

DIGITAL ACTIVISM: AN ANTIDOTE TO SOCIAL INJUSTICE IN NIGERIA

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Abstract

The socio-economic and political development of the twenty-first century Nigeria is being hampered by the enormous problems of social injustice. Lately, kidnapping, killings, embezzlement of public funds, and other forms of social injustice are prevalent in the Nigerian society. The above situation stimulated researchers to explore how digital activism would serve as a panacea for social injustice and bad governance in Nigerian society. To thoroughly explore the subject matter, the researchers adopted a qualitative research approach using observation and the integrative literature review design. The findings of the study unravelled that the advent of social media and other new media platforms catalyse the rise of digital activism in the Nigerian society. Furthermore, it was also found that digital activism has enormously helped in combating social injustice and bad governance by drawing the attention of stakeholders and the government to salient issues of injustice in the Nigerian ambiance. However, it was found that sentiment, internet access, media illiteracy, and the dearth of qualified digital activists are among the factors bedevilling digital activism in Nigeria.

Keywords: *Digital Activism, Nigeria, Social Injustice, Social media, Antidote.*

1. INTRODUCTION

Social injustice is one of the topics that researchers, activists, and other interested parties report on and talk about frequently on a global scale. The growing interest is attributed to several factors. Firstly, social injustice hampers the citizens' fundamental human rights, especially the rights of the proletariat and the downtrodden. Secondly, social injustice and development are always on a parallel line, in other words, social injustice is a threat to development and a catalyst to social agitations and uproar.

Paradoxically, even the developed nations of the world are battling the issue of social injustice. For instance, Horowitz, Brown, and Cox revealed

that in the United State of America, blacks are treated less fairly than whites in encounters with the police and criminal social justice (HOROWITZ, et al., 2019). From the foregoing, it is apt to infer that social injustice is ubiquitous. However, the incidences of social injustice are much more prevalent in the developing countries of the world, especially in Nigeria, which represents the focus of the present study.

The Nigerian state has recently been confronted with a deluge of social injustice-related threats; these issues are both traditional and non-traditional in their coloration, ranging from terrorism, human trafficking, kidnapping, ritual killings, banditry, and suppression of the poor among others (MOSES & NGOMBA, 2017; MOSES, 2018; MOSES & NGOMBA, 2018). Oko corroborates that the rate of social injustice in the Nigerian state is at its apex, and "Nigerians are beginning to feel the effect in the level of discontent amongst the citizenry as demonstrated by various uprising against the Nigerian state such as the Boko Haram incidence, the Niger Delta Militancy, Banditry and so on" (OKO, 2020).

According to Amunnadi, in recent times, the issues of social injustice in Nigeria are becoming grossly overwhelming around human security issues, such as threats to lives and property. The above situation calls for swift action by the Fourth Estate of the Realm (the conventional media) to call on the government and other stakeholders to redress the issue of social injustice in Nigeria (AMUNNADI, 2021). However, the nature of the political economy of the mass media in Nigeria makes the media to be less active and lapdogs thereby making social media the only platform that accommodates the plea of the downtrodden.

From the foregoing, it is apposite to infer that the advent of social media represents a universal remedy for social injustice and human right violation, especially in third-world countries where inequity and class domination are ubiquitous. The above claim is hinged on the fact that, on the international scene, there are many instances when social media proved itself as a platform where the downtrodden and the demoralized can plea or appeal for justice. For instance, social media championed social advocacy campaigns like the *#BlackLivesMatter* which reveals police violations against African Americans. The above implies that social media has the potency to draw people's attention to anything that is hitherto unknown.

In Nigeria, Kareem (2019) observed that social media have been used to disseminate information and invite participation in advocacy causes that seek to redress social injustice. For instance, social media was instrumental in drawing the attention of the whole world when over two hundred school girls were kidnapped on April 14th, 2014. After their kidnap, an international campaign on social media with the hashtag *#BringBackOurGirls* was launched. Similarly, advocacy campaigns like "Justice for Deborah," "Justice for Haniffa," *#EndSars*, *#RevolutionNow*, and *#OccupyNigeria* were all championed by social media users and activists. It is pertinent to note that these campaigns attracted the attention of the Nigerian government and even of the international community. Therefore, it is apposite to avow that the power of social media in seeking social justice is unimaginable.

Statement of the problem

Nigeria as a country is bedevilled with an avalanche of cases of social injustice over the years. According to Oxfam, even though the disparity between the affluent and the poor is a global issue, the amount of inequality and social injustice in Nigeria is tremendous (OXFAM, 2017). Oko corroborates that the current level of social injustice in Nigeria is alarming, and Nigerians are beginning to feel the effects of the level of citizen discontent, as evidenced by various uprisings against the Nigerian government (OKO, 2020).

To mitigate the rate of social injustice in Nigeria, the conventional media which include radio, television, and newspaper amongst others have over the years provided good coverage and were also relied on by activists (OLANIYAN & GRAHAM, 2014). However, the situation remains persistent and unending perhaps because of the ownership and control of the conventional media which are in the hands of the bourgeois (the political class) who are in most cases the architect of social injustice in the Nigerian State. Considering the above, there is a swift need for a paradigm shift that necessitates this study to investigate how digital activism would serve as a panacea for social injustice in Nigerian society.

Aim and Objectives

This study aims to examine the potency of digital activism in combating social injustice in Nigeria. The specific objectives are:

- i. To examine the current state of social injustice in Nigeria
- ii. To examine the role played by digital activism in combating social injustice
- iii. To explore the challenges of digital activists in Nigeria
- iv. To suggest a framework/model for effective digital activism in Nigeria.

Conceptualizing Digital Activism

Digital activism is also known as cyber activism, online activism, or e-activism. The term digital activism has been defined differently by scholars. Suffice it to there is no single universal definition of digital activism. However, most of the definitions share something in common, which is the fact that digital activism is a form of online advocacy for human equity. Fuentes sees digital activism as a form of activism that uses the internet and digital media as key platforms for mass mobilization and political action (FUENTES, 2014). Equally, Karatzogianni defines digital activism as political participation, activities, and protests organized in digital networks beyond representational politics (KARATZOGIANNI, 2015). The above definition by Karatzogianni seems to have limited the scope of digital activism; however, perhaps the above scholar defines digital activism within the context of political activism. The above situation

stimulated Treré and Kaun to argue that the notion of digital activism is broad and ambiguous. Therefore, the researchers of this paper provided an elaborate and holistic definition of digital activism which represents any form of organized social movement on online platforms carried out by an individual or group of individuals with an altruistic goal of achieving equity and justice for the common man or fighting a common cause for the benefit of others (TRERÉ & KAUN, 2021).

Social Injustice

Social injustice is most often than not associated with equitable treatment or violation of human rights. Over the years, the concept has attracted different definitions from scholars with different academic backgrounds. Akinrinde sees social injustice as a situation when unfair practices are being carried out in society (AKINRINDE, 2020). According to Isioma, social injustice represents some unjust activities in the society. When the equals are treated unequally and the unequal are treated equally, social injustice occurs (ISIOMA, 2016).

According to the Online Encyclopaedia of World Problems and Human Potential, inequity in the distribution of income, the creation of opportunities, and the removal of disparities are all hampered or halted by social injustice. Inadequate economic development, structural imbalances, and flaws in education and training systems all contribute to and exacerbate unjust international conditions.

Social injustice involves actions or policies undertaken to exclude others as legitimate recipients of the distribution of benefits and burdens. This dimension of injustice may be experienced by either individuals or groups. This implies that social injustice represents any form of violation of the fundamental human right of an individual or group of individuals.

According to Pogge cited in Bufacchi, the preeminent way to holistically conceptualize injustice is to view the concept in three dimensions. The dimensions were captured by Bufacchi thus:

1. *Injustice as Maldistribution*

The unfair or harmful allocation of the advantages and liabilities that result from social

collaboration is known as social injustice. When rewards and obligations are allocated in a way that not everyone (especially those who stand to get less than others) could rationally accept, it is considered unfair.

2. *Injustice as Exclusion*

Actions or practices taken to deny others their just share of the benefits and obligations constitute social injustice. Either individuals or groups may experience this aspect of injustice.

3. *Injustice as Disempowerment*

People's vulnerabilities are exposed and exploited by social injustice, which also disempowers victims and prevents them from sharing in the rewards and obligations of social cooperation (BUFACCHI, 2012).

2. METHODOLOGY

This research study adopts the triangulation research method. According to Asemah et al. "a single method can never adequately shed light on a phenomenon." Hence, using at least two or more methods can help facilitate deeper understanding. Considering the above, this research study adopts the integrative literature review method, in-depth interview method, and the observation method to explore the subject matter fussily and deeply under investigation (Asemah et al., 2012).

According to Christmal & Gross, an integrative literature review method is a non-experimental method in which researchers objectively critique, summarize and make conclusions about a subject matter through systematic search, categorization, and thematic analysis of past qualitative and quantitative research studies on the subject matter under investigation (CHRISTMAL & GROSS, 2017).

An in-depth interview is a qualitative research method that allows the research to engage the respondents/participants. The method is apt for collecting data from people with experience on a particular subject matter. An in-depth interview is also capable of giving the researcher in-depth and elaborate information that will allow him/her to thoroughly analyse the information obtained. In light of the above, the researchers

in-deathly interviewed social media, specialists in the field of communication and sociology on the various case studies addressed in this study.

3. RESULTS AND DISCUSSION

(a) State of Social injustice in Nigeria

As earlier pointed out, Nigeria as a country is bedevilled with an avalanche of cases of social injustice ranging from killings of innocent citizens, embezzlement of public funds, and denial of justice for the downtrodden and the demoralized. Oko corroborated that Nigerians wallow in abject poverty because of the level of injustice meted out to them by their fellow countrymen who found themselves in either elected or appointed political positions (OKO, 2020). The level of injustice in the Nigerian state is such that a single individual can steal billions of naira from the government treasury yet there are thousands of Nigerians wallowing in abject poverty. Lately, there are revelations by the Economic Financial and Crime Commission (EFCC) which is one of the vibrant anti-corruption agencies in Nigeria that the Accountant General of the Federation allegedly embezzled the sum of eighty billion naira (ALJEZERRA, 2022) yet, in early 2022, the World Bank projected that the number of poor Nigerians is projected to hit 95.1 million in 2022 (OLAWOYIN, 2022). Chikaaan & Ahmed cited in Chikaaan & Tsafa expressed their grief over the nature of injustice in Nigeria thus:

Only the cabal, especially those who forced themselves and occupy political offices or those who are still in leadership positions are leaving affluently. This problem is made worse by the inability of the government to create job opportunities for the youth. Most Nigerians are not happy, they are envious of what the few have. This problem has further aggravated insecurity in the land...Political thuggery, religious intolerance, armed robbery, and other crimes are on increase in the country with roots in poverty (CHIKAAAN & TSAFA, 2021).

The above submission shows the level of system decay and injustice obtained in the Nigerian state even though the country has enjoyed about twenty-two (22) years of uninterrupted democracy.

The majority of the views obtained from the various in-depth interview sessions conducted support what the researchers found in extant literature. Most of the interviewees subscribed to the perspective that injustice in Nigeria is on the increase. In his word, one of the interviewees captured it thus:

We are in a very difficult situation in this country. On daily basis, the right of poor Nigerians is also trampled upon by either the rich or top government officials. This practice has been in existence for a long time, but in recent years the situation has been degenerating from bad to worse.

From the foregoing, it is apposite to infer that the current situation, therefore, presents a paradox to the Nigerian state considering the wealth of mineral resources the country possessed. Therefore, there is a need for a change of paradigm in combating social injustice in Nigeria to efficiently change the narrative.

(b) Digital activism as an antidote to social injustice in Nigeria

Social injustice is a ubiquitous phenomenon in Nigeria. It is apposite to infer that the Nigerian society is saturated with an avalanche of cases of social justice ranging from child abuse, deprivation of citizens' fundamental human rights, incessant killings of innocent citizens, and embezzlement of public funds by the ruling class (politicians) amongst others. Shreds of evidence from extant empirical studies proved that the judicial system which is supposed to be objective and fight for justice for the common man is currently faced with "significant administration and efficiency problems. It is well-established that the justice system is slow, not accountable, not so transparent, and unfriendly to its users and stakeholders" (ODUSOTE, 2022). The above situation leaves the poor and the downtrodden

helpless and hopeless whenever their right is infringed on. Therefore, this section seeks to explore how digital activism will serve as an antidote in a helpless and hopeless situation where the conventional media and the judiciary become comatose in advocating for the common man.

The power of digital activism in an ambiance saturated with injustice can never be underestimated. The veracity of the above is hinged on the fact that the digital space, especially the social media platforms, is unrestricted. In other words, these platforms usually accommodate diverse views from members of the society hence these make the platforms suitable for advocacy on human right related issues. Mutsvairo corroborates that the power of social media platforms and digital activism was displayed when former Sudan President Omar al-Bashir was overthrown in 2019 as a result of heated protest both on social media platforms and physically (MUTSVAIRO, 2020). Similarly, in Zimbabwe, Emmerson Mnangagwa who replaced Robert Mugabe in 2019 faced a serious fierce online protest because of rising inflation and rampant unemployment cases. The above situations and examples buttress the practicable power of digital activism amidst social injustice. However, the core focus of this paper is on the Nigerian society.

In Nigeria, there are evident cases where social media or digital activism addresses some cases of injustice. For instance, there were successful campaigns by Nigerians on social media platforms that seek to address some cases of social injustice. Some of these cases were reviewed below:

Case 1: The Case of Deborah's Murder from Sokoto, Nigeria

Deborah's case is one of the recent cases that show the power of digital activism in a democratic society like Nigeria. On Thursday, May 12, 2022, Deborah Samuel, a student of Shehu Shagari College of Education, Sokoto, was stoned and burnt to death by some Islamic extremists who claimed she blaspheme against their holy prophet (PROSPER, 2022). The barbaric act came into the limelight on the same

day on social media platforms. The footage of the gruesome murder was posted on social media platforms like (Facebook, Twitter, WhatsