

ANALYSIS OF NIGERIANS' USE OF SOCIAL MEDIA DURING THE 2020 ENDSARS SOCIAL MOVEMENT

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Abstract

This study majorly sought to ascertain the major functions of the *social media* that made the rapid spread of the *2020 Nigerian EndSARS social movement* possible across the world, and was hinged on framing theory. This study adopted survey research method to gather data from 403 respondents via Google Forms on active Nigerian social media users. Data generated were presented with the aid of SPSS (ver. 20). The findings of the study include: several key roles of the *social media* that made the rapid spread of the *movement* possible across the world were identified, and the social media significantly contributed to the rapid *globalisation of the 2020 Nigerian EndSARS social movement* through the various roles and functions performed by Nigerian activists, influencers and protesters using the social media, particularly Twitter (X) and Facebook. The study also provided some valid recommendations, which include people with grievances who want to be and perhaps change the status quo should make use of not just the social media, but effectively and skilfully apply the various functions of the social media.

Keywords: Roles, Social Media, Globalisation, EndSARS, Social Movement

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Introduction

One major part of the world that social movements has been rampant since the beginning of the 21st century and perhaps the evolvement of social media and new media as seen with the Arab Spring between 2010 - 2014 is the Global South (Mutsvairo & Bebawi (2022). The Global South is one of the two terms (the second being the Global North) used to describe the two major political and economic poles or blocks of the world (Odeh, 2010). Africa is part of the Global South where occurrences of social movements have been rampant. For instance, a wave of social movements known as Arab Spring, occurred in some North African and Middle East countries such as Tunisia and Egypt from 2011 to 2014 (Berberoglu, 2015).

Despite recurrences of social movements in the African continent, some studies such as Thomson & Tapscott (2010) and Development Research Centre Citizenship (n.d) argue that there have been a neglect by many scholars of media and communication studies in

the field of social movements-cum-media, and that discourses on social movements have been predominantly focused on North America and Western Europe, often ignoring the implications of collective actions happening rampantly in the Global South. To Thomson & Tapscott (2010), "While the literature on social movements is vast ..., it remains a truism that by far the bulk of the writing and theorizing in this field has been oriented to the analysis of movements in the global North." According to this argument, in the multitude of works done on social movements, only few focused on Africa. Aidi (2018) therefore submits that scholars who attempted studying social movements in Africa mostly focused on labour movement and anti-apartheid struggle in South Africa. Notwithstanding, these submissions can be interrogated; for instance and in reiteration, one expansive area that has been given some focus in recent years is North Africa especially on the Arab Spring. Although great studies such as Arab Spring

(2023) and Mutsvairo & Bebawi (2022) on the Arab Spring have been carried out, yet the Arab Spring is not enough to put aside the argument of not focusing on social movements in Africa and the Global South. Again, it cannot be confidently argued that even the researches carried out on social movements in the Global South and Africa in particular gave adequate attention to media and communication.

In Nigeria, there existed EndSARS social movement in October 2020. The social movement consisted widespread protests in major cities and towns in Nigeria against police brutality, and later extended to include demands for good and accountable governance, spreading beyond Nigerian borders (Ekoh & George, 2021). The protests lasted formerly for 17 days, from 4 to 20 October, 2020 (Iwuoha & Aniche, 2021), but believed to have continued as riots in some cities and town till 24th October, 2020, making it a 20-day social movement. At the wake of the anti-SARS protests the Nigerian government announced the disbandment of SARS, but that did not hinder the EndSARS movement. According to **Agbashi et al (2021), the reason** was that SARS “was already infamously known as a rogue police unit that brutalizes, murders, extorts, and sexually harasses Nigerian youths.” **Agbashi et al (2021) and Sotunde (2021) add that** though the EndSARS movement started as a demand to abolish SARS, the protests immediately sprang to a transformative demonstration against bad governance and for improved governance. The EndSARS social movement rapidly became globalised with the aid of the social media. This implies that the movement, its protests and other activities related to or involving the EndSARS at a time, occurred in different parts of the world. The movement widely spread across the various social media platforms, with amazing presence on Twitter and Facebook. It is believed that it was on the social media that the impetus for the movement was built, especially Twitter then, the protests were soon displayed on Nigerian streets (Agbashi et al (2021).

The global outlook of the movement is thought to have been enabled by global trends, especially the deployment of the social media (Temple, 2022). Also, the social media through their various roles and functions were pivotal in the successes of similar movements elsewhere (Clark, 2012). Social media played significant roles in the success of Occupy Wall Street protests in 2012 and Black Lives Matter in 2020, both in the US, and uprising of the Arab Spring in 2011 - 2014. It is logical to reason that the 2020 Nigerian EndSARS movement flew across the world mainly through the social media (Usman & Oghuvbu, 2021). Pertinently, what and how the various key roles and functions performed by or through the social media

facilitated the globalisation of the movement were, are major areas of the problem that the study sought to resolve. Therefore, the study filled the identified research gap by studying perception of Nigerian social media users on the social media roles in globalising the 2020 Nigerian EndSARS social movement. The study also intended to contribute to current empirical and scientific discourses on the subject.

Research Questions

This study was guided by the following research questions:

1. What were the major roles of the social media that made the rapid globalisation of the 2020 Nigerian EndSARS social movement?
2. What was the connection between the social media and the rapid globalisation of the 2020 Nigerian EndSARS social movement?

Conceptual and Opinion Reviews

Social media are several forms of internet-based communication that allow users to send and also receive information at almost equal proportion. The social media are known to have almost unrestricted interactions, share information and create web contents themselves with the aid of internet phone technology. The major social media genres include WhatsApp, Facebook, Twitter, Instagram, YouTube, TikTok etc. The social media perform various roles and functions. Lariscy et al (2009) posit that the “publics and journalists increasingly turn to social media as sources of information and consumer commentary ... a domain where publics have unrestrained voice, social media present interesting challenges to practitioners monitoring organizational reputation.” According to Smith (as cited in Adamaagashi, 2023):

In recent years, social media platforms and technology have played a significant role in reshaping the social dynamics of Nigeria. The expansion of platforms like Twitter, Facebook, and Instagram has brought about profound changes in the functioning of social movements within the country.

Lariscy et al, (2009) states the following are 8 functions of the social media: research, track competitions, establish relationships, and collect objective information. Others are: place stories, surveillance, counter negative information, and entertainment. Again, the social media function as tools used to establish connections, coordinate

actions, and disseminate crucial information rapidly. In *The Purpose of Social Media* (2014), the author provides four functions of social media, which fall within the acronym of SLIM: sharing, learning, interacting and marketing. *What Are the 5 Functions of Social Media?* (2021) classifies the functions of the social media as follows: reflecting identity, opportunity to keep in touch, enabling permanent sharing, establishing new contacts, and promotion. The following can be deduced from the above as the main functions of the social media.

Sharing: Sharing of information through social media platforms is common. The amount of information shared on the social media are so much that journalists and media practitioners depend on them as major sources of news gathering, and importantly sharing (Lariscy et al, 2009). The social media serve the function of sharing by disseminating information and ideas in various ways. The commonest platforms such as Facebook, Twitter, Instagram etc. have their distinct ways of sharing. The platforms allow individual users to create their own accounts or pages with which they share information or ideas to the public and also have access to works shared by other users. Cervi (2019) refers to this as “a horizontal and multidirectional model ..., in which individuals become prosumers, at the same time consumers and producers of information.” Sharing can be the exchange of knowledge, cultures and traditions, entertainment content, etc. One article claims that information and ideas shared by users “can be either private or public. For example, you can email a private message to one person and broadcast a video to a global audience via YouTube” (*The Purpose of Social Media*, 2014).

Learning: The social media can serve the function of a learning tool for both personal learning and group and corporate learning. Learning on social media can be academic or non-academic (*Social Media Nature and Influence*, n.d.). Kawachi (2019) submits that the social media play important educative role by creating trust within a group and that the “face-to-face element in online education may be achieved physically in a classroom, or it can involve a social media platform which features a clear photograph of the student's face.” The various platforms allow certain contents in forms of text, photos, audios, videos or even all features combined to be published. The immediacy of the information flow allows users to get the latest news instantaneously. Through the social media, users get to learn about “public sentiment about the big issues of the day or, on a less urgent level, opinions about a new restaurant or movie” (*The Purpose of Social Media*,

2014). Many people search the social media momentarily to learn about happenings near to them and far from them.

