of a billion dollars. Today, social media are an integral part of grassroots campaigns (Lovejoy and Saxton, 2012; Douai, Wedlock, Auter and Rudyk, 2013; Saxton and Wang, 2014).

Social media platforms are also empowering people around the world to demand basic human rights. Social movements of today employ the use of social media to raise awareness about issues such as police brutality, which seems to be on the increase. Hashtags are essentially changing the way an audience can view and control information especially harnessing support for a cause. After it came to light that several white police officers who were involved in the fatal shooting of unarmed black men were acquitted, activists began using social media to raise awareness. The *#BlackLivesMatter* was initiated in 2012 by Activists, Alicia Garza, Patrisse Cullors, and Opal Tometi in answer to the indictment (and final exoneration) of George Zimmerman, who fatally shot teenage Trayvon Martin in the back. The hashtag was largely revived in 2014 after the acquittal of yet another cop who illegally choked Eric Garner, from which Eric eventually died. The *#BlackLivesMatter* hashtag was tweeted 13,000 times within one hour. There have been other hashtags that were created such as *#ICantBreathe* (in remembrance of Eric Garner) and *#HandsUpDontShoot*; however, *#BlackLivesMatter* is still the most popular hashtag for addressing the problem of systemic racism and police brutality. Eric Holder, Attorney General of the United States (2009 - 2015) announced that there would be a government probe into the Eric Garner situation (Weedson, 2014; Dillon, 2015).

The *#MeToo* movement showed how social media were used to clamour for social justice while starting powerful conversations around sexual harassment and sexual assault. American activist, Tarana Burke coined the phrase in 2006 to empower less privileged

women of colour who have been sexually abused. The #MeToo hashtag however went viral in 2017 when Alyssa Milano, an American Actress encouraged people in a tweet to speak the truth by sharing their experiences on sexual abuse. This was after it was reported by several news outlets one of which was *The New York Times*, that women in the movie industry were accusing Harvey Weinstein (an American film producer and cofounder of Miramax) of sexual assault and harassment. This event started a series of accusations against powerful men around the United States, such as actors and directors in the film industry. Several of them (about 201 as reported by *The New York Times*) were fired and blacklisted. Weinstein was dismissed from his production company, suspended/expelled from several powerful organisations, condemned by several political elites and was even divorced by his wife. The #MeToo hashtag prompted several Hollywood celebrities such as Terry Crews, Viola Davis, Uma Thurman, Evan Rachel Wood, Jennifer Lawrence, Gwyneth Paltrow and Lady Gaga to come forward with their harassment stories. The hashtag sparked outrage, garnering widespread social media attention (Guerra, 2017; Smartt, 2017; Carlsen, Salam, Cain-Miller, Lu, Ngu, Patel and Wichter, 2018).

Social media were used to facilitate opposing movements' efforts, during the revolutions of the Arab Spring in 2011. These conduits of information allowed users of social networking sites to disseminate information and pass it along through their social networks at incredible speed; thereby, shifting the power from the state to the "network society". Facebook became the major means of communications for demonstrators, especially in Tunisia and Egypt. This led the Egyptian government to ban social media including all mobile and Internet connections in 2011. After about two weeks, the rebellion forced President Mubarak to resign. When the Bahraini revolution commenced in 2011, Facebook was utilised by the regime to find, arrest and indict people who were involved in the demonstrations. Social media have become even more complex and participatory with networked groups gaining more access to information (Shirky, 2011; Douai, Wedlock, Auter and Rudyk, 2013).

In December 2012, there was an outcry to #SaveBagega, a village in Zamfara State, Nigeria that was suffering from illegal mining which led to lead pollution. Over 400 children died and about 1500 children of the 8000 estimated total population were at risk. The President of the Federal Republic of Nigeria at that time, Dr Goodluck Ebele Jonathan promised to release NGN 850 million for the remediation of the only village that had not

been remediated as part of the 2010 emergency response to the Zamfara Lead Poisoning crisis, still, nothing was done. After a vigorous social media advocacy campaign between November, 2012 and January, 2013, where about one million people were reached via social media, one of the serving senators (Bukola Saraki) visited Bagega and confirmed to the world through his Twitter handle @bukolasaraki that “I have it on good authority that Mr President has approved the immediate release of funds to remediate Bagega”. It was eventually discovered that NGN 837 million was released from the Ecological Fund Office to three Federal Ministries for the clean-up of Bagega.

Nigerians also used social media for political communication during the 2011 and 2015 general elections (Ojo, 2014). Political parties and their affiliates reached out to the voters on social media to seek support while the voters also employed social media to report their experiences and receive election-related information (Chukwuebuka, 2013).

Social media have also been used to challenge stereotypes and educate people. For instance, No-Holds-Barred-interactive (*#NHBI*) is an online interactive chat on Twitter about various controversial relationship topics. It is a platform for discussions of adult-sensitive issues. It holds every Thursday, 9pm Nigerian Time on Twitter. The aim of the show is to break the culture of silence and encourage audiences to discuss issues that the society generally tends to shy away from. Issues that have been discussed include relationship body count, domestic abuse, rape, abortion, protection during sex and social media relationships. The programme stopped at Season Five and is currently on hiatus.

Social media also expose societal ills, for instance, on October 6, 2013, the killing of some students of the University of Port Harcourt, Aluu, was exposed. Essentially, social media platforms have demonstrated their current value in today’s world.

2.5 Criticisms against Social Media

The prevalence of social media has increased online connectedness, which could be said to reduce the number of face-to-face interactions. Audiences still primarily interact with those in their closest circle and filter information down to lesser contacts (Ojo, 2014). However, there have been several criticisms levelled against social media. Cyberbullying is one of the major criticisms of social media. It is the use of electronic communication to bully a person usually by sending repeated and deliberate intimidating or threatening messages to another user. According to Timm (2014:117),

Cyber-bullying could be limited to posting rumours or gossips about a person on the internet bringing about hatred in others' minds, or it may go to the extent of personally identifying victims and publishing materials severely defaming and humiliating them.

With the increased penetration of technology, cyber bullying has become increasingly common and dangerous, particularly among teenagers. Awareness has also risen, due in part to high-profile cases of suicide. Cyberbullying victims have lower self-esteem, increased suicidal ideation, and a variety of emotional responses such as frustration, anger, fear and sometimes depression. Sometimes the bullies do not realise the dangerous effects of their actions on others because of the disconnection sometimes afforded on social media, which is a very hazardous trend (Running, 2012; Timm, 2014).

Some of the other criticisms associated with social media are the presence of “lurkers” or “dabblers”. Critics have noticed that majority of the netizens include individuals that do not obviously engage on social media. If a brand has massive following, it is possible that majority of their followers will not engage with the brand while discussing their experiences with the brand after every post/tweet. This could be extremely challenging to know the impact of the social media presence an organisation has on their audience. ‘Active lurkers’ are more likely to use the data they get online, offline. However, a lurker’s thought process and ensuing attitude might be influenced, even when their interaction is barely active online. Therefore, even when lurkers’ non-action cannot be measured, social media still ‘give a voice’ to people, thus participants who do not actively engage are just as imperative as those who do.

In a related vein, Gladwell (2010) in his New Yorker article titled “Why the revolution will not be tweeted” argued that although social media activism is empowering citizens with “marvellous efficiency”, the role of social media in revolutions and protests is overstated because social media encourage “slacktivism” as opposed to activism. Essentially, Gladwell's argument is that in some ways, social media encourage activists to express themselves while in other ways, it is more difficult for those expressions to have maximum impact because these connections are built around “weak ties”. An example of this has been publicised by UNICEF Sweden with their ‘Likes Don’t Save Lives’ campaign. They had a lot of people ‘liking’ their Facebook page, but discovered that most people did not donate any money to the charity that would help them achieve their goal (Gladwell, 2010; O'Mahony, 2013).

In understanding students’ political engagement online and offline, Vitak, Zube, Smock, Carr, Ellison, and Lampe (2011) discovered that a very minimal connection was found among the people that use Facebook to discuss politics with those who do offline. The Facebook users who discussed politics, only did minimally and this points towards the slacktivism criticism which could be a real problem in political participation.

However, in response to the slacktivism criticism, Stone (2010), Leo (2010) and Radsch (2011) all argue that Gladwell may be correct if engagement is seen only as sit-ins, taking direct action, and confrontations on the streets. They noted that engagement is so much more. Activism includes creating awareness about an issue and swaying ideas globally; therefore, the revolution will indeed be “tweeted”, “reblogged”, “pinned”, “hashtagged”, “shared”, and “YouTubed” because big change also come in small consistent packages too.

Privacy is another major challenge with using social media. Facebook especially has been in a scandal involving the leak of their users’ private data to advertisers. The Cambridge Analytical scandal (2016) has cost Facebook several billion dollars in probes and fines. This scandal caused a panic among users who scrambled to set their privacy settings in such a way that they are in control of sharing as much information as they want.

Spamming is another challenge associated with social media. Several blogs have reported spamming especially at the comment section of their sites. Although there are some forms

of filters that capture spams and restrict them from appearing (Blogger offers this), spamming is still an annoying downside of social media (Hariss, 2016).

Another criticism of social media is information overload. Content can be overwhelming, and this is a challenge for users of social media. Content is produced en-masse and shared with followers at a time people deem to be most relevant. This is not necessarily ideal as users might need to filter the information they receive. As social media become more personal, so will the way content will be delivered. Also, because of the collaborative nature of social media, user-generated content could come across as inauthentic; thus, social media users may not see them as credible. Studies have also discovered that trust in information dissemination is imperative to people's decision-making (Oyero, 2013; Antoci, Bonelli, Paglieri, Reggiani and Sabatini, 2018).

2.6 Advocacy and Advocacy Groups

Advocacy has been identified as one of the functions of public relations. The word "advocacy" usually denotes the act of supporting a cause. It often involves acting, writing and speaking on behalf of a disadvantaged person or group to protect, promote, and defend their welfare while remaining loyal and emphatically accountable to them. The World Health Organisation (WHO) sees advocacy as a powerful communication tool used to influence social actions, designed to gain political commitment, social acceptance, policy support, and systems support for an objective. Consequently, advocacy is what many individuals and organisations consciously or unconsciously do every day to push specific agendas (Wolfensberger, 2005; WHO, 2010; Carlisle and Patton, 2013).

The development of advocacy usually encompasses methodical attempts, approved by specific people, who are all working together towards furthering organisational, political, and/or ideological goals. When advocacy efforts succeed, the results can be transformative. Most successful foundations and non-profit organisations understand the importance of advocacy. Advocacy is imperative in achieving social justice and very few big social changes happen without some form of advocacy. Advocacy groups try to capture the power of the press and use it to promote social change while obtaining endorsements from influential people (Guo and Saxton, 2013).

Advocacy groups use various methods to influence public opinion and/or policy and they also play a significant role in the development of social systems. The panoply of issues they support includes issues pertaining to education, labour, civil rights, the environment, commerce, religion, the justice system, democracy and health care. Advocacy groups vary considerably in size, influence, and motives. There are some with wide ranging long-term social goals, while some are focused on specific issues. Still, some groups are formed as a response to an immediate issue (for instance, the Bring Back Our Girls group). Advocacy groups also use wide ranging methods to achieve their activism goals such as publicity stunts, media campaigns, lobbying or polls.

Advocacy groups have utilised the internet for their activities. An early example was when the Preamble Collaborative facilitated the development of a comprehensive digital network in 1997. It was established to disagree with the concession of the Multilateral Agreement on Investment (MAI), a trade agreement between 29 countries planned by the Organisation for Economic Co-operation and Development (OECD). The website was publicised by the collective and it gave its members access to distribute official papers regarding the MAI, including an array of objection materials. When a draft of the MAI leaked over the network, the coalition swiftly distributed it and inundated it with condemnation. Due to the overwhelming feedback, consultations finally stopped. This is one of the events that pioneered the victorious digitalisation of advocacy (Obar, 2014).

It has been suggested that the Internet has had a positive impact on advocacy groups, by increasing the speed, reach, effectiveness of communication, and mobilisation efforts. After the MAI protests, several instances have occurred where advocacy organisations used the media to successfully engage in advocacy. Massive e-mail campaigns in some cases have been substituted with letter-writing drives. Advocacy groups have also created some form of technology that makes submission of official observations to the government easier and impactful. It has also been noted that online advocacy campaigns have promoted and strengthened some offline activism (Guo and Saxton, 2013; Obar, 2014).

There have been many campaigns where the digital media have been utilised to organise, mobilise, influence, and impact transformation. In 1999, the “Battle of Seattle” caused advocacy groups to stop the World Trade Organisation’s (WTO) Ministerial Conference.

It also showed the connection between online and offline mobilisation. Online tools were used to stop the continuation of the conference. Just before the event commenced, advocacy organisations established Indymedia (which is a global network of advocates on the internet) to provide grassroots coverage of WTO's remonstrations. Indymedia ensured members could upload their data on-the-go to bypass the traditional approach of mainstream media. Essentially, social media enable advocacy groups to reach a larger audience by facilitating participation in advocacy campaigns more than ever (Carty, 2010).

Through advocacy activities, non-profit organisations are an important part of power by working to benefit the welfare of their citizens while encouraging more favourable policies (Guo and Saxton, 2013). On social media, an organisation's determinations are discovered in the methods they use to achieve their plans. Drawing upon existing typologies, Guo and Saxton (2013) acknowledged 11 tactics used for advocacy. They include research, media advocacy, direct lobbying, grassroots lobbying, public events and direct action, judicial advocacy, public education, coalition building, administrative lobbying, voter registration and education, and expert testimony. Though, this is not specific to social justice advocacy, the assumption is that it is pertinent to it.

2.7 Social Justice

Social justice is something most societies strive for. Several scholars have tried to adequately define it. According to Rawls (1971), social justice is ensuring the equal rights, liberties and protection of members of society who are at a disadvantage. Equity, which is one of the most important elements of social justice, refers to a fair distribution of capabilities needed "to be normal and fully cooperating members of society" (Rawls, 2003:18). He also noted that a society striving for social justice should include education, health care, social security, labour rights, including a broader system of public services, progressive taxation and regulation of markets, to ensure fair distribution of wealth, equal opportunity and equality of outcome. According to Constantine, Hage and Kindaichi, (2007:24) social justice is a

fundamental valuing of fairness and equity in resources, rights and treatment for marginalised individuals and groups of people who do not share equal power in society because of their immigration, racial, ethnic, age, socioeconomic, religious heritage, physical ability, or sexual orientation.

Cook (1990) as cited by Torres-Harding et al. (2014) noted that the apportionment of aids and rights to the privileged and less privileged are imperative in describing social justice. Scholars such as Toporek, Gerstein, Fouad, Roysicar and Israel (2006) also agree that social justice should mainly ensure that benefits and funds are evenly distributed in the community. Toporek, et al. (2006) also described social justice as helping to reject policies that encourage discrimination that limit access to privileges. According to Haugen, Musser and Kalambakal (2010:14):

...social justice ensures that all members of society are treated fairly and that all have the same opportunities to partake of and share in the benefits of society. For some, this may mean an end to discrimination based on race, creed, ethnicity, income or sex. Others might favour economic justice that seeks to provide equality through fair taxation and the distribution of wealth, resources and property. Others might insist that social justice promotes equal access to education and job placement. Many social justice advocates believe that the term can encompass all this and more.

Social justice is fundamental to addressing marginalisation, discrimination, and stigma against vulnerable or oppressed individuals. This infers that social justice recognises that everyone deserves equal economic, political and social rights and opportunities. Social media allow those who share common interests about social justice issues to empower others in a more significant way. This is one of the obvious strengths of social media; sharing content across multiple media platforms. This encourages new connections and new information. It also encourages people to participate where they otherwise might not (Young, 2012).

Social justice typically adheres to three interconnected values. The first is an even distribution of resources such as employment, education, housing and health care. Marginalisation in this area also limits people's self-esteem, making them feel unwelcome, and preventing them from developing to their full potential. The second is equal human rights which should be recognised in all the human diversity. The third requires everyone being able to get representation and being able to advocate on their own behalf (Klugman, 2010).

In November 2007 during the 67th session of the General Assembly of the United Nations, February 20 was declared as the World Day of Social Justice. It was however observed for the first time in 2009. As stated by the World Summit, the major aims of social development are social justice, solidarity, harmony and equality within and among countries, and social justice, equality and equity constitute the fundamental values of all societies concerned with development. To achieve a well-rounded society, governments made a commitment to the creation of a framework for action to promote social justice at the regional, national, and international levels. They also pledged to promote the equitable distribution of income and greater access to resources through equity and equality of opportunity by endorsing policies that provide enabling environment for the success of social justice. This would ensure that organisational capacity is strengthened, which would also strengthen the base of support and impacts. The governments also recognised that economic growth should promote equity and social justice based on the respect of fundamental human rights. By observing the World Day of Social Justice, the aim is to contribute towards the other efforts of various international communities in poverty eradication, capacity building, provision employment, gender equity and access to social well-being and justice for everyone (Klugman, 2010).

Social justice advocacy has been used to prevent and settle problems that have remained unresolved through traditional media. Torres-Harding, et al. (2014) noted that in psychology, for example, traditional interventions that focus solely on the individual have failed to reach many in need, especially individuals from under-represented and oppressed groups. It has also failed to resolve issues such as poverty and discrimination.

2.8 Social Justice Advocacy and Social Media

Social justice emphasises the empowerment of vulnerable and/or oppressed population. Social media have been said to empower organisations to engage with their current and potential stakeholders by mobilising collective action with immediacy. Social media also offer cheap approaches to mobilising supporters, encouraging communication with large and diverse audiences, while focussing on causes that are getting downplayed by the traditional media (Greenberg and MacAulay, 2009; Mansfield, 2011; Guo and Saxton, 2013).

The successes of social media could show netizens that there are many other ways to join social movements. Advocates can encourage others by showing actual videos of events on sites such as YouTube; while creating websites focusing solely on their advocacy campaigns such as the Bring Back Our Girls website. Social media could also challenge excuses by individuals against participating in the campaigns because of lack of information; thus making supporting an advocacy campaign as easy as clicking the mouse or pressing the “Send/Retweet/Like/Share” button (Mansfield, 2011; Obar, Zube and Lampe, 2012; Guo and Saxton, 2013).

Internationally, social media have proved their significance in fighting social justice. For instance, on March 5, 2012, the Invisible Children Organisation, a San Diego-based non-profit advocacy organisation, founded by Jason Russell and dedicated to exposing the actions of Joseph Kony, an indicted Ugandan war criminal, uploaded the “Kony 2012” audio-visual to YouTube. The goal was to make Joseph Kony internationally known to make his arrest faster. Within a week, the organisation had generated about 5 million USD to back the cause. The posted audio-visual of Kony was watched over 70million times and the Invisible Children Organisation had received global media consideration. Within three days, the *#Kony2012* campaign became one of the greatest viral successes in the history of social media so far. Within a month, the campaign prompted action by the United States Congress where over one third of U.S. senators supported a bilateral resolution condemning Kony and his troops for “unconscionable crimes against humanity” (McCarthy, 2012; Guo and Saxton, 2013).

A Canadian advocacy organisation (Openmedia.ca) in 2012, started a campaign to “Stop Online Spying” which was in opposition to the Canadian government’s Bill C-30. The idea of the bill was to extend the Canadian government’s online surveillance. Openmedia used social media campaigns and an online petition that was able to garner over 150,000 signatures. By February 2013, the Justice Minister Rob Nicholson announced the government’s decision to terminate the bill (Obar, 2014).

In 2012, after the fatal shooting of Trayvon Martin, people started using the *#BlackLivesMatter* hashtag to speak out against indiscriminate killings of Black Americans and numerous groups have used it to press for change on social media. There have been many other shootings such as Michael Brown, an African-American teen who

was fatally shot by Darren Wilson, a 28-year old white Ferguson police officer; Eric Garner, who died in New York City, after a police officer put him in “chokehold” during an arrest; Tamir Rice, a 12-year-old African American from Cleveland in November 2014 who was holding a pellet gun in a park; Walter Scott of South Carolina, who was shot in the back multiple times in April 2015. In June 2015, the Texas pool party did not result in any deaths or serious injuries, but it nonetheless shocked a lot of people because of the extreme employed aggression by the police when the videos emerged. In the case of the Trayvon Martin killing, the traditional media coverage of the event was almost non-existent before it went viral on social media because of the constant debate.

Police violence against African Americans came to light through online videos that went viral fast, as a result of an online network of activists that sprung up. For example, the *Ferguson Action network* was among the first to help spread news and video of the shooting of Tyrone Harris Jr. which disputed the official version of Tyrone Harris Jr.'s arrest provided by the St. Louis County Police. In 2014, following several social movements in support of the black lives matter and other hashtags, the United Nations Committee against Torture condemned police brutality and extreme use of force by law enforcement in the United States, and emphasised the disheartening frequency of police shootings or fatal pursuits of unarmed black individuals (Nebehay, 2014).

After deadly Boko Haram radicals kidnapped hundreds of girls from a Nigerian boarding school on April 14th, 2014 around 11:45pm, an international campaign was started to pressure the Nigerian government to *#BringBackOurGirls*. The abduction took place at Government Secondary School, Chibok, in the Chibok Local Government area of Borno State, Nigeria. Several gunmen stormed the school on the pretence that they had information that the school was going to be attacked by insurgents. They claimed to be there to provide help by taking the students to a safe location. Some of the insurgents were reportedly in army camouflage which made it easy to get the girls into the vehicles they came in. The school buildings were razed afterwards, and a video reportedly made available by the Boko Haram terrorist group on 5th May 2014, had its leader, Abubakar Shekau claiming responsibility for the abduction of the girls with threats to marry them off. The Police and SSS finally put the total figure of the abducted girls at 276.

The then President, Goodluck Ebele Jonathan, made his first official statement about the abducted girls almost three weeks after, during the presidential media chat on Sunday 4th May 2014 where he promised to do all he could to secure their release. In early May 2014, nearly 500,000 tweets were sent out with the hashtag. Its origins have been traced to Nigerian lawyer Ibrahim Abdullahi, who was the first to tweet it on April 23. The hashtag itself was so popular that the former First Lady of the United States, Michelle Obama, British Prime Minister David Cameron and Nobel peace prize winner, Malala Yousafzai held up signs of the slogan. Several Hollywood stars such as Beyoncé, Ellen DeGeneres, Mel Gibson, Eva Longoria, Justin Timberlake, Alicia Keys, Jamie Fox, Ashton Kutcher and Sean Combs, joined the campaign. Global attention and sympathy spurred the United States, Canada, The European Union, France, Israel, and The United Kingdom to offer aid in various forms to the Nigeria government. The *#BringBackOurGirls* campaign unquestionably brought global attention to a brutal but largely ignored conflict that since 2009 has claimed at least 20 000 lives and made more than 2.6 million others homeless. Some of the Chibok girls have been rescued and are undergoing rehabilitation (Appendix XIII); but, the rest of the girls are still in captivity (Weedson, 2014, <http://www.bringbackourgirls.ng>).

The *#SaveMirabel* campaign started in 2015 after the Mirabel Sexual Assault Referral Centre that was formally funded by the United Kingdom Department for International Development (DFID), feared that it would no longer be able to cater to people, based on lack of funds. The campaign aim was to keep the centre open until a more permanent funding could be secured. The target of \$5,000 was expected to sustain 100 patients. The centre, based in Lagos State Teaching Hospital with its small but dedicated staff, started in 2013 by Partnership for Justice. It was one of the few crises centres in Lagos that catered to rape survivors. It has helped many rape victims, including minors, adjust physically and mentally to the aftermath of assault. A group of social media influencers set up a *GoFundMe* page to help raise funds to keep the Mirabel Rape Crisis Centre open. Nigerian media personality Wana Udobang also did a feature story for Aljazeera. The centre stated in its crowdfunding plea that securing financial backing had been unsuccessful as many corporate funders shied away from getting involved with a rape centre. Thanks to the viral social media campaign especially on Twitter, the centre was able to generate slightly above \$4,000 in less than 18 hours to help sustain its operations and many more offered to help in several capacities such as working as unpaid volunteers (Aljazeera, 2015).

The ability of social media to endorse and connect individuals as well as groups has been acclaimed particularly as it emphasises how these technologies contribute to the ease and speed with which groups are mobilised, and how people are remarkably able to increase their information sharing capability. Hashtags might not necessarily lead to social change on their own; but, when enough people speak passionately about the same issue, the world and the government listen, and act accordingly (Shirky, 2011).

2.9 Charitable Contributions on Social Media

With the proliferation of social media, the increasing attention in crowdfunding and the possibility of reaching a global audience, more organisations are ever more adding social media into their goals to strategically engage larger and uncharted audiences in a cost-effective manner. Crowdfunding is becoming increasingly vital because it is one of the benefits of using social media. Social media have made it easier for small donors to play a significant role in online donor engagement and charitable contribution. It enables organisations reach audiences who are geographically spread internationally; who wish to contribute to causes by donating some money or volunteering their time while also spreading the word. By using social media, an organisation can reach prospective contributors (Saxton and Wang, 2014).

Crowdfunding is one of the ways to easily raise money. It usually involves funding a project or undertaking by raising money from many people who usually do not know one another but who are interested in the same cause. It is a form of unconventional financing, which has emerged outside of the traditional financial system. The crowdfunding model is usually divided into three parts: the project initiator who proposes the idea that requires funding; people who support the idea; and a moderating organisation that brings the parties together to make the idea a reality.

Crowdfunding as a newly evolved concept with the advance in technology is now done digitally, using the tools of social media. It has helped millions of people raise a lot of money for the causes, issues or ventures that is of utmost concern to them. Also, responses from prospective donors' solicitations are public, because most payment applications are connected to social media, as such, majority of their connections on social media may see how other donors are responding and follow suit (Roberts, 2016; Jacobs, 2016).

There has been an influx of social networking-driven charitable fundraising platforms for charitable causes such as GoFundMe, YouCaring.com, MyFundNow.com and GiveForward. The contributions of the individuals, either by sharing the information about the cause or just discussing it with other people, prompt the crowdfunding process which ultimately influences the outcomes. Participants work collaboratively to promote causes they believe in by either being donors or by becoming stakeholders, committed to the promotion of the cause through the dissemination of information about the projects in their online communities, generating further support. Some of the motivations for charitable contributions include the feeling of being partly responsible for the success of others' initiatives, striving to be a part of a community initiative, and seeking some monetary returns (McDonnell and Moir, 2013; Saxton and Wang, 2014; Roberts, 2016).

Individuals often volunteer time to charitable activities and charities also value volunteer services so that they can save instead of paying to hire labour for some of the services they require (Hernández-Murillo and Roisman, 2015). In sum, social media platforms offer opportunities for non-profits to increase awareness about issues important to them and get funding. This raises the inquiry on what drives charitable contributions. This study also investigates some of the drivers of charitable contribution in Nigeria.

2.10 Review of Empirical Studies on Social Media, Social Justice and Advocacy

In a study by Obar, Zube and Lampe (2012), the researchers investigated 169 persons from 53 advocacy organisations who deal with varied issues to discover the usage of social media by American advocacy organisations. They identified an interesting trend about the use of social media for community involvement. All advocacy organisations investigated admitted to their usage of social media technologies to communicate with their audiences almost every day. Facebook was the social media platform of choice. Twitter was also popular with all but two groups. Participants additionally also are certain that social networking sites allow their groups to achieve their organisational objectives.

To understand how and why human service organisations (HSOs) are using social media, Young (2012) discovered that non-profit human service organisations primarily employed social media to engage the community. Although, many HSOs continue to do this, promoting the HSOs programmes and services on social media have also taken precedence. Some of the primary social media platforms used to distribute organisational

information quite often include Facebook, Twitter, and YouTube. On the average, a lot of these organisations have been using social media platforms for nothing less than 5 years; they also do not intend to stop using them in the foreseeable future. Even though HSOs have not been using social media as often on a weekly basis (less than ten hours a week), they consider them significantly valuable and worth the use.

To examine how non-profit organisations are using social media to engage in advocacy work, Guo and Saxton (2013) investigated the social media use of 188 advocacy organisations. After briefly examining the types of social media technologies employed, they did an in-depth examination of the organisations' use of Twitter. This in-depth message-level analysis was twofold: a content analysis that examined the prevalence of previously identified communicative and advocacy constructs in non-profits' social media messages and an inductive analysis that explored the unique features and dynamics of social media-based advocacy and identifies new organisational practices and forms of communication so far unseen in the literature. Guo and Saxton found that Twitter is extremely powerful for information dissemination and it is an especially incredible tool for "public education". Twitter is however not as impressive when used to mobilise people, because it is not used as often for public events facilitation, direct action, and grassroots lobbying. Also, the research by Guo and Saxton points to a two-way understanding of advocacy on social media, where messages can meaningfully be scrutinised in terms of the basic form of communication and the direct relevance to the essential advocacy objective.

In a study by Saxton and Wang (2014), they examined social networking applications sites like Facebook, Twitter and Crowdfunder as innovative methods for non-profits to interact with the public for crowdfunding. Saxton and Wang employed information from Facebook to investigate the motivations of altruistic donations in social media sphere. Results from this research shows that social media contributions are generally small and the success of advocacy on these sites are more related to how well the organisation can engage and interact with the organisation's stakeholders. Additionally, funders were more likely to donate to causes that were health related.

To evaluate the extent to which the advocacy organisations adopt social media, Obar (2014), surveyed 157 members of the selected 63 organisations in Canada. Quantitative results of social media adoption reveal that groups are engaging with a limited selection of

social media technologies (mainly Facebook and Twitter) a few times a week or more while avoiding other options like Google+ and Tumblr. Qualitative results addressing perceived social media affordances suggest that while groups are enthusiastic about the potential of social media to strengthen outreach efforts, enable engaging feedback loops, and increase the speed of communication, they remain cautious of unproven techniques that may divert resources from strategies known to work.

In a study by Torres-Harding, et al. (2014), the researchers surveyed 264 students at Roosevelt University, a private Midwestern university located in Chicago, Illinois, for their perceptions around social justice and related activities. The participants completed measures regarding their definition of social justice. They also considered how they engage in social justice-related events. The qualitative design was used. There was a lot of similarity with the definitions given by majority of the students' participants. Majority of the answers fall under three major categories: 1) the awareness of equality of opportunity and rights (2) the view that social justice involves the idea that people are from diverse groups, and (3) the knowledge that social justice involves encouraging equality and resisting discriminations. The idea of partnership, interactive policy making, and enablement were not considered as part of the definition of social justice which is vastly different from definitions as stated by some scholars. It was also discovered that students living with disabilities tend to define social justice as encouraging fairness and reducing discriminations.

To understand how non-profit organisations have used storytelling through social networking sites, specifically, Twitter and Instagram to rescue Elephants, Whetsel (2015) studied some non-profit organisations. This study employed content analysis in understanding how social media aid some of the functions of communication for organisations. This study discovered that organisations use classic, catastrophic, and funny ways to achieve advocacy objectives and fulfil their aims. Whetsel (2015) noted that organisational storytelling is rarely utilised to explore organisation's usage of social networking. Furthermore, it was discovered that Instagram (a rapidly growing social media) has not been widely researched.

In a study by McKay (2015) titled *How Social is Social? Non-profit Audience Engagement by Types of Facebook Posts*, a content analysis of Facebook posts was

conducted to discover the ways by which non-profit organisations in the United States of America produce the most stakeholder engagement. Three hundred and ninety-three posts by ten organisations were studied in thirty days. This study revealed that there was no preference on type of posts that stakeholder engaged on as most of their engagement were evenly distributed for the time of the research study. However, it was discovered that the Facebook posts that generated the most engagement were the ones that clearly solicited feedback from their networks either by asking for funding or by appealing for help. Therefore, this research gives an insight into how advocacy organisations can generate a lot of engagement to supplement their interests.

To understand why the staff of advocacy organisations use social networking sites, Roback (2017) studied current social networking approach based on the ideology of activity theory. Results were gathered on why users considered social media (Facebook and Twitter) significant. Users were asked to evaluate old posts and explain what they think their objectives were. The four broad categories of the motivations of social media for advocacy were: soliciting, promoting, sharing, and credit-giving. This study builds off studies that question existing wisdom on “effective” use of social media by NPOs and argues for an expanded consideration of user agency and intent when using social media. This study also rejects the notion that practitioners are not taking full advantage of social media sites by not using every available feature and engaging in dialogic communication.

Owing to the way many non-profit experts are not exactly sure of the value of using social media for civic engagement, Shi (2017) studied the relationship between social media and Stakeholders' in Non-profit Organisations (NPO) with the aim of examining the numerous advantages to the adoption of social media in helping non-profits to engage with their audiences. Shi used mixed design to study the way social media platforms help NPOs strengthen their relationship with stakeholders. Findings show that a lot of NPOs are aware of the value of social media, but not very many of them have fully embraced it. Compared to their engagement on Twitter, both NPOs and their community seemed to engage more on Facebook. Results of this study show that NPOs that seem to be more engaged on social media do not exactly mean they would receive a higher interactivity from its stakeholders.

Most of the above studies were carried out in North America, Europe and Australia. The ones that have been done in Africa have focused largely on the general use of social media or specifically for political movements. Those that touched on advocacy were not comprehensive because they either focused only on charitable donation alone or they focussed on the relationship between advocacy organisations and their stakeholders. This justifies the need for an empirical study focusing on the use of social media for social justice advocacy in Nigeria.

2.11 Theoretical Framework

The theories that back this study are the Media Dependency Theory and the Media Richness Theory. These theories frame the use of social media for social justice advocacy in Nigeria, which includes motivations for the use of social media, social media practices, frequency of use and charitable contributions, from the perspectives of advocacy groups and the intended audience of advocacy efforts.

2.11.1 Media Dependency Theory

Melvin DeFleur and Sandra Ball-Rokeach introduced the Media Dependency Theory (MDT) in 1976. The MDT, also known as the Media System Dependency theory, is an addition to or an extension of, the Uses and Gratifications Theory. MDT is one of the first theories that recognises that the audience is an active part of the communication process. At the core of this theory, the basic assumption is that if a person relies on specific media to meet certain needs (such as information, education, and entertainment), the media will be more significant media in the life of such a person, and consequently that media will have more effects on the said person. Littlejohn (2002:325) explains that “If a person finds a medium that provides them with several functions that are central to their desires, they will be more inclined to continue to use that medium in the future”.

Media dependency theory mentions some situations where people’s media needs, and thus their dependency on media and the potential for greater media effects, are increased. The first one is when the number of media and centrality of media functions in a society is high. For instance, the media in Nigeria act as a fourth branch of government, a gatekeeper especially during crises, and tool for entertainment. So, the media have a better chance to serve the needs and affect their consumers. The second condition happens when a society is undergoing social change and conflict. For instance, when there is a public protest, a

crisis, a natural disaster, or during elections, people turn to the media to help them make sense of these events. Thus, the media have a greater opportunity to exert effects during these times of social change and conflict (Ball-Rokeach and Jung, 2009).

Human needs may be formed due to numerous conditions. Hence, some of these needs are contingent on so many external influences that are out of such individuals' control. Furthermore, the more alternatives an individual has for gratifying needs, the less dependent they will become on any single medium. The media exposes people to information and people (such as celebrities, and political figures) which then enable media users to form attitudes about such information. Dependency theory does not propose media are monumental in their ability to impact attitudes, however, it does propose that they are influential in how people form attitudes (Ball-Rokeach and Jung, 2009).

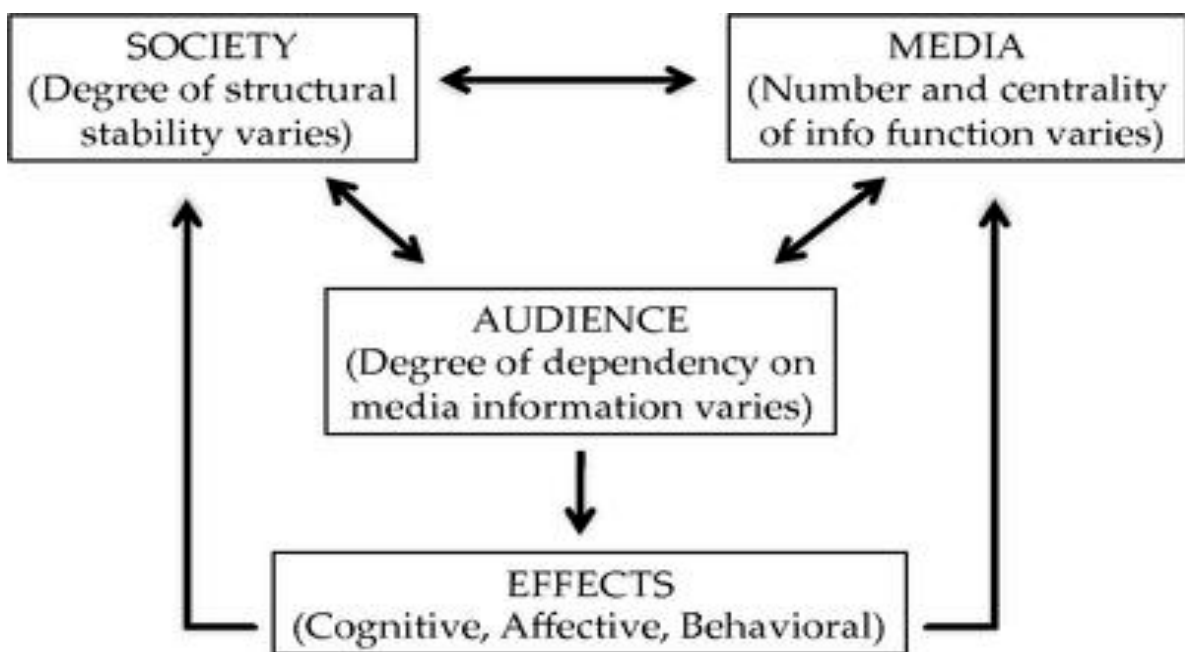


Figure 2.1: Conceptual Model of the Media Dependency Theory adopted from Ball-Rokeach and DeFleur (1976)

Figure 2.1 shows the relationship between society, the media, the audience and its effects. Media dependency would determine how people perceive that the media they choose are meeting their goals. These goals were categorised by DeFleur and Ball-Rokeach (1976) into three dimensions which cover a wide range of individual objectives:

- 1) **Social and self-understanding** (e.g. learning about oneself, knowing about the world)
- 2) **Interaction and action orientation** (e.g. getting hints on how to handle situations)
- 3) **Social and solitary play** (e.g. relaxing when alone, going to a movie with family or friends).

Ball-Rokeach and DeFleur (1976:3) also note that:

The basic propositions of The Dependency Theory can be brought together and summarised as follows: The potential for mass media messages to achieve a broad range of cognitive, affective, and behavioural effects will be increased when media systems serve many unique and central information functions.

This falls within the ambit of social media, which have been found to serve various needs of users. MDT helps provide a foundation for understanding why advocacy organisations use social media. Recognising the increasing competition of other organisations, social media present opportunities to engage new donors, volunteers, and other individuals in social justice advocacy work. There are some striking factors of the MDT in relation to social media. LaRose and Eastin (2004) found that the major reasons audiences depend on the media include information-seeking, entertainment, and social needs. Park, Kee and Valenzuela (2009) also found similar needs such as socialising, entertainment, self-status seeking, and information. This reiterates the idea that the more the medium has to offer, the more useful it will become to its users.

Critique of Media Dependency Theory

Since media dependency theory submits that people rely on the media for information, it clearly can help individuals develop certain attitudes regarding several issues. It can create different feelings such as fear, anxiety, and happiness (Lowery, 2004). The media can also promote behaviour changes. The mass media possess these abilities and because of that, society has become dependent on the media to make decisions.

One major criticism of the MDT is based on the idea that the audience is completely active. Audiences are usually varied, and their attitudes are different which means some can be more active than others. It is also arguable that the media has no influence on the viewer when circumstances suggest that audiences are influenced to varying degrees by

the media. Also, individuals may not realise the power that the media have over them in their eventual decision-making (Baran and Davis, 2008; Klein, 2013).

Relevance of Media Dependency Theory to the study

Media dependency theory is useful for analysing social media as it provides a framework for the many relationships through which information can flow in a social media environment. Understanding MDT is important because social networking sites have become an integral part of daily life. In a study by Thadani and Cheung (2011), they anchored their study on the MDT and investigated the structure and dimensionality of the social network sites. They also evaluated the extent to which students are dependent on the online social network. Lee (2012) investigated the role of social networking sites in facilitating emotional expressions. Using MDT, he performed a qualitative content analysis of comments generated by users of YouTube. Brough and Li (2013) also used MDT to analyse how global human rights advocates leverage web 2.0 video networks.

Social media are currently being used for information, entertainment, and social relationships and at the core of the MDT are the needs to explain how individuals use the media to satisfy their needs, discover underlying motives for individuals' media use and identify the positive and the negative consequences of media use. This study finds the above-mentioned theoretical assumptions in MDT particularly relevant since it would capture the motivations for the use of social media, social media practices, frequency of use, and charitable contributions, from the perspectives of advocacy groups and the intended audience of advocacy efforts.

Since the theory concurs with the notion that audiences rely on the media for information determining their decisions, the media should help individuals develop certain attitudes regarding issues such as advocacy on social media. Hence, it is worth investigating if the assumptions of MDT are consistent with the perceptions of social media users, social media influencers and advocacy groups towards social justice advocacy in Nigeria. This theory does not touch on the characteristics/features of the social media, which is why the theory of media richness was additionally considered in this study.

2.11.2 Media Richness Theory

The Media Richness Theory (MRT), also known as Information Richness Theory, was developed by Daft and Lengel in 1984. It was developed to describe how media features influence communication. The media features are text, images, audio, and video. These media features ease the process of communication by contributing an array of information signs. MRT characterises these signs on how rich the media is. For instance, a video call would be less ambiguous because the participants in the call can see themselves, as well as read the non-verbal cues which are as important as verbal cues. This video call is unlike voice call where the recipient is limited to some features such as the tone and inflection or even voice range. It therefore makes sense that the video call will be considered a richer media, compared to the audio channels because they offer a higher level of certainty in communication.

Communication channels offer numerous avenues to engage in understanding and their richness can be characterised as either high or low regarding their ability to facilitate a shared understanding. The richer the medium, the better in facilitating shared understanding. Information is conveyed through symbols and language systems that are used to interpret situations and adjust behaviour. More recently, MRT has been adapted to include new communication media. Even though one-on-one physical interaction is considered as most effective for communications, the fact that social media afford the opportunity for convergence of the various features such as text, audio, and visuals, they may encourage interactions among individuals or groups for communication to be most effective. The richness of engagements afforded by social media might be a major reason why they continue to grow (Daft, Lengel and Trevino, 1987; Ahmed, 2012; Mandal and McQueen, 2013).

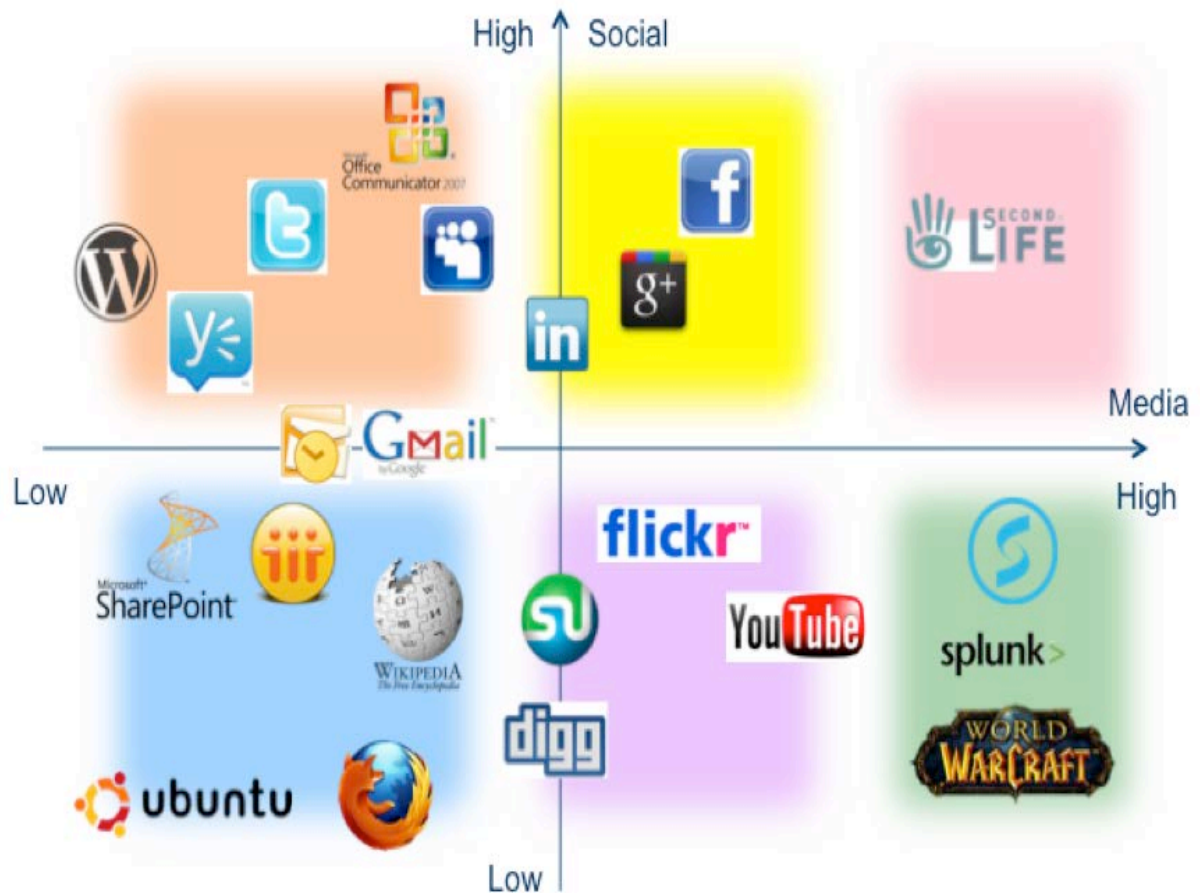


Figure 2.2: Hierarchy of Media Richness adopted from Sharpe (2012)

Figure 2.2 presents several communication channels, describing how rich or lean they are. There are four identified characteristics of MRT. Based on these four factors, the richness level can be evaluated (Niinimäki, Piri, Lassenius and Paasivaara, 2010). They are:

Feedback: Instant feedback allows questions to be asked and corrections made. Synchronous media are generally richer than asynchronous.

Multiple Cues: A variety of cues, such as physical presence, voice inflection, body gestures, numbers, symbols, and the tone of voice which help in more understanding while a communication process is ongoing.

Language Variety: Rich media offer a wider assortment of understanding through numbers and other language symbols.

Personal Focus: Messages are conveyed more when communications are infused with emotion and personal feelings, which can help tailor the message to an individual frame of reference.

Critique of Media Richness Theory

The foundation of MRT is imperative to appreciate the sharing features of social media. The digital world is rapidly being converted a sphere where billions of users can have discourses and do business. The richness of social media makes them a powerful tool of collaboration. Ngwenyama and Lee (1997) show that cultural and social background influence media choices by individuals in ways that are incompatible with predictions based on media richness theory. Gerritsen (2009) also add that culture is a huge determinant on how an individual chooses the mode through which they receive information, especially in business contexts. The reason people use medium they consider richer might not be totally contrary to their use of medium they consider leaner. An individual's choice is much more multifaceted even when they think richer media are the "best" to communicate a message, this does not mean leaner media would not be able to communicate the message at all.

Additionally, some scholars did some media choice studies. For instance, El-Shinnaway and Markus (1997) hypothesised that, due to MRT, people are more likely to send information using rich media such as voicemail instead of via e-mail which are considered less rich. Also, it has been shown that given the dynamic features and capacity of social media, MRT's one-dimensional approach to categorising different communication media is no longer enough to capture all the dimensions in which media types can vary (Dennis and Fuller, 2008). While MRT's application of social media has been questioned, several scholars still consider it as a strong foundation for exploring social media studies (Simon and Peppas, 2004; Lan and Sie, 2010; Mandal and McQueen, 2013).

Relevance of Media Richness Theory to the study

Social media have taken the idea of oral communication from the traditional media and made it extremely social with the help of the internet (Kaplan and Haenlein, 2010). MRT has been applied in a variety of new media studies with success in both theoretical analyses and empirical studies (Lan and Sie, 2010). Based on the outcomes from a study by Anandarajan, Zaman, Dai and Arinze (2010), where the researchers observed

Generation Y's usage of instant messaging; they came to the conclusion that the more users tend to identify IM as a richer information medium, the more likely they are to see it as essential medium for assimilation. Lai and Chang (2011) additionally used media richness as a variable in their study examining users' attitudes towards e-books, stating that the potential for rich media content like embedded hyperlinks and other multimedia additions, offered users a different reading experience than a printed book.

Advocacy groups seem a natural fit to using social media for these and other purposes. Using social media for advocacy may help to reduce the uncertainty that exists in communication because of the various platforms that offer richer interactions as opposed to letters, fliers, or bulletins. The richness of interaction may be one reason that social media platforms have diffused across sectors. This theory will help in understanding how social media platforms could successfully influence participation in social justice causes.

Information technology has the potential to offer a lot of opportunities towards social justice advocacy. Social media use may characterise the next step in helping advocacy organisations fulfil their organisational goals. Thus, the propositions of the Media Dependency theory, and the Media Richness theory contributed to understanding this study.

CHAPTER THREE

METHODOLOGY

This chapter presents the methodology adopted in investigating the use of social media for social justice advocacy in Nigeria. Specifically, it discusses the research design, study population, sampling techniques, sample sizes, instrumentation, methods of data collection, methods of data analysis, validity and reliability of instruments and finally ethical considerations.

3.1 Research Design

To explore the use of social media for social justice advocacy in Nigeria, this study adopted the mixed methods (qualitative and quantitative) design. Specifically, the study employed online survey, in-depth interview and Focus Group Discussion (FGD) methods. The online survey was adopted because it was the most appropriate way to reach social media users and advocacy groups. It entails collecting information by observing, recording and measuring the activities and ideas of people. Surveys are relatively easy to organise and prevent the personality of the interviewer from affecting the results. Surveys are however not suitable for questions that require probing. Therefore, the survey was complemented with the qualitative method.

One of the most effective approaches to qualitative research is the in-depth interview and this was adopted. It can be used to question members of the general public, experts or leaders, or specific segments of society, such as elderly or disabled people, ethnic minorities, both individually and in groups. Interviews can be used for a variety of subjects, both general or specific, and even, with the correct preparation, for very sensitive topics. They can be one-off interviews or repeated several times over a period to track developments (Walliman, 2011). Interviews presented an opportunity to gather deep-seated information from the social media handlers of advocacy groups and social media influencers.

Focus group discussions are a type of group interview that concentrates in-depth on a theme or topic with an element of interaction. The group is often made up of people who have experience or knowledge about the subject of the research, or those who have an interest in it. The interviewer/moderator's job is a delicate balancing act. S/he should also

provide a suitable introduction and conclusion to the session, offering information about the research, the topics, what will happen with the data collected and express thanks to the members of the group (Walliman, 2011). Focus group discussions were also adopted to reveal the deeper experience and knowledge of engaged social media users on the use of social media for social justice advocacy in Nigeria.

With the foregoing, the strengths of each method were combined to reduce their limitations and get deeper insights and perspectives about using social media for social justice advocacy.

3.2 Study Population

A list of 1136 registered advocacy groups of varying ideological orientations that cover a range of social justice advocacy issues was retrieved from The Nigeria Network of Non-Governmental Organisations (NNNGO), the first generic membership body for civil society organisations in Nigeria with the support of the European Union. Also, two hundred and seventy-five (275) more advocacy groups were found by searching keywords such as “charity Nigeria”, “foundation Nigeria” and “Initiative Nigeria” on Google. The ones that were deemed appropriate as advocacy organisations were added to the list. All the advocacy groups found, including those found during the Google and social media platforms search (1411) served as the population. The websites of the advocacy groups were searched on Google to get their social media pages and contact information. Those who did not have websites were searched on both Facebook and Twitter. The universe for the netizens comprises literate Nigerians who use social media.

3.3 Sampling Procedure and Sample Sizes

The study employed purposive sampling, volunteer sampling, snowball sampling and simple random sampling techniques. The rationale for the sampling techniques employed in the study, are as follows:

3.3.1 Advocacy Groups

To understand the motivation for the use of social media by advocacy groups, the frequency of use, and the extent to which social media have been used for social justice advocacy, purposive sampling was adopted to select the advocacy groups for this study. The sampling frame included advocacy groups that are actively using social media in

Nigeria, which comes to five hundred and fifty-seven (557). This number was arrived at by eliminating advocacy groups with no active social media presence from the original one thousand, four hundred and eleven (1411) advocacy groups in Nigeria.

Out of the five hundred and fifty-seven (557), one hundred and twenty (120) advocacy groups were used for the two pre-tests while thirty-six (36) advocacy groups were contacted for interviews. The remaining four hundred and one (401) advocacy groups formed the sample for the advocacy groups that received the online questionnaire. All four hundred and one (401) advocacy groups were contacted by e-mail and/or through their social media pages and sent the online survey via Google forms.

3.3.2 Social Media Handlers

A simple random sample of thirty-six (36) advocacy groups was taken out of the active advocacy groups on social media and their social media handlers were contacted for interviews about their social justice advocacy activities on social media. Some advocacy groups declined participation while some others did not reply. The number of social media handlers that responded after follow-ups was twelve. This number was appropriate to reach saturation. In homogeneous clusters, saturation is usually attained at about 12 participants for a standard in-depth interview (Guest, Bunce and Johnson, 2006; Small, 2009).

3.3.3 Social Media Influencers

To get the perception of social media influencers, twelve (12) social media influencers who have worked on social justice advocacy issues were selected for in-depth interviews. This was done using snowball sampling technique which relies on referrals from initial subjects to generate additional subjects. The implication is that social media influencers referred the researcher to other social media influencers they have worked with in their advocacy network, who can grant informative interviews about their advocacy activities. The twelve (12) participants were recruited to reach saturation. As a starting point, the *Commun.it* application was used to source for the identities of social media influencers who have garnered social media clout and followers based on their activism activities and who have been known to work with advocacy networks. Social media influencers with at least 5,000 followers such as Japheth Omojuwa were considered appropriate for this study. *Commun.it* is a social media application that categorises social media users into groups

(influencers, engaged members and supporters) based on how they engage on social media. This application was also used to verify the status of all referred social media influencers.

3.3.4 Netizens/Social Media Users

To get the perception of intended audiences of advocacy on social media, a volunteer sample of five-hundred and thirty-two (532) social media users filled the questionnaire after volunteers were invited through social media. The link to the online survey (via Google forms) was posted on the timelines and status feeds of social media influencers. Based on their popularity in Nigeria, Facebook and Twitter users were selected for this purpose.

For the focus group discussion, a total of twenty-four (24) participants were purposively selected to form the sample. There were four (4) sessions, conducted with six (6) participants (in each focus group) who are engaged social media users and have also garnered some following on Facebook or Twitter. They were identified using the *Commun.it* social media application and participants were selected using the convenience sampling technique. The avid users who have at least 2000 followers and have been using social media for at least two years were considered appropriate for the study.

3.4 Research Instruments

Five research instruments were designed for the study. The instruments are two (2) In-depth Interview guides, two (2) Online Questionnaires, and one (1) Focus Group Discussion guide.

3.4.1 Online Questionnaires

The two online questionnaires were prepared to elicit information from respondents about using social media for social justice advocacy. The anonymity and accessibility of online questionnaires have been known to help ease the participation of respondents. Questionnaire A was for the advocacy groups while questionnaire B was for social media users (netizens) who are the intended audiences of advocacy efforts. Questionnaire A was used to elicit responses for research questions 1, 2, 3 and hypotheses 1 and 2, while questionnaire B was used to elicit responses for research questions 1, 2, and 4.

Questionnaire A is an adaptation of the instrument designed and used by Young (2012) and Obar (2014), to study how advocacy groups adopt social media. Questionnaire A had 19 items with five (5) sections. Section A was made up of eight (8) items which sought information ranging from the motivation for the use of social media for advocacy, perception of social media for advocacy, social media practices to the frequency of use of social media for social justice advocacy in Nigeria. Section B was made up of two (2) major items which sought information about the general value of social media for social justice advocacy in Nigeria. Section C comprised two (2) major items which sought information about the focus of advocacy organisations, and charitable contributions on social media. Section D was made up of four (4) items which sought information about the specific ways social media have been used for social justice advocacy, the benefits, and the drawbacks of using social media for social justice advocacy in Nigeria. Section E comprised three (3) items which sought the organisation's demographic information. The questionnaire comprised both opened and closed-ended questions (See Appendix I).

Questionnaire B is an adaptation of the instrument designed and used by Torres-Harding et al. (2014) to study students' perceptions of social justice activities. The questionnaire had nine (9) major items with two (2) sections. Section A was made up of four (4) items which sought information ranging from the respondents' perception of social media for social justice advocacy, to questions relating to the determinants of giving towards social justice advocacy on social media in Nigeria. Section B comprised five (5) items which sought demographic information. The questionnaire comprised both opened and closed-ended questions (See Appendix II).

3.4.2 Interview Guides

There were two (2) interview guides. The interview items were prepared to elicit information from interviewees about using social media for social justice advocacy in Nigeria. The guides were used to elicit responses for research questions 1, 2, 3. The interview guide for social media influencers had eleven (11) items while that of the social media handlers had fourteen (14) questions. The questions offered grounds for further probing of the interviewees (See Appendix III and IV).

3.4.3 Focus Group Discussion (FGD) Guide

For the Focus Group Discussion, the items were prepared to elicit information from the participants (netizens) about using social media for social justice advocacy in Nigeria. The guides were used to elicit responses from avid social media users; for research questions 1, 2, 3 and hypotheses 1 and 2. The FGD guide had 11 questions which offered grounds for further probing of the respondents (See Appendix V).

3.5 Reliability and Validity of Instruments

The essence of reliability is to ascertain consistency or stability of research instruments in research investigation(s) while validity tries to establish the appropriateness of the instruments (Wimmer and Dominick, 2011). For this study, it was ensured that the instruments had both face and content validity. All the questionnaire items, the interview and the FGD guides were subjected to critical evaluation by the thesis supervisor and social media and advocacy experts (three social media professionals/influencers). By so doing, items were judged by how well they fit the corresponding variables of the subjects that were under study. The instruments were reconstructed based on the suggestions received.

To further strengthen the instruments, the services of two statisticians were employed to ascertain construct validity. For clarity, a 'walk-through' was conducted among random respondents. The researcher and two research assistants distributed thirty (30) copies each of the printed questionnaires. The respondents filled the questionnaires and they were thereafter interviewed for clarity, difficulty, length and easy understanding of the questionnaire. This was followed by improvements to the survey instruments where possible. These were done to appraise the ability of the instruments to achieve the anticipated objective and precision of questions. After the test was carried out, the researcher realised that demography is essential to present some contextual data about the respondents. Additionally, modifications were made to improve flow from one question to another; thus, the instruments were certified for clarity.

To also ensure reliability, the instruments were pre-tested. One hundred and twenty (120) advocacy groups were used for the advocacy questionnaire pre-tests while one hundred (100) respondents were used for the social media user's questionnaire pre-test. The link to the online questionnaire was sent directly to the advocacy groups via e-mail while the link to the questionnaire for the social media users were sent to participants from the

researcher's e-mail contact list. The advocacy groups were appealed to so that they would not take the survey if they ever came across it when the final link was made public. The reliability coefficient was reported using the Cronbach's alpha coefficient analysis, which is a standard statistical test for determining the reliability of questionnaires. The foregoing measures ensured that the final instruments presented to the respondents measured exactly what they were intended to measure. Also, unwilling participants were excused from the interview and it was explicitly stated in the online questionnaire that those who are not willing could ignore the link. This was done to ensure the sincerity of responses.

Chronbach's Alpha for the Instruments Used

This test was used to measure the internal consistency of the scales. It also lets researchers know if there are redundant items that need to be removed or more variables will be added to the questionnaire.

Table 3.1: Social media user's perception of social media

Variable	Cronbach's Alpha	No of Items
Perception of the use of social media for social justice advocacy	.837	5
Engagement in social justice on social media	.741	5
Social media and charitable contributions (cash/kind)	.714	8

Chronbach's Alpha result for the social media questionnaire, 2017

Table 3.2: Advocacy group's perception of social media

Variable	Cronbach's Alpha	No of Items
Perception of the use of social media for social justice advocacy	.678	6
Group usage of social media	.900	6
Social media and charitable contributions (cash/kind)	.714	8

Chronbach's Alpha result for the social media questionnaire, 2017

Both Tables 3.1 and 3.2 show that all the questions related to social media use for advocacy are very relevant and the removal of any item will lead to the reduction of the Cronbach alpha. No items on both scales were deleted because the Cronbach alpha was already within the accepted criterion; hence, all the variables under the scales were used in answering the research questions.

3.6 Methods of Data Collection

To collect the primary data for this study, the survey link for social media users was posted on the timelines and status feeds of social media influencers. Interviewees were contacted by e-mail and through their social media pages while the FGD participants were recruited by the research assistants and verified by the researcher. Some of the advocacy groups contacted asked for reassurance before participation and they were reassured with the formal letter of introduction from the Department of Communication and Language Arts, University of Ibadan and the student's school Identification card. Some also wanted a face-to-face meeting before filling the questionnaire, so appointments were set, and the meetings held.

3.6.1 Interviews

Advocacy group interview and social media influencer schedules were e-mailed in advance to interviewees at their request and appointments were made through phone calls or via e-mail (see Appendix VII). After contacting social media influencers, some of them suggested other social media influencers who would be appropriate for the study. Some of the influencers contacted felt they were not exactly appropriate for this study and they suggested others that were of a better fit for the study. One of the social media influencers contacted wanted the interview questions reduced so she was excused from the study.

Some of the advocacy groups that were sent e-mail invitations to be a part of the study declined participation, some stopped responding after a couple of contacts while some did not respond at all. Some of the advocacy groups that declined participation in the questionnaire gave various reasons such as lack of trust for links especially from unknown sources as it is detrimental to their computer systems (see Appendix XI).

In-depth interviews were conducted in English Language and at the convenience of the respondents. Some of the interviews were conducted face-to-face at the convenience of the interviewees while some were conducted over the phone. A couple of the interviews were also conducted through Skype and WhatsApp, at the request of the interviewees. Some interviewees also requested the questions be e-mailed to them, so they could answer and revert at their convenience. Those that requested this were sent follow-up questions where clarifications were needed. The phone and laptop used for interviews had the facility to

record conversations and the interviewees were informed of this. The average time for each interview was about forty-five minutes.

After each interview, the participants were e-mailed a copy of the interview transcript within a week of the interview so that they could verify the content of the interview and anything they were not comfortable with could be edited. More interview requests had to be sent out when the initial list did not generate enough responses. In total, thirty-six (36) advocacy groups were contacted for the social media handler interviews. Twelve (12) interviews each were eventually conducted with social media handlers of advocacy groups and social media influencers. Some advocacy groups such as Abundant Hope for Women Welfare Foundation, Head High, Health Watch, LYNX Nigeria, PIN Nigeria, NNNG and Benola wanted to know the results of this study and they were appropriately informed. A comprehensive list of all the advocacy groups that participated in this study is provided in Appendix XV.

3.6.2 Questionnaires

The two questionnaires used for this study were both to elicit responses that investigated the use of social media for social justice advocacy. Advocacy group questionnaire invitations were sent by email and through their social media pages on Facebook, Twitter and Instagram (see Appendix VIII). Some advocacy groups requested an official letter of approval of thesis from the Department and a valid identification card before filling the questionnaire and these were promptly provided. A copy of the official letter of introduction from the Department was scanned and attached in the email (see Appendix VIII). A scanned copy of the researcher's University identification card was also attached for those that requested it. Some others also asked for a link to the researcher's social media pages and these were provided as well. Some of the advocacy groups also requested specific date and time reminders which the researcher honoured. Several advocacy organisations replied the emails, seeking clarification before proceeding to fill the questionnaire. Some also asked for a contact number where the researcher could be reached, and this was provided. Some of the contact emails from websites and social media pages were not accurate therefore, messages were not delivered. Some of the advocacy groups that were sent e-mail invitations to be a part of the study also declined participation, some stopped responding after a couple of contacts while some did not respond. After the initial emails were sent, some of those that responded were tracked

through the response sheet on Google Forms. Those that did not respond were sent reminder emails after two weeks (see Appendix X). The online questionnaire link was made available for about six months before it was eventually closed.

The social media users' questionnaires were sent to social media influencers who tweeted/shared them. The influencers also urged social media users to fill them. Social media users were encouraged to retweet and share the questionnaire links after filling as well (Appendix XII). The researcher and research assistants also tweeted/shared the links to the questionnaire. This online questionnaire link met the response target in about thirteen days, and it was eventually closed. A total of two hundred and thirty-nine (239) advocacy group responses were received while five hundred and thirty-two (532) social media users' responses were received.

Response Rate

The survey response rate refers to the percentage of people who respond to a survey. If a survey response rate is high, it means that the result of that study is very likely representative of the target population. A survey should have high response rate to generate valuable and worthwhile data. The more responses a survey gets, the better for the study. The response rate is calculated by dividing the number of people who responded to a survey that was administered to them by the actual number of respondents that were contacted. For instance, if 200 people were asked to complete a questionnaire and 120 responded, the response rate would be 60% (Survey Monkey, 2009; Saldivar, 2012).

Table 3.3: Acceptable response rates by how survey is administered

Survey Mode	Response Rate
In Person	80-85% good
Phone	80% good
Mail	50% adequate, 60% good, 70% very good
Email	40% average, 50% good, 60% very good
Online	30% average
Classroom paper	> 50% = good

Adopted from Nulty (2008)

Some strategies have been confirmed to increase response rate as detailed by Quinn (2002) and they were adhered to for this study. They include keeping questionnaires brief, assuring anonymity, sending frequent reminders, persuading respondents that their input is important and extending the availability of the survey (in this case, about 6 months). For

this study, four hundred and one (401) advocacy groups were contacted but two hundred thirty-nine (239) responses were received. Out of those 239, only two hundred and twenty-one (221) completely filled the online questionnaire. The response rate therefore is 60% which is considered good.

The online survey proved to be a limitation because the researcher was unable to get the rate of response for the social media users' questionnaire because the number of surveys was difficult to track. However, since the 500 participants target for the questionnaire was exceeded in thirteen days, the response rate is considered very good.

3.6.3 Focus Group Discussions

The FGD sessions were held at the convenience of the participants. There were six (6) participants in each group and on average, each session lasted about an hour and half (90 minutes). There were four sessions in all. Before the sessions began, the participants were briefed about the topic under investigation, the purpose and they were given the informed consent form (see Appendix IX). They were also informed that the session would be recorded. The participants were informed that participation was voluntary and there was no risk in participation. The participants were also informed about the criteria in choosing them for the study. A tape recorder was used for the FGD sessions while notes were also taken. Participants were served refreshments after each of the FGD sessions. The sessions were held at agreed-upon venues in Lagos and Ibadan as suggested by the participants (three sessions in Lagos and one session in Ibadan). The researcher and research assistants took turns moderating all four sessions. FGD sessions were done in English language.

3.6.4 Secondary Data

Secondary data were also relied upon for this study. Newspaper and magazine articles conducted on social media and advocacy were scouted for. The researcher considered interviews freely given in both print and the electronic media quite relevant and credible.

3.7 Methods of Data Analysis

This study provided answers to the research questions raised and the hypotheses that were tested. The study relied on data from all the instruments; questionnaires, interviews, and focus group discussions. Data collected through all the instruments were analysed using several methods. Data collected to answer research questions 1, 2 and 3 were analysed

using descriptive analysis (frequency tables showing percentages). Data collected to answer research question 4 was analysed using Chi-square and cross tabulation, while data collected for hypotheses (1 and 2) were tested using Pearson's correlation coefficient respectively. Both hypotheses tested the relationship between variables which are social media followership (independent variable) and charitable contributions (dependent variable) for the first hypothesis and focus of social justice advocacy (independent variable) and charitable contributions (dependent variable) for the second hypothesis.

Responses to the opened-ended questions were assessed to determine patterns of the answers provided. The qualitative data collected from the In-depth Interviews (IDI) and the Focus Group Discussions (FGD) were also discussed and analysed through emerging themes technique. This made it easy for the researcher to present data in an easily understood manner (Wimmer and Dominick, 2011).

3.8 Ethical Consideration

Ethical considerations in research are essential. This concept ensures that standards of research conduct are duly followed to guard against unacceptable behaviours especially when dealing with human subjects like those in this study. Even when the research subjects are not concerned about ethics, it is still a researcher's moral and professional responsibility to be ethical. It is also important to seek consent from respondents who are participating in research.

Some of the ethical considerations covered in this study include invitation for participation, proper explanation of the purpose of the research, what form of participation was required and what the participants should expect. Also covered are the duration of participation, cost (or lack of), the potential benefits to participants and society at large; potential harm, risk or discomfort to the participants. This study also ensured consent of the respondents by explaining that participation in this study is voluntary and they may withdraw at any time, without any negative consequences whatsoever. They were made to understand that once the thesis is submitted, the researcher would not be able to remove data from the findings of the study. The contact email of the researcher was also available for all the participants. Participants were also given instructions on how to get a copy of the results of the study. Efforts will be made to present research findings at a conference and publish in an academic journal. The adapted questionnaire designed and used by

Torres-Harding et al. (2014) was accessed online. It was passworded so an email was sent to Torres-Harding to request the password and permission for use. Both were granted. (See Appendix XIV)

For the strict observance of ethics, this study ensured the following:

- I. **Plagiarism:** This term means using words or ideas of another person as if they were your own words or ideas. In research, this is fraud and extremely unethical. The proliferation of technology which enables easy access to information has increased the incidence of plagiarism among academia, so it was ensured that the materials used in this study were all acknowledged and credited by proper referencing.
- II. **Confidentiality/Anonymity:** The researcher ensured the participants who were not comfortable being identified by their names in this study were protected. The researcher also explained freedom of withdrawal without any consequence at any point during the research as participation is completely voluntary.
- III. **Informed Consent:** Since online questionnaires were part of the instruments adopted for data collation in this study, it was explicitly defined in the questionnaire that partaking in this study is completely voluntary. The reason for this study was clearly explained by the researcher and the contact details of the researcher were provided.

CHAPTER FOUR

DATA ANALYSIS AND DISCUSSION OF FINDINGS

This chapter presents the outcomes of the research into social media use for social justice advocacy in Nigeria. The analyses and interpretations are aimed at answering the four research questions and the two hypotheses the study set out to investigate. The findings are presented in three (3) sections, namely: demographic information of respondents, the research questions and the hypotheses. Data are presented using tables and graphs where necessary.

4.1 Demographic Information of Respondents

This segment presents demographic data such as age, religion, sex, educational qualification, and monthly income of the participants. It also provides data on the advocacy groups that participated in the survey such as the number of years the organisation has been active and organisational size by staff strength. The data provided here are analysed using frequency counts and percentages.

Table 4.1: Demography of social media users

Variables	Demography Characteristics	Frequency	Percentage (%)
Gender of the respondents	Male	246	46.6
	Female	282	53.4
	Total	528	100.0
Age of the respondents	Under 18 years	10	1.9
	18-24 years	84	15.9
	25-34 years	286	54.2
	35-44 years	139	26.3
	45-54 years	7	1.3
	55 years and above	2	.4
	Total	528	100.0
Educational level of the respondents	Primary	21	4.0
	O'level/WASCE/GCE	16	3.0
	OND/NCE/A'level	270	51.1
	HND/First Degree	208	39.4
	Master's Degree	12	2.3
	Doctorate Degree (PhD)	1	.2
	Total	528	100.0
Religion of the respondents	Christianity	383	72.5
	Islam	105	19.9
	Other	40	7.6
	Total	528	100.0
Monthly income of the respondents	No Income	48	9.1
	Less than ₦18 000	25	4.7
	₦18, 000 - ₦50, 000	58	11.0
	₦51, 000 - ₦100,000	92	17.4
	₦101, 000 - ₦150, 000	85	16.1
	₦151, 000 - ₦200, 000	61	11.6
	₦201, 000 and above	159	30.1
	Total	528	100.0

Source: Field work, 2017

Table 4.1 presents the demographic variables of the respondents (social media users) which include their gender, age distribution, educational level, religion, and monthly income. The first distribution showing the gender of respondents indicates that 246(46.6%) respondents are male while 282(53.4%) are female which means that most of the respondents are female. The table also suggests that most of the participants of the study are between 25 and 44 years with 425(80.5%) respondents.

On respondents' educational qualification, data gathered show that all the respondents are literate; most of the respondents, 491(93%) have studied beyond O'level/WASCE/GCE

which means they are educated enough to understand the instruments administered on them. About 383(72.5%) respondents are Christians while 105(19.9%) are Muslims. Only 40(7.6%) are either traditional worshippers, secular, agnostic, or atheists. Lastly, majority of the respondents, about 296(60.8%), earn less than ₦200, 000 while only 159(30.1%) respondents earn ₦200, 000 and above monthly.

Table 4.2: Demography of advocacy groups

Variables	Demography Characteristics	Frequency	Percentage (%)
Years the group has been active	1-5 years	100	45.2
	6-10 years	50	22.6
	11-15 years	30	13.6
	15 and above	41	18.6
	Total	221	100.0
Organisational size	1-10 staff	99	44.8
	11-20 staff	48	21.7
	21-30 staff	19	8.6
	31 and above	55	24.9
	Total	221	100.0

Source: Field work, 2017

Table 4.2 presents the demographic variables of the advocacy groups which include the number of years they have been active and their size by staff strength. Table 4.2 shows the demography of the advocacy groups that participated in the study and it is apparent that a majority 121(54.8%) have been active for over five years. However, a larger portion of the advocacy groups are still in their start-up years as 100(45.2%) advocacy groups have only been in existence between 1-5 years. The size of the organisation by staff strength shows that 99(44.8%) advocacy groups have 1-10 people working in their organisation and only 55(24.5%) have more than 30 people working for the organisation.

4.2 Research Questions

This segment focuses on answering the research questions raised in this study. Responses received from the IDIs as well as FGDs are used to buttress information derived from the questionnaires and discussed under each research question.

4.2.1 Research Question One: What is the status of social media use for social justice advocacy in Nigeria?

This research question sought to discover the status of social media use for social justice advocacy in Nigeria by examining the motivations for use of social media by advocacy groups, social media practices, and frequency of use. This question also considers how social media users currently engage on social justice issues on social media. Items from the advocacy questionnaire, the social media users' questionnaire and the advocacy interview schedule were used to answer this question. The data is presented next.

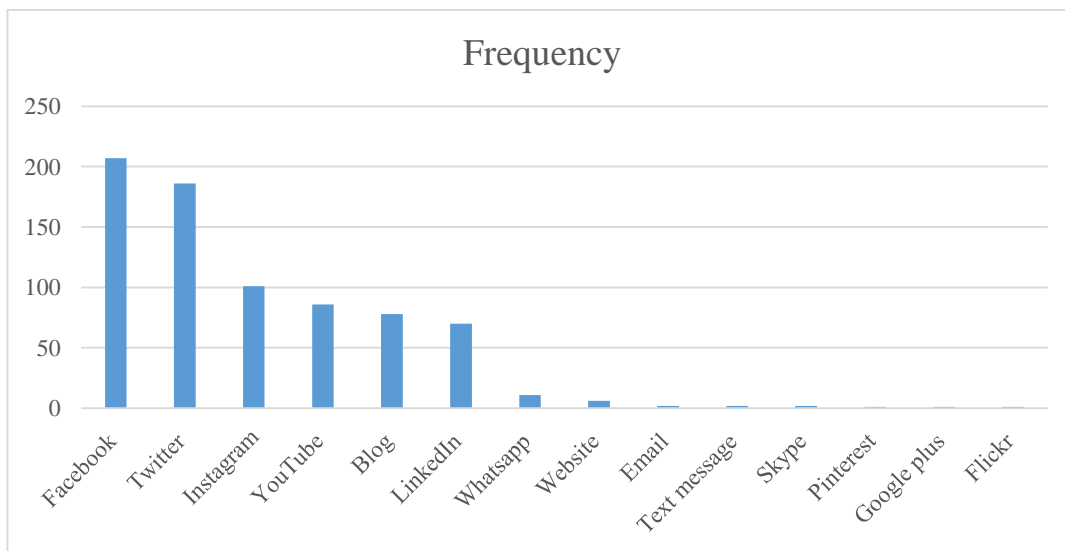


Figure 4.1: Clustered column chart showing the social media platforms that is favoured by social justice advocacy groups in Nigeria

Figure 4.1 represents a multiple response data in which respondents were to choose, if need be, more than one option in the questionnaire where several social media platforms were listed. Figure 4.1 clearly shows that majority of the respondents chose Facebook as the social media platform mostly used by advocacy groups in Nigeria and this is followed closely by Twitter. Several advocacy groups that participated in this study also use Instagram to reach their audiences. Closely following Instagram is YouTube, Blog, and LinkedIn as a means of communicating with audiences. Some other platforms that

advocacy groups use but not as frequently in communicating include WhatsApp, Websites, Email, Text message, Skype, Pinterest, Google plus and Flickr.

These findings are corroborated by the interviews that were conducted with some of the social media handlers of selected advocacy groups to find out their preferred social media platforms. Most of the advocacy groups interviewed attested to the fact that Facebook, Twitter and Instagram are the major social media platforms they operate on. For example, of all the twelve advocacy organisations interviewed, ten of them chose Twitter, Facebook and Instagram. Some of the advocacy groups interviewed expressed the opinion that they hardly use YouTube because of poor internet services and data costs. From the foregoing, it is evident that Facebook, Twitter and Instagram are the most preferred social media platforms that advocacy organisations in Nigeria use for social justice.

Table 4.3: Motivations for the current use of social media

Reasons the organisation currently uses social media	Frequency	Percentage (%)
Engage with donors	52	23.5
Engage with the community	72	32.6
Publicise services or events	59	26.7
Charitable contributions (cash and/or kind)	41	18.6
To replace other communications channel used previously	23	10.4
Demonstrate transparency/accountability	48	21.7
Recruit volunteers	45	20.4
To improve relations with existing audience	58	26.2
Other reasons	17	7.7

Source: Field work, 2017

A breakdown of the data in Table 4.3 shows the reasons why advocacy organisations use social media. It is apparent that 72(32.6%) respondents think that one of the main reasons they use social media is to engage immediate community while 59(26.7%) respondents use social media to publicise their brands. About 58(26.2%) respondents admitted that using social media enabled them to improve relations with their existing audience while 52(23.5%), 48(21.7%), 45(20.4%), 41(18.6) and 23(10.4%) respondents respectively agreed that they use social media to engage with donors, demonstrate transparency/accountability, recruit volunteers, for charitable contributions (cash and/or kind) and to replace other communications channel used previously. The other reasons why respondents use social media include: raising awareness/publicity/visibility, for collaborations, campaigns, perception surveys, mobilising support for a cause, educating,

informing, reaching out to duty bearers that have responsibilities to provide social services, finding out about initiatives from sister organisations, and reaching out to groups that may want to know what organisations do, such as sickle cell issues, genotype, blood group, rhesus status, women's rights among others.

The above findings are supported by the interviews that were conducted with some of the selected advocacy groups. A considerable number of the advocacy groups interviewed confirmed that they use social media for publicity/awareness, fundraising, sensitisation, information gathering, more participation, brand visibility, information dissemination, re-orientation, soliciting support and volunteer recruitment. According to Stand to End Rape (STER):

We use social media to reach our target audience. This is a part of our communication and reorientation strategy. Having a platform to share the correct information, engage, discuss and share ideas helps to correct myths and change the negative narratives. Given that we cannot reach everyone at the same time, leveraging the platform we use has a higher chance of reaching our target audience who then share with their followers; hence we are able to reach more people through this means. We use social media for access to survivors. We believe while we educate/enlighten, there is a likelihood for people who have experienced some form of gender-based violence – most especially sexual violence - to reach out for help. Reaching us via social media is easier and ensures that we get information on the go as it happens. As we know, a minute wasted in reporting a case or accessing support services can either make or mar a case. Using social media is also one of the means used to hold government accountable, get commitments and demand for action on issues, especially as it relates to women, girls and children. Social media has been a platform for us to promote our brands: *#StandtoEndRape* and *#STERMerchandise*. The former is one of the very many advocacy campaigns we have and are still working on to create a movement of young people who will act on issues; most especially on cases of sexual violence and advocacy on Bills. The latter is the aspect of the organisation invested in creating brand materials that portray messages on sexual violence, which STER Initiative endorses. We also use social media to report on events and activities we have worked on for which people have donated their resources (AO, founder STER, female, Lagos, 2017).

Some of the other motivations for using social media that came up during the interview are transparency and accountability. BS, the social media handler (SMH) for The Destiny

Trust, said they use social media to raise awareness and rally support for their causes. For instance, Marwa Slum and some other smaller impoverished communities in Ibeju Lekki have received a lot of awareness based on their campaign on social media. They also mostly crowdfund on social media to raise funds for people and buy them school supplies. The founder of The Irede Foundation (TIF) also agreed with the foregoing and added that:

The major reason we use social media is to help us create awareness and sensitise the public about the challenges faced by child amputees and their caregivers. Also, as an NGO our major support comes from donors so social media have been great in fundraising to provide prosthetic limbs for child amputees (CC, founder TIF, female, Lagos, 2017).

FA, the founder of Freky Andrew-Essien Care Foundation (Faecare), noted that they use social media to get visibility for social issues especially disabilities issues. They also use social media to give the public an opportunity to be a part of change through volunteering and partnerships.

It is obvious from the foregoing that awareness creation by engaging with the community, collaborations, fundraising/charitable contributions and reaching wide and diverse audiences are believed by most respondents as the prime motivation for using social media. As a follow-up to the motivations question, respondents were asked for the frequency with which they use social media. Findings are presented next.

Table 4.4: Frequency of social media use for social justice advocacy

Social Media Platforms	Every day (%)	A few times a week (%)	Once a week (%)	A few times a month (%)	Once a month (%)	A few times a year (%)	Never (%)	Missing cases (%)	Total (%)
Facebook	87 (39.4)	67 (30.3)	18 (8.1)	27 (12.2)	7 (3.2)	5 (2.3)	5 (2.3%)	5 (2.3)	221 (100)
Twitter	61 (27.6)	71 (32.1)	13 (5.9)	31 (14.0)	1 (0.5)	7 (3.2)	6 (2.7)	31 (14.0)	221 (100)
YouTube	4 (1.8)	14 (6.3)	8 (3.6)	29 (13.1)	11 (5.0)	33 (14.9)	26 (11.8)	96 (43.4)	221 (100)
LinkedIn	12 (5.4)	13 (5.9)	14 (6.3)	24 (10.9)	5 (2.3)	15 (6.8)	31 (14.0)	107 (48.4)	221 (100)
Blogs	13 (5.9)	15 (6.8)	12 (5.4)	27 (12.2)	9 (4.1)	22 (10.0)	26 (11.8)	124 (56.1)	221 (100)
Instagram	31 (14.0)	41 (18.8)	13 (5.9)	20 (9.0)	5 (2.3)	6 (2.7)	19 (8.6)	135 (61.1)	221 (100)
Others	12 (5.4)	9 (4.1)	3 (1.4)	7 (3.2)	5 (2.3)		16 (7.2)	169 (76.5)	221 (100)

Source: Field work, 2017

Table 4.4 shows the frequency with which advocacy organisations use social media and it was discovered that 87(39.4%) and 67(30.3%) respondents use Facebook every day, and a few times a week respectively, while 61(27.6%) and 71(32.1%) respondents use Twitter every day and a few times a week respectively. Advocacy groups that use Instagram every day and a few times a week are 31(14.0%) and 41(18.8%). Of the remaining social media platforms, 24(10.9%) and 27(12.2%) respondents use LinkedIn and Blogs respectively, a few times a month. Most of the respondents use YouTube, 29(13.1%) and 33(14.9%) a few times a month, and a few times a year respectively. From the foregoing, it is evident that the advocacy groups sampled in this study use social media such as Facebook, Twitter and Instagram quite often for social justice causes; while some social media like YouTube, LinkedIn, are used much less often.

The general opinion from the interviews conducted with advocacy groups about how often their organisations use social media show that they spend a significant amount of time on social media. Majority of them mentioned that they have social media handlers who are sometimes staff or volunteers who are dedicated solely to the management of social media and they spend a lot of time on social media. Slum to School for instance use social media every weekday while STER admitted that they use it very often. Sickle Cell Advocacy Foundation (SCAF), and The Irede Foundation, use social media daily while the founder of Benola said he uses Instagram practically every few hours. A lot of the other advocacy

groups also responded similarly except Royal Diamond who only uses social media occasionally.

The founder, Aunty Lanre Kids Klub said they “...use social media all the time - essentially for projects and reports”. The Destiny Trust also admitted that they “...use social media very often, most especially Twitter as we use this platform to drive awareness to our campaigns and offline events – where necessary”. Clearly, advocacy organisations in Nigeria use social media platforms such as Facebook, Twitter and Instagram more frequently while platforms like YouTube, LinkedIn and Blogs are used less frequently.

To understand how social media users currently engage on social justice issues on social media, some questions were asked via the social media users’ questionnaire and the data are presented in Table 4.5.

Table 4.5: Users’ engagement in social justice on social media

Engagement in Social Justice on Social media	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	Total
I contribute my opinions on social justice causes via social media.	32 (6.1%)	67 (12.7%)	127 (24.1%)	178 (33.7%)	119 (22.5%)	523 (100%)
I engage in activities that promote social justice on social media.	26 (4.9%)	67 (12.7%)	155 (29.4%)	165 (31.3%)	109 (20.6%)	522 (100%)
I work collaboratively with social justice advocacy groups on social media to achieve their goals.	57 (10.8%)	151 (28.8%)	190 (36.0%)	82 (15.5%)	42 (8.0%)	522 (100%)
I confront people who display signs of discrimination on social media.	45 (8.5%)	93 (17.6%)	144 (27.3%)	157 (29.7%)	84 (15.9%)	523 (100%)
I retweet or share issues concerning social justice.	35 (6.6%)	41 (7.8%)	84 (15.9%)	192 (36.4%)	169 (32.0%)	521 (100%)

Source: Field work, 2017

The lists of social media engagements that were adapted from Torres-Harding (2014) was used to find out how social media users engage on issues of social justice and it is revealed in Table 4.5 that a large percentage of the respondents believed that they engage on social justice issues on social media. About 297(56.2%) respondents indicate that they contribute opinions on social justice causes via social media while 274(51.9%) agree that they engage in activities that promote social justice on social media and 241(45.6%) respondents admitted to confronting people who display signs of discrimination on social media. Three hundred and sixty-one (68.4%) respondents declare that they retweet or

share issues concerning social justice on social media. Nevertheless, most of the respondents did not agree to working collaboratively with social justice advocacy groups on social media to achieve their goals as only 124(23.5%) respondents currently do this.

Based on the above findings, it can be deduced that most of the social media users who participated in this study engage in social justice on social media by partaking in some of the activities of social justice which include contributing opinions, promoting social justice issues, sharing/retweeting social justice issues, and calling out users who are discriminatory but, they rarely collaborate with advocacy organisations.

On the overall status of social media for social justice advocacy, majority of the advocacy organisations that participated in this study chose Facebook, Twitter and Instagram as the most preferred social media platforms that they use for social justice. Some of the advocacy-related tasks that social justice advocacy organisations use social media for include awareness creation by engaging with the community, collaborations with social media users and other organisations, getting more brand visibility/publicity, information dissemination, re-orientation, crowdfunding, and getting volunteers involved with their operations among others. It was gleaned that majority of the advocacy organisations that participated in this study use social media (Facebook, Twitter and Instagram) quite frequently. Platforms such as YouTube, LinkedIn and Blogs are used less frequently by advocacy organisations for social justice. It is also apparent that social media users use social media for social justice advocacy issues, and they contribute in some way either by sharing opinions, sharing/retweeting social justice issues and calling out users who are discriminatory.

4.2.2 Research Question Two: How do advocacy groups, social media influencers, and social media users perceive the use of social media for social justice advocacy in Nigeria?

This question sought to explore how advocacy groups, social media influencers, and social media users perceive the use of social media for social justice advocacy. This question made use of some questionnaire items (for both social media users and advocacy groups), interviews from both the handlers of social media and social media influencers and the focus group discussions to explain the perception of social media for social justice advocacy. To understand the perception of social justice advocacy organisations about their use of social media for social justice advocacy, the subsequent tables are presented.

Table 4.6: Advocacy groups' perception of the use of social media for social justice advocacy

Statement	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	Total
Social media are important to our organisation	4(1.8%)	0(0.0%)	8(3.6%)	47(21.3%)	161(72.9%)	221(100%)
Social media are making our organisation more successful	3(1.4%)	4(1.8%)	29(13.1%)	78(35.5%)	103(46.6%)	221(100%)
Information obtained from social media sites are useful to our organisation	5(2.3%)	2(0.9%)	20(9.0%)	99(44.8%)	92(98.6%)	221(100%)
Social media have helped us empower those whom we serve	2(0.9%)	7(3.2%)	38(17.2%)	86(38.9%)	84(38.0%)	221(100%)
We plan to use social media more in the future	4(1.8%)	1(0.5%)	8(3.6%)	41(18.6%)	160(72.4%)	221(100%)
It has been difficult to use social media effectively	90(40.7%)	64(29.0%)	36(16.3%)	14(6.3%)	6(2.7%)	221(100%)

Source: Field work, 2017

Table 4.6 clearly shows that a large percentage of the advocacy groups that participated in this study agree that social media are very beneficial for achieving organisational goals. About 208(94.2%) respondents acknowledge that social media are important to organisations, while 181(82.1%) respondents declare that social media are making

advocacy organisations more successful. Similarly, 191(86.4%) respondents opined that the data received from social media sites are beneficial to advocacy organisations. Concurrently, 170(76.9%) respondents disclose that social media have helped them to empower those whom they serve and 113(91%) respondents admitted that they will use social media even more in the future. Conversely, respondents were asked if it is difficult to use social media effectively for social justice advocacy and most of the respondents 154 (69.7%) did not agree with this notion.

It is inferred from these results that a large percentage of the participants have an optimistic view of social media for social justice advocacy in Nigeria and they believed that social media are useful to them especially for their advocacy objectives. To discover some of the advocacy-related tasks that social media have enabled advocacy organisations to achieve, the next table is presented.

Table 4.7: Use of social media in achieving organisational goals

Advocacy Group Goals	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	Total
Charitable contributions	9(4.1%)	22(10.0%)	67(30.3%)	64(29.0%)	50(22.6%)	221(100%)
Increase in new clients	5(2.3%)	10(4.5%)	43(19.5%)	88(39.8%)	63(28.5%)	221(100%)
Recruit Volunteers	5(2.3%)	8(3.6%)	47(21.3%)	90(40.7%)	59(26.7%)	221(100%)
Increase community awareness of programmes & services	4(1.8%)	2(0.9%)	9(4.1%)	70(31.7%)	134(60.6%)	221(100%)
Increase trust and connections within the community	4(1.8%)	5(2.3%)	19(8.6%)	83(37.6%)	103(46.6%)	221(100%)
Be more successful	2(0.9%)	6(2.7%)	44(19.9%)	80(36.2%)	81(36.7%)	221(100%)

Source: Field work, 2017

Table 4.7 shows how social media have helped advocacy organisations in achieving some of their goals of increasing awareness, increasing donors, getting more clients, recruiting volunteers and generally being more successful. On using social media to increase donors (crowdfunding), 114(51.6%) respondents acknowledge this, while 151(68.3%) respondents believed that social media have been helpful in increasing their client base

(visibility). In the same vein, 149(67.4%) respondents indicate that social media have helped in recruiting more volunteers. On using social media to increase community awareness of programmes and services, 204(92.3%) agree, while 186(84.2%) respondents reveal that social media are helpful in increasing trust and connections within the community (collaborations). Finally, 161(72.9%) agree to using social media to be more successful.

Table 4.7 undoubtedly points to the fact that advocacy groups that participated in this study see social media as veritable tools that they require in helping them achieve some of their advocacy-related tasks. This is comparable to the opinions of the social media handlers of advocacy groups that were interviewed about their perception of social media. All the advocacy groups interviewed have very positive perception of social media use for social justice advocacy and they agree social media are very useful in carrying out advocacy activities. For instance, STER disclosed that:

The advent of social media has increasingly created a formidable use of the platform for social issues. Taking a cue from the *#BringBackOurGirls* campaign, it is evident that issues can garner international attention once placed on this platform, most especially Twitter. Also using the case of a young man who was unjustly arrested by the DSS in 2014, young people took to social media to highlight the *#FreeCiaxon* case and put pressure on the parties involved. We believe that in Nigeria, social media have become one of the channels to effectively advocate on, gain support/visibility for the cause and translate that to offline actions. Our movement *#StandtoEndRape* kick-started as a platform for survivors to share their stories thereby, breaking the silence. Today, that movement has grown offline while still building momentum online (AO, founder STER, female, Lagos, 2017).

Slum to School agrees with STER on how powerful social media have become in recent times. The social media handler (SMH) for Sickle Cell Foundation agrees that “social media have proven to be successful over the last decade”. The Irede Foundation also think social media are quite useful. They stated that:

Social Media are going to help shed a lot of light on social justice advocacy in Nigeria because we are now in a technology era so in our opinion this is probably the most important platform that should be used for social justice advocacy. There are a lot of youths with so much zeal and energy on social media and who else can better drive a cause if it is not the youths (CC, founder TIF, female, Lagos, 2017).

To the Irede Foundation, using social media for advocacy is a continuous process which never really ends; and they have enjoyed about 40% success solely using social media. Slum to School thinks social media have made their organisation about 70% more successful. Faecare also notes that social media have made their organisation very successful, because social change is an on-going process and anything that would amplify their cause and bring positive impact is a good medium and social media have proven to be a good medium for change especially for change of stereotypes. STER added that without social media, they would not be as successful as they currently are. According to the interviewee,

We have been able to reach a certain number of our target audience and this is reflected in one of the campaigns we held where we had about 10 million impressions on a 2 weeks' campaign. Also, several cases have been reported to us via social media and we have also been able to accurately disseminate information and engage in advocacy. This earned us an award for The Best Use of Social Media by an NGO in Africa at the Social Media Awards Africa in 2015 (AO, founder STER, female, Lagos, 2017).

It is important to note that although some of the advocacy groups sampled mentioned the unmistakable power of social media for advocacy, they also note that social media are mostly good for creating awareness. They believed this might not be enough especially with some social issues that require policy changes or bills that need to be passed into law and a lot of decision makers either participate minimally or are not present on social media.

The consensus gleaned is that social media is perceived to be pertinent to advocacy groups as social media have been significant. Therefore, social media are perceived positively by social justice advocacy organisations in Nigeria. To understand the extent to which social media have been used to achieve social justice advocacy in Nigeria, Figure 4.2 sheds some understanding.

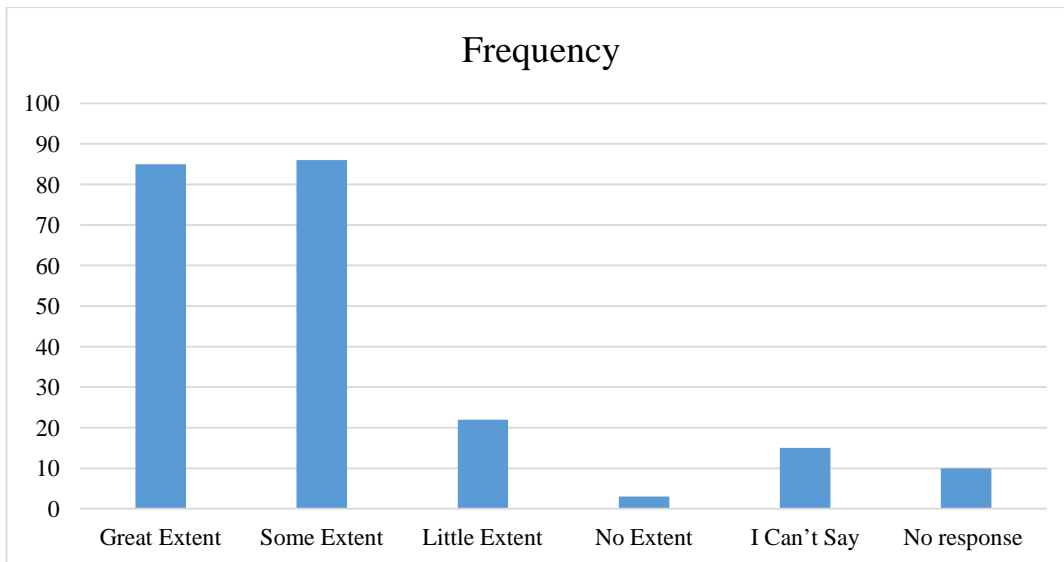


Figure 4.2: Clustered column chart showing the extent of use of social media for social justice advocacy as ranked by advocacy groups

Figure 4.2 shows the extent to which the advocacy groups that participated in this study have used social media in achieving social justice. About 171(77.4%) advocacy groups believed that social media have helped them considerably while only 3(1.4%) respondents believed social media have not helped them to any extent. It is obvious from the data presented that majority of the advocacy groups that were sampled in this study admitted that social media have been valuable in achieving social justice among their community.

Many of the social media influencers that were interviewed about their perception of social media for social justice advocacy talked about how social media are immensely useful for advocacy organisations. They justified their stance by giving examples of the campaigns they have been part of which have mostly been successful such as *#OccupyNigeria*, *#SaveBagega*, *#JusticeForAlice*, *#GroundnutGirl*, *#Aluu4*, *#BringBackOurGirls*, *#SaveMirabel*, *#SexualHarassmentBill*, *#FreeCiaxon*, and *#Slum2School*. JO, one of the social media influencers interviewed explained that social media have been very useful for social justice advocacy in Nigeria because they have given a voice to those who are voiceless. The deregulated media space of social media also means that everyone potentially has a voice which could go global with a smart phone and internet connection. HO, another influencer also agrees with social media being a voice for the voiceless. He added that:

Social media have become important in social justice advocacy. The role they have played in starting conversations (raising awareness), helping victims of various abuses, getting the appropriate authorities to act and do the right thing is immense and cannot be quantified (HO, Social media influencer, Male, Lagos, 2017).

BOG, another social media influencer thinks social media have become extremely vital in social justice advocacy. He also added that social media have become more prominent since the January 2012 *#OccupyNigeria* protests. The success of the protests propelled many Nigerians to use social media more for activism and advocacy. Since then, social media have become important for social advocacy in Nigeria; and with higher digital literacy, they have surpassed traditional methods. Similarly, SP (a social media influencer interviewed noted that using social media for social justice advocacy has been quite impactful in Nigeria and to fully appreciate this, one must understand that social media are not just used to draw attention to injustice and abuse of power. They are also used to interrogate damaging stereotypes and raise funds for vulnerable groups in society.

It is also important to mention that while expressing the compelling power of social media, a few of the interviewees expressed some reservations. For instance, a social media influencer who asked to be anonymous expressed the opinion that social media are powerful for social justice advocacy; but they do not replace actual “boots on the ground” and tangible action. This reservation is also echoed by VE, another social media influencer who submits that using social media is a great way to start by raising awareness and rallying support; but it is only the beginning and should not be the end.

To understand their perception, social media users were asked further questions and the results are presented in Table 4.8.

Table 4.8: Social media users' perception of the use of social media

Perception of the uses of social media for social justice advocacy	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	Total
I think social media have been used to ensure all individuals and groups have a chance to speak and be heard, especially those from ignored or marginalised groups.	35 (6.6%)	19 (3.6%)	32 (6.1%)	191 (36.2%)	250 (47.3%)	527 (100%)
Social media have been used to talk to others about societal systems of power, privilege, and oppression.	34 (6.4%)	16 (3.0%)	27 (5.1%)	220 (41.7%)	227 (43.0%)	524 (100%)
I think social media have been used to promote the physical and emotional well-being of individuals and groups.	32 (6.1%)	35 (6.6%)	65 (12.3%)	218 (41.3%)	173 (32.8%)	523 (100%)
Social media have been used to show respect and appreciate people's diverse social identities.	36 (6.8%)	79 (15.0%)	116 (22.0%)	180 (34.1%)	109 (20.6%)	520 (100%)
I think social media have been used to support community organisations and institutions that help individuals and groups achieve their aims.	36 (6.8%)	17 (3.2%)	57 (10.8%)	238 (45.1%)	177 (33.5%)	525 (100%)

Source: Field work, 2017

From Table 4.8, it can be deduced that majority of the social media users who responded to the questionnaire have a positive perception of social justice advocacy on social media. It is evident from most of the responses that social media have been used to ensure individuals and groups have a chance to speak and be heard, especially those from ignored or marginalised groups; 441(83.5%) respondents indicated this. Four hundred and forty-seven (84.7%) respondents disclosed that they have used social media to discuss with others about societal systems of power, privilege, and oppression, while 391(74.1%) respondents reveal that they think social media have been used to promote the physical and emotional well-being of individuals and groups. In the same vein, 289(54.7%) respondents believed that social media have been used to show respect and appreciate people's diverse social identities while 415(78.6%) respondents think that social media have been used to support community organisations and institutions that help individuals and groups achieve their aims. It can be inferred from the above that a large portion of the

social media users that responded to the questionnaire have a positive perception towards the use of the social media for social justice advocacy in Nigeria.

Findings from the FGDs are also closely related to those of the social media influencers that were interviewed. Most of the social media users who participated in the FGD expressed how powerful social media are with faster and wider reach, the vast audience, the lack of geographical or physical borders, and the ability to allow most forms of communication (speaking, reading, writing and listening). Some of the other perceptions of social media include their ability to enlighten people about a variety of issues and the ease with which conversations that surround issues of social justice can shape public opinion as it is developing and in turn evolve the nation's discourse. Some of the FGD participants cited viral campaigns they have been a part of such as *#FreeSanitaryPad*, *#FreePadForGirls*, *#BringBackOurGirls*, *#FreeEse*, *#EducateaGirlChild*, *#BlackLivesMatter*, *#OccupyNigeria*, *#StopFemaleGenitalMutilation*, among others. One of the participants explained that social media are powerful tools because they empower human expression and communication but most of all because they provide audience. What was achieved with *#BringBackOurGirls* could never have been achieved by rallies or other traditional means of advocacy. Another participant concurred, adding that social media produce movement. He further narrated that "In 2017, when Innocent Idibia, (a Nigerian musician) popularly known as Tface decided to protest the President Buhari administration, all he had to do was put the idea on social media, and movement happened even in his absence." Another participant agreed, explaining that social justice advocacy on social media is a brilliant idea due to a wider and diverse reach and the speed with which message is transmitted, when the advocate can own the message and direct the course of the conversation. This is because there have been times where messages were derailed by conspiracy theories and personality clashes. There have also been instances when there are discussions about rape or sexual assault on Twitter for example where almost everyone vilifies the victim asking why she was with him, what she was wearing etc., instead of focusing on the real problem which is the crime of rape.

This means that if the advocates (individual or organisation) can maintain the focus while not allowing the message to derail, social justice on social media is brilliant. One of the FGD participants recounted her experience using social media to raise funds for an ailing colleague. Using social media alone, they were able to raise about 60% of the funds

needed while the parents of the said ailing colleague borrowed the rest. Another participant expressed how social media give some form of anonymity which ensures that people who are shy or cannot face crowds are able to reach many people without compromising their identity.

Some FGD participants also expressed reservations, one of which is the highly unregulated nature of social media which makes it difficult to control information flow. This can also result in messages losing their original content. The possibility of information getting mishandled is high. The short attention span of social media campaigns was another issue raised. Another participant added that social media for advocacy works in Nigeria but just for a period a particular thing is happening. For example, the case of the Ebola outbreak, where everyone took precaution but after Nigeria was certified Ebola-free, the precautions stopped. One of the participants also explained that some people exploit the lack of gatekeeping on social media to mislead others and drive their selfish agendas. According to her there are several sides to social justice advocacy on social media and majority of the time, only one side is presented. Therefore, there are a whole lot of context that are being excluded from narratives which makes objectivity difficult. This can be problematic because people just react to what is thrown on social media. However, social media have done a lot of good than harm in Nigeria. Another participant added that lot of people just follow the trend, for instance, if a hashtag is in vogue, people also want to talk about it so that they won't be left out on what is trending.

In order to find out if demographic variables would determine the perception of social media for advocacy, the study further investigated the association between the social media users' demographic variables and their perception toward the use of social media for advocacy. Some perception items in the questionnaire for social media users (Table 4.8) and the demographic variables were used. Table 4.9 presents the results.

Table 4.9: Demographic variables and perception of social media for advocacy

Variables	Number of respondents	Mean value of the perception
Male	241	19.2739
Female	276	19.9710
Total	517	19.6460
Under 18	9	20.4444
18-24	84	21.3333
25-34	279	19.4158
35-44	137	19.0000
45-54	6	20.5000
55 and above	2	19.0000
Total	517	19.6460
Primary	19	19.0000
O'level WASCE/GCE	16	20.1250
OND/NCE/A' level	266	20.3571
HND/First Degree	203	18.8227
Master's Degree	12	18.2500
Doctorate Degree (PhD)	1	19.0000
Total	517	19.6460
Christianity	376	19.5851
Islam	102	20.5490
Other	39	17.8718
Total	517	19.6460
No income	47	18.1702
Less than N18 000	24	17.7917
N18, 000 - N50, 000	57	19.2807
N51, 000-N100,000	88	20.6364
N101, 000 - N150, 000	84	20.8929
N151, 000 - N200, 000	59	20.7119
N201, 000 and above	158	18.8861
Total	517	19.6460

Source: Field work, 2017

Table 4.9 shows the demographic variables (gender, age, education, religion and income) and the mean value of perception of social media for advocacy. It appears that more females have a positive perception of using social media for advocacy, while respondents between 18-24 years of age have the highest positive perception about using social media for advocacy. Respondents with OND/NCE/A' level have the highest positive perception about using social media for advocacy while Muslims have the highest positive perception as to how social media are being used for advocacy. Lastly, respondents with income less than ₦18,000 have the least positive perception while those with their income ranging from ₦101,000 – ₦150,000 have the highest positive perception.

Table 4.10: Correlation between demographic variables and perception of social media for advocacy

Perception of social media for advocacy		Gender	Age	Religion	Level of education	Income per month
Pearson	Value	27.447	85.711	50.288	121.479	186.361
Chi-Square	Contingency coefficient	.255	.377	.298	.436	.515
	Sig. (2-tailed)	.123	.845	.128	.071	.000
	N	517	517	517	517	517

***Chi square value is significant at the 0.05 level (2-tailed)**

Source: Field work, 2017

In looking at the relationship that exists between the demographic variables and perception of respondents towards social media for advocacy, Table 4.10 shows that gender, age, religion, and level of education of the respondents have a contingency coefficient value with the perception of social media for advocacy by the respondents and the values are 0.255, 0.377, 0.298, and 0.436 respectively. While these values are not statistically significant under the threshold of 5%, income per month of respondents has a contingency value of 0.515 and this value is statistically significant that is, it is under the 5% threshold. This means that all other correlation values are low except that of the income level of the respondents. The values of monthly income of the respondents are not statistically significant enough to generalise on the significant relationship between the demographic variables and attitude of respondents towards social media for advocacy. Therefore, it can be deduced that there is no congruency in the ways that the demographic variables are affecting the perception of social media for advocacy. Thus, a partial association exists between the demographic variables and the approach of respondents towards social media for advocacy, that is, some of the variables like gender, age, religion, and level of education are not statistically significant while income of respondents is the only variable that is statistically significant.

Based on the foregoing findings, it is evident that many of the advocacy groups, social media influencers and social media users, have a mostly positive perception towards the use of social media for social justice advocacy in Nigeria.

4.2.3 Research Question Three: How influential are the social media for social justice advocacy in Nigeria?

This question sought to explore how useful and influential social media are for social justice advocacy in Nigeria. To help assess these, six social media platforms; Facebook, Twitter, YouTube, LinkedIn, Blog, and Instagram were pitched with some advocacy-related tasks as stipulated by Obar (2014) to discover how each platform ranks. Items from the advocacy questionnaire, interviews with social media handlers of advocacy groups and social media influencers were also used to answer this research question.

Table 4.11: Social media platforms for facilitating advocacy-related tasks

Advocacy-Related Tasks	Facebook (%)	Twitter (%)	YouTube (%)	LinkedIn (%)	Blog (%)	Instagram (%)	Others (%)	Total (%)
Educating the public about the issues that matter.	153 (69.2)	40 (18.1)	2 (0.9)	1 (0.5)	11 (5.0)	8 (3.6)	1 (0.5)	216 (100)
Informing citizens about relevant events & deliberations.	131 (59.3)	64 (29.0)		1 (0.5)	2 (0.9)	13 (5.9)	4 (1.8)	215 (100)
Getting existing members involved.	144 (65.2)	37 (16.7)	1 (0.5)	4 (1.8)	8 (3.6)	13 (5.9)	6 (2.7)	212 (100)
Reaching out to potential supporters.	119 (53.8)	57 (25.8)	5 (2.3)	8 (3.6)	3 (1.4)	13 (5.9)	9 (4.1)	214 (100)
Giving citizens a place to voice opinion.	131 (59.3)	52 (23.5)	2 (0.9)	1 (0.5)	10 (4.5)	5 (2.3)	8 (3.6)	209 (100)
Online petition	99 (44.8)	56 (25.3)	2 (0.9)	2 (0.9%)	7 (3.2)	2 (0.9)	18 (8.1)	188 (100)
Getting our members to act	115 (52.0)	61 (27.6)	4 (1.8)	1 (0.5)	4 (1.8)	6 (2.7)	18 (8.1)	209 (100)

Source: Field work, 2017

As shown in Table 4.11, Facebook and Twitter came up highest as means of communication by the advocacy groups for achieving most of the advocacy-related tasks listed. When asked which social media platform helps most in public education especially about the causes that are of interest to their organisations, 153(69.2%) and 40(18.1%) respondents chose Facebook and Twitter respectively. When respondents were asked for the platforms, they consider most influential for information dissemination especially about important activities and government negotiations, 131(59.3%) and 64(29.0%) advocacy groups chose Facebook and Twitter respectively. On getting existing members involved in advocacy work, 144(65.2%) and 37(16.7%) social justice advocacy groups

chose Facebook and Twitter. Likewise, on reaching out to potential supporters, 119(53.8%) and 57(25.8%) advocacy groups chose Facebook and Twitter respectively. In involving the citizens and giving them a place to voice their opinions, 131(59.3%) and 52(23.5%) social justice advocacy groups chose Facebook and Twitter respectively. On getting members to act in advocacy related work, 115(52.0%) and 61(27.6%) advocacy groups that participated in this study chose Facebook and Twitter respectively. Lastly on online petition, 99(44.8%) and 56(25.3%) advocacy groups chose Facebook and Twitter.

Facebook ranked highest for advocacy-related tasks while Twitter follows closely as the choice of advocacy groups in battling social justice issues on social media. Instagram mostly always comes after Facebook and Twitter in respect to the advocacy-related tasks.

Furthermore, to determine the social media platform that advocacy groups consider most influential for social justice advocacy, respondents were asked to indicate (in the list of options provided) which of the social media platforms they consider the most influential for social justice advocacy. Figure 4.3 presents the findings.

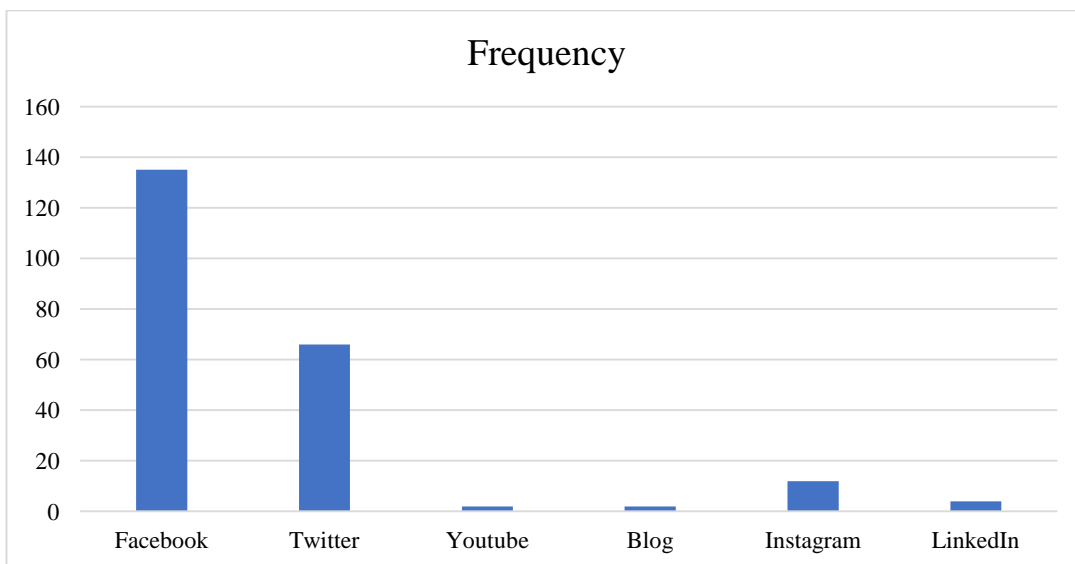


Figure 4.3: Clustered column chart showing the most influential social media platforms as ranked by advocacy groups

From Figure 4.3, it is apparent that majority of advocacy groups consider Facebook as the most influential platform for social justice advocacy, followed by Twitter. A few advocacy groups consider Instagram as the most influential platform; but very few advocacy groups

consider YouTube, LinkedIn and blogs as influential. From the preceding data, it can be deduced that most of the advocacy groups favoured Facebook as the most influential platform for advocating for social justice.

The findings from the FGDs also point towards how influential social media are for advocacy. Most of the participants expressed how impressive social media have become. Some of the benefits of using social media for advocacy as stated by participants include crowdfunding, bringing problem solvers closer to problems and an opportunity for a larger demography to air their views. One of the participants opined that “When used right and explored maximally, it can trigger a revolution on its own.” Another participant explained how social media have helped *#AutismAwareness* which she is actively involved in. Although she only uses social media to engage on Autism, the awareness has greatly improved in Nigeria especially and that has helped offline as well.

Some of the participants during the FGD voiced how they hardly read newspapers or listen to news broadcasts, but they carry their phones around all day while engaging on social media. They also explained how cut off they feel when they are unable to get on social media. Most of them believed that traditional media appeal mostly to the older generation who are in the minority while social media are for the younger generation who are in the majority. One of the very vocal participants stated that:

It is very pertinent to establish that social media are some of the greatest inventions of the last decade. It has changed the way we view social awareness and how information is disseminated. Apart from the basic functions such as information, communication and awareness, advocacy on different social and political matters has been added to the functions of social media all around the world. I also discovered that Twitter seems like the best platform for advocacy of any kind as compared to Facebook. Facebook is good for video advocacies, but Twitter carries text advocacies like a speed of light through retweets. In Nigeria, advocacies such as *#BringBackOurGirls* was made popular by social media and after this, countless others have been made popular. We cannot exhaust the usefulness of social media in the advocacy for social justice and diplomatic initiatives in our society. In this era where technology has put media devices in our individual pockets, social media will continue to remain instruments of social justice advocacy.

About the accelerated speed with which issues spread on social media, one of the participants said, “I can get millions of Nigerians on social media in a week; if I have to travel to all the 36 States of the federation with my printed questionnaire, maybe I will do that in 6 months and it would cost me a lot of money”. Another advantage as identified by participants is that it motivates policy makers to get involved while also putting them in check considering how easy it is for them to get called out on social media.

It is apparent that most of the focus group participants agree that social media have a positive role to play in social justice and are quite influential for social justice advocacy. Some of them reiterated the need for some form of gatekeeping to ensure credibility. Some participants however countered the credibility problem by pointing out that working with established social media influencers considerably reduces this problem because social media influencers thrive on their reputation and they understand that their reputation is always at stake, so they ensure that they confirm issues before standing by them or putting them out.

The Huffington Post interviewed several Nigerian content creators and influencers such as Berry Dakara, Sisiyemie, Verastic and Ibi Ayeni on July 29, 2016. During the interview, Anita Wikina-Oghu, a Georgia-based Nigerian blogger who goes by the pseudonym *Berry Dakara* said that social media and influencers have improved information literacy in Nigeria. She added that the biggest news stories usually break on Twitter or entertainment blogs/websites, with millions of audiences flocking to read and/or contribute their opinion. Popular Nigerian YouTube vlogger, Yemisi Aiyedun who also goes by *Sisiyemie* added that influencers have used their platforms - Twitter chats, YouTube conversations, and Facebook to highlight social issues and connect the audience with relevant issues in and out of the country. For instance, there has been a lot of discussion about rape which is not necessarily because more people are committing the crime but because social media bring these stories to the fore. She added that influencers have taken on a more serious role of educating the society through their platforms.

A Nigerian sickle cell activist, Ibi Ayeni who was also interviewed by *Huffington Post* stated that social media have contributed greatly to her sickle cell awareness campaign. Between blogging, Instagram and Twitter, she has been able to reach far more people than she would have going from one community to another, even though that is still a vital part

of the campaign. According to her, “The fear about how people were going to receive me diminished significantly on social media. I had the platform to tailor how I wanted to present my story and message, and people who had similar interest in the topic somehow found their way to me, and vice versa”. Vera Ezimora, a Baltimore-based Nigerian blogger and social media consultant who goes by the pseudonym *Verastic*, in the *Huffington Post* interview opined that the more social media influencers out there, the more credible social media becomes. She nevertheless cautions that influencers have not replaced traditional advertising, but they are becoming a more reliable source of information because readers trust their opinion.

Many of the social media influencers interviewed echoed responses given by participants during the FGD sessions and only one social media influencer mentioned Radio as the primary way of reaching Nigerians with a message. Based on the interviews conducted with social media influencers, it was deduced that although social media have an edge over traditional media, the media generally are vital and complementary rather than competitive. According to AS:

While social media can reach a broad and geographically diverse audience, the traditional media can easily reach a target geographical population and if there is enough pressure from social media’s diverse audience, traditional media can prompt the local audience to act on an issue. The consensus however is that social media seems to have an edge over traditional media mostly because it is less expensive and relatively easy way to connect with people, regardless of their location, less controlled, has a wider reach as issues that go viral online also gain momentum offline and since it can’t be controlled or manipulated like the traditional media, people from all over the world can get involved in important conversations (AS, social media influencer, Male, Lagos, 2017).

Another interviewee noted that social media is now more vital because the population of people between the ages of 18 and 35 make up about 70% of the country and this is the age group that controls social media. He added that “anywhere you can reach more of the people is the most influential” (HO, social media influencer, Male, Lagos, 2017). VE also expressed the opinion that with traditional media, the narrative is controlled but with social media the “floor” is open to everyone. Anyone can contribute, educate and raise

awareness for a cause. She also added that social media give a more personal touch because people feel like they are more connected to the advocates.

Closely tied to the opinions of both the participants of the FGDs and those of the social media influencers, the social media handlers of advocacy groups reiterated the efficacy of social media for social justice advocacy. Similarly, when advocacy groups were asked which they consider more influential in achieving social justice advocacy between traditional and social media, many of the respondents chose social media because of their benefits such as their cost effectiveness, virality, convergence and global reach. They also mentioned that it is cheaper and helps organisations control their own narrative. To Slum to School, social media are more influential because they are faster and reach more people. They added that even some traditional media outlets get their stories from the most popular stories on social media. STER noted that:

While the role of traditional media cannot be underestimated, in recent times, social media have proven to be more influential in achieving social justice in Nigeria. Once an issue trends online, it easily catches the attention of even foreign media, but this is somewhat delayed with the traditional media. Lately, traditional media most especially television and radio reference social media handles, hashtag and/or images/videos as a source - to steer a need for social advocacy, which means it has already gathered momentum online already (AO, founder STER, female, Lagos, 2017).

Some advocacy groups declared that using complementary media ensures more ways to achieve organisational goals. To clarify the exact impact of social media for social justice advocacy, advocacy groups were asked in the opened-ended part of the questionnaire to state the ways in which the usage of social media have influenced social justice advocacy. Some of the ways cited by majority of the advocacy groups that took part in this study include getting support for those denied justice by bringing social workers, NGOs and activists to help those who seek justice through online petitions; helping mass awareness of how everyone can be a change maker at their respective domains via provision of materials online; helping in educating on rights of every citizen. Social media also allow posting of pictures and videos of the real living conditions of the target group that an NGO advocates for/tries to rally support for, which leads to sympathy from potential volunteers and donors, and eventually support in form of donations or volunteers. Social media also helps in creating a positive reflection on the image of organisations. This ensures that

organisations get more grants to fund activities in the State which they operate. The benefits of social media in achieving our organisational goals are enormous. Through social media, a wide range of people of different age groups, colour, sex and tribe, can be reached and this breaks limitation of numbers. Finally, social media helps to create more awareness of programs and thereby relating with other international partners with similar goals. Some of the common themes which run through the responses of the advocacy groups include:

- Amplify voices of the marginalised
- Easier and cheaper ways of reaching audiences
- Visibility
- Trust building
- Collaborations/networking
- Crowdfunding
- Changing stereotypes
- People mobilisation
- Putting pressure on policy makers
- Convergence point for stakeholders (e.g. donors)
- Demand government's accountability
- Immediate feedback
- Recruiting volunteers
- Global/unparalleled reach
- Awareness
- Reaching a larger audience
- Online petition.

Fatu Ogwuche, a Mandela Washington Fellow in a 2017 interview with *The Election network* talked about the force of social media when it is engaged for collective action. According to her,

Social media is a force because we have seen tech giants like Facebook invest considerably in developing civic tools to ensure their consumers stay engaged. Cambridge Analytica and BTG Advisers are good examples of companies that spend a lot of time analysing conversations in driving strategy. We haven't totally explored the power of the data

churned by social media though. There are so many things that could be done with the way Nigerians use social media which transcends the way we currently interact with it. Facebook has figured out how to make it easy for people to tailor their content to consumers in achieving objectives for messaging. This has helped with campaign engagement, thanks to their analytics tool. There are a ton of opportunities to explore with social media. Social media is a force and will continue to be a force because of how active Nigerians are on it. However, for it to drive more impact people need to unlock how the data and chatter can be flipped to create this juggernaut that could birth a whole new way of how campaigns are conducted.

It is pertinent to mention that there were advocacy groups (although a minority) that felt social media do not do much based on the percentage of individuals who have no access to the internet, electricity as well as the limited number of policy makers on social media. Another point that was raised by some advocacy groups is the need for social media literacy so that social media can be efficiently maximised. One theme that was however present in most of the interviews conducted is that one of the biggest strengths of social media is also its weakness; the fact that it is unregulated which means, hardly any form of gatekeeping. Anyone can start anything on social media.

Inferences from the data so far indicate that social media are quite influential for social justice causes on social media and while traditional media cannot be disputed as vital, the access and reach that social media enables give them more efficacy. It is therefore appropriate to say that social media enjoys high level of influence for social justice on social media.

4.2.4 Research Question Four: What is the association between demographic variables (such as gender, age, income, religion, and education) and perception of charitable contributions on social media?

This research question investigated the social media users' demographic variables and their correlation with charitable contributions, towards social justice issues in Nigeria. To answer this question, some items under perception of charitable contributions section of the questionnaire for social media users and the demographic variables were used.

Table 4.12: Social media users' perception of charitable contributions on social media

Social media and Charitable contributions	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	Total
I think contributions such as donation, awareness raising, and volunteering make a lot of impact on social justice advocacy.	31 (5.9%)	23 (4.4%)	57 (10.8%)	215 (40.7%)	197 (37.3%)	527 (100%)
Charitable contributions should be given often on social media.	25 (4.7%)	61 (11.6%)	166 (31.4%)	148 (28.0%)	123 (23.3%)	527 (100%)
I give charitable contribution via social media based on available resources, irrespective of the focus of social justice advocacy.	42 (8.0%)	117 (22.2%)	149 (28.2%)	126 (23.9%)	89 (16.9%)	527 (100%)
I give charitable contribution on social media if someone I trust on social media contributes or recommends it.	28 (5.3%)	85 (16.1%)	115 (21.8%)	181 (34.3%)	110 (20.8%)	527 (100%)
I have never made charitable contributions to social justice causes on social media.	164 (31.1%)	164 (31.1%)	69 (13.1%)	89 (16.9%)	35 (6.6%)	527 (100%)
If an advocacy group has large followership on social media, it is likely that I will charitably contribute to it.	65 (12.3%)	165 (31.3%)	182 (34.5%)	61 (11.6%)	43 (8.1%)	527 (100%)
I have contributed in some way to advocacy groups that were relatively unknown on social media.	44 (8.3%)	108 (20.5%)	129 (24.4%)	139 (26.3%)	98 (18.6%)	527 (100%)
I charitably contribute in some way to a social justice cause, irrespective of the number of followership an advocacy organisation has on social media.	32 (6.1%)	93 (17.6%)	121 (22.9%)	153 (29.0%)	114 (21.6%)	527 (100%)

Source: Field work, 2017

From Table 4.12, it is clear that a large percentage of the social media users who participated in this study agree to most of the statements in the social media and charitable contributions section. When asked if they think contributions such as donation, awareness raising, and volunteering make a lot of impact on social justice advocacy, 421(78%) respondents agree while 271(43.3%) respondents admitted that they believed that charitable contributions should be given often on social media. In the same vein, 215(40.8%) respondents give charitably via social media based on available resources (cash/kind), irrespective of the focus of social justice advocacy, while 291(54.8%) respondents declare that they give charitable contribution on social media if someone they trust on social media contributes or recommends it.

When respondents were asked if they have contributed in some way to advocacy groups that were relatively unknown on social media, 237(44.9%) said they have, while 267(50.6%) said they contribute in some way to a social justice cause, irrespective of the number of followership an advocacy group has on social media. However, 328(62.2%) did not agree that they have never made charitable contributions to social justice causes on social media (suggesting that they might have made contributions) and less than half of the respondents (43.6%) reveal that if an advocacy group has large followership on social media, it is likely that they will charitably contribute to it.

The foregoing implies that majority of the respondents think contributions such as donation, awareness raising, and volunteering make a lot of impact. They think charitable contributions should be given often on social media; they give based on available resources, irrespective of the focus of social justice advocacy and they feel more comfortable giving when someone they trust on social media contributes or recommends it. Majority of them also think that the followership of an advocacy group on social media does not really determine how they give towards their causes because they have contributed to causes by advocacy groups that were relatively unknown on social media and irrespective of the number of followership an advocacy organisation has on social media, they might contribute to their causes in some way. To understand the association between the social media users' demographic variables and attitude towards charitable contribution on social media, some items in the questionnaire for social media users (Table 4.12) and the demographic variables were used. This is done to understand how the

demographic variables are influencing charitable contribution on social media. Table 4.13 presents the results.

Table 4.13: Demographic variables and Perception of charitable contributions on social media

Variables	Number of respondents	Mean value of the perception
Male	231	25.6061
Female	261	26.5249
Total	492	26.0935
Under 18	7	26.0000
18-24	77	27.4805
25-34	268	25.6343
35-44	131	26.2595
45-54	7	25.8571
55 and above	2	24.5000
Total	492	26.0935
Primary	18	25.6111
O'level/WASCE/GCE	15	26.9333
OND/NCE/A' level	250	26.7120
HND/First Degree	197	25.2843
Master's Degree	11	26.0000
Doctorate Degree (PhD)	1	28.0000
Total	492	26.0935
Christianity	355	25.7042
Islam	99	28.0303
Other	38	24.6842
Total	492	26.0935
No income	41	24.2683
Less than N18 000	20	22.2000
N18, 000 - N50, 000	50	26.0400
N51, 000-N100,000	86	27.3023
N101, 000 - N150, 000	84	27.0595
N151, 000 - N200, 000	58	27.5172
N201, 000 and above	153	25.3595
Total	492	26.0935

Source: Field work, 2017

Table 4.13 shows that the females that responded to this study are more likely to give charitable contributions on social media; the female respondents had a higher perception of 26.5 than the males who had a perception of 25.6. In looking at the ages of the respondents, it is apparent that those who are under 18 have a perception value of 26.0, those that are between the ages of 18-24 years have a perception value of 27.4 and those that have their age range between 55 and above have a value of 24.5. With the educational

level of respondents and how they affect the perception towards charitable contributions, Table 4.13 also shows that those that have HND/First degree had the least perception and those that had a PhD had the highest perception value of 28.0. With religious affiliation, Muslim respondents have the highest perception value of 28.03 and those that chose the other forms of religion have the lowest perception value of 24.6. Finally, on the income of the respondents affecting perception, it is evident that those whose income is less than N18, 000 have the lowest perception of 22.2 while those with income ranging from N151, 000 - N200, 000 have a value of 27.5.

Table 4.14: Correlation between demographic variables and perception of charitable contributions on social media

Perception of charitable contributions on social media		Gender	Age	Religion	Level of education	Income per month
Pearson	Value	28.763	137.803	60.461	129.272	164.120
Chi-Square	Contingency coefficient	.235	.468	.331	.456	.500
	Sig. (2-tailed)	.425	.537	.318	.732	.570
	N	492	517	517	517	517

***Chi square value is significant at the 0.05 level (2-tailed)**

Source: Field work, 2017

Table 4.14 looks at the relationship between the demographic variables and perception of the respondents towards charitable contributions on social media. It is evident that the gender, age, religion, level of education and income per month of the respondents have a contingency coefficient value with the perception of social media for advocacy by the respondents and the values are 0.235, 0.468, 0.331, 0.456 and 0.500 respectively. While these values are not statistically significant under the threshold of 5%, Table 4.14 shows that all the correlation values are low except that of the income level of respondents. Hence, the contingency value of the variables is not statistically significant enough to conclude that a significant relationship exists between the demographic variables and attitude of respondents towards charitable contributions on social media. As such, no association exists between most of the demographic variables and the approach of respondents towards charitable contributions on social media, that is, most of the variables like gender, age, religion, and level of education are not statistically significant and this means that those demographics have no bearing on the way that the respondents will

contribute to the cause of social justice advocacy using social media except income per month.

It is interesting to note that when social media users were asked in the open-ended part of the questionnaire to state some of the reasons they are more likely to give charitably on social media, some of the most recurring answers include authenticity and its many variations such as trustworthiness, genuineness, honesty and credibility. Most of those who responded mentioned that if there was a way to verify the claims of an advocacy drive, they would most likely be giving towards it. Several respondents also mentioned referral, intuition, empathy, passion, availability of resources, relatability of issues, appeal, compassion, illness, severity of the cause, humanitarian causes, and religion as major reasons people contributed toward advocacy causes on social media.

There were some other reasons respondents gave for contributing towards causes on social media. A respondent said he would likely give because he has also received assistance through social media. Some other respondents also said they give as much as possible without reason except to help others. Another respondent said charitable contribution on social media is a way of supporting disadvantaged victims and encourage others to give as people tend to give their support when they see others doing the same. Some of the respondents said they give charitable contributions to restore humanity. They believe it is a collective and moral responsibility as human beings to ensure that fellow human beings experience the same standard of living as those that are born into more privileged situations. Therefore, people's right to survive/exist should not be dependent upon their socio-economic status (or lack thereof). Availability of resources is also a popular motivation for giving on social media. Others think charitable contribution should be given irrespective of the cause and when they are unable to give due to lack of available resources, they will indirectly help by retweeting it to the number of followers they have. Some respondents also believe that they would give charitable contribution if the cause they are donating to would add value to the development of an individual, society, or group with a positive goal. Some others also believe that giving on social media is a way of contributing their quota towards achieving a more equitable and egalitarian society. Social media also allows people to make an impact or lend their voice without necessarily being physically present. Some of the common themes include:

- Important cause
- Available resources
- Moral responsibility
- Authenticity/credibility
- Referral by someone they trust
- Empathy
- Passion
- Celebrity-driven
- Relatability of issues
- Severity of the cause
- Religion

Part of the reservations expressed by the social media users for not giving on social media stems from the lack of control associated with social media. Some of them mentioned how a lot of fraud can happen on social media which is discouraging. A respondent also mentioned how some donations particularly those with Gofundme pages require donations in foreign currency which they do not have access to. A few of the respondents also said they would rather give in person or at a physical location because social media causes are not always verifiable for authenticity.

The reasons given by participants during the FGDs are like those given in the open-ended part of the social media users' questionnaire. Some of the reasons include variations of authenticity, relatability, passion, religious events, genuineness, health issues, honesty of purpose or a compelling story (for instance, Olajumoke the bread seller). Some of the participants also mentioned that they would rather volunteer for activities than give cash.

Majority of the responses from the interviews conducted with the social media handlers of advocacy groups (based on their experience) as the reasons given for contributing to advocacy on social media are also similar to those given by social media users. They are empathy, accountability, transparency, humanity, passion, relatability and belief in a cause. For instance, STER reveals that:

One major factor is the impact of the advocacy. People are more inclined to support a cause that align with their beliefs, customs and fear, and can achieve desired result albeit it might have a long duration achievement rate. People also give towards a cause they believe has impact and some form of evidence to back up their claims. Another would be the benefit to the target audience. It could be easier to get charitable contributions for those whose lives depend on the donations than get for someone who requires therapy as the former is more perceived to be beneficial (AO, founder STER, female, Lagos, 2017).

This means that severity of a cause could mean more donations toward it. The founder of The Irede Foundation (TIF) mentioned that “When people are passionate about a cause they would definitely give towards it.” Destiny Trust had more to say about the reason audiences contribute on social media. According to them:

I feel like the volunteer model we operate also helps in the sense that people just want to know what Destiny is about and want to be a part of it. I have been able to bring in people just because I was a part of it... For me I feel like people are kind of attracted to stories we post on our social media platforms and a lot of young people nowadays have a heart to help the less privileged and they are always looking for a way to help. So, when they see someone doing it, they like to volunteer to help make it a reality. I feel like people are ready. People really appreciate that, and they tell their friends and their friends also join. Also, I think working with social media influencers has helped us a lot. These influencers are popular and trusted so when we enlist their help, people already know they must have done some form of clarification and fact-checking to determine our credibility because no one wants their name soiled by fraud. Bukky Ogunyemi (@Zebbook) was a blessing to us in 2014 and he’s been with us since then. We also have someone like Fola Folayan (@thefavoredwoman who works with Nigeria info in Lagos) who helps with radio (BS, social media handler Destiny Trust, Female, Lagos, 2017).

It is interesting to note that some advocacy groups mentioned that some people contribute because they want to get popular, hence they crave the publicity or networking that comes with social media advocacy.

Finally, interviews conducted with social media influencers also point towards similar reasons given previously. Some of those reasons are trust, empathy, emotional rather than logical appeals, relatability, celebrity driven advocacies and religion. A couple of the

influencers also mentioned herd mentality which means people like to be a part of what majority of people are involved in. To buttress the foregoing, one of the interviewees stated that:

Trust of the person/people/organisation running the project because the people contributing need to know that whoever they are giving the money to will do what they said they will do. And sensitivity and relatability because the people contributing the money need to be able to understand – even if just a little – what it is they are supposed to contribute towards. And this is across the board, not just in Nigeria (VE, social media influencer, female, Lagos, 2017)

Another social media influencer, LIO, stated that “Nigerians probably give a lot out of personal fear, that such a thing might happen to them and they too may someday need the help; than out of a sense of charitable obligation. They probably also contribute for religious reasons.” SP, added that:

The understanding that if we do not help one another, our society is doomed because the government is always limited and when not limited does not have an inclusive social security system. Our people have a sense of community that sees us looking to assist and help one another (SP, social media influencer, female, Lagos, 2017).

Based on the foregoing, there seems to be no significant relationship between the demographic variables in this study and attitude of the respondents towards charitable contributions on social media (except income). People charitably contribute toward advocacy on social media for several reasons. Some of the major reasons given by respondents for their likelihood to be involved in charitable contributions on social media include authenticity/credibility, referral, empathy, passion, relatability of issues, severity of the cause, and religion. Most of the participants reiterated this while responding to the questions posed.

4.3 Research Hypotheses

This section focuses on the hypotheses the study set out to test: the relationship between the follower numbers of advocacy organisations and charitable contributions in Nigeria; and the relationship between the focus of social justice issues such as gender, disability, poverty alleviation/empowerment, education, human services (orphanages, rape), religion, health, ‘sexual orientation’, and charitable contributions.

4.3.1 H₀1: There is no significant relationship between social media follower numbers and charitable contributions.

This hypothesis was tested by finding the correlation between the frequency and extent of contributions that advocacy groups get from social media with their follower numbers.

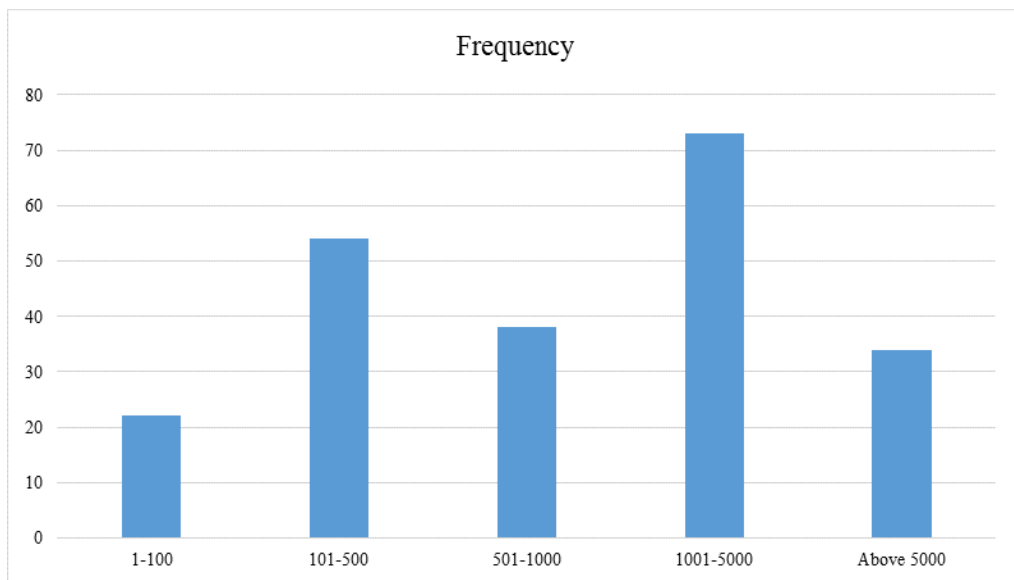


Figure 4.4: Clustered column chart showing the follower numbers of advocacy groups on social media

Figure 4.4 shows that 73(33.0%) respondents have between 1001-5000 followers while 54(24.4%) respondents have between 101-500 followers. Moreover, 38(17.2%) respondents have a follower base between 501-1000, while 34(15.4%) advocacy groups have their follower base above 5000. Only 22(10.0%) advocacy groups have between 1-100 followers. From the foregoing, it is apparent that majority of the advocacy groups that participated in this study have between 1001-5000 followers.

Table 4.15: How often followers contribute to advocacy group causes

	Very often	Often	Rarely	Never	I can't say	Total
Debate/ engagements	52(23.5%)	104(47.1%)	37(18.7%)	14(6.3%)	14(6.3%)	216(100%)
Financial donation	9(4.1%)	60(27.1%)	94(42.5%)	21(9.5%)	37(16.7%)	216(100%)
Feedback	56(25.3%)	111(50.2%)	37(16.7%)	13(5.9%)	4(1.8%)	216(100%)
Raise awareness, Share or Retweet	73(33.0%)	105(47.5%)	28(12.7%)	12(5.4%)	3(1.4%)	216(100%)
Volunteer	37(18.7%)	111(50.2%)	40(18.1%)	21(9.5%)	12(5.4%)	216(100%)

Source: Field work, 2017

From Table 4.15 which shows how often the advocacy groups perceive that their followers contribute to their cause, it is apparent that 156(70.6%) advocacy groups believed followers engage regularly, while 167(75.5%) advocacy groups frequently get feedback. About 178(80.5%) advocacy groups sampled think that their followers use social media to raise awareness, share or retweet their posts, while 148(68.9%) advocacy groups admitted that they get volunteers regularly. Only 69(31.2%) advocacy groups indicate that followers respond to financial requests via social media.

It is apparent that feedback, raising awareness, sharing or retweeting are the most common forms of contributions that advocacy organisations receive on social media and that not a lot of people give financially on social media. This might be due to how some advocacy on social media cannot be verified. So, advocates and advocacy groups need to be more visible with no anonymous names and persona which would make it more likely for social media users to trust them and in turn donate towards their causes.

Table 4.16: How much followers contribute to advocacy group causes

	Very much	Much	Not so much	Not at all	I can't say	Missing values	Total
Debate/ engagements	43 (19.5%)	90 (40.7%)	54 (24.4%)	4 (1.8%)	11 (5.0%)	19 (8.6%)	216 (100%)
Financial donation	10 (4.5%)	45 (20.4%)	98 (44.3%)	27 (12.2%)	16 (7.2%)	25 (11.3%)	216 (100%)
Feedback	50 (22.6%)	104 (47.1%)	44 (19.9%)	1 (0.5%)	6 (2.7%)	16 (7.2%)	216 (100%)
Raise awareness, Share or Retweet	69 (31.2%)	97 (43.9%)	39 (17.6%)		5 (2.3%)	11 (5.0%)	216 (100%)
Volunteer	39 (17.6%)	87 (39.4%)	53 (24.0%)	4 (1.8%)	14 (6.3%)	24 (10.9%)	216 (100%)

Source: Field work, 2017

Table 4.16 shows the extent of contributions to the different causes by followers of advocacy groups. On the extent of their followers' contribution to awareness raising/sharing/retweeting, feedback, debates/engagements, and volunteering, 166(75.1%), 154(69.7%), 133(60.2%) and 126(57%) advocacy groups respectively are of the view that their followers contribute substantially while 125(56.5%) advocacy groups think that their followers do not contribute so much when it comes to financial donation.

It can be deduced that all the other areas of contributions that followers engage in, they do to a reasonable extent but, when it comes to contributing financially, the followers do not contribute so much. It is possible that this is due to the lack of transparency in some of those advocacy efforts. Some advocacy groups are very “visible”, and they show how funds received are spent on their activities during and after every crowdfunding effort. This is one of the ways they ensure integrity and social media users are more inclined to believe them and donate more towards them. One of the advocacy groups interviewed, Destiny Trust, explained that most of their funding come from social media. They also build trust by working with some social media influencers as well. Another reason could be the idea that advocacy groups set their goals too high. One of the FGD participants mentioned that there have been instances where advocacy efforts have been called out on social media for quoting outrageous sums.

Table 4.17: A cross tabulation of the rate of charitable contribution and number of followership

		Rate					Total
		Very much	Much	Not so much	Not at all	I can't say	
1-100	Count	1	4	9	2	6	22
	% within followers	4.5%	18.2%	40.9%	9.1%	27.3%	100.0%
101-500	Count	4	10	27	9	4	54
	% within followers	7.4%	18.5%	50.0%	16.7%	7.4%	100.0%
Followers 501-1000	Count	2	4	18	7	7	38
	% within followers	5.3%	10.5%	47.4%	18.4%	18.4%	100.0%
1001-5000	Count	1	17	34	8	13	73
	% within followers	1.4%	23.3%	46.6%	11.0%	17.8%	100.0%
above 5000	Count	2	10	10	1	11	34
	% within followers	5.9%	29.4%	29.4%	2.9%	32.4%	100.0%
Total	Count	10	45	98	27	41	221
	% within followers	4.5%	20.4%	44.3%	12.2%	18.6%	100.0%

Source: Field work, 2017

Table 4.17 shows the cross tabulation of the rate of donations and number of followership of advocacy organisations. Results show that those who have between 1 - 100 followers, 40.9% believe that their follower's contribution financially are not so much while only 4.5% of the advocacy groups perceived that their followers contribute very much financially. For advocacy groups that have between 101 - 500 followers, 50% feel that their follower's do not contribute so much financially while 47.4% of the advocacy groups with 501-1000 followers believe that their followers' do not contribute so much financially. Advocacy groups that have between 1001 - 5000 and above 5000 followers believe that the financial strength of their followers is 46, 6% and 32, 4% respectively. The thing that stood out is that the financial contribution received by advocacy organisations towards their social issues is generally low, irrespective of their number of followers.

Table 4.18: Descriptives showing correlation between social media followers and charitable contributions

	N	Mean	Std. Deviation	Std. Error	Correlations		Decision
					Value	Significance	
1-100	22	10.4091	6.72351	1.43346	-0.158	0.019	Reject
101-500	54	11.5185	3.35194	.45614			
501-1000	38	10.0000	3.38518	.54915			
1001-5000	73	9.7534	3.78513	.44302			
above 5000	34	9.5294	3.10655	.53277			
Total	221	10.2579	3.95675	.26616			

***Correlation is significant at the 0.05 level (2-tailed)**

Source: Field work, 2017

Table 4.18 looks at the relationship that exists between the social media follower numbers and charitable contributions as perceived by advocacy groups. Results show that the advocacy groups that have between 1 to 100 followers have a mean value of 10.4 while those with 101 to 500 followers have a mean value of 11.5. Advocacy groups whose followers range from 501 to 1000 have a mean value of 10.0. It is apparent from Table 4.18 that as the followers increase, the contribution level of respondents decreases: an inverse relationship occurs, and this shows that the correlation value is negative -0.158. This correlation value is statistically significant at 5% level of significance (0.019) which means that the null hypothesis is rejected, and it can be concluded that there is a significant relationship between social media follower numbers and charitable contributions. From the foregoing, the fewer the number of followers an advocacy group has, the more contributions to the cause and more followers lead to less contributions.

The foregoing could explain the views of some participants of the FGD. When asked if the follower numbers of advocacy groups had any bearing on how they contribute on social media, some of the FGD participants opined that they sometimes feel like when it comes to financial contributions, bigger advocacy groups get a lot of international funding, so people are less inclined to donate towards their causes but, they can retweet/share their tweets/posts whenever those tweets/posts cross their timeline.

It is interesting that some social media users reveal that follower numbers of advocacy groups do not have anything to do with how they contribute to their causes, as the major factors that determine contributions include trustworthiness, credibility and other reasons which have been extensively explained earlier (see RQ4, pages 89-96). This is reiterated

by the large number of social media users who agreed with the part of the questionnaire that asked if they have contributed in some way to advocacy groups that were relatively unknown on social media and if they contribute in some way to a social justice cause, irrespective of the number of followership an advocacy group has on social media. However, not many people agree that if an advocacy group has large followership on social media, it is likely that they will charitably contribute to it.

4.3.2 H₀2: There is no significant relationship between the focus of social justice advocacy and charitable contributions

This was answered by correlating the broad categories of social justice issues such as gender, disability, education, human services (orphanages, rape), health, poverty alleviation/empowerment, ‘sexual orientation’, religion, with charitable contributions.

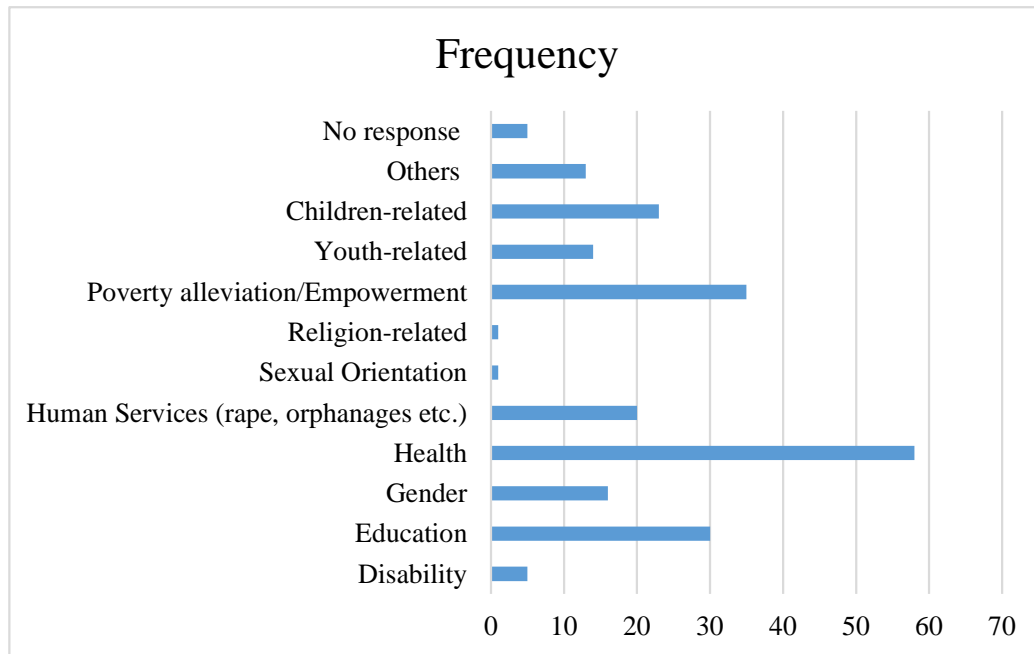


Figure 4.5: Clustered bar chart showing the focus of advocacy groups

Figure 4.5 shows that health related issues are what most of the advocacy groups are involved in, with 58(26.2%) of the advocacy groups that participated in the study choosing it, while 35(15.8%) advocacy groups are involved in poverty alleviation/empowerment issues. Thirty (13.6%) advocacy groups are involved in education related issues, while 23(10.4%) advocacy groups are involved in children-related issues. Only 20(9.0%), 16(7.2%), and 14(6.3%) advocacy groups are involved in human services (rape, orphanages), gender and youth related issues respectively while the other issues that the advocacy groups focus on include attainment of sustainable development goals (SDGs), democracy, environmental issues, governance and anti-corruption, government regulation, management, public safety, security and justice, water and sanitation. It is apparent that health, education, poverty alleviation/empowerment, children-related, and human services (rape, orphanages) issues are the major focus of the advocacy groups that participated in this study.

Table 4.19: Extent of contributions towards the focus of advocacy groups

Focus	Great extent	Some extent	Little extent	No extent	I can't say	No response	Total
Disability	18 (8.1%)	47 (21.3%)	41 (18.6%)	24 (10.9%)	33 (14.9%)	58 (26.2%)	216 (100%)
Education	63 (28.5%)	77 (34.8%)	26 (11.8%)	11 (5.0%)	10 (4.5%)	34 (15.4%)	216 (100%)
Ethnicity	6 (2.7%)	21 (9.5%)	31 (14.0%)	43 (19.5%)	40 (18.1%)	80 (36.2%)	216 (100%)
Gender	60 (27.1%)	45 (20.4%)	28 (12.7%)	19 (8.6%)	15 (6.8%)	54 (24.4%)	216 (100%)
Health	93 (42.1%)	52 (23.5%)	16 (7.2%)	5 (2.3%)	12 (5.4%)	43 (19.5%)	216 (100%)
Human Services (orphanages, rape) 'sexual orientation'	54 (24.4%)	54 (24.4%)	25 (11.3%)	20 (9.0%)	16 (7.2%)	52 (23.5%)	216 (100%)
Religion	19 (8.6%)	32 (14.5%)	21 (9.5%)	41 (18.6%)	31 (14.0%)	77 (34.8%)	216 (100%)
Poverty alleviation/ Empowerment Youth-related	15 (6.8%)	27 (12.2%)	32 (14.5%)	41 (18.6%)	33 (14.9%)	73 (33.0%)	216 (100%)
Children-related	66 (29.9%)	61 (27.8%)	25 (11.3%)	11 (5.0%)	14 (6.3%)	44 (19.9%)	216 (100%)
Others (Please specify)	68 (30.8%)	56 (25.3%)	17 (7.7%)	13 (5.9%)	17 (7.7%)	50 (22.6%)	216 (100%)
	69 (31.3%)	59 (26.7%)	23 (10.4%)	13 (5.9%)	12 (5.4%)	45 (20.4%)	216 (100%)
	13 (5.9%)	16 (7.2%)	18 (8.1%)	15 (6.8%)	31 (14.0%)	128 (57.9%)	216 (100%)

Source: Field work, 2017

Based on Table 4.18, 93(42.1%) and 52(24.4%) advocacy groups that focus on health-related issues reveal that people contribute to a great extent and some extent respectively, while 69(31.3%) and 59(26.7%) advocacy groups that focus on children-related issues believed that people contribute to a great extent and some extent respectively. About 68(30.8%) and 59(26.7%) advocacy groups that deal in youth-related issues declare that people contribute to a great extent and some extent respectively while 66(29.9%) and 61(27.8%) advocacy groups that deal in poverty alleviation/empowerment are of the opinion that people contribute to a great extent and some extent respectively. In the same vein, 63(28.5%) and 77(34.8%) advocacy groups that focus on education believed people contribute to a great extent and some extent respectively, while 60(27.1%) and 45 (20.4%) advocacy groups that focus on gender admitted that people contribute to a great extent and some extent respectively. Also 54(24.4%) advocacy groups that focus on human services (orphanages, rape) disclose that people contribute to a great extent and some extent respectively while only 18(8.1%) and 47(21.3%) of the advocacy groups that focus on disability are of the opinion that people contribute to a great extent and some extent respectively. Conversely, advocacy groups think that focus on issues on ethnicity, 'sexual

orientation’, religion, and others not mentioned garnered very minimal contributions. It can therefore be deduced that advocacy groups believed that the focus that get people interested enough to contribute in some way include health, children-related issues, youth-related issues, poverty alleviation/empowerment, education, gender, human services (orphanages, rape) and disability issues.

Table 4.20: Descriptives showing the correlation between social justice issues and charitable contributions

	N	Mean	Std. Deviation	Std. Error	Correlations		Decision
					Value	Significance	
Children-related	23	21.6957	14.02088	2.92355	-0.135	0.053	Accept
Disability	5	17.6000	13.52036	6.04649			
Education	30	22.7667	14.25067	2.60180			
Gender	16	29.6875	13.67099	3.41775			
Health	58	26.0690	12.73738	1.67250			
Human Services (rape, orphanages)	20	18.9500	13.48869	3.01616			
Other	13	21.0000	20.16598	5.59304			
Poverty alleviation/Emp owerment	35	18.3143	12.91550	2.18312			
Religion-related	1	27.0000	.	.			
‘sexual orientation’	1	24.0000	.	.			
Youth-related	14	16.0714					
Total	216	22.3426	3.95675	.26616			

***Correlation is significant at the 0.05 level (2-tailed)**

Source: Field work, 2017

Table 4.19 shows the correlation that exists between the broad categories of social justice issues such as gender, disability, education, human services (orphanages, rape), health, poverty alleviation/empowerment, ‘sexual orientation’, religion, and charitable contributions. From Table 4.19, it is apparent that advocacy groups that focus on children-related issues have a mean value of 21.7 and while those that focus on disability have a mean value of 17.6. Those that focus on health have a mean value of 26.1, while those that focus on youth-related issues have a mean value of 16.0. It can be deduced that the focus of an advocacy group does not necessarily affect the extent of contribution by their followers. The correlation value shows that it is negatively correlated, and the correlation is low that is, 13.5%. The significant value of the correlation shows that it is higher than the acceptance level of 5% therefore we accept the null hypothesis and it can be concluded

that there is no significant relationship between the focus of social justice advocacy and charitable contributions.

When asked if they think some social justice advocacy causes are more important than others, the major consensus of the FGD participants is that all causes are important especially if lives are involved. However, some of the FGD participants also admitted that some causes affect a larger part of the population therefore making them more centred than others such as poverty alleviation and health. For instance, if poverty is alleviated significantly, some health issues will be averted. This study discovered that a lot of advocacy groups currently work on health-related issues (see Figure 4.5).

Based on some of the interviews had with advocacy groups, social media users are more interested in who is presenting the advocacy message and how the message is relayed (is it honest and relatable?) If they can somehow relate to the cause, they would most likely be donating towards it. People generally have short attention span on social media and data in Nigeria is not cheap. It is also important to note that the economic situation in Nigeria is somewhat dire; therefore, people are more sensitive and wary of scams on social media.

Results have shown no connection between focus of social justice advocacy and charitable contributions, and it can be inferred from the data gathered that social media users will most likely engage in issues they are passionate about rather than those focussed on current or popular issues. Social media users who found the social issue relatable were more disposed to navigate social media platforms to participate and interact with their connections concerning the subject matter.

4.4: Discussion of findings

This section discusses the findings of this study within the context of the media dependency theory, the media richness theory and relevant literature on social media and advocacy. The findings will be discussed in line with the main objectives of this study.

The current status of social media use for social justice advocacy in Nigeria

In understanding the status of social media use for social justice advocacy in Nigeria, this study examined the motivations for use of social media by advocacy groups, their social media practices, and frequency of use. How social media users also engage on social justice issues was also considered. Findings show that one of the major motivations for use of social media by advocacy groups is mobilising support. This finding lends credence to the study by Guo and Saxton (2014) which revealed that advocacy usually involves mobilising. Some of the other motivations include publicity/ raising awareness, transparency, accountability, crowdfunding, sensitisation, information gathering, engagement, brand visibility, information dissemination, re-orientation, soliciting support and volunteer recruitment.

When the advocacy groups were asked about specific social media technologies they have adopted, preferences were clear. Almost all focus their efforts on Facebook, Twitter, and Instagram, with most engaging at least a few times a week. YouTube is not used as often, and some advocacy groups explained that this is due to poor internet services and data costs. This finding is similar to the conclusions of the study by Obar, Zube and Lampe (2012) in the United States of America where Facebook and Twitter were found to be the most favoured social media platforms which advocacy groups employ in promoting civic engagement and collective action. However, those platforms are followed by YouTube and blogs. Obar (2014) also discovered that Facebook was found to be the second most favoured social media platform, after Email and then Twitter. YouTube also seemed to be a popular choice by Canadian advocacy groups but Instagram which is favoured by Nigerian advocacy groups did not feature in either of the United States of America or the Canadian studies. The popularity of Facebook is unquestionable as its users have increased to over two billion (Zuckerberg, 2018) so it is not a surprise that advocacy groups use it the most. This finding has implications on advocacy groups who wish to engage their stakeholders on social media. Even if they can use some of the video streaming networks

such as YouTube, it is pertinent to consider that messages could get lost or skipped due to poor internet services and data costs.

The general opinion from the interviews conducted with advocacy groups about how often their organisations use social media show that they spend a significant amount of time on social media. Majority of them mentioned that they have social media handlers who are sometimes staff or volunteers who are dedicated solely to the management of social media and they spend a lot of time on social media. Larger groups are slightly more likely to hire employees to work in these positions, whereas smaller groups more commonly work with volunteers, a finding that is not surprising as smaller organisations typically have fewer financial resources. It has however become imperative for some organisations to have a dedicated and committed social media personnel because of some of the challenges they have encountered while using volunteers to temporarily fill the role.

Even though 68% of the social media users sampled declare that they retweet or share issues concerning social justice on social media, most of them admitted that they do not work collaboratively with social justice advocacy groups on social media. This is an important loophole that advocacy organisations need to work on because it would help them to reach even more people and garner more support for their advocacy objectives.

In line with the assumptions of the media dependency theory(MDT), it is apparent from the foregoing that advocacy organisations are using social media for information, and social relationships as suggested by DeFleur and Ball-Rokeach (1976).At the core of the MDT are the needs to explain how individuals use the media to satisfy their needs, discover underlying motives for individuals' media use and identify the positive and the negative consequences of individual media use.

Advocacy groups, social media influencers, and social media users' perception of the use of social media for social justice advocacy

Findings (Table 4.6) clearly show that a large percentage of the advocacy groups believe that social media are very beneficial for achieving organisational goals, 208(94.2%) respondents acknowledge that social media are important to organisations, while 181(82.1%) respondents declare that social media are making advocacy organisations more successful. It also seems social media will be used even more as 113(91%)

respondents admitted that they will use social media even more in the future. Some of the advocacy organisations interviewed attributed a significant percentage of their success to their use of social media. Social media have proven to be good for change. STER admitted that they are successful because of their use of social media and this is what earned them an award for the best use of social media, by an NGO in Africa, at the Social Media Awards Africa in 2015.

During the interview conducted with the social media influencers, it was gleaned that social media are perceived to be pertinent to social justice advocacy as social media have been significant in giving a voice to the voiceless in the society. A social media influencer (JO) pointed out that social media have become more prominent and with higher digital literacy, they have surpassed traditional methods. It must be understood that social media are not just used to draw attention to injustice and abuse of power. They are also used to interrogate damaging stereotypes and raise funds for vulnerable groups in society.

In agreement with advocacy groups and social media influencers, most of the FGD participants expressed how powerful social media are with faster and wider reach, the vast audience, the lack of geographical or physical borders, and the ability to allow most forms of communication (speaking, reading, writing and listening). Social media also give some form of anonymity which ensures that people who are shy or cannot face crowds are able to reach many people without compromising their identity. The implication of this is that many people who are interested in advocacy but do not have the time to be a part of advocacy efforts offline (due to distance or some other limiting factors) could actually participate in life-changing processes by doing this virtually, with even as simple as a click of the mouse. Findings thus support the view that social media could challenge excuses by individuals against participating in campaigns because of lack of information; making supporting an advocacy campaign as easy as clicking the mouse or pressing the “Send/Retweet/Like/Share” button (Mansfield, 2011; Obar, Zube and Lampe, 2012; Guo and Saxton, 2013).

The relationship between demographic variables and the perception of social media users towards advocacy was also investigated and it was discovered that only a partial association exists between the demographic variables and the perception of social media

users towards social media for advocacy. Of all the variables that were investigated, income is the only variable that is statistically significant.

However, some reservations on the use of social media emerged such as the highly unregulated nature of social media which makes it difficult to control information flow. This can also result in messages losing their original content. The short attention span of social media campaigns was another issue raised. Another reservation raised is how easy people could exploit the lack of gatekeeping on social media to mislead others and drive selfish agendas. There are usually several sides to social justice advocacy on social media and majority of the time, there is always the danger of a single story, when context is excluded from narratives which makes objectivity difficult. Therefore, it is important that advocacy groups work with established social media influencers to consolidate their efforts. This would ensure some form of credibility and authenticity of purpose.

Findings of this study reveal that many of the advocacy groups, social media influencers and social media users, have an optimistic view of social media for social justice advocacy in Nigeria. They believe that social media have impacted positively on social justice issues on social media in Nigeria, especially for their advocacy objectives. This is because they find it a veritable tool which is quite useful for achieving goals when messages are worded right/maximised, and all the facts are presented to ensure authenticity. The implication of this is that advocacy groups have a very positive perception of social media for social justice advocacy and they will continue to employ social media for their activities. This is similar to the findings by Shi (2017) who revealed that most non-profit organisations in the United States realise the importance of adopting social media for advocacy and they are maximising it. These findings are however slightly in contrast to the study done by Obar (2014) where he discovered that while many Canadian advocacy groups perceive social media to be effective tools for strengthening advocacy-related initiatives, many advocacy organisations also have reservations about overcommitting to the technology. Advocacy organisations in Nigeria are not worried about overcommitting to social media, in fact, they wish to continue to use them (despite the challenges associated with social media).

The foregoing also explains why social media have continued to be employed for advocacy purposes. Due to the idea that social media can serve several functions, it has

remained relevant. In MDT terms, we can conceive of four interrelated goals of human rights advocacy that may be pursued through social media: increasing symbolic power (shaping and circulating public representations of issues and influencing subsequent action); the cultivation and shaping of a collective identity of a movement; the mobilization of resources (e.g., public support and funding); and seizing opportunities to effect policy change (e.g., lobbying governments). As the MDT explains how individuals use the media to satisfy their needs, it also discovers underlying motives for individuals' media use and identifies the positive and the negative consequences of media use. Findings of this study affirm that netizens rely on social media for information determining their decisions, as such, opinions and certain attitudes regarding advocacy issues are developed. This is consistent with the assumptions of MDT.

How influential social media platforms are for social justice advocacy in Nigeria.

Findings of this study revealed Facebook as the most influential for advocacy-related tasks, while Twitter follows closely as the choice of advocacy groups in battling social justice issues on social media. A few advocacy groups consider Instagram as the most influential platform; but very few advocacy groups consider YouTube, LinkedIn and blogs as influential. This is not surprising, especially for YouTube because data is not cheap in Nigeria and streaming consumes a lot of data. This finding is closely related to what Shi (2017) discovered while comparing the activities of advocacy groups on Twitter and Facebook in a study conducted in Canada. It was revealed that non-profit organisations and their stakeholders were more active on Facebook. However, Obar (2014) discovered that emails are still a favourite followed by Facebook as the most effective forms of information dissemination for majority of the advocacy groups in the United States. Facebook is usually followed by Twitter, and blogs are usually next in order of preference.

Social media are influential for educating the public about social justice issues. They are influential in disseminating information to their community about relevant events and deliberations. They also get existing members involved in advocacy activities while reaching out to potential supporters. They are important because they enable people voice their opinions. Greenberg and MacAulay (2009) have also noted earlier that social media empower organisations to engage with their current and potential stakeholders by mobilising collective action with immediacy. It was discovered that social media is now even more vital because the population of people between the ages of 18 and 35 make up

about 70% of the country and this is the age group that controls social media. Again, with traditional media, the narrative is controlled but with social media the “floor” is open to everyone. Anyone can start a revolution. Social media also aids connection to the advocates. When advocacy groups were asked which they consider more influential in achieving social justice advocacy between traditional and social media, many of the respondents chose social media because of their benefits such as their cost effectiveness, virality, convergence and global reach. STER explained that, while the role of traditional media cannot be underestimated, social media have proven to be more influential in achieving social justice in Nigeria. Once an issue trends online, it easily catches the attention of even foreign media, but this is somewhat delayed with the traditional media. Also, traditional media most especially television and radio reference social media handles, hashtag and/or images/videos as a source - to steer a need for social advocacy, which means it has already gathered momentum online already.

From the foregoing, it is evident that social media are particularly influential as explained by advocacy groups, social media influencers and social media users for various reasons. Also, assumptions of the media richness theory fall within the ambit of the findings of this study as several advocacy groups cited how their ability to use the richness of social media for supporting text, pictures, sounds and video clips has enhanced their advocacy activities and continued use of social media. Advocacy groups also pointed out how reliant they are on social media for information dissemination purposes. Hence, the findings of this study are consistent with the core assumptions of the media dependency theory. While traditional media cannot be disputed as vital (using complementary media ensures more ways to achieve organisational goals), the global access, immediate feedback and reach that social media enables give them more efficacy.

The association between demographic variables and charitable contributions towards social justice issues in Nigeria.

Results (Table 4.14) show that no association exists between most of the demographic variables and the approach of respondents towards charitable contributions on social media, that is, most of the variables like gender, age, religion, and level of education are not statistically significant and this means that those demographics have no bearing on the

way that the respondents will contribute to the cause of social justice advocacy using social media except income per month.

The foregoing is partially similar to what was discovered in Turcotte's study. Turcotte (2012) as cited by Southin (2013:6), reported that "Statistics Canada for 2010 shows that half of the total charitable donations by individuals in 2010 were made by donors with an annual income of at least \$80,000". This means that those that donated to charity were at least above the minimum wage. Also, about 80% of the donations were given by those who were 45 years and older. Turcotte (2012) also noted that 32% of the donors were persons aged 75 and over, 32% were widows and widowers, 33% were University graduates and 33% were people who earned \$120, 000 or more. It is evident that many Canadian donors are older and above the minimum wage, so income seems to be a determinant in charitable contributions.

When asked to state some of the reasons they are more likely to give charitably on social media, it is interesting to note that some of the most recurring answers include authenticity and its many variations such as trustworthiness, genuineness, honesty and credibility. This is similar to what Oyero (2013) discussed in his study; that trust in information sources plays a major role in people's decision-making. Most of the respondents of the present study mentioned that if there was a way to verify the claims of an advocacy drive, they would most likely be giving towards it. Several respondents also mentioned referral, intuition, empathy, passion, availability of resources, relatability of issues, appeal, compassion, illness, severity of the cause, humanitarian causes, and religion as major reasons people contributed toward advocacy causes on social media. Nigeria is a deeply religious country, so it is not surprising to see several social media users reveal religion as the reason they are likely to give charitably towards advocacy causes.

It is interesting to discover that some people crave the publicity or networking that comes with social media advocacy which is why they get involved. This is like some of the reasons given by Hibbert and Horne (1996) as cited by Southin (2013:9) that people who contribute to charitable causes are motivated by self-esteem, public recognition, satisfaction of expressing gratitude for one's own wellbeing, and relief from feelings of guilt and obligation. However, some of the reasons found to be motivations towards charitable contributions on social media in this study are not in tune with some of those

discovered by Saxton and Wang (2014) such as the need to partly be responsible for the success of others' initiatives and seeking some monetary returns.

The relationship between the follower numbers of advocacy organisations and charitable contributions towards social justice issues on social media in Nigeria

From the results, it is apparent that feedback, raising awareness, sharing or retweeting are the most common forms of contributions that advocacy organisations receive on social media and that not a lot of people give financially on social media. This might be due to how some advocacy on social media cannot always be verified. Also, the idea that people could create fake profiles or hide behind anonymity could also breed distrust on social media. Antoci, Bonelli, Paglieri, Reggiani and Sabatini (2018), report that 83% of U.S. Internet users think that anonymity makes it hard to trust what people share. So, it stands to reason that advocates need to be very visible with no anonymous names or persona which would make it more likely for social media users to trust them and in turn donate towards their causes. Results are also consistent with those of Saxton and Wang (2014) who found that social media financial contributions are generally small, and the success of advocacy are more related to how well the organisation can engage and interact with its stakeholders.

It can be deduced that other areas of contributions that followers engage in, they do to a reasonable extent but, when it comes to contributing financially, the followers do not contribute as much (Table 4.16). It is possible that this is due to the lack of transparency in some of those advocacy efforts. Some advocacy groups are very “visible”, and they show how funds received are spent on their activities during and after every crowdfunding effort. This is one of the ways they ensure integrity and social media users are more inclined to believe them and donate more towards them. Destiny Trust explained that most of their funding come from social media. They also build trust by working with some social media influencers as well. Oyero (2013) also reveal that trust is important in decision-making because once an amount of money has left the donor, particularly to an unregistered advocacy group, there is always a possibility of fraud. The implication of this is that advocacy organisations need to build trust by consistently engaging and working with collaborators to build credibility.

Another reason could be the idea that advocacy groups set their goals too high. It was discovered that there have been instances where advocacy efforts have been called out on social media for quoting outrageous sums. Southin (2013:10) substantiates this when he noted that one of the reasons some charities succeed is because they set achievable goals. His study also discovered that donors felt more compelled to donate if the people driving the message praised potential donor's kindness.

Findings (Table 4.18) also show that the fewer the number of followers an advocacy group has, the more contributions to the cause and more followers could lead to less contributions. This could be explained by the views of some participants of the FGD. When asked if the follower numbers of advocacy groups had any bearing on how they contribute on social media, some of the FGD participants opined that it is assumed that bigger advocacy groups get a lot of international funding, so people are less inclined to donate towards their causes but, they can retweet/share their tweets/posts whenever those tweets/posts cross their timeline. Some NGOs such as Society for Family Health (SFH), United States Agency for International Development (USAID) and Joint United Nations Programme on HIV/AIDS (UNAIDS) specifically mentioned that they currently do not fundraise on social media. This is also similar to what Damien Foundation gave as their reason for not crowdfunding on social media. They mostly get funding from global funds partners from Belgium and other funders such as Association for Reproductive, and Family Health. This implies that advocacy organisations need to spend less time trying to gain followers and more time actively engaging, so that they can build their brand organically.

The relationship between the focus of social justice issues such as gender, disability, health, etc., and charitable contributions on social media in Nigeria

The results show that the focus of an advocacy group does not necessarily affect the extent of contribution by their followers. This is different from what Saxton and Wang (2014) discovered while examining social media platforms such as Facebook, Twitter, and Crowdrise as new ways for non-profits to interact with the publics for crowdfunding. They discovered that online donors are also prone to contribute to certain types of causes more than others, especially those related to health that reflect immediate needs or benefits to the general public.

When asked if respondents think some social justice advocacy causes are more important than others, in the present study, the major consensus is that all causes are important especially if lives are involved. However, some participants admitted that some causes affect a larger part of the population therefore making them more centred than others such as poverty alleviation and health. For instance, if poverty is alleviated significantly, some health issues will be averted. This study discovered that a lot of advocacy groups currently work on health-related issues (see Figure 4.5). On the other hand, domestic violence and youth development were the most prevalent social issues in the study by Bowen, Gordon and Chojnacki (2017).

The consistent theme of reasons why people give charitably on social media is honesty of purpose in every advocacy effort. This implies that if those driving the message are trustworthy or working with trustworthy bloggers or influencers, it is most likely that such advocacy efforts will get some required support irrespective of the focus of the cause. Based on some of the interviews had with advocacy groups, social media users are more interested in who is presenting the advocacy message and how the message is relayed. It was also mentioned, in line with Stegmaier's (2015) thinking, that messages should be concise and if a video is included, it should not be more than two minutes. It is also important to note that the economic situation in Nigeria is somewhat dire (Jibir, Abdullahi, Abdu, Buba and Ibrahim, 2018; Omotayo, Ogunniyi, Tchereni and Nkonki-Mandleni, 2018) therefore, people are more sensitive and wary of scams on social media.

This study affirms that social media platforms are constantly evolving, enabled by the quick update functions that mobile devices and tablets provide. The implication of this is that in line with the media richness theory, social media will presumably continue to adapt to fit the needs of their consumers. It seems that social media will be even more prevalent in the future with the help of technology. Wearable devices will also continue to evolve, which also lends itself to making social media even more accessible and widespread. Current popular social media platforms have demonstrated high trends in users, implying that these platforms will continue to be staples of the online world. As the debate over the place of social media in advocacy work evolves, and as online tools multiply, new empirical research based on the media dependency theory must assess the extent to which social media technologies can facilitate various forms of communication. Hopefully this study has provided another step in that direction and contributed to a more stable

foundation upon which future research can work to determine social media's actual ability to engage and mobilise the public, as well as effect social inclusion where social justice issues are concerned.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

This chapter presents a summary of the findings of the study, the conclusion, some recommendations based on the data gathered, and suggestions for further study.

5.1 Summary

Social justice advocacy, which seeks empowerment for the marginalised, has been driven globally by social media mostly to engage issues that could be downplayed or ignored by the traditional media. Existing studies on social media and their use in the Nigerian context have focused on social media generally to the neglect of how they are relevant for social justice advocacy. The use of social media for advocacy in Nigeria was, therefore, examined with particular focus on the motivations for the use of social media, social media practices, perceptions of advocacy organisations, social media users and social media influencers, and charitable contributions in order to establish how influential social media are in driving social justice advocacy. Four research questions were raised, and two hypotheses were tested in this study.

Relevant literature on web 2.0, history of social media, the uses of social media, criticisms of social media, advocacy and advocacy groups, social justice, social justice advocacy and social media, charitable contributions on social media were reviewed. Relevant empirical studies on social media, social justice and advocacy were also discussed. The media dependency theory and media richness theory were used as a theoretical basis for this study.

The mixed methods (qualitative and quantitative) research design was adopted in the study. Specifically, the online survey, in-depth interview and Focus Group Discussion were adopted to collect data to answer the research questions and test hypotheses for this study. Two online questionnaires were administered (using Google forms); one for advocacy groups that use social media, and the other for social media users. The interview guides were used to probe social media influencers (who have worked with advocacy causes on social media) and social media handlers of advocacy groups. Focus Group Discussion sessions were used to gather data from very active social media users. This

study employed purposive sampling for advocacy groups and participants of the focus group discussions, simple random sampling to select advocacy groups whose social media handlers were interviewed, snowball sampling for social media influencers and volunteer sampling technique for social media users who filled the online questionnaire. A total of 557 advocacy groups who are active on social media served as population. A total of 120 advocacy groups were used for the two pre-tests while 36 advocacy groups were contacted for interviews with 12 eventual responses. The remaining 401 formed the sample for the advocacy groups that received the online questionnaire. To get the perception of intended audiences of advocacy on social media, a total of 532 social media users volunteered for the online questionnaire while 12 social media influencers were recruited for the in-depth interviews. Both questionnaires contained opened and closed-ended questions. Data collected were analysed using frequency tables showing percentages, Chi-square, Pearson's correlation coefficient and emerging themes technique and findings were presented in tables and clustered column charts where necessary. The instruments' validity and reliability were ascertained before proceeding to the field.

Major Findings and contribution to knowledge

1. To assess the status of social media use for social justice advocacy in Nigeria, this study evaluated the motivations for the use of social media by advocacy groups, how they are used by advocacy groups, and frequency of use. This study also considered how social media users currently engage on social justice issues on social media. It was gleaned that majority of the advocacy organisations that participated in this study consider Facebook as the most popular social media platform adopted for social justice in Nigeria and this is closely followed by Twitter. Several advocacy groups also use Instagram and some use YouTube to reach their audiences while the other platforms (LinkedIn, Blogs) are mostly secondary. Some of the challenges of using YouTube are poor internet services and data costs. The major motivations for the use of social media for social justice include advocacy-related tasks such as awareness creation, engaging with the community, collaborations with social media users and other organisations, getting more event visibility/publicity, information dissemination, reorientation, call to action, recruiting volunteers, online petition and engaging donors for crowdfunding. Additionally, respondents use social media to demonstrate transparency/accountability, mobilise support for a cause, sensitisation, and information gathering. The advocacy groups sampled in this study use social media quite often; but some, like Facebook,

Twitter and Instagram were used more frequently than others. The general opinion from the data gathered shows that many advocacy groups spend a significant amount of time on social media. It is also apparent that social media users are aware of social media for social justice and they contribute in some way either by sharing opinions, checking people who discriminate or sharing/retweeting social justice issues but, they rarely work with advocacy organisations.

2. A large number of the advocacy groups, social media users and social media influencers that participated in this study have a positive perception towards the use of social media for social justice advocacy in Nigeria. Majority of the advocacy groups agree that social media are veritable tools for advocacy-related tasks. All the advocacy groups interviewed agree that social media are useful in carrying out advocacy activities. Social media influencers also agree with advocacy groups and they cited some of the campaigns they have been part of which have mostly been successful such as *#OccupyNigeria*, *#SaveBagega*, *#JusticeForAlice*, *#GroundnutGirl*, *#Aluu4*, *#BringBackOurGirls*, *#SaveMirabel*, *#SexualHarassmentBill*, *#FreeCiaxon*, and *#Slum2School*. In clarifying the extent to which social media have helped organisations achieve their goals, most of the advocacy groups sampled think social media are valuable in achieving social justice to a large extent. Social media users also mostly agree that social media have been used to ensure all individuals and groups have a chance to speak and be heard, especially those from ignored or marginalised groups. They have also been used to discuss societal systems of power, privilege, and oppression. They have been used to promote the physical and emotional well-being of individuals and groups while showing respect for people's diverse social identities. In summary, it is evident that majority of the social media users, social media influencers and advocacy groups have a mostly positive perception towards the use of social media (in spite of its shortcomings such as the unregulated nature and the short attention span of people) for social justice advocacy in Nigeria because they find it is useful for achieving goals when messages are worded right/maximised and all the facts are presented to ensure authenticity. On the relationship that exists between the demographic variables and perception of respondents towards social media for advocacy, it was discovered that a partial association exists between the demographic variables and the attitude of the respondents towards social media for advocacy, that is, some of the variables like gender, age, religion, and level of education are not

statistically significant while income of the respondents is the only variable that is statistically significant.

3. Facebook and Twitter are ranked highest as the most influential choice of advocacy groups in battling social justice issues on social media although Instagram mostly always comes after Facebook and Twitter in respect to the advocacy-related tasks. Facebook also is the most influential platform for social justice advocacy, while Twitter is also considered vital. This is not surprising as Facebook is the most popular social media platform with over 2.2 billion users (Facebook, 2018). Some advocacy groups also consider Instagram as an influential platform; while, YouTube and blogs are not considered by many advocacy groups as influential for social justice advocacy. Some advocacy groups noted that social media serve a complementary role to other traditional media because they both have their advantages and disadvantages, for instance, the percentage of people who do not have access to the internet and electricity is substantial. Also, using complementary media ensures more ways to achieve organisational goals. It can be inferred from the data gathered in this study that social media are quite influential for social justice causes on social media when compared to using traditional media. While traditional media cannot be disputed as important, the virality, convergence, cost effectiveness, accelerated global access, immediate feedback and reach that social media enable, make them more influential. It is therefore appropriate to say that social media enjoy a high level of influence for social justice. These findings are consistent with the core assumptions of the media dependency theory and the media richness theory.
4. Examining the relationship that exists between the demographic variables and attitude of respondents towards charitable contributions on social media, findings reveal that there seems to be no significant relationship between the demographic variables in this study and attitude of the respondents towards charitable contributions on social media (except income) as the contingency value of the variables (gender, age, religion, and level of education of the respondents) are not statistically sufficient enough to declare a significant relationship. Therefore, it is very unlikely that the demographics are affecting the way that respondents will contribute to social justice advocacy using social media. It appears that some of the major reasons given by respondents for their likelihood to be involved in charitable contributions on social media are

authenticity/credibility, referral, empathy, passion, celebrity driven advocacies, emotional rather than logical appeals, relatability of issues, severity of the cause, and religion. Some of the reservations expressed by social media users for not giving charitably on social media stem from the lack of control associated with social media which could enable fraud, although working with established social media influencers considerably helps.

5. The null hypothesis H_01 : There is no significant relationship between social media follower numbers and charitable contributions is rejected because the correlation value is negative, and this study finds that as followers increase, the contribution level of respondents decreases which means a significant relationship exists between social media follower numbers and charitable contributions. Although the general opinion is that when it comes to financial contributions, bigger advocacy groups get a lot of international funding, so people are less inclined to donate towards their causes. However, some of the FGD participants think that the followership of an advocacy group on social media does not determine how they give towards their causes because they have contributed to causes by advocacy groups that were relatively unknown on social media and irrespective of the number of followership an advocacy organisation has on social media they might contribute to their causes in some way.

6. The null hypothesis H_02 : There is no significant relationship between the focus of social justice advocacy and charitable contributions is accepted because the significant value of the correlation shows that it is higher than the acceptance level of 5% and it can be concluded that no significant relationship between the focus of social justice advocacy and charitable contributions. Hence, this study finds that the focus of an advocacy group does not necessarily affect the extent of contribution by their followers. This is also corroborated by the majority of the FGD participants who opined that they give based on available resources, irrespective of the focus of social justice advocacy. It was also added that if lives are involved, all causes matter.

5.2 Conclusion

The purpose of this study was to investigate the use of social media for social justice advocacy in Nigeria. It focused on the motivations for the use of social media, social media practices, frequency of use, perception and charitable contributions, from the perspectives of advocacy organisations and the intended audience of advocacy efforts. Social media have a considerable influence on social justice advocacy in Nigeria and they have been quite successful for self-organised, small and large advocacy organisations in clamouring for and achieving social justice. They are used frequently and have been able to assist in achieving some organisational goals. It is also confirmed that social justice advocacy driven by social media especially with the benefits of social media attributes such as virality, convergence, immediate feedback and accelerated global access, was more effective than when it was done exclusively through the traditional media.

There also seems to be no significant relationship between the demographic variables and perception of respondents towards social media for advocacy and the attitude of the respondents towards charitable contributions on social media (except income) as the contingency value of the variables (gender, age, religion, and level of education of the respondents) are not enough statistically to declare a significant relationship.

Moreover, this study reveals that one of the biggest strengths of social media is also its weakness; the fact that it is unregulated which means no form of gatekeeping and credibility is difficult to ascertain. Social media apparently have been a great asset to advocacy although more work needs to be done particularly in the areas of consistency and social media literacy. Despite low collaboration between social media users and advocacy organisations in Nigeria, social media have been successfully employed to drive social justice advocacy-related tasks by encouraging charitable contributions that could empower the less privileged.

The findings of this study contribute to the understanding of the utility and efficacy of social media for social justice in Nigeria. It also fills the gap in literature concerning social media for advocacy by self-organised individuals or organisations. This study helps in understanding how individuals respond to advocacy on social media because it provides insights into the opportunities and challenges associated with the adoption of social media for advocacy which ultimately determines the success of social media as tools for

advocacy campaigns. The study's results also create a basis from which other research could be reproduced and more improved to determine other benefits of using social media for social justice advocacy.

5.3 Recommendations

The status of social media use for social justice advocacy seems to show great potential because they are used to achieve organisational goals mostly through Facebook, Twitter, and Instagram. These platforms are also used quite often, especially Facebook and Twitter as audiences generally spend a significant amount of time on social media, hence, self-organised individuals or organisations that are into advocacy need to maximise these platforms by consistently engaging users. There should be a dedicated social media handler that constantly engages people on social media by answering questions and giving information as needed.

Self-organised individuals and advocacy organisations need to engage established social media influencers in their social justice efforts. Working with established social media influencers will considerably reduce credibility issues because social media influencers thrive on their reputation and they understand that their reputation is always at stake, so they ensure that they confirm stories before throwing their weight behind a campaign to ensure that social media users still trust them.

It is important for advocates to maximise interconnectedness given that one of the major issues that respondents had with using social media for social justice advocacy is confirming authenticity of purpose, credibility and genuineness. It is easier for audiences to believe people they already know and trust and since the nature of social media encourages interconnectedness, organisations working on issues of social justice need to stay visible and transparent. This would help their brand and make them more believable especially when it comes to changing stereotypes and mindsets.

Self-organised individuals and social justice advocacy organisations need to build credibility by strategically evaluating their use of social media such as who needs to be involved in handling social media and how to use them. Also, advocacy groups are known to engage only when they require support in cash or kind. This should not be, as engagement should be encouraged even when the advocacy group does not need anything

from their intended audience. This also ensures transparency and helps build credibility. For instance, should social media engagement be pegged to a number of hours daily/weekly or all day depending on how issues arise? Also, social media need to be handled by properly informed and trained personnel. This would ensure organisations are strategically placed when it comes to charitable contributions, promoting the organisation, increasing transparency and accountability. This would also ensure that they interact with their audiences and contribute to the organisation in an equally positive manner.

It is evident that majority of social media users, social media influencers and advocacy groups have a mostly positive perception towards social media even though low collaboration exists between social media users and advocacy organisations. Although social media are promising, some aspects of using them require more attention such as the short attention span of people which can be countered with consistency on the part of advocacy groups. This includes sharing pictures and videos of their activities. This also builds credibility.

Self-organised individuals and social justice advocacy organisations also need to spend less time trying to gain followers and more time engaging their audience because this study has shown that follower numbers do not necessarily mean more contributions to social justice causes. Other factors to focus on include integrity and trust building. It was also discovered that not very many social media users currently work with advocacy groups. Therefore, it would be beneficial for advocacy groups to find ways of making their activities known by inviting social media users to join them in making advocacy a collaborative effort.

This study demonstrates the insightful motivations for using social media and participants in this study recognise the unprecedented benefits of engaging with others while empowering the less privileged. The participatory nature of social media ensures that enthusiastic advocates can respond to issues affecting the society. It also offers prospects for these advocates of social justice issues to raise awareness, empower the underprivileged, and connect with others in more meaningful ways without the baggage of bureaucratic-operated traditional media channels (Young, 2012). Social media are however not meant to replace the traditional interaction; rather using complementary media ensures more ways to achieve organisational goals.

Evidence gathered by this study point towards the gradual, albeit slow decrease in the digital divide although more needs to be done particularly since quite a sizeable number of

Nigerians are not on social media (though campaigns go offline from time to time). Increasing access and technological capacity of individuals would ensure that the digital divide would be bridged even more. The dominant opinion is that social media are veritable tools for social justice advocacy, thus social media have incredible potential that can be tapped into and they should be explored maximally.

5.4 Suggestions for Further Study

Ideas for future research include:

- 1) This study can be replicated in other geographical locations to establish the veracity of the findings and possibly make a broader generalisation.
- 2) Some social justice advocacy organisations can be profiled and studied to investigate their utility of social media including analysing tweet transcripts to understand the kinds of messages they put on social media and the response of the intended audiences to such tweets.
- 3) Future studies can do a comparative study of how social media users engage with advocacy organisations on several sites such as Twitter versus Instagram to discover if there are any discernible differences and the implications of this if any.
- 4) Facebook and Twitter have been the focus of several social media advocacy groups' studies; however, Instagram studies are not as proliferating therefore, studies can explore Instagram because it is also proving dynamic.
- 5) Future studies could also do a year-round study of advocacy groups. There are specific seasons of the year that could be more beneficial to certain issues and this should be considered because it will afford a more inclusive insight about using social media by advocacy organisations.
- 6) It is also important to study how social media influencers can build their brands. Therefore, future studies could examine the strategies employed by social media influencers in building their presence and brands.

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APPENDIX I

QUESTIONNAIRE A (FOR THE ADVOCACY GROUPS)

Dear Respondent,

Thank you for accepting to participate in this survey. Your feedback is important. I am a doctoral student in the Department of Communication and Language Arts, University of Ibadan. I have designed this questionnaire to appraise the activities of social media users as they relate to social justice advocacy on social media. Social justice deals with causes of inequities for those who are systematically and institutionally disadvantaged by their disability, ethnicity, economic status, nationality, gender, gender expression, age, sexual orientation, health, education and religion, while Social Justice Advocacy are actions aimed at influencing public outcomes, with and/on behalf of a vulnerable group or community or the wider public good. The information you supply will be used strictly for research purposes. This questionnaire would only require about 5 minutes of your time.

Please note: Charitable contributions include financial donation, volunteering, debates/engagements, awareness raising and shares or retweets.

*Please do not fill this questionnaire more than once.

Thank you.

SECTION A

This section is to find out motivations for the use of social media for advocacy, frequency of use, and the perception of social media for advocacy on social media

1. Which of the following describes your organisation's primary focus? (Tick all that apply)?

- | | | | |
|------------------------------------|--------------------------|--------------------------------------|--------------------------|
| a) Disability | <input type="checkbox"/> | b) Education | <input type="checkbox"/> |
| c) Ethnicity | <input type="checkbox"/> | d) Gender | <input type="checkbox"/> |
| e) Health | <input type="checkbox"/> | f) Human Services (orphanages, rape) | <input type="checkbox"/> |
| g) 'Sexual orientation' | <input type="checkbox"/> | h) Religion-related | <input type="checkbox"/> |
| i) Poverty alleviation/Empowerment | <input type="checkbox"/> | j) Youth-related | <input type="checkbox"/> |
| k) Children-related | <input type="checkbox"/> | l) Others (Please specify) | _____ |

2. Please tick the social media platforms that you use within your organisation. (Tick all that apply)

- a) Facebook
- b) Twitter
- c) YouTube
- d) LinkedIn
- e) Blogs
- f) Instagram
- f) Others (Please specify) _____

3. What is the range of your followers on social media?

- a) 1-100
- b) 101-500
- c) 501-1000
- d) 1001-5000
- e) Above 5000

4. Please choose all the reasons your organisation currently utilises social media.

- Engage with donors
- Engage with the community
- Publicise their brands
- Charitable contributions (cash and/or kind)
- To replace other communications channel used previously
- Demonstrate transparency/accountability
- Recruit volunteers
- To improve relations with existing audience
- Others (Please specify) _____

5. How often do you use social media platform for advocacy causes?

Social Media Platforms	Every day	A few times a week	Once a week	A few times a month	Once a month	A few times a year	Never
Facebook							
Twitter							
YouTube							
LinkedIn							
Blogs							
Instagram							
Others (Please specify)							

6. How do you feel about your organisation's use of social media?

	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
Social media are important to our organisation					
Social media are making our organisation more successful					
Information obtained from social media sites are useful to our organisation					
Social media have helped us empower those whom we serve					
We plan to use social media more in the future					
It has been difficult to use social media effectively					

7. Using social media has helped the organisation to:

	Strongly disagree	Disagree	Neutral	Agree	Strongly Agree
Increase Donors					
Increase in new clients					
Recruit Volunteers					
Increase community awareness of programs & services					
Increase trust and connections within the community					
Be more successful					

8. To what extent have you used social media to achieve social justice advocacy?

- a) Great extent b) Some extent c) Little extent d) No extent e) I can't say

SECTION B

This section is to find out how influential the following social media platforms are

9. Please rank each of the following social media platforms based on their influence for achieving social justice advocacy

Advocacy-Related Tasks	Facebook	Twitter	YouTube	LinkedIn	Blog	Instagram	Others
Educating the public about the issues that matter to our organisation							
Informing citizens about relevant dates, events, and government deliberations.							
Getting existing members involved in our work							
Reaching out to potential supporters							
Giving citizens a place to voice their opinion							
Getting our members to act							
Online petition							

10. Which of the following social media platforms do you consider the most influential for social justice advocacy? (Choose only one option)

- a) Facebook
- b) Twitter
- c) YouTube
- d) LinkedIn
- e) Blogs
- f) Instagram
- g) Others (Please specify) _____

SECTION C

This section is to find out about the focus of your organisation and charitable contributions

11a. Which of these focuses have the most contributors? (Choose only one option)

- a) Disability
- b) Education
- c) Ethnicity
- d) Gender
- e) Health
- f) Human Services (orphanages, rape)
- g) 'sexual orientation'
- h) Religion-related
- i) Poverty alleviation/Empowerment
- j) Youth-related
- k) Children-related
- l) Others (Please specify) _____

11b. To what extent do you have contributors to causes that focus on the following?

Focus	Great extent	Some extent	Little extent	No extent	I can't say
Disability					
Education					
Ethnicity					
Gender					
Health					
Human Services (orphanages, rape,)					
'sexual orientation'					
Religion related					
Poverty alleviation/Empowerment					
Youth-related					
Children-related					
Others (Please specify)					

12a. How often do your followers contribute to your cause?

	Very often	Often	Rarely	Never	I can't say
Debate/ engagements					
Financial donation					
Feedback					
Raise awareness, Share or Retweet					
Volunteer					

12b. How much do your followers contribute to your causes?

	Very much	Much	Not so much	Not at all	I can't say
Debate/engagements					
Financial donation					
Feedback					
Raise awareness, Share or Retweet					
Volunteer					

SECTION D

This section is to find out about the benefits and drawbacks of social media for advocacy

13. In what specific ways have the use of social media influenced social justice advocacy in Nigeria? _____

14. Please describe the drawbacks of social media in achieving your organisational goals.

15. Please state the benefits of social media in achieving your organisational goals.

SECTION E

DEMOGRAPHIC INFORMATION

16. Name of organisation (*Optional*): _____

17. Years active: a)1-5 b) 0 c) 15 d) & above

18. Organisational size: a)1-10 b)11-20 c)21-30 d) 31 & above

APPENDIX II

QUESTIONNAIRE B (FOR SOCIAL MEDIA USERS)

Dear Respondent,

Thank you for accepting to participate in this survey. Your feedback is important. I am a doctoral student in the Department of Communication and Language Arts, University of Ibadan. I have designed this questionnaire to appraise the activities of social justice advocacy groups on social media. Social justice deals with causes of inequities for those who are systematically and institutionally disadvantaged by their disability, ethnicity, economic status, human services (rape, orphanages), nationality, gender, gender expression, age, sexual orientation, health, education and religion. The information you supply will be used strictly for research purposes.

Please note: Charitable contributions include financial donation, volunteering, debates/engagements, awareness raising and shares or retweets.

*Please do not fill this questionnaire more than once

Thank you.

SOCIAL JUSTICE ATTITUDES SCALE

Social Justice deals with causes of inequities for those who are systematically and institutionally disadvantaged by their disability, ethnicity, economic status, nationality, gender, gender expression, age, sexual orientation, health, education and religion, while **Social Justice Advocacy** are actions aimed at influencing public policy outcomes, with and/ on behalf of a vulnerable group or community or indeed the wider public good.

The following statements, ask you to indicate, based on your perceptions how *important* or the extent to which you *value* social justice advocacy issues on social media. Please indicate the extent to which you either agree or disagree with the following statements on a 5-point scale, with **1 = Strongly Disagree (SD)**, **2= Disagree (D)**, **3=Neutral (N)** **4=Agree (A)** and **5 = Strongly Agree**

*Charitable contributions: Financial donation, feedback, awareness raising, volunteering, debate/engagements and shares or retweets.

SN	Perception of the uses of social media for social justice advocacy	1	2	3	4	5
1	I think social media have been used to ensure all individuals and groups have a chance to speak and be heard, especially those from ignored or marginalised groups.					
2	Social media have been used to talk to others about societal systems of power, privilege, and oppression.					
3	I think social media have been used to promote the physical and emotional well-being of individuals and groups.					
4	Social media have been used to show respect and appreciate people's diverse social identities.					
5	I think social media have been used to support community organisations and institutions that help individuals and groups achieve their aims.					
SN	Engagement in Social Justice on Social media	1	2	3	4	5
6	I contribute my opinion on social justice causes via social media.					
7	I engage in activities that promote social justice on social media.					
8	I work collaboratively with social justice advocacy groups on social					

	media to achieve their goals.					
9	I confront people who display signs of discrimination on social media.					
10	I retweet or share issues concerning social justice.					
SN	Social media and Charitable contributions (Cash/Kind)	1	2	3	4	5
11	I think contributions such as donation, awareness raising, and volunteering make a lot of impact on social justice advocacy.					
12	Charitable contributions should be given often on social media.					
13	I give charitable contribution via social media based on available resources (cash/kind), irrespective of the focus of social justice advocacy.					
14	I give charitable contribution on social media if someone I trust on social media contributes or recommends it.					
15	I have never made charitable contributions to social justice causes on social media.					
16	If an advocacy group has large followership on social media, it is likely that I will charitably contribute to it.					
17	I have contributed in some way to advocacy groups that were relatively unknown on social media.					
18	I charitably contribute in some way to a social justice cause, irrespective of the number of followership an advocacy has on social media.					

19. Please state reasons why you would likely give charitable contributions on social media. _____

DEMOGRAPHIC INFORMATION

5. Sex: (i) Male (ii) Female

6. Age: (i) Under 18 (ii) 18 – 24 (iii) 25 – 34
 (iv) 35 – 44 (v) 45 – 54 (vi) 55 and above

7. Highest educational qualification:

i) Primary School Certificate ii) O’level WASCE/GCE
 iii) OND/NCE/GCE A’ level or equivalent iv) HND/First Degree v) Master’s Degree
 vi) Doctorate Degree (PhD) i) Any Other (Please specify) _____

8. Religion: a) Islam Christianity c) Nonreligious (Secular/Agnostic/Atheist)
 d) Other (please specify) _____

9. Average income (per month): i) Less than N18 000 ii) ₦18,000 - ₦50,000
 iii) ₦51,000-₦100,000 iv) ₦101,000 - ₦150,000 v) ₦151,000 - ₦200,000
 vi) ₦201,000 and above

APPENDIX III

INTERVIEW GUIDE FOR SOCIAL MEDIA INFLUENCERS

- 1) What is your perception of the use of social media for social justice advocacy in Nigeria?
- 2) What are some of the social justice advocacy causes you have worked with on social media? (*For which organisations?*)
- 3) How successful do you think the causes you've worked on were?
- 4) Describe some of the benefits of using social media in achieving social justice goals.
- 5) State some of the drawbacks of using social media in achieving social justice goals.
- 6) In your opinion, what are the factors that drive charitable contributions towards social justice advocacy on social media in Nigeria?
- 7) Between the traditional and social media, which would you consider more influential in achieving social justice advocacy? Please give reasons for your answer.
- 8) What can be done better in using social media for social justice advocacy in Nigeria?
- 9) What do you think is the future of social justice advocacy on social media in Nigeria?
- 10) In what specific ways have the use of social media influenced social justice advocacy in Nigeria?
- 11) Is there anything else you would add about the use of social media for social justice advocacy that was not asked and should be included?

APPENDIX IV
INTERVIEW GUIDE FOR SOCIAL MEDIA HANDLERS OF
ADVOCACY GROUPS

- 1) What is your perception of the use of social media for social justice advocacy in Nigeria?
- 2) What social media platforms does your organisation use?
- 3) How often does your organisation use social media?
- 4) Describe some of the reasons your organisation uses social media?
- 5) Can you state some of the drawbacks of using social media in achieving organisational goals?
- 6) What are some of the social justice advocacy causes you have worked with on social media?
- 7) How successful do you think the causes you've worked on were?
- 8) To what extent would you say social media platforms are influential for achieving your organisational goals?
- 9) What are the factors that drive charitable contributions towards advocacy on social media in Nigeria?
- 10) Between the traditional and social media, which would you consider more influential in achieving social justice advocacy? Please give reasons for your answer.
- 11) Is there anything else you would add about the use of social media for social justice advocacy that was not asked and should be included?
- 12) What can be done better in using social media for social justice advocacy in Nigeria?
- 13) What do you think is the future of social justice advocacy on social media in Nigeria?
- 14) In what specific ways have the use of social media influenced social justice advocacy in Nigeria?

APPENDIX V

**FOCUS GROUP DISCUSSION GUIDE FOR ENGAGED SOCIAL
MEDIA USERS**

- 1) What is your perception of the use of social media for social justice advocacy in Nigeria?
- 2) What are some of the social justice causes you have contributed towards/engaged on social media?
- 3) How successful do you think they were?
- 4) Please describe some of the benefits of using social media in achieving social justice goals.
- 5) Please state some of the drawbacks of using social media in achieving social justice goals.
- 6) Between the traditional and social media, which would you consider more influential in achieving social justice advocacy? Please give reasons for your answer.
- 7) What are the factors that drive charitable contributions towards advocacy on social media in Nigeria?
- 8) What are some of the reasons you would likely give charitable contributions such as donation, awareness raising, volunteering on social media?
- 9) Do the follower numbers of advocacy groups have anything to do with how you contribute to their causes?
- 10) Do you think some social justice advocacy causes are more important than others?
- 11) What do you think is the future of social justice advocacy on social media in Nigeria?

APPENDIX VI

INFORMED CONSENT AND PARTICIPANT INFORMATION SHEET

Research Project Title: The use of social media for social justice advocacy in Nigeria

Principal Investigator and Contact Information: Oluwatoyin Kareem, toin.kareem@yahoo.com

Invitation: You have been invited to participate in this academic research because you have used social media regularly for nothing less than two years and I believe that your opinion can contribute to our understanding of the subject. Please take the time to read this carefully and to understand all accompanying information.

Purpose of the study: This study seeks to investigate how social media is used for social justice advocacy in Nigeria. It is focusing on the why, the how (the motivations), social media practices, the frequency of use, and charitable contributions; from the perspectives of advocacy organisations and the intended audience of advocacy efforts.

Expectations: I am interested in your views so there is no right or wrong answer to any question. I want to hear many different viewpoints and would like to hear from everyone. I hope you can be honest even when your responses may not agree with the rest of the group. Also, only one individual should speak at a time to avoid confusion. Your responses will remain anonymous. No names will be mentioned in the final report. The discussion session should last between 45 to 60 minutes.

Cost: Participation in this research is at no monetary cost to you. As compensation for your time and effort, you will be served refreshments during the session. There will be no payment.

Consent: Your participation in this study is voluntary and you may withdraw at any time, without any negative consequences whatsoever. However, once the thesis is submitted, I will be unable to remove your data from the findings of the study.

Data Dissemination: Efforts will be made to also publish research findings in an academic journal, as well as to be presented at a conference.

DEMOGRAPHIC INFORMATION

Please circle the appropriate options

1. Preferred social media: _____
2. Sex: (i) Male Female
3. Age group: (i) Under 18 (ii) 18 – 24 (iii) 25 – 34 35 – 44
(v) 45 – 54 (vi) 55 and above
4. Highest educational qualification: i) Primary School Certificate
ii) O'level/WASCE/GCE iii) OND/NCE/GCE A' level or equivalent
iv) HND/First Degree v) Master's Degree vi) Doctorate Degree
(PhD) vii) Any other (Please specify) _____
5. Average income (per month): i) Less than N18,000 ii) 8,000 - ~~N~~50,000
iii) ~~N~~51,000-~~N~~100,000 iv) ~~N~~101,000 - ~~N~~150,000 v) ~~N~~151,000 - ~~N~~200,000
vi) ~~N~~201,000 & above

Your signature on this form indicates that you have understood the information regarding participation in the research and agree to participate.

Participant's Name (optional) or number: _____

Participant's Signature: _____ Date: _____

Email: _____

APPENDIX VII

SAMPLE OF ADVOCACY GROUP INTERVIEW INVITATION

Hello,

I would like the person handling your social media to be one of the participants in my research. I am a doctoral student in the Department of Communication and Language Arts, University of Ibadan. I have designed an interview guide to investigate the use of social media for social justice advocacy in Nigeria. The information you supply will be used strictly for research purposes. I have attached the interview guide.

Thank you,

Toyin Kareem
Department of Communication and Language Arts,
University of Ibadan (200284),
Nigeria.

APPENDIX VIII

SAMPLE OF ADVOCACY GROUP QUESTIONNAIRE INVITATION

Good afternoon,

I would appreciate your organisation's participation in my research. I am a doctoral student in the Department of Communication and Language Arts, University of Ibadan. I am currently conducting my thesis on the use of Social Media for Social Justice Advocacy in Nigeria which basically revolves around your organisation's usage of social media. To this effect, I have designed a questionnaire to capture your usage.

The information you supply will be confidential and used strictly for research purposes. I have attached an official letter of approval from my department. This questionnaire would only take a few minutes of your time and I am available if you need any clarification.

Here is the link: <https://goo.gl/forms/T6IaAQ5i2MWqP5Kf2>

I look forward to hearing positively from you.

Best regards,

Toyin Kareem
Department of Communication and Language Arts,
University of Ibadan (200284),
Nigeria.

APPENDIX IX

A COPY OF THE DEPARTMENTAL INTRODUCTORY LETTER

**DEPARTMENT OF
COMMUNICATION &
LANGUAGE ARTS**



**UNIVERSITY OF
IBADAN, IBADAN,
NIGERIA**

E-mail: cla@mail.ui.edu.ng; ayo.ojebode@gmail.com
GSM: +234-805-6414-798; +234-803-5650-781

[facebook.com/CLA.UINigeria](https://www.facebook.com/CLA.UINigeria)

Head of Department: Professor A. Ojebode

11 April, 2017.

To Whom It May Concern:

Name: Oluwatoyin Latifat Kareem (Matric No: 139936)

I hereby introduce the above-named person as a postgraduate student of this Department. She is embarking on a research in an aspect of Communication and Language Arts in partial fulfillment of the requirements for the award of the Doctoral (Ph.D) Degree.

Miss Kareem is working on “**The Influence of the use of Social Media on Social Justice Advocacy in Nigeria**”

Kindly accord her all the privileges due to her.

Thank you.

DEPT. OF COMMUNICATION &
LANGUAGE ARTS
UNIVERSITY OF IBADAN NIGERIA
DATE:

Vision: To be a centre of excellence in communication skills development

APPENDIX X

SAMPLE OF THE REMINDER EMAIL FOR ADVOCACY GROUPS

Good afternoon,

I hope your organisation is still able to fit my request into your schedule. It would really be appreciated.

Here is the link to the questionnaire: <https://goo.gl/forms/T6IaAQ5i2MWqP5Kf2>

Thank you.

Toyin Kareem
Department of Communication and Language Arts,
University of Ibadan (200284),
Nigeria.

APPENDIX XI

SAMPLE OF LETTER FOR DECLINING PARTICIPATION IN THE QUESTIONNAIRE

Dear Toyin,

Thank you for considering us for your doctoral research. Unfortunately, we will not be able to respond to it because as you are well aware clicking on links and attachments from unknown sources can be detrimental to our computer systems and corrupt our database and ability to operate. There have also been incidences of such downloads having direct access to financial accounts and the like. To this end, I am afraid we will not be able to assist you.

Once again thanks for considering our organisation in your research.

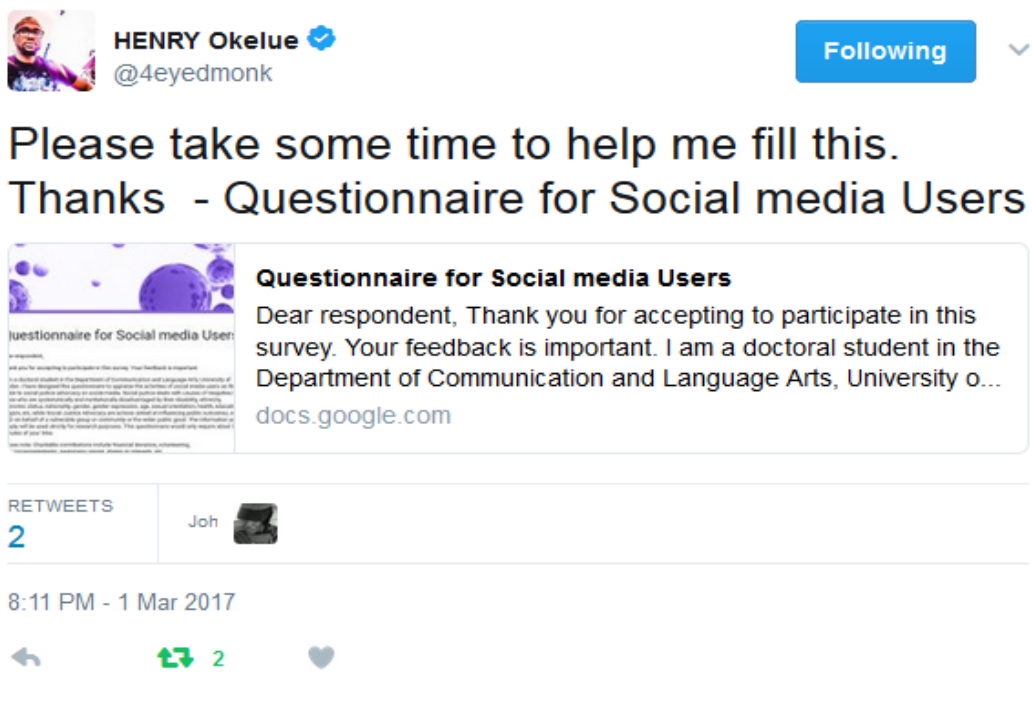
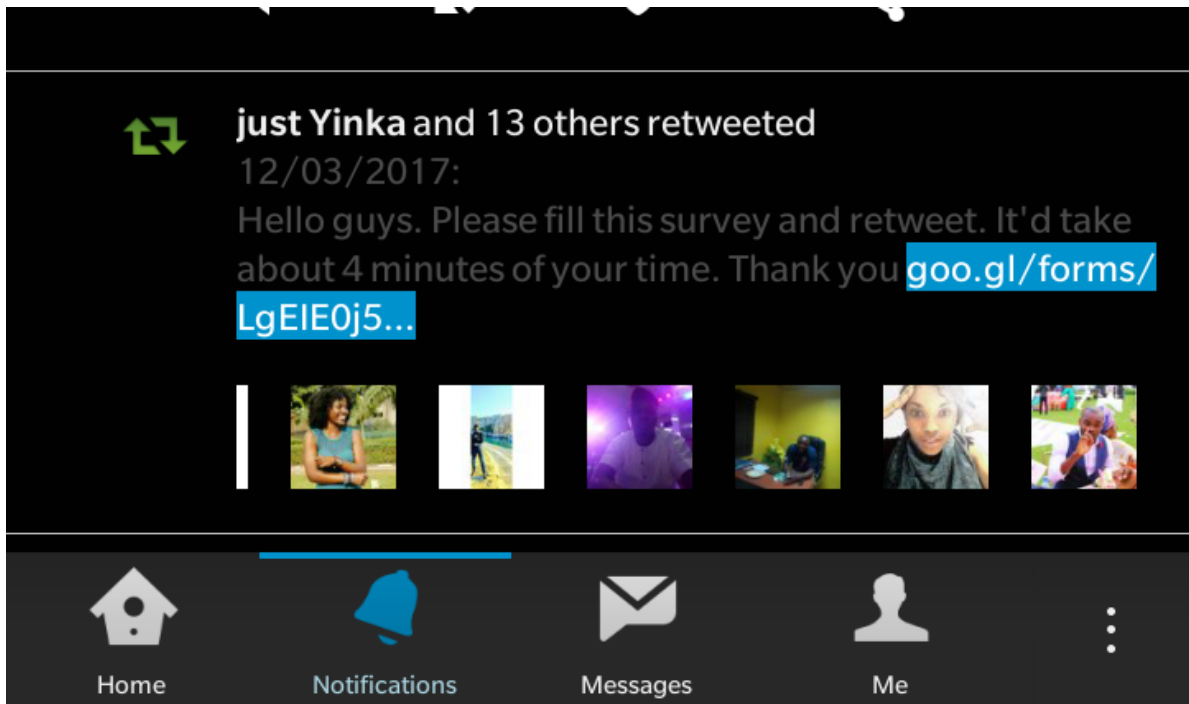
We wish you all the best in your study.

Regards.

Sent from my iPhone

APPENDIX XII

PICTURES OF THE SURVEY TWEETS AND RETWEETS





D.O.
@DOLusegun

Following

Please help my friend complete this questionnaire. Won't take more than two minutes. Thanks



Questionnaire for Social media Users

Dear respondent, Thank you for accepting to participate in this survey. Your feedback is important. I am a doctoral student in the Department of Communication and Language Arts, University o...
docs.google.com

RETWEETS
4

Ayc PA1 M.

8:16 PM - 1 Mar 2017

1 4



Reply to [@DOLusegun](#)

Ayobolaji @bolajiayo · Mar 2
[@DOLusegun](#) [@scarfizal](#) done bro



Toin
@Toinlicious

Hello guys. Please fill this survey and retweet. It'd take about 4 minutes of your time. Thank you



Questionnaire for Social media Users

Dear respondent, Thank you for accepting to participate in this survey. Your feedback is important. I am a doctoral student in the Department of Communication and Language Arts, University o...
docs.google.com

4:23 PM - 10 Mar 2017

54 Retweets 6 Likes



4 54 6



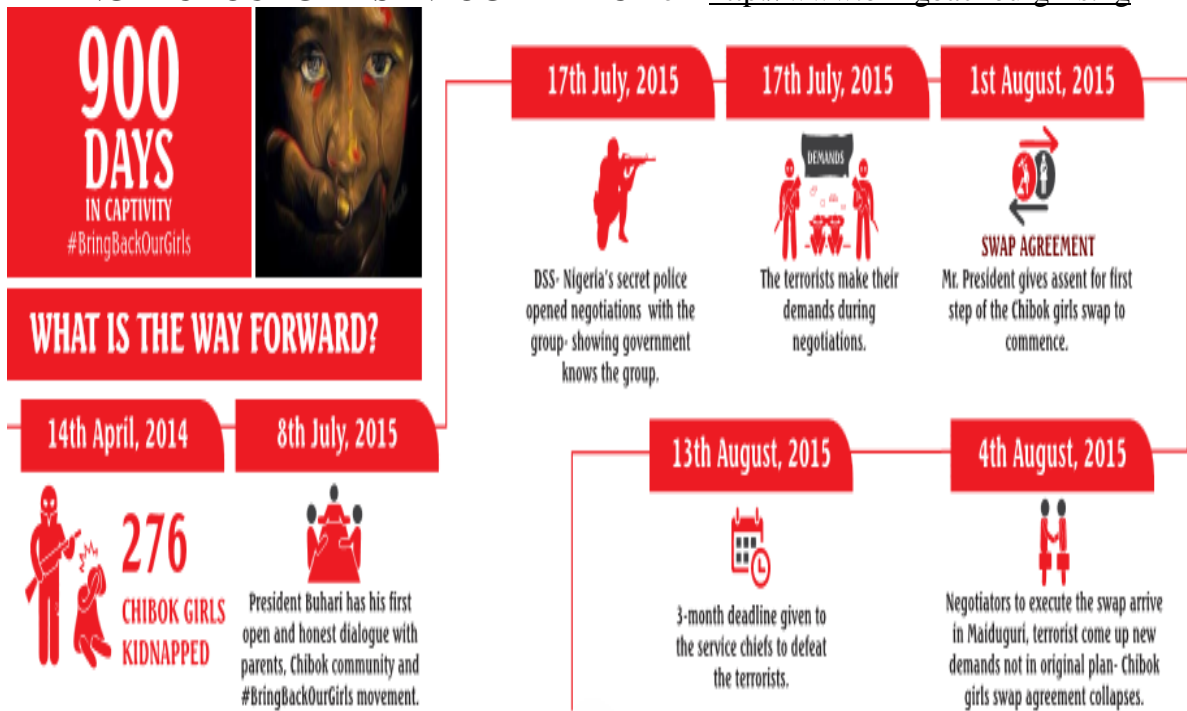
Add another Tweet



Toin @Toinlicious · 10 Mar 2017
Replying to [@Toinlicious](#) [@gbadeelda](#)
thank you so much

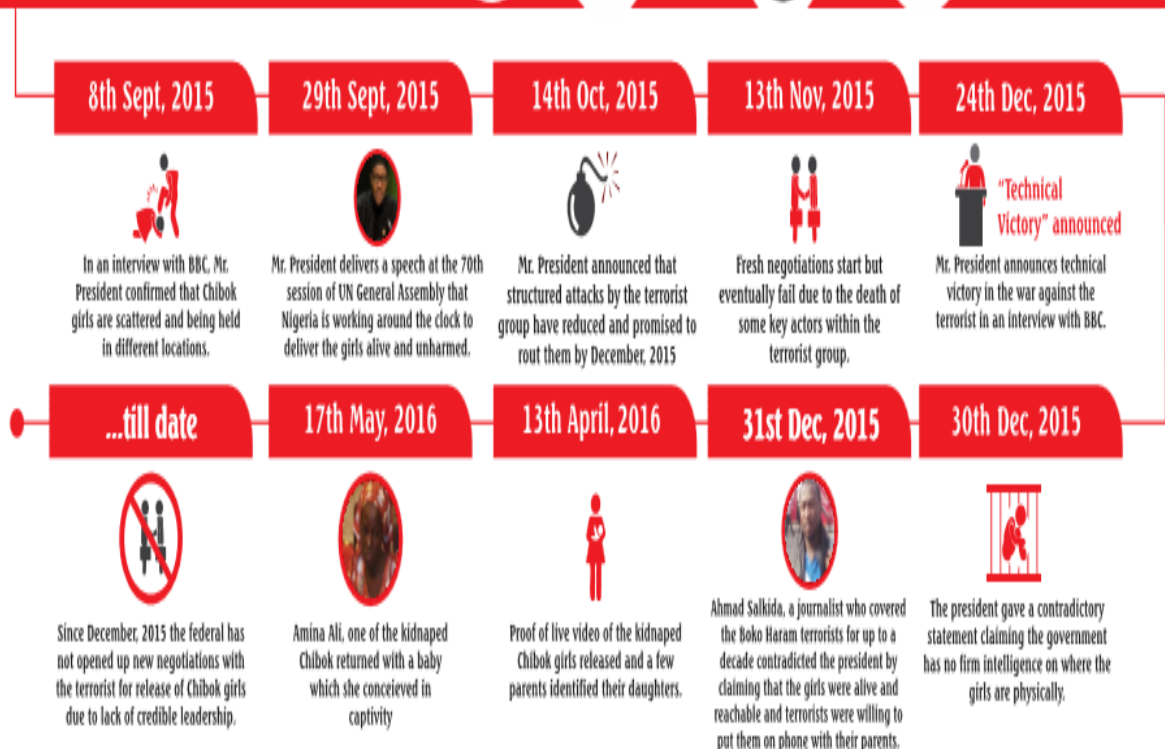
APPENDIX XIII

#BRINGBACKOURGIRLS INFOGRAPHIC from <http://www.bringbackourgirls.ng>



WHY?

Why did the Nigerian Army contradict the president by dismissing any potential negotiations for release of the Chibok girls in their reaction on September 26th, 2016 to a new video of the Chibok girls?



APPENDIX XIV

PERMISSION FOR THE USE OF THE TORRESS-HARDING QUESTIONNAIRE

The screenshot shows a Yahoo! Mail interface. At the top, there is a search bar with the text "Find messages, documents, photos or people" and a magnifying glass icon. Below the search bar is a navigation bar with buttons for "Compose", "Back", "Archive", "Move", "Delete", and "Spam". The main content area displays an email from Susan Torres-Harding to Toyin Kareem. The email body contains the following text:

Of course, the password is: [REDACTED]

So wonderful to get an email from Nigeria! I have a good friend who is at Godfrey Okoye University—she is a psychologist there.

I hope that you find the scale useful for your own work.

Take care,

Susan Torres-Harding

At the bottom of the email, there is a link to "Show original message".

APPENDIX XV

LIST OF ADVOCACY GROUPS THAT PARTICIPATED IN THIS STUDY

- 1 05 Centre
- 2 Abundant Hope for Women Welfare Foundation
- 3 ADRA Nigeria
- 4 Afon Volunteers Initiative (AVI)
- 5 African Health Development Initiative
- 6 Africare
- 7 Africommunity Technology Development Centre
- 8 Apin Public Health Initiatives
- 9 Arms of Comfort Foundation
- 10 Ashake foundation
- 11 Ashoka Anglophone West Africa
- 12 Association for Reproductive and Family Health (ARFH)
- 13 Aunty Lanre Kids Klub
- 14 BAF Nigeria
- 15 Ben Bruce Foundation
- 16 Benola- A Cerebral Palsy Initiative
- 17 Better Nigeria Initiative (BNI)
- 18 Blacksmiths Charitable Support Initiative
- 19 Bn Ballo Charity Concept
- 20 Book Buzz Foundation
- 21 Brown Button Foundation
- 22 Byinks Foundation
- 23 Catering to Africans In Need
- 24 Caywood Brown Foundation
- 25 CEE-HOPE Nigeria
- 26 Centre for the Right to Health
- 27 Chan Medi-Pharm
- 28 Changemakers Africa Youth Empowerment Initiative
- 29 Channel for Widow Relief Initiative (CFWRI)
- 30 Charilove
- 31 Child Aid and Sponsorship Awareness Foundation (CASAF)
- 32 Child Rights Awareness Creation Organisation
- 33 Christianah Fate Foundation
- 34 Christmas on the Streetz
- 35 Christopher Kolade Foundation
- 36 Church of Christ in Nations Jos
- 37 Civil Resource Development and Documentation Centre (CIRDDOC)
- 38 Civil Rights Concern (CRC)
- 39 CLEEN Foundation
- 40 Climate Wednesday
- 41 Concerned Youth Organisation
- 42 Crimson Bow Sickle Cell Initiative

43	Dabma Sickle Cell Foundation
44	Dalacreamz Foundation
45	Damien Foundation (DFB)
46	Damien Foundation Nigeria
47	Daniel Ogechi Akujobi Memorial Foundation
48	Daughters of Virtue and Empowerment Initiative (Dovenet)
49	Dependent child charity foundation(dcc-foundation.org)
50	Destiny Trust
51	Disability Rights Advocacy Centre (DRAC)
52	Discovery and Empowerment Initiative
53	Down Syndrome Foundation Nigeria
54	Dr Ameyo Stella Adadevoh (DRASA) Health Trust
55	Dreams from the Slum Initiative
56	Ebunoluwa Foundation
57	Education Assurance Initiative (EDAI)
58	Emerging Leaders Exploring Knowledge Together Global Foundation
59	Empowering Women for Excellence Initiative
60	Endonamoo Transformation Global Initiative (ETGIN)
61	Enthusiasm International Christian Organisation
62	Evans Dule's Foundation
63	Every Woman Counts Initiative
64	Experience God's Blessing Foundation
65	Face to Face Community Empowerment Initiative (Ngo)
66	FADE Africa
67	FaeCare
68	Fair Life Africa Foundation
69	FHI 360
70	GCDA
71	Gender and Development Action
72	Genotype Foundation
73	Girls Education Mission International
74	Girls' Power Initiative
75	GJF
76	Gladstar gifted and talented school
77	Global Rights
78	Glowcare foundation
79	Great Reformers Organisation of Nigeria
80	Guildance Community Development Foundation
81	HACEY Health Initiative
82	Head High International Organisation
83	Health Empowerment and Livelihood Promotion Initiative
84	Health Initiatives for Safety and Stability in Africa (HIFASS)
85	Heaven-Sent Foundation
86	Help Initiative
87	Hope for African Children Initiative (HACI)

88	Hope for Family Development Initiative
89	Hope for Orphans Progress and Empowerment Initiative
90	Hope Makes A Difference foundation
91	Howard University Government Initiative Nigeria
92	Howard University Pharmaceutical Care and Continuing Education (HUPACE)
93	Humane Hearts Foundation
94	Ideal Aid and Development Initiative
95	Ike Foundation for Autism
96	Initiative for community development
97	Initiative for Education and Development (IDEE)
98	Initiative For equality
99	Initiative for Reviving and Restoring Agriculture in Nigeria
100	Initiative for Sound Education, Relationship & Health
101	Initiative for Youth Development Organisation
102	Inspired Youths Network
103	Irede Foundation
104	JOF
105	Joint Initiative for Development
106	Joseph and Eunice Oladaye Foundation
107	Juwon Foundation Nigeria
108	Kate Tales Foundation
109	Keeping It Real (KIR) Foundation
110	Kent Home
111	Khan Initiative
112	Kids & Teens Resource Centre
113	Knowledge and Care Providers
114	Knowledge and charity Initiative
115	Knowledge for The Blind Initiative
116	Leadership Initiative for Transformation and Empowerment (LITE-Africa)
117	Life Builders Initiative for Education and Societal Integration
118	Life Helpers Initiatives
119	Lifebuilders Nigeria
120	Linking the Youth of Nigeria through Exchange (LYNX)
121	Living Jewels Foundation
122	Lluvia Health Organisation
123	LYNX
124	Mentally Aware Nigeria Initiative
125	MMAWT legacy initiative
126	Monkey Village Group
127	Monkey Village Project
128	Mordi Ibe Foundation (MIF)
129	My Environment is Mine Initiative
130	My Environment is Mine Initiative
131	Network of University Legal Aid Institutions
132	New Century Initiative

133	Niger Delta Women's movement for Peace and Development
134	Nigeria Deposit Insurance Corporation
135	Nigeria Health Care Project
136	Nigeria Network of NGOs
137	Norion Foundation
138	Oando Foundation
139	Ogoni Youth Advancement Network
140	Olukunle Oluwole Foundation
141	OluwaMiranda Care Initiative
142	Omal-Frank Child Education Initiative
143	Omonijuku Foundation
144	One Voice Initiative for Women Empowerment in Africa
145	Open Doors for Special Learners
146	Orphans Corp
147	Pact Nigeria
148	PAGE Initiative
149	Paradigm Initiative
150	Pathfinders Justice Initiative, Inc.
151	Pax-Amor Initiative
152	Population Welfare and Empowerment Foundation (POWEF)
153	Positive Action for Treatment Access (PATA)
154	Pyramid Educational Advancement Foundation (www.peafoundation.org)
155	Raise Foundation
156	Readers Resort Initiative of Africa
157	Reconciliation Trainers Africa (RETA)
158	Recycle Artcreate initiative
159	Riverine Communities Health and Development Organisation
160	Royal Diamond
161	Run for a Cure Africa
162	Sage and Enamel
163	Samira Sanusi Sickle Cell Foundation
164	Sanitary Pads Nigeria
165	Save Kidneys Initiative (SKI)
166	Save Our Needy
167	Save the Children International
168	Save the Deaf and Endangered Languages Initiative
169	Scaf Advocacy Group
170	Share Hope
171	Sickle Cell Advocacy and Management Initiative
172	Sickle Cell Aid Foundation
173	Sickle Cell Foundation
174	Sidolaf Health Initiative
175	Simof sickle cell foundation
176	Slum to School
177	Society for Family Health

178	Society for Human Advancement and Creativity Organisation
179	Solace for She and Child Care Initiative
180	Solid Foundation
181	SOS Children's Villages Nigeria
182	So-Said Charity Organisation
183	Sow foundation Nigeria
184	Stand to End Rape (STER)
185	Steps to Life Nigeria
186	Strap and Safe Child Foundation
187	Street to School Initiative
188	Student Christian Movement (SCM) Of Nigeria
189	Support for Educational Institutions and Community Initiative (SEICOM)
190	The Book Bank NG
191	The Dorcas Cancer Foundation
192	The Good Samaritans International
193	The Green Campus Initiative
194	The Joint United Nations Programme on HIV/AIDS (UNAIDS)
195	The Liberty Centre
196	The Mandate Health Empowerment Initiative
197	The pearl network
198	The Social Advocates
199	The Strengthening Integrated Delivery of HIV/AIDS Services (SIDHAS)
200	The Youth Future Savers Initiative
201	Ukana West 2 Community Based Health Insurance
202	United for Kids Foundation
203	Value Re-orientation for Community Enhancement (VARCE)
204	Visit a Hospital Today Foundation
205	Vitiligo Support and Awareness Foundation -
206	Voluntary Service Overseas
207	Water for Life Nigeria
208	Water Supply and Sanitation Sector Reform Programme (WSSSRP II)
209	Wheels of Hope Rising Foundation
210	Women Advocates Research and Documentation Centre (WARDC)
211	Women and Children of Hope (WOCHOP)
212	Women and Youth Development Initiative
213	Women Consortium of Nigeria (WOCON)
214	Women Friendly Initiative
215	Women United for Economic Empowerment
216	Women, Infants and Children Care Initiative
217	Word of Hope Mission, Deborah Generation International
218	Working to Advance STEM education for African Women (WAAW)
219	Young America's Foundation (YAF)
220	Young Breeds
221	Young Educators Foundation
222	Youth Employment Initiative (YEI)

- 223 Youth Empowerment and Support Initiative
- 224 Youth Initiative for Sustainable Agriculture (YISA) Nigeria
- 225 Zakat and Sadaqat Foundation

APPENDIX XVI

LIST OF ADVOCACY GROUPS CONTACTS INTERVIEWED

1. Stand to End Rape (STER) Founder, Ayodeji Osowobi-AO
2. The Irede Foundation (TIF) Founder, Mrs. Crystal Chigbu-CC
3. Freky Andrew-Essien Care Foundation (Faecare) Founder, Freky Andrew-Essien-FAE
4. The Destiny Trust Social media handler, Bukola Shaba-BS
5. Benola- A Cerebral Palsy Initiative Founder, AVM Felix Olufemi Gbadebo-FG
6. Aunty Lanre Kids Klub Founder, Olanrewaju Onasanya-OO
7. Sickle Cell Aid Foundation Social media handler, Bukola Bolarinwa-BB
8. Royal Diamond Founder, Pastor Favour Ogunyemi-FO
9. Orphans Corp Founder, Mitchel Povianu Humble-MPH
10. Sickle Cell Foundation Social media handler, Tobi Adesina
11. Slum to School Initiative Founder, Otto Orondaam-OO
12. Sage and Enamel Founder, Oluwafikayo Seun Adeyemi-FSA

APPENDIX XVII

LIST OF SOCIAL MEDIA (TWITTER) INFLUENCERS INTERVIEWED

1. Japhet Omojuwa aka JA (@Omojuwa on Twitter)
2. Ayo Sogunro aka AS (@ayosogunro on Twitter)
3. Olusegun Dada aka OD (@Dolusegun on Twitter)
4. Subomi Plumptre aka SP (@subomiplumptre on Twitter)
5. Lotanna Igew-Odunze aka LIO (@sugabelly on Twitter)
6. Sanusi Ismaila aka SI (@supersanusi on Twitter)
7. Vera Ezimore aka VE (@Verastic on Twitter)
8. Bukola Ogunyemi aka BOG (zebbook on Twitter)
9. Kwami Adadevoh aka KA (@KwamiAdadevoh on Twitter)
10. Chidi Okereke aka CO (@Chydee on Twitter)
11. Boki Ofodile BOF (@SheisBoki on Twitter)
12. Henry Okelue aka HO (@4eyedmonk on Twitter)