

**SOCIAL MEDIA AS A PLATFORM FOR PROPAGATING MARLIAN  
MEMES AMONG YOUTHS IN LAGOS METROPOLIS**

**BY**

**USOH OYENMWEN PRECIOUS**

**MATRIC NO. 16020601026**

**A RESEARCH PROJECT SUBMITTED TO THE DEPARTMENT OF MASS  
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**CERTIFICATION**

This is to certify that that this project titled: “Social Media as a Platform for Propagating Marlian Memes among Youths in Lagos Metropolis” was written by Usuh Oyenmwun Precious with Matriculation Number: 16020601026 under my supervision.

Mrs. S.F. Richard (Supervisor)

Signature & Date .....

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Dr. Babatunde Oni (Head of Department)

Signature & Date .....

## **DEDICATION**

This piece of academic work is dedicated to the Almighty God for His guidance and protection throughout the course of this project work. I also dedicate my work to my loving and caring mother who has been by me all through my life journey; I'm so grateful for your advice that kept me going. I want to say a big thank you for the love you shower on me and for your unstoppable prayers. I also dedicate it to my loved ones for their moral support and prayers.

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## TABLE OF CONTENTS

Title Page	i
Certification	ii
Dedication	iii
Acknowledgement	iv
Table of contents	v
Abstract	viii
<b>CHAPTER ONE: INTRODUCTION</b>	
1.0 Background of the study	1-3
1.1 Statement of the Problem	3
1.2 Aim and objectives of the study	4
1.3 Research Question	
4	
1.4 Significance of the study	4
1.5 Scope of the study	5
1.6 Definition of Terms	
5	
<b>CHAPTER TWO: LITERATURE REVIEW</b>	
2.0 Conceptual Review	6
2.0.1 Social Media	6-7
2.1 Dimensions of Social Media	7

2.1.1 Facebook	
7-8	
2.1.2 Twitter	8
2.1.3 Instagram	
8-9	
2.1.4 Memes	9
2.2 Innovative Technology as a Moderator for Social Media	
10	
Platforms Marlian Memes	
2.2.1 Computer Technology	9-10
2.2.2 Network Technology	10
2.2.4 Multimedia Technology	10-11
2.2.5 Social Media Platforms and Marlian Memes	11-12
2.3 Theoretical Framework	12
2.3.1 Aggressive Cue Theory	12
2.3.2 Status Conferral Theory	12-13
2.4 Empirical Review	13
2.4.1 Gap in Literature	
14	
2.4.2 Summary of Literature Review	14
<b>CHAPTER THREE: METHODOLOGY</b>	
3.0 Introduction	15
3.1 Research Design	15-16
3.2 Population of the Study	16

3.3 Sample Size and Sampling Technique	16
3.4 Research Instrument	17
3.5 Validity of Instrument	17
3.6 Method of Data Collection	
17	
3.7 Method of Data Analysis	17
<b>CHAPTER FOUR: DATA ANALYSIS AND DISCUSSION OF FINDINGS</b>	
4.0 Introduction	18
4.1 Demographic Information of Participants	
18-23	
4.2 Discussion of Findings	23-26
<b>CHAPTER FIVE: SUMMARY, CONCLUSION AND RECOMMENDATIONS</b>	
5.0 Introduction	27
5.1 Summary	27-28
5.2 Conclusions	
28	
5.3 Recommendations	28
5.3 Limitation of Study	
29	
Reference	
Appendix	

## **ABSTRACT**

The study examined social media as a platform for propagating marlian memes among youths in Lagos state Metropolis. The Objectives were to ascertain if social media platform is the most used to propagate marlian memes among youths, find out the ways youths use the social media to propagate marlian memes, determine how exposure to marlian memes on social media has been perceived among youths and examine how marlin memes have been used to confer status among youths via social media. In order to address the above objectives, descriptive survey design was adopted. The purposive sampling technique was employed in selecting samples for the study. Data were collected through the instrument of Questionnaire and the results of analysis were presented in frequency distribution tables. The results showed that there was no distinct difference in the use of the social media platforms as the participants signified that they use these platforms in the same way to propagate marlian memes. It was also found that all the identified ways in which marlian memes can be propagated by the youths through social media were true. It revealed that the perception of the exposure to marlian memes on social media was negative. The results showed most of the participants are socially inclined to spreading marlian memes in an attempt to gain popularity online. Thus, the study recommended sensitive and immoral contents flying around on social media could be dampening to the psychology of individuals especially when they are used to bully someone. The propagation of marlin memes should be done responsibly in order for it not to be used to as an anti-social tool against another person. Users of social media platforms should endeavor to bring down or report post that is suggestive of any illicit activities online that are directed to anyone.



## CHAPTER ONE

### INTRODUCTION

#### 1.0 Background to the Study

Communication is a dynamic process that is prone to modification from time to time. Information technology and the internet as new media, have fluctuated and even changed man's method of correspondence. (McKenna & Bargh, 2000). These days, people in a real sense utilize the Internet to associate with individuals they know and expand their friendship networks. The Internet empowers freedom of expression through imparting people with a new manner of expression. . Amongst all the popular media to express our opinions is social media. Social media are networks of communication-powered by the Internet that allow users to exchange information on an ongoing basis (Boyd & Ellison 2007, Nwanton, Odoemalam, Orji-Egwu, Nwankwo & Nweze 2013, Kaplan & Haenlein 2010, Udejah & Gever 2015). Social networking channels are windows that offer an opportunity for information to be submitted and received by users (Kane, Alavi, Lubianica & Borgatti 2013). Social media platforms are windows that provide an avenue for users to send and receive information (Kane, Alavi, Lubianica & Borgatti 2013). Social networking platforms define the various communication media powered by the Internet through which information is exchanged instantaneously in various ways, such as texts, diagrams, photographs, video, etc. LinkedIn, Youtube, Blogs, Facebook, Instagram, Twitter, Google+, etc are examples of social media sites. Hallikainen(2015) noted that regularly, people and organizations make use of imaginative communication channels.

These platforms have offered an express opportunity for visual communication. Platforms for social media are collaborative but voluntary and nobody is required to access them (Udejah & Gever, 2015). The unhindered accesses, with little or no regulation, offered by social media have significantly shaped the direction and pattern of visual communication among its users. Social media ranges from blogging, micro blogging, and social networks Safko (2010).

Howbeit, it is imperative to accept the fact that social media platforms are fast becoming the default internet mode of interaction, communication, and collaboration (Verster, 2010). Social networking sites are both internet and smartphone-based applications, according to Abubakar (2011), allowing people to exchange and discuss data easily. Therefore, it is in no way possible

to overemphasize the role of the various social media systems in enhancing the socio-cultural, economic, political, and technical improvement of any state in addition to its citizenship. More specifically, social media is being used to support youth scholarships in higher learning institutions around the world. Social media is once again used to share views on topics related to unequal practices and human interests. Arifin (2010). Popularly expressed statements and opinions that are strongly facilitated by social media is the meme.

According to Kulkarni (2017), the sequel to the emergence of Innovative technologies, internet memes have won prominence such that memes have turn out to be famous channels that talk facts via humor and satire. Shifman (2014) posits that internet memes are digital contents with common features such as online images and videos that are created by internet users and spread, mimicked, and modified through the internet simultaneously The word meme was further used in Shifman (2014) to describe objects that became viral in no time. Internet memes are spreadable media that have been remixed or parodied as emerging memes that could then be iterated and unfolded online as memes Wiggins(2015) Internet memes have been considered to be very powerful tools in learning, communicating, marketing, etc. This is because what people see lasts in their memories more than what they are told or read about. For example, reading about an accident occurrence may not make a powerful and lasting impression of the incidence as viewing visuals or memes of the accident occurrence. Also, words will not effectively describe views than visual memes. According to Lester (2000), the identification of symbols used in visual presentation commands a lasting impression in the minds of those who view such images. Psychologist Jerome Bruner of New York conducted a study which proves that people remember; 10% of what they listen, 20% of what they read, 70% of what they see and do (Jacquiline 2012)

Recently, Naira Marley proclaimed himself president of the Marlian movement. In the attempt to stand out from the crowd, this movement is made up of renegades and outlaws who abhor social consensus. We perceive such things as 'Marlians don't greet', 'Marlians don't graduate', 'Marlians sag their trousers', etc.

As the numbers continue to rise in leaps and limits day by day, the movement that is close to a cult has found great acceptance by many Nigerian youths and the old alike. Richard Mofe Damijo, the likes of DJ Cuppy, confidently described themselves as Marlians. Recently, a

company in Lagos released a memo saying that none of its workers can publicly identify as a Marlian because if they do so there will be dire consequences. As a result, this study explored social media as a medium for spreading Malian memes among young people in the metropolis of Lagos.

### **1.1 Statement of the Problem**

From a global perspective, the proliferation of the Internet has accelerated the dissemination of information, thereby creating Internet memes. Although people do not necessarily need to be literate before interpreting visuals, visual literacy is a fundamental requirement. However, there is an obvious shift in communication as a result of the emergence of social media platforms. Howbeit, in a contemporary digital world, highly sophisticated software and hardware are used to manipulate texts and visuals in a manner that best conveys the feelings of the users. This fact has significantly changed visual communication. Therefore to share their opinions, social media users in Nigeria have embraced memes and other forms of visual communication. For wider dissemination, these memes, which are typically in caricature format, are shared among users. In most cases, the original origins of these memes are very difficult to determine since each individual posts memes as if he or she were the original source. The memes are also found on different social media platforms likes Facebook, Instagram, Twitter, WhatsApp, etc. It is also worthy to note that these memes also come in different forms and variations such as images, audio, and videos of celebrities, politicians, government officials, religious leaders, and even criminals. These memes are sometimes used to depicts or portrays solidarity for or against a culture, policy, or trend. However, the adoption and usage of social media platforms for the propagation of Malian memes among youths in Nigeria is fast becoming a trending culture. The prevalence of this scenario among youths in Lagos metropolis and its effectiveness is the motivation for, and the problem of this study.

### **1.2 Aim and Objectives of the Study**

The objective of this study is to evaluate the efficacy of social media platforms for the dissemination of Malian memes among young people in the metropolis of Lagos. In view of this the goals are set out below:

1. To investigate the level of exposure the use of social media among youths in Lagos metropolis.

2. To investigate the relationship between the level of exposure to the use of social media and propagation of Malian memes among youths in Lagos metropolis.
3. To determine the level of propagation of Malian memes among youths in Lagos Metropolis due to exposure to and propagation of Malian memes.
4. To determine the changes in behavior among youths in Lagos Metropolis due to exposure to Marlian memes.

### **1.3 Research Question**

In view of the objectives stated above, the following research questions are hereby stated for this study:

1. In what ways have youths used social media platforms to propagate marlian memes?.
2. How has the marlian memes been used to confer status among youth via social media?.
3. How has exposure to marlian memes in social media been perceived among youth?.
4. Which social media platform is the most used to propagate marlian memes among youths?

### **1.5 Significance of the Study**

This study will be of immense benefit to all social media users worldwide. The findings of this study will be of immense significance to youths, politicians, marketers, institutions, business owners, and the digital generation.

### **1.6 Scope of the Study**

The focus of this study is on investigating the effectiveness of social media in the propagation of Malian memes among youths in Lagos metropolis. The study will address all the youths within the designated area.

### **1.7 Definition of Terms**

The following terms are used in the study of the project;

**Youth:** The quantity or state of being young. The post-childhood part of life, the period of existence preceding maturity or age.

**Social media:** Refers to Internet-based social networking website developed to specifically help people share their views and stay in touch with friends, relatives, and well-wishers.

**Memes:** A concept, action, or style that spreads within a culture through imitation from person to person, often to convey a specific phenomenon or theme.

**Marlian:** A Marlian is any real follower of Nigerian singer songwriter, Azeez Adeshina Fashola, known professionally as Naira Marley.

**Propaganda:** A concerted series of communications aimed at changing the views of large numbers of people or influencing their opinions or behavior.

## **CHAPTER TWO**

### **REVIEW OF RELATED LITERATURE**

#### **2.0 Conceptual Review**

##### **2.0.1 Social Media**

The word "social media" was described by Kaplan and Haenlein (2010) as "a community of internet-based applications that build on the ideological and technical foundation of web 2.0" and that allows the design and exchange of "User-Generated Content". Every aspect of life and culture in general has been profoundly influenced by social media. They also turned the environment into what can now be considered an 'information society' as a by-product of the internet, with high-tech connectivity permeating almost every aspect of human life (Nwabueze and Chizoba, 2007). Social media platforms which came up as improvement in technology have helped in achieving accelerated development in politics, religion, economics, business, and most especially, recently, tourism. Their emergence has increased communication between people all over the world, as they help people to gain access to any information that they desire at anytime, anywhere, on any digital device as well as on any interactive user feedback.

Facebook, Skype, Twitter, Blogs, Badoo, WhatsApp, Instagram, and Myspace seem to be the most popular among young people among the various social media networks. However, Facebook, at least for the Nigerian audience, seems to be the most popular of them all. Facebook's success is based on the fact that no less than three million Nigerians and more than 27 million Africans are registered members at the moment. It is necessary to remember that this patronage does not exclude the tourism industry. In addition, studies have also shown that the use of social media platforms by tourism promoters and other groups active in tourism has recently increased globally. These studies have found that the use of social networks theoretically increases the mobilization of tourism and, in effect, the involvement of people in tourism (Ihejinika, Mbazie, and Ndinojuo, 2015). To add credence to this, Henrikson (2011) noted that the percentage of internet users between 18-29 years of age grew from 16% to 86% between 2005 and 2010, and adult users between 30-49 years of age, 50-64 years of age, and 65 and above rose from 12% -61%, 7% -47%, and 5% -26%, respectively, in the same years (2005-2010) between 2005 and 2010. One question that comes easily to mind is how has social media been used in Nigeria to spread memes? Internet-based research has shown that millions of

individuals are reported to use social networks regularly (Miles, 2015). Therefore, social networks are avenues where data is exchanged and, sadly, the capacity of these forms of communication has not been completely utilized for the production and promotion of different destination sites in Nigeria. This research seeks to identify social media platforms mostly used by youths in Nigerians to examine their contributions to the propagation of Malian memes in Lagos, Nigeria.

## **2.1 Dimensions of Social Media**

### **2.1.1 Facebook**

Facebook has been described as one of the important social media networks and websites (Paxson, 2010, Abubakar, 2011). Mark Zuckerberg, a sophomore at Harvard University, created the platform first with 500 Augustan images with one image per page that he opened for note sharing with his classmates (Ibid). Facebook, however was opened on September 26, 2006, for those ages 13 and above with a valid email address. Thus, Facebook had over one billion active users by September 2012. The platform enables members, grouped by workplace, school, or social networking college, to join mutual interest groups.

In many English-speaking countries including Canada, the United Kingdom, and the United States, Facebook, according to Wikipedia, is the most popular social networking site.

The above assertion corroborates Experian Hitwise's (2011) study and its ranking of the world's ten most visited sites. Verster (2010), reflecting on the ability and use of Facebook says: Using the built-in features of Facebook, you can build a social space from which you can send notices, arrange classroom activities and compile learning feeds from each of the aforementioned tools... You can make it your Thus, it is imperative to note that the new media, and by extension social media, by their very nature are drivers of social change, national development, and organizational development. They have the potential to improve the productivity and speed of work as well as minimize costs (Ikpe and Olise, 2010).

### **2.1.2 Twitter**

Twitter is an online social networking service that allows users to send and read tweets (140 characters) called short messages. It is possible for registered users to read and post tweets, but only unregistered users can read them. Via the website browser, SMS, or mobile device

application, users access Twitter. Based in San Francisco, Twitter Inc. has more than 25 offices worldwide ([www.en.wikipedia.org/twitter](http://www.en.wikipedia.org/twitter)). In March 2006, Jack Dorsey, Evan Williams, Biz Stone, and Noah Glass founded Twitter and launched it in July 2006. The service quickly gained global popularity, with more than 100 million users sharing 340 million tweets a day in 2012.

1.6 billion search requests a day were also managed by the service. Twitter was one of the ten most-visited websites in 2013, and was identified as the 'Internet SMS'. As of May 2015, Twitter has more than 500 million users, out of which more than 302 million are active users ([www.en.wikipedia.org/twitter](http://www.en.wikipedia.org/twitter)). On Twitter, there are several tools to use and search. You can find Tweets from friends, local businesses, and everyone (ranging from well-known entertainers to global political leaders, sportsmen and women, and other high profiled personalities). You may track ongoing discussions about breaking news or personal interests ([www.en.wikipedia.org/twitter](http://www.en.wikipedia.org/twitter)) by searching for subjects, keywords, or hashtags.

### **2.1.3 Instagram**

Instagram is a social networking and online mobile photo/video sharing service that allows its users to take images and videos and post them on a range of social networking sites, such as Facebook, Twitter, Tumblr and Flickr (Systrom and Kreger, 2010). Its distinctive characteristic is that it limits images to a square format similar to Kodak Instamatic and Polaroid images in contrast to the 4:3 aspect ratio commonly used for mobile device cameras. Users may also add digital filters (Systrom and Kreger, 2010) to their images. Kevin Systrom and Mike Krieger created Instagram, which was released as a free smartphone application in October 2010 ([www.en.wikipedia.org/instagram](http://www.en.wikipedia.org/instagram)). With over 100 million active users as of April 2012 and over 300 million in December 2014, Instagram has quickly gained popularity.

It is a powerful social media site that can drive amazing traffic to websites. A lot of powerful brands are using it successfully and they are reporting that it works better for them than Facebook and Twitter combined (Jonny, 2014). However, for an account to look good images of attractions and social/current issues (up to 15-20 pictures) are recommended and people will actually begin to take a look at it. It is advisable that after the initial posting, additional 5-10 new images should be uploaded daily. This trick is to attract as many followers as possible.



#### **2.1.4 Memes**

For nearly a century, the concept of a "meme" has been used in almost any of fields, from biology to sociology (Michele&Colin, 2007).Memes may include units, patterns, concepts, and sets. Richard Dawkins first coined the word meme in his 1976 book 'The Selfish Gene' in which he explained that unlike genes, memes are any non-genetically related concept and behaviors that are transmitted through a society, such as cultural ideas or social practices (Davison 2012). Memes are taught and developed by social factors such as culture, religion, and schooling, and decide much of human behavior."Internet memes are "a piece of culture, usually a joke, which gains influence through online transmission," as Patrick Davison notes (Davison 2012).