Interacting: According to Lariscy et al, (2009), “Social media and personal online networks have revolutionized how the world instantaneously communicates.” The interactive nature of the social media make them highly influential, breaking traditional communication barriers of time, distance and locale through social platforms such as Twitter, Facebook, Skype, Instagram, WhatsApp, YouTube, and TikTok (“Social Media Nature and Influence,” n.d.). The interactive function is perceived as one of the most powerful element of the social media. Simply put, the social media afford the users opportunities to be in touch regularly with other users. Through and by the social media it increasingly easy for people who have never met physically before to interact, intermingle, interface, socialise etc. as if they have known themselves or been together from the world go (*The Purpose of Social Media*, 2014). The interactive function is enabled through features such as video calls and chats, private chats, hashtags, mentions, direct messaging (dm), and inboxing. The author of *What Are the 5 Functions of Social Media?* (2021) notes that “Almost all social media have built-in tools for connecting with other users.” People can have face-to-face, large conferences and others anywhere anytime in the world. These even have become more enticing with constant evolving of cellphone devices.

Marketing: The social media serve business and marketing function. According to Sajid (2015) “Social media nowadays is among the 'best possibilities available' to an item to get in touch with potential customers.” Individuals and corporate bodies deploy the social media to promote themselves, their businesses and their products. NGOs and social movement promoters lean on the social media to raise funds and promote charity events. The various platforms now pay users who meet up with certain requirements, particularly when the users get verified.

Status Symbol: This function is same as reflecting identity. Lots of users open or create social media accounts to feel belong to a particular social class or join social media platforms, groups and pages or follow someone for self-aggrandisements. Their involvement in the social media is a form of identity to their personality. With the emergence of the various social media platforms, individual users are ever present online to display their buoyant lifestyles real or unreal (*Unveiling Status Symbols*, n.d.). The author of “Unveiling Status Symbols (n.d.) explains that

“Influencers and celebrities often lead the way in flaunting their luxury purchases, creating a sense of aspiration and desire among their followers. This constant exposure to images of opulence fuels the desire for status symbols ...” Every account on social media reflects a particular identity. All of a user's activities on social media are a reflection of the principles and values of the particular user. A social media user can be an individual or corporate entity.

From the above, it is now obvious that the social media play important roles and functions for the individuals, groups and corporations. These functions together play dominant role in social media influence on social movements. Both the social media and the social movements are important to one another. Walcot (2020) agrees with this view that “There has always been links between social movements and the media. The media have been addressed at large from the point of view of their effects on the repertoires, dynamics and outcomes of movements.” While social movements employ the social media as communication tools for mobilisation, publicity and political influence strategies, the social media provide rooms for social movements to encourage prospective supporters of their goals and objectives their demands (Walcot, (2020). Importantly, social media are game changer because they provide large-scale communications during social movements. Other important functions of the social media on social movements include: organising, coordinating, provoking social transformation, decision making, recruitment and protest strategies (Walcot, (2020).

The Global South is one main area that has continuously witnessed as increase of social media emergence in the 21st century. The Global South is a term generally used to describe developing countries in Africa and Asia, in particular, which lack resources to establish state-of-the-art computer laboratories among others, maintained them, refurbished and retooled with new computers and accessories every five years; a term now often used instead of the Third World to designate the less developed countries located primarily in the Southern Hemisphere; and or those technically and socially less-developed countries, mainly located in Africa and Asia (Biney, 2021). Dados & Connell (2012) posit that:

The phrase “Global South” refers broadly to the regions of Latin America, Asia, Africa, and Oceania. It is one of a family of terms, including “Third World” and “Periphery,” that denote regions outside Europe and

North America, mostly (though not all) low-income and often politically or culturally marginalized. The use of the phrase Global South marks a shift from a central focus on development or cultural difference toward an emphasis on geopolitical relations of power.

The geographical, political and economic areas of the Global South referred to in the foregoing discussion are also parts of the world that poverty, social inequalities and deprivations are mostly plagued. Therefore, it is not out of context to attribute these negative factors to causes of social movements in the Global South. For instance in the Global South in this 21st century, from the Middle East to North Africa, there were uprisings collectively known as Arab Spring in several Arab countries in 2011 to 2014 (Berberoglu, 2015). The wave of uprisings actually started in 2010 with Tunisia Jasmine Revolution, followed by 2011 Egypt Uprising, bringing down their respective authoritarian governments in swift succession (Arab Spring, 2023). In Tunisia, the Jasmine Revolution forced President Zine al-Abidine Ben Ali to quit and flee the country on 14 January, 2011. Drawing inspirations from the Tunisia Jasmine Revolution, Egypt's own version of protests soon broke out across the country on 25 January, 2011, leading to the end of about 30-year reign of President Hosni Mubarak on 11 February, 2011. The successes of the movements in those countries spurred social movements in other areas like the Yemen uprising, which began in late January 2011 with protests against President Ali Abdullah Saleh and snowballed into a civil war in 2014; and Libya Revolution of 2011, that led to a civil war and eventually to the death of Muammar al-Qaddafi in Sirte in October 2011 through the help of NATO led coalition forces (Arab Spring, 2023). However, not all the social movements broke through. In Algeria, Jordan, Morocco, and Oman for examples, protests were nipped in the bud with quick peaceful engagements and resolutions with protesters (Arab Spring, 2023).

Since the beginning of the 21st century, there have also been cases of social movements in Asia. Coco (2014) did a comprehensive report on various social movements across Asia in 2014. Mentioning a few will suffice here. In September, there were wide occupy protests for the right to vote freely and fairly. In March, earlier that year, there was Sunflower Protests in Taiwan, youths opposing a trade deal with China that they (the youths) believed could overwhelm the island-state's independent political status. A prolonged

hunger strikes of family members of victims of the Sewol Ferry disaster, which drowned over 300 teenage students in Seoul, South Korea also in 2014 (Sang-Hun, 2014; Coco, 2014). Coco therefore attributes the causes of the various social movements across Asia in 2014 to incompatibility between economic growth and democratic growth. Coco explains that “where free press is incredibly limited and corruption remains high, frustration has turned 2014 into a historic year for social movements.” With all these variables and dynamics, such as limited free press, social movements in Asia are somewhat not reflective of globalisation in terms of impact of the social media on the sustenance.

Theoretical Framework

The study was anchored on framing theory. The framing theory is based on the assumption that the media “focus attention on certain events and then place them within a field of meaning” (Asemah et al, 2017, p. 80). The theory assumes that an issue can be construed from different perspectives and be considered as having effect on a variety of values. In communication, framing describes the ways events or occurrences in the society are presented to the public. Masscommtheory.com (as cited by Ugochukwu & Nwolu, 2021) sees framing as the manner a message source defines and constructs any piece of communicated information to the masses. Omeni (2022) defines frames as culturally practical description of reality that allow people to understand events by enabling individuals or groups to correctly construe events within their zone and the world at large. Asemah et al (2017) identify individual and media frames as two ways through which the framing theory can be seen and applied in communication research. While the individual refers to individual's mental understanding of a given circumstances, media frame involves communicative items such as texts, images and presentation methods applied in the media outlet or platform on the issue. However, there are 5 major ways for identifying frames: conflict, human interest/personalisation, consequence, morality, and responsibility (Ugochukwu & Nwolu, 2021). The underpinning argument of the framing theory therefore, is that the attention of the public are drawn to certain features of news worthy events or occurrences in their society by also (consciously) turning these features into news worthy elements. Framing is done by organising ideas, themes or narratives and building them up over time through the media.

The framing theory is relevant to this study as the theory is located within powerful effect theory which comprises theories of perception. This study was a perception study that sought to understand the

perceptions of Nigerians on the roles of social media in the globalisation of the 2020 Nigerian EndSARS social movement. Applying the framing theory was important in order to understand how and ways the social media were deployed by users and protesters in building frames about issues of the movement.

Methodology

This study adopted survey research method to gather quantitative data from respondents. The use of survey research method for the study was necessary not only because the method can be used to investigate problems in realistic setting, but it is also useful in trend studies (Asemah, et al 2012), which were the hallmarks of this study. The population of the study consists of active Nigerian social media (especial Twitter and Facebook) users. According the writer of *Social Media Stats Nigeria: April, 2023 - April 2024* (2024), among social media users in Nigeria, 57.2% are on Facebook, 14.06% are on Twitter followed by Instagram with 13,62% users, hence the preference for Facebook and Twitter in this study. The total number of Twitter users in Nigeria in 2020 when the EndSARS protests took place was 27 million (Sasu, 2024) and 23.88 million users for Facebook (Sasu, 2024 a.). Not all the social media users are active users, but most are active both in Facebook and Twitter (Petrocchi, et al (2015). Therefore, the population of this study is 25 million (27 million Twitter users + 23 million Facebook users ÷ 2). The sample size of the study was put at 500 who are adult Nigerian social media users, using the formula suggested by Wimmer and Dominick cited by Asemah, et al (2017 p. 148) on larger population studies as follows: “50 = very poor; 100 = poor; 200 = fair; 300 = good; 500 = very good; 1000 = excellent.” Each city was 100 respondents who are users of either Twitter Facebook or both due to the influx of Twitter and Facebook users during the EndSARS movement. The instrument for data collection was questionnaire. The questionnaire was a juxtaposition of straight closed-ended and Likert Scale Order Ranking question items. The questionnaire was a five (5) rating scale question (requiring the respondents to answer the statement questions from the five response options given). The response options were: Strongly Agree, Agree, Neutral, Strongly Disagree, and Disagree. 500 copies of questionnaire in Google forms were administered to obtain 403 responses/respondents, which represented 80.6% response rate, valid for appropriate analysis. According to Baruch & Holton (as cited in Aduloju & Egunjobi, 2022, p. 5), “a response rate of 55% above is adequate to permit the analysis of data in a study.” Data generated were presented with the aid of SPSS (ver. 20).

Data Presentation

Demographic Distribution of Respondents

Figure 1: Age Distribution of Respondents

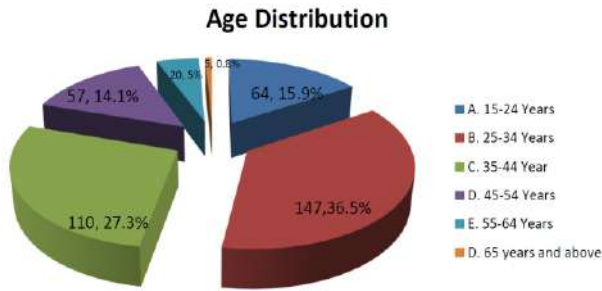
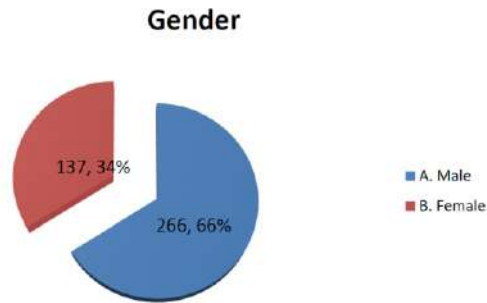


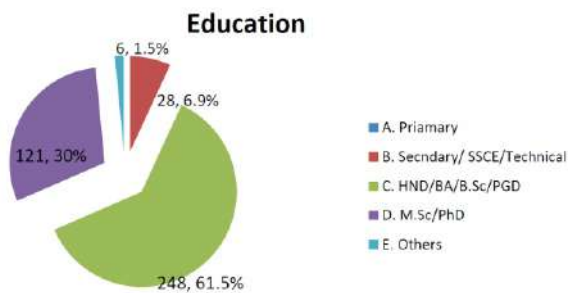
Figure 1 shows the data generated on the age distribution of the respondents and indicates that majority of the respondents (77.9% for 25-34 years, 35-44 years and 45-54 years) were within adult and youth age. This suggests that the sampled age is mostly within the adult and youth age that use the social media.

Figure 2: Distribution of Respondents by Gender



In Figure 2 above, the data generated were presented. Both genders were well represented, with the males 66% higher than the females 34%. This implies that there are more male social media users who willingly participated in the survey than female users.

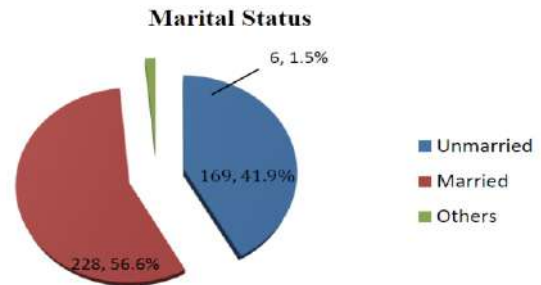
Figure 3: Educational Distribution of Respondents



As seen in Figure 3 above, 91.5% of the respondents were educated up to the tertiary education level, while 8.5% of them were not. This implies that the survey was

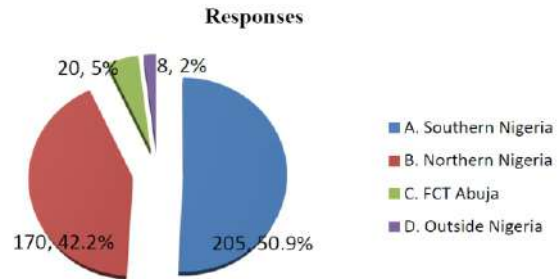
dominated by educated social media users, which also suggests that most social media users are educated.

Figure 4: Respondent Distribution on Marital Status



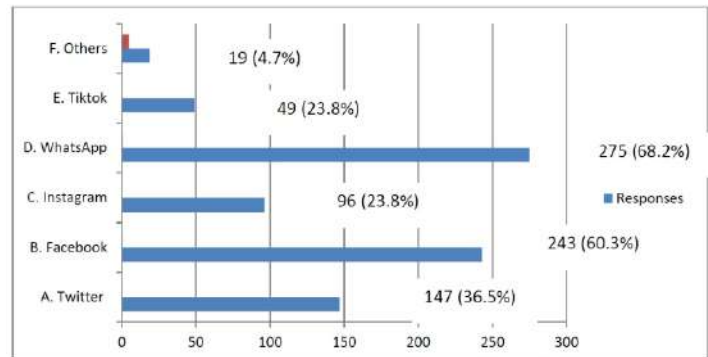
single people that are using the social media.

Figure 5: Respondents' Locations during the 2020 Nigerian ENDSARS movement



of the main majority (50.9%) in the south, 42.2% in the north, 5% in the FCT Abuja, and 2% in outside Nigeria (Diaspora). This suggests that the selected sample was within the target population of the Nigerian social media users.

Figure 6: Distribution of Respondents' Active Social Media Platforms



In figure 6 above, majority (68.2%) are active on WhatsApp, followed by Facebook (60.3%), and Twitter (36.5%). This suggests that WhatsApp, Facebook and Twitter are the mostly used social media platforms in Nigeria.

RQ 1: What were the major roles of the social media that made the rapid globalisation of the 2020 Nigerian EndSARS social movement?

Table 1: Social media deployment as tools for political education, sensitisation and information dissemination in the 2020 Nigerian EndSARS movement

	Frequency	Percent
Strongly Agree	184	45.6
Agree	156	38.7
Neutral	27	6.7
Disagree	31	7.7
Strongly Disagree	5	1.3
Total	403	100.0

Source: Field Survey, 2023

The above data in table 1 show that a significant majority (84.3%) of respondents believed that social media were used as a tool for political education, sensitisation, and information dissemination by both promoters and opponents of the 2020 Nigerian EndSARS protests. The uniformity of opinion and acceptance of these key functions among respondents highlights the viability of the social media in the rapid spread of the movement across the world.

Table 2: Twitter functions of social mobilisation and organisation of the EndSARS movement

	Frequency	Percent
Strongly Agree	183	45.4
Agree	147	36.5
Neutral	33	8.2
Disagree	34	8.4
Strongly Disagree	6	1.4
Total	403	100.0

Source: Field Survey, 2023

The data in table 2 above show that a significant majority of respondents (81.9%) believed that Twitter was deployed by users for mobilising and organising the 2020 Nigerian EndSARS protests. This highlights Twitter's pivotal functions of facilitating coordination

and mobilisation of protesters in social movements.

Table 3: Social media functioning as strong tools for propaganda and blackmail against NPF, other securities, and the presidency

	Frequency	Percent
Strongly Agree	114	28.3
Agree	104	25.8
Neutral	46	11.4
Disagree	86	21.3
Strongly Disagree	53	13.1
Total	403	100.0

Source: Field Survey, 2023

The data in table 3 above show that there is a wide range of opinions among respondents. A majority of the respondents (54.1%) believed that social media functioned in these activities, while others (45.8%) held contrary views. This reflects the diverse perspectives and debates surrounding social media functioning as propagandists and blackmailers during social movements.

Table 4: Twitter's roles of interactive contents and UGC, and Facebook as a tool for live video content in the EndSARS movement

	Frequency	Percent
Strongly Agree	125	31.0
Agree	175	43.4
Neutral	52	12.9
Disagree	42	10.4
Strongly Disagree	9	2.2
Total	403	100.0

Source: Field Survey, 2023

During the 2020 Nigerian EndSARS campaign, the data shown in table 4 reveals that a huge majority of respondents, namely 74.4 percent, considered that Twitter mostly functioned for interactive contents and user-generated material, whereas Facebook worked primarily for live video contents. This implies that Twitter was regarded as a medium primarily for interactive contents and user-generated material, while Facebook was perceived as a tool for live video content, with the purpose of facilitating the quick spread of the 2020 Nigerian EndSARS campaign around the globe.

Table 5: Impetus of the EndSARS protests built on Twitter and soon displayed on the streets

	Frequency	Percent
Strongly Agree	156	38.7
Agree	166	41.2
Neutral	39	9.7
Disagree	39	9.7
Strongly Disagree	3	.7
Total	403	100.0

Source: Field Survey, 2023

The above data in table 5 reveal that a significant portion (79.9%) of respondents believed that the impetus for the EndSARS protests was built on Twitter, and soon were displayed on the streets. This suggests that the people perceived that it was on Twitter that the impetus for the movement was built.

Table 6: Social media functioning as pools for following posts and searching for news about and during the 2020 Nigerian EndSARS movement

	Frequency	Percent
Strongly Agree	218	54.1
Agree	145	36.0
Neutral	8	2.0
Disagree	25	6.2
Strongly Disagree	7	1.6
Total	403	100.0

Source: Field Survey, 2023

The data in table 6 above underscore that significant majority of respondents (90.1%) relied on social media primarily for following posts and searching for news about and during the 2020 Nigerian EndSARS protests. This highlights the functions social media platform in facilitating public engagement in social movements.

RQ2: What was the relationship between the social media and the rapid globalisation of the 2020 Nigerian EndSARS social movement?

Table 7: Uses of the social media to facilitate the 2020 Nigerian EndSARS protests in outside Nigeria

	Frequency	Percent
Strongly Agree	226	56.1
Agree	134	33.2
Neutral	26	6.4
Disagree	9	2.2
Strongly Disagree	8	2.0
Total	403	100.0

Source: Field Survey, 2023

The data in table 7 above suggest that a majority (89.3%) of respondents that social media played a significant role in facilitating the 2020 Nigerian EndSARS protests in cities outside Nigeria. This indicates that social media was widely perceived as a crucial tool in spreading and supporting the protests beyond Nigeria's borders.

Table 8: Activities of actors and protesters, e.g. posts, likes, shares, comments and twits that made the EndSARS movement spread to different parts of the world

	Frequency	Percent
Strongly Agree	246	61.0
Agree	133	33.0
Neutral	14	3.5
Disagree	5	1.2
Strongly Disagree	5	1.2
Total	403	100.0

Source: Field Survey, 2023

The data table 8 above suggest that the majority of respondents (94.0%) believed that activities of actors and protesters on social media, such as posts, likes, shares, comments, and tweets, were the primary drivers in making the EndSARS protests known and popular globally. This perspective supports the idea that features of the social media played a significant role in the international awareness and recognition of the EndSARS movement.

Table 9: International recognition of the pro-EndSARS campaigns without the maximum application of the social media like Twitter and Facebook

	Frequency	Percent
Strongly Agree	212	52.6
Agree	129	32.0
Neutral	13	3.2
Disagree	39	9.7
Strongly Disagree	10	2.5
Total	403	100.0

Source: Field Survey, 2023

The data provided in table 9 above suggest that a majority (84.6%) of the respondents believed that without the maximum application of social media platforms like Twitter and Facebook in the pro-EndSARS campaigns, the movement would not have been recognised internationally. This suggests that the

social media was pivotal in the international recognition of the EndSARS movement.

Discussion of Findings

From the demographic data, findings show that majority (77.9%) of the social media users in Nigeria are within adult and youth age (25-44 years), which falls into millennial and generation z and thus suggests that they are the most active social media age ranges. The two genders: males (66%) and females (34%) use the social media. Findings indicate that 91.5% of active Nigerian social media users are educated up to the tertiary education level. All marital statuses Nigerians are active on social media: married (56.6%), unmarried (41.9%) and the others (1.5%). The survey involved respondents in the 2 main regions: south (50.9%) and north (42.2%), 5% in the FCT Abuja, and 2% in outside Nigeria (Diaspora). More so, findings show the various social media platforms that users are more active. Majority (68.2%) are active on WhatsApp, followed by Facebook (60.3%), and Twitter (36.5%), and Instagram (23%). Tiktok and Others are 12.2% and 4.7% respectively. This is also in consonant with existing literature that the average individual uses 6.7 different social networks in a month (Sprout Social, 2024).

A concern for the study was to determine roles and functions of the social media in the rapid globalisation of the 2020 Nigerian EndSARS movement. To this end, findings reveal that the majority (84.3%) of the respondents believed that the social media functioned as a significant tool for socio-political education and information dissemination for the execution of EndSARS protests. Similarly, findings show that majority (81.9%) believed that the social media, especially Twitter, was used for critical roles of mobilising and organising the 2020 Nigerian EndSARS protests. With regards to specific functions via individual social media platforms, findings suggest that majority (74.4%) perceived that Twitter and Facebook were deployed primarily for interactive contents and user-generated content (UGC), while Facebook particularly functioned as a tool for live video content during the 2020 Nigerian EndSARS movement. Both served as sources for following and searching for posts and news about the protests; this was supported by significant majority (90.1%) of respondents. 79.9% of the sampled population held the view that Twitter played a crucial role in building the impetus for the EndSARS movement and in displaying the protests both in Nigeria and the internationally community. These perspectives align with **Agbashi et al (2021)** position that Twitter is effective for social protests as witnessed in the EndSARS protests.

Similarly, findings suggest that majority (94.0%) believed that activities of actors and protesters e.g.

posts, likes, shares, comments and twits on the social media helped to popularise the EndSARS protests in different parts of the world. This implies that these activities of actors and protesters on social media were the primary drivers for the spread of the movement globally. Findings also reveal that without the maximum application of the social media like Twitter and Facebook in the pro-EndSARS campaigns, the protests would have not been recognised internationally. This was supported by majority (84.6%) of the respondents. These findings align with Walcot's (2020) perspective of employing social media for political influence strategies to create rooms for social movements to spread.

However, findings show that there is a wide range of opinions regarding the use of social media for propaganda and blackmail against the Nigeria Police Force, other security agencies, and the presidency during the 2020 EndSARS protests. A significant portion (54.2%) of the respondents believed that social media functioned in these activities, while others (45.8%) held contrary views. This reflects the diverse perspectives and debates surrounding social media functioning as propagandists and blackmailers during social movements. The social media collectively and individually performed key functions in making the rapid spread of the 2020 Nigerian EndSARS movement possible across the world. As seen the above findings, the functions include the following:

1. Significant tools for socio-political education and information dissemination for the execution of EndSARS protests;
2. The social media, especially Twitter, was used for the critical roles of mobilising and organising the 2020 Nigerian EndSARS protests;
3. Twitter and Facebook were deployed for interactive contents;
4. Twitter and Facebook were used for user-generated content (UGC).
5. The social media served as sources for following and searching for posts and news about the protests.
6. Facebook particularly functioned as a tool for live video content during the 2020 Nigerian EndSARS movement
7. Twitter played a crucial role in building the impetus for the EndSARS movement;
8. The social media helped in displaying the protests both in Nigeria and the internationally community. and

9. The social media served as tools for propaganda and blackmail against people perceived as anti-EndSARS movement.

All these perspectives cumulatively suggest that social media played a pivotal role in spreading awareness and gaining international attention for the EndSARS movement, and also align with Clark (2012); thus underscoring the significant relationship between social media and the rapid globalisation of the 2020 Nigerian EndSARS social movements. Also, there was manifestation of the framing theory in the prosecution of the movement. The catchword "EndSARS" was in the building up process of frames and it received full organising after the video of a youth allegedly shot by SARS officers went viral on different social media platforms in October 2020. The live video clips and posts shared on Facebook and tweeted and retweeted on Twitter during the EndSARS protests by protesters and influencers might have formed negative frames in the minds of the masses against the SARS, other security agencies, and the government. This aligns with Omeni (2022) and Ugochukwu & Nwolu (2021) social media users and protesters framed the stories and issues around the EndSARS leading to the movement. However, it was not certain or ascertained whether protesters' display of framing was deliberately and professionally done since they (protesters) are not journalists.

Conclusion and Recommendation

It was a key objective of the study to determine major roles or functions of the social media that made the rapid spread of the 2020 Nigerian EndSARS movement possible across the world. Findings show several of the main functions that were performed through effective and skillful use of the social media platforms (particularly Twitter and Facebook) by protesters and influencers, which include: tools for socio-political education and information dissemination on protest execution; Twitter particularly was used for mobilising and organising; Twitter and Facebook were deployed for interactive contents; Twitter and Facebook were used for user-generated content (UGC); for following and searching for posts and news about the movement; Facebook particularly functioned as a tool for live video content during the movement; and tools for propaganda and blackmail. Thus, the following recommendations are hereby given:

1. Everyone should be active user of the social media to add one's voice in issues of public interests like the 2020 EndSARS social movement.

2. Proponents and promoters of social movements in the Global South and Nigeria in particular should deploy more of the use of Twitter.
3. People with grievances who want to be and perhaps change the status quo should make use of not just the social media, but effectively and skilfully apply the various functions of the social media.

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