According to Davison (2012), Three elements are composed of memes: manifestation (the observable phenomena or the media), behavior (the action made to create the meme), and ideal (the idea expressed. Memes that are for "use" are used by many more people through the recreation of a specific meme by thousands of internet users to explain the difference between the two. To be seen in their original sense, on the other hand, memes for "view" are distributed in their original form. However not only through the original tweet gaining views, it became popular as an Internet meme, but especially through the numerous online users who reused and edited the original image to make their own memes.

### **2.2 Innovative Technology as a Moderator for Social Media Platforms and Malian Memes**

In the contemporary digital age, the double help of new technology and equipment is required to effectively complete the entire process to successfully build inventions and transformation of visual communication design (Jiao & Li, 2012).The major technologies for innovation and the transformation of visual communication design in the digital world are primarily embodied in the following aspects, with the advancement of emerging technologies as the focus:

#### **2.2.1 Computer Technology**

The development of computer technology plays an important role in the innovation and transformation of visual communication design. With its fast computing power and logic inference ability, computer technology has been universally used in all walks of life in society and favorable application achievements have been made. As computer technology continues to

mature, during the visual communication design process, individuals may use the advantages of computer technology in specific scientific applications (Meng, 2014).

### **2.2.2 Network Technology**

At present, the network technology also develops continuously. In addition, network technology advancement contributes to further developments in the space of development and reach of visual communication design. Through using the propagation efficiency of mass media in network technology, the interaction of visual transmission architecture can be largely enhanced. Furthermore, the entire internet has ample visual communication design tools so that artists can learn and evaluate those resources to improve their work conception and increase the overall impact of works (Yuan, Yan, & Wei, 2009).

### **2.2.4 Multimedia Technology**

The overall impact of works is directly influenced by images and words in the visual communication design process, which are the most critical aspect of design works. Therefore the essential components are the editing and implementation of photographs and words as well. The editing and encoding of sentences, images, and audio in a design can, however, be maximally realized with the continuous development of multimedia technology (Zhang, (2015). Meanwhile, such methods and means of processing are very easy and efficient so that designers can monitor them for a short time after learning. Then it is possible to accomplish the final aim of visual communication design. In addition, the use of multimedia technologies will broaden the visual communication design reach and propel its growth effectively.

### **2.2.5 Social Media Platforms and Malian Memes**

Social media platforms have to a large extent affected all aspects of life and society in general. As an internet product, they have changed the world into what can now be regarded as the “information age”, All facets of human life are penetrated by high-tech communication (Nwabueze and Chizoba, 2007). Social media platforms that came up as an advancement in technology have helped in achieving great development in politics, religion, economics. Kaplan and Haenlein(2010) claim that social media is a community of web-based applications that build on Web 2.0's ideological and technical basis and enables user-generated content to be designed and shared. The most famous among young people are: Facebook, Skype, Twitter, Blogs, Badoo, WhatsApp, Instagram, and Myspace, among the many social networking sites. The creation and

transmission of internet memes is a helpful tool for internet users to form and announce their identity and to engage both as a person and as part of a group in debates related to events in the media.

More so, it seems that internet memes may be intended to influence those who view them. Although it is not yet clear what these memes have on those who view them, one place to begin is to consider how the characteristics of memes as a form or genre of communication may influence viewers. A growing field of research positions memes as a social phenomenon of a modern participatory media culture, which values creative contributions as participation (Bennett, Freelon & Wells, 2010). However, studies have shown that the use of social media platforms by youths and meme promoters have increased globally in recent times. To lend credence to this, Henrikson (2011) noted that the proportion of internet users between 18-29 years of age grew from 16 percent to 86 percent between 2005 and 2010, and adult users between 30-49 years of age, 50-64 years of age, and 65 and above rose from 12 percent-61 percent, 7 percent-47 percent, and 5 percent-26 percent, respectively, in the same years (2005-2010).

One question that quickly comes to mind is how is social media used in Nigeria to promote memes? Internet research revealed that millions of individuals, particularly young people, have been reported daily as interacting using memes through social media (Miles, 2015). Social networking networks are also avenues where information is exchanged in the form of memes and, sadly, the potential of this mode of communication has not been completely utilized for the creation and promotion of different destination sites in Nigeria.

## **2.3 Theoretical framework**

The Aggressive Cues and Status conferral theories formed the theoretical anchor for this study.

### **2.3.1 Aggressive Cues Theory**

Leonard Berkowitz (1926-2016) suggested the hypothesis that acts of aggression are motivated by the existence of socially learned signals or environmental conditions that make it necessary to commit aggression. The theory of aggressive cues is also known as the theory of stimulating effects. The factors that decide an individual's level of aggressive reaction include: the level of frustration or irritation of the individual at the time of exposure to the violent program, the

reason for aggression in the violent program, and the correlation between the real life experience of the individual and televised violence.

### **2.3.2 Status Conferral Theory**

Status conferral" is the notion that the representation of the press recognizes and assigns value to the individual or community covered."If status conferment occurs, conventional ideas of how the press can work in a democracy have significant consequences. The author recorded evidence supporting the existence of a status conferral effect in two experiments. However, in previous findings there were ambiguities and they were meant to be explained by the present experiment. Conferral differences appeared consistently on two of three indices in previous work—"Safety" and "Dynamism"—but not on the third, "Qualification." In previous studies, the sources of subjects that were recognized as eligible for debate were often of broad, domestic application or scope. Therefore if the qualification conferral was related to the subject scope, since the subject scope was constant, no variations would have been found. To evaluate this, both the news agency providing the coverage and the scope or application of the news subject differed in the present experiment. Substantively, what the source said stayed the same. By letting him tell it about "US. The scope was varied."Cities or the town where the newspaper has been published. A fourth conferral index-"prominence"-was as sensitive as discrepancies in conferral qualifications for news agencies.

### **2.4 Empirical Review**

In their study, Adaja and Ayodele (2013), inspected the degree of use of one of the most famous online media sites, Facebook, by the Nigerian young people in their scholarly interest. They found that around 66% of the Nigerian young people that utilize the Facebook site use it for different reasons than the trade of scholarly materials. Also, suggests that the youths ought to be urged to tackle the possibilities of the platform for grant. Nyekwere, Kur & Nyekwere (2014), also examined social media platforms, particularly Facebook, to ascertain how users in Port Harcourt, Rivers State, Nigeria, perceive their adoption as advertising media. The survey research design was used in Port Harcourt Metropolis to collect data from a sample of 300 users. Their results showed that social media is a successful advertising tool.

Similarly, Okonkwo, Eyisi, and Ololo (2015) researched four social media platforms (Facebook, Twitter, Instagram, and Blogger With a view to exploring their positions in Nigeria's tourism

growth and promotion. To achieve these aims, the research employed an ethnographic Data Collection System through the distribution of questionnaires via <http://www.surveymonkey.com>. The study found that social media platforms are actively used for tourism growth and promotion, though the use is still low as compared to other countries. Hence, there is a need to create an enabling environment for increased usage. In furtherance, Ugwuanyi, Olijo, and Gever (2019), The essence of political images and diagrams popular in social media was examined and the implications of such visual representations for political mobilization and participation in Nigeria were examined. The result suggests that memes, specifically selective judgment and selective perception, are subject to processes of motivated reasoning.

#### **2.4.1 Gap in Literature**

In view of the empirical review of extant studies pertaining to this study; it has been observed that even though a growing field of research has examined the adoption of social media and the application of internet meme in social communication and that these internet memes have implications for identity building, public discourse, and commentary (e.g. Kuipers, 2002; Knobel & Lankshear, 2007; Milner, 2012). Memes have also been considered as public discourse (e.g. Milner, 2012), for their functions as rhetoric (e.g. Anderson & Sheeler, 2014), and their memetic qualities (e.g. Shifman, 2014). However, these studies did not cover the effectiveness of social media platforms in the propagation of memes among youths in a developing world like Nigeria.

#### **2.4.2 Summary of Literature Review**

This section extensively reviewed concepts that are relative to the study. Studies that are relative to this study were also empirically reviewed thereby revealing a gap in literature. The dimensions of social media platforms such as; Facebook, Twitter, and Instagram, as well as the moderating variable (Information Technology), were also measured with the criterion variable (Malian Meme).

## **CHAPTER THREE**

### **METHODOLOGY**

#### **3.0 INTRODUCTION**

This chapter presents the methodology used in the study. It was organized under the following sub-headings:

- Research Design
- Population of the Study
- Sample and Sampling Technique
- Research Instrument
- Validity of the Research Instrument
- Method of Data Collection
- Method of Data Analysis

#### **3.1 Research Design**

This study will adopt the descriptive survey design which typically involves collecting data at one point and over a short period of time. The descriptive survey design entails obtaining information about the sample of interest and drawing conclusions about the whole population from where the sample was drawn. This design fits the intention of the study because the data and information obtained from the sampled participants can be used to conclude on the perception of others. Research Design is the program that guides the scientist in the process of data and information collection, analysis, and interpretation. The study, plan, structure, and approach was designed to achieve responses to study issues and to regulate variance Kerlinger (1983).

Luck and Rubin (1989) says research design is a statement of the essential elements of a research study that provides basic guidelines for the details of the study. In other words, the research design is a kind of master plan for executing a research study. Saunders (2007) describes research design as the overall schedule of how to answer the research questions. For data and knowledge collection, description, and study, it is made of or consists of blueprints. A survey is a means of collecting data from people using a questionnaire where individuals are asked to give answers to several questions. More often than not, survey research is focused on people. The reliability of the result gotten from the survey is

dependent on whether the sample of people from which data has been collected is large and free from any sort of bias (Encarta 2009). The research design used for this study was the descriptive research design to obtain the relationship that exists between the effects of motivation or motivational packages and employees performance. This, therefore, is qualitative and also quantitative.

### **3.2 Population of the Study**

Population can be said to be any group of individuals that have one or more characteristics in common that are of concern to the researcher. All the means of collecting data in any area of study make up a population. The highest accuracy is gotten and no element or trace of chance is left when all the items are covered in such an inquiry. Sekeran, (1990) reported that the population refers to the whole group of individuals, events, or things of interest that the researcher intends or wishes to investigate.

Most times we pick only a few items or materials and these selected items are referred to as a sample. Sekeran, (1990) defines a sample as a part of the population that has the same features as the whole population. The target population for the study includes students of the University of Lagos from the faculty of Basic Medical Sciences. The faculty is said to have an average of 500 students. Thus, a questionnaire was raised as a platform online, a total number of two hundred (200) questionnaires were filled of which 78 were males and 122 were females. This sample size was chosen at random from the population in which every youth has an equal chance of being picked.

### **3.3 Sample Size and Sampling Technique**

The study used a sample size of 200 participants. The random sampling technique will be adopted for this study. This sampling technique involves selecting samples based on ease of data collection and the population to collect data from. The data sample was selected on the willingness of participants to participate in the study.

### **3.4 Research Instrument**

The study will use a self-made structured questionnaire titled “Questionnaire on Social Media as a Platform for Propagating Marlian Memes among Youths in Lagos State Metropolis” (QSMPPMMYLSM) as the instrument for this study. The questionnaire will be sectioned into three parts; sections A, B, and C. Section A will contain items on the demographic information

of participants while section B will contain items on the sub-variables of social media as examined in this study. Section C will elicit items on the extent of propagation of Marlian memes on social media. Responses to items in sections B and C will be collected using the four-point Likert scale of= Strongly Disagree, 2= Disagree, 3= Agree, and4= Strongly Agree.

### **3.5 Validity of Instrument**

The instrument will undergo face validity. The instrument will be presented to the researcher's supervisor and two other experts in the field of education. It will also be made to pass through the peer review process for validity purposes. All notable comments about the validity of the instrument will be taken note of and changes will be made appropriately.

### **3.6 Method of Data Collection**

The data collection exercise will be basically virtual. An online survey form containing the contents of the instrument will be created using an online survey creation platform. The link to the form will be shared across various social media platforms with an introductory message that explains the essence of the link and the reason for collecting the data. The responses of the participants after attending to the online survey forms will be collected in a database created as the form was developed. This system of data collection also in line with the in-place social distancing due to the ongoing corona virus pandemic.

### **3.7 Method of Data Analysis**

Data collected from primary sources was first arranged, classified and tabulated. This enabled the use of simple percentage in analyzing the data. The choice of simple percentage in analyzing the questionnaire (primary data) was informed by its simplicity and reliability.



## CHAPTER FOUR

### DATA PRESENTATION AND DISCUSSION OF FINDINGS

#### 4.0 Introduction

This chapter contains data analysis, presentation of results, and the discussion of findings. The analysis of the demographic data of the respondents and their responses to each item were first presented using a frequency distribution table followed by the analysis and discussion of each research question.

#### 4.1 Descriptive Statistics of Responses of Participants

**Table 1: Descriptive Statistics of Research Question 1**

**Which social media platform is the most used to propagate marlian memes among youths?**

**Table1.1: Respondents sharing of Marlian Memes via FaceBook**

Sharing Content	Frequency	Percentage
Always sharing	80	40%
Sometimes sharing	78	39%
Not Always sharing	18	9%
Never Sharing	24	12%
Total	200	100%

Table 1.1 indicated that 80 respondents equivalent to 80% always share Marlin memes on Facebook, 78 respondents equivalent of 78% sometimes share Marlian memes on Facebook, 18 respondent equivalent of 9% don't always share Marlian memes on Facebook and 24 respondents equivalent of 12% never share Marlian memes on Facebook. This shows that most of the respondents share Marlian memes on Facebook.

**Table 1.2: Respondents sharing of Marlian Memes via Instagram**

Sharing Content	Frequency	Percentage
Always sharing	138	69%
Sometimes sharing	44	22%
Not Always sharing	18	9%
Never sharing	0	0%
Total	200	100%

Table 1.2 indicated that 138 respondents equivalent to 69% always share Marlian memes on Instagram, 44 respondents equivalent of 22% sometimes share Marlian memes on Instagram, 18 respondent equivalent of 9% don't always share Marlian memes on Instagram. This shows that most of the respondents share Marlian memes on Instagram.

**Table 1.3: Respondents sharing of Marlian Memes via Twitter**

Sharing Content	Frequency	Percentage
Always sharing	<b>138</b>	<b>69%</b>
Sometimes sharing	<b>44</b>	<b>22%</b>
Not Always sharing	<b>18</b>	<b>9%</b>
Never sharing	<b>0</b>	<b>0%</b>
Total	<b>200</b>	<b>100%</b>

Table 1.3 indicated that 138 respondents equivalent to 138% always share Marlian memes on Instagram, 44 respondents equivalent of 22% sometimes share Marlian memes on Instagram, 18 respondent equivalent of 9% don't always share Marlian memes on Instagram and 24 respondents equivalent of 12% never share Marlian memes on Facebook. This shows that most of the respondents share Marlian memes on Instagram.

**Table 2: Descriptive Statistics of Research Question 2**

**In what ways have youths used social media to propagate marlian memes?**

**Table 2.1: Respondent sharing Naira Marley images through social media**

<b>Sharing Content</b>	<b>Frequency</b>	<b>Percentage</b>
Always sharing	<b>102</b>	<b>51%</b>
Sometimes sharing	<b>98</b>	<b>49%</b>
Not Always sharing	<b>0</b>	<b>0%</b>
Never sharing	<b>0</b>	<b>0%</b>
<b>Total</b>	<b>200</b>	<b>100%</b>

Table 2.1 indicated that 102 respondents equivalent to 51% always share Naira Marley on social media, 98 respondents equivalent of 49% sometimes share Naira Marley on social media. This shows that most of the respondents share Naira Marley on social media.

**Table 2.2 Respondent uploads of Marlian memes on social media**

<b>Uploading Content</b>	<b>Frequency</b>	<b>Percentage</b>
Always uploading	<b>76</b>	<b>38%</b>
Sometimes uploading	<b>16</b>	<b>8%</b>

Not Always uploading	<b>90</b>	<b>45%</b>
Never uploading	<b>9</b>	<b>9%</b>
Total	<b>200</b>	<b>100%</b>

Table 2.2 indicated that 76 respondents equivalent to 38% always upload Marlin memes on social media, 16 respondents equivalent of 8% sometimes upload Marlian memes on social media, 90 respondent equivalent of 45% don't always upload Marlian memes on social media and 9 respondents equivalent of 9% never upload Marlian memes on social media. This shows that most of the respondents share Marlian memes on social media.

**Table 2.3 Respondent Usage of Marlian stickers while chatting on social media**

<b>Usage Content</b>	<b>Frequency</b>	<b>Percentage</b>
Always using	<b>158</b>	<b>79%</b>
Sometimes using	<b>42</b>	<b>21%</b>
Not Always using	<b>0</b>	<b>0%</b>
Never using	<b>0</b>	<b>0%</b>
Total	<b>200</b>	<b>100%</b>

Table 2.2 indicated that 158 respondents equivalent to 79% always use Marlian on social media while chatting, 42 respondents equivalent to 21% sometimes use Marlian on social media while and 158 always use Marlian meme, This shows that most of the respondent use Marlian stickers on social media while chatting.

**Table 3: Descriptive Statistics of Research Question 3**

**How has exposure to marlian memes on social media been perceived among youths?**

**Table 3.1 Respondent usage of Marlian memes in interaction/conversation**

<b>Usage Content</b>	<b>Frequency</b>	<b>Percentage</b>
Always using	<b>90</b>	<b>45%</b>
Sometimes using	<b>62</b>	<b>31%</b>
Not Always using	<b>24</b>	<b>12%</b>
Never using	<b>24</b>	<b>12%</b>
<b>Total</b>	<b>200</b>	<b>100%</b>

Table 3.1 indicated that 90 respondents equivalent to 45% always use Marlian memes while chatting, 62 respondents equivalent to 31% sometimes use Marlian memes while chatting, This shows that most of the respondents use Marlian memes while chatting.

**Table 3.2 Respondent usage of Marlian meme for peers humiliation**

<b>Usage Content</b>	<b>Frequency</b>	<b>Percentage</b>
Always using	<b>96</b>	<b>48%</b>
Sometimes using	<b>56</b>	<b>28%</b>
Not Always using	<b>48</b>	<b>24%</b>
Never using	<b>0</b>	<b>0%</b>
<b>Total</b>	<b>200</b>	<b>100%</b>

Table 3.2 indicated that 96 respondents equivalent to 48% always use Marlian memes while Interacting with their friends, 56 respondents equivalent to 28% sometimes use Marlian meme while interacting and 48 respondent equivalent to 24% don't always use Marlian memes while interacting, This shows that most of the respondent use Marlian memes on while chatting.

**Table 4: Descriptive Statistics of Research Question 4**How has the Marlian memes been used to confer status among youth via social media?

<b>Items</b>	<b>YES</b>	<b>NO</b>
<b>Have you posted any dance video of yourself dancing to any Marlian song on any social media platform?</b>	186	14

<b>Items</b>	<b>YES</b>	<b>NO</b>
<b>Did the dance video make you popular?</b>	124	64

<b>Items</b>	<b>Facebook</b>	<b>Twitter</b>	<b>Instagram</b>	<b>None</b>
<b>Which of the social media platform did you use?</b>	58	42	86	14

In table 4.3 above, 186 of the participants signified that they have posted a dance video of Marlian song on social media to gain attention and popularity; with just 14 of them signifying the opposite. In essence, most of the participants are socially inclined to spreading marlian memes. Many of the participants use Facebook and Instagram for this purpose with a total of 144 belonging to that category. Only 42 of the participants use Twitter to share marlian meme videos. 124 of the participants claimed that they gained popularity on social media by doing this.

## **4.2 Discussion of Findings**

### **Result for Research Question 1**

Table 1.1, 1.2, and 1.3 were used to answer research question one. In these tables, it was revealed that the majority of the participants preferred all the social media platforms to propagate marlian memes. This can be attributed to the fact that the participants all have social media accounts on each of the social media platforms examined, hence, the spread of marlian memes across all three social media platforms examined. The result further showed specificity in the most preferred platform overall. There was a surge in the number of responses on items referring to Instagram and Facebook. This points out that both Instagram and Facebook are mostly preferred by the participants in propagating marlian memes. The reason behind this could be that both platforms are basically video supportive. One can make live videos and upload videos on both Facebook and Instagram with a long description of the videos without any restrictions in character. The same cannot be said of Twitter. Although, video supportive as well, the character restriction means that one cannot specifically describe the video at length. However, Twitter has a high tendency to fast propagation of any content on social media.

### **Result for Research Question 2**

Tables 2.1, 2.2, and 2.3 were used to answer research question two. It was found that a larger percentage of the participants propagate marlian memes in the ways identified in this study. Over half of the sample attested that they know one song of Naira Marley, share at least one picture of him, encounter one marlian meme on social media, upload at one marlin meme on social media and use a marlian sticker to chat with friends. This is a confirmation of the intense popularity and spread of marlian memes across the online global space. The exposure of youths in Lagos is one determining factor of this as a lot are tech-savvy, therefore the use of social media platforms to spread memes like this will be a walk in the park. In many cases, marlian memes are mostly spread by likes, shares, tweets, retweets, and posts. Social media has been created to start a chain of reaction where a post pops up on the feed or timeline of all the connections or friends of an individual. Suppose an individual has about 3000 connections, the post reaches all of them and they, in turn, can decide to share, like, repost, retweet till it keeps popping up on other people's feed as well for them to do the same thing. This is how contents spread on social media and it is not different from marlian memes, especially considering the funny aspect of it and the ease of using the slang that comes with it to feel among.

### **Result for Research Question 3**

Table 4.3 was used to answer research question 3. It found that the perception of the exposure to marlian memes on social media was negative and anything associated with Naira Marley is not seen as morally upright. This finding is against the earlier finding by Nwabueze and Chizoba, 2007, which found out that social media platforms came up as an advancement in technology and helped in achieving great development in politics, religion, and economics. More than half of the participants claimed that they use marlian slangs during an interaction, use marlian memes to humiliate friends, use marlian memes with curse words, easily share marlian memes that contain sensitive topics, get affected personally by sharing marlian memes, and have become inclined to incitation of violence since sharing violent and abusive contents. The fact that Marlian memes are perceived negatively on social media is a conjecture that it has a negative influence on the youths altogether. The type of use of an object tells the perception of that object. The large claim that the marlian meme is used in the way stated to the participants means that it is an influence which could derail the morality of the youths. The result of this research question indeed proves that exposure to marlian memes is a negative influence, it is still worthy of note that some of the participants are not inclined to using marlian memes this way. Although, many of them use it on social media, but just for conversation and general humor. The summary is that it is used by almost all the participants with many perceiving it to be a negative influence, some participants are still of a different opinion. This conclusion was informed by the participants' responses.

### **Result for Research Question 4**

In table 4.4 was used to answer research question 4. It found that a good number of the participants claimed that they have posted a dance video of a marlian song on social media and that they mostly use all three social media platforms considered in this study. When asked further if the dance video they uploaded has made them popular, more than half signified that they got popularity through that social activity. The popularity associated with social media is the number of likes, shares, retweets, and even followers one can attract due to an upload. With 124 of the participants signaling that they gained much attention by this upload, then it means that their status on social media among their friends is held high and such account is seen as vibrant. Many youths seek this kind of attention, where their accounts attract such number of likes, shares, comments, and follow from one post. It is sometimes seen as an achievement for the youth of



younger age when their account has such growth. To get to this point, they search for content worthy of catching the attention of their peers and use that as a new post. In many cases, post with memes that are associated with popular artists like this is uploaded for this aim. This finding confirms the tenet of status conferral theory which states that the representation of the media recognizes and assigns value to the individual or community covered.

## **CHAPTER FIVE**

### **SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS**

#### **5.0 INTRODUCTION**

This chapter contains the summary of the research project which includes the purpose and the method used in obtaining the results as presented in the study. It contains the conclusions made on the findings of the statistical results. Lastly, recommendations were made in accordance with the summary and conclusion of the study.

#### **5.1 Summary**

The aim of the study was to examine social media as a platform for propagating marlian memes among youths in Lagos state Metropolis. The study sought to establish which social media platform is the most used to propagate marlian memes among youths, find the ways youths use the social media to propagate marlian memes, determine how exposure to marlian memes on social media has been perceived among youths and examine how marlin memes have been used to confer status among youths via social media. The research design for the study was a descriptive survey design. The purposive sampling technique was employed in selecting samples for the study. Data were collected with "Questionnaire on Social Media as a Platform for Propagating Marlian Memes among Youths in Lagos State Metropolis" (QSMPPMMYLSM). The results of the analysis were presented in frequency distribution tables. The results showed that there was no distinct difference in the use of the social media platforms as the participants signified that they use these platforms in the same way to propagate marlian memes. It was also found that all the identified ways in which marlian memes can be propagated by the youths through social media were true. It revealed that the perception of the exposure to marlian memes on social media was negative. Finally, the results showed most of the participants are socially inclined to spreading marlian memes in an attempt to gain popularity online.

#### **5.2 Conclusions**

The following conclusions were made from the results of the study

1. All social media platforms are instrumental in propagating marlian memes among youths in Lagos metropolis.
2. Marlian memes are mainly propagated by uploading pictures, stickers, and short videos in form of GIFs among youths in Lagos metropolis.

3. Many youths perceive the marlian ideology as a bad influence on morality but still cannot discard spreading pictures and videos associated with it.
4. Youths in Lagos metropolis engage in propagating marlian memes to make their social media accounts popular to confer social importance on their profiles.

### **5.3 Recommendations**

Considering the findings and conclusion of the study, the following recommendations were made.

1. Sensitive and immoral content flying around on social media could be dampening to the psychology of individuals especially when they are used to bully someone. The propagation of marlin memes should be done responsibly in order for it not to be used as an anti-social tool against another person.
2. Users of social media platforms should endeavor to bring down or report a post that is suggestive of any illicit activities online that are directed to anyone.

### **5.4 Limitations of Study**

I was restricted from distributing my questionnaires physically due to the covid 19 pandemic. Another challenge was insufficient materials for research study.

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## APPENDIX

**MOUNTAIN TOP UNIVERSITY**

**Department of Mass Communication**

### **QUESTIONNAIRE ON SOCIAL MEDIA AS A PLATFORM FOR PROPAGATING MARLIAN MEMES AMONG YOUTHS IN LAGOS STATE METROPOLIS**

Dear Participant,

This questionnaire seeks information on the research project titled “**Social Media as a Platform for Propagating Marlian Memes among Youths in Lagos State Metropolis**” in partial fulfillment for the award of **B.Sc, Mass Communication** in the above-named institution. Your honest response to the items will be highly appreciated. All information provided by you will only be used for the purpose of this study and will be treated confidentially

Thank you for your anticipated co-operation

**Usoh, P.**

#### **SECTION A: DEMOGRAPHIC DATA**

**Instruction: Please tick the appropriate option**

**Gender**

Male { }      Female { }

**Age**

15-20 yrs { }    21-25 yrs { }      26-30 yrs { }      Above 30 yrs { }

**Marlian:** A Marlian is any real follower of the controversial Nigerian singer, Naira Marley.

**Memes:** An idea, behavior or style that spreads by means of imitation from person to person within a culture, often with the aim of conveying a particular phenomenon, or theme

#### **SECTION B**

**Instruction:** Please read each of the following statements carefully and tick the option that best expresses your opinion.

**KEY:** Strongly Agree- (SA); Agree- (A); Disagree- (D); and Strongly Disagree- (SD)

S/N		SA	A	D	SD
	<b>Which social media platform is the most used to propagate marlian memes amongs youths?</b>				
Q1	I prefer to communicate with others through Facebook				
Q2	Facebook plays an important role in my social relationships				
Q3	I respond and share content of Marlian memes using Facebook				
Q4	I enjoy viewing pictures of different people on Instagram				
Q5	I post pictures on my Instagram account frequently				
Q6	I like and comment on different pictures on Instagram often				
Q7	I respond and share content of Marlian meme using Instagram				
86	I use twitter for more social presence online.				
Q9	I use twitter to gather information and latest trends in the online space				

<b>Q10</b>	I use twitter to follow social related news				
<b>Q11</b>	I post tweets on Marlian memes				

<b>S/N</b>	<b>In what ways have youths used the social media to propagate marlian memes?</b>	<b>SA</b>	<b>A</b>	<b>D</b>	<b>SD</b>
<b>Q12</b>	I know at least one song of Naira Marley				
<b>Q13</b>	I have shared at least one picture of Naira Marley through one of my social media accounts				
<b>Q14</b>	I encounter at least one Marlian meme on social media feed when I log into one of my social media accounts				
<b>Q15</b>	I have uploaded at least one Marlian meme in one of my social media accounts				
<b>Q16</b>	I use Marlian stickers when I chat with friends on social media				

<b>S/N</b>	<b>How has exposure to marlian memes on social media been</b>	<b>SA</b>	<b>A</b>	<b>D</b>	<b>SD</b>
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	<b>perceived among youths?</b>				
<b>Q17</b>	I use Marlian slangs in my interaction with other people				
<b>Q18</b>	I use Marlian memes to humiliate friends				
<b>Q19</b>	I am used to using Marlian memes with curse words				
<b>Q20</b>	I find it easy to share Marlain memes that contain a sensitive topic				
<b>Q21</b>	Sharing memes affect my will to do personal task				
<b>Q22</b>	I have become more inclined to sharing violent and abusive content on social media				

<b>S/N</b>	<b>How has the Marlian memes been used to confer statuse among youth via the social media?</b>	<b>SA</b>	<b>A</b>	<b>D</b>	<b>SD</b>
<b>Q23</b>	Have you posted any dance video of yourself dancing to any Marlian song on any social Media platform?				

<b>Q24</b>	which of the social media platform did you use?				
	i. Facebook				
	ii. Twitter				
	iii. Instagram				
	Iv. None				
<b>Q25</b>	Did the dance video make you popular?				

**THANK YOU FOR YOUR TIME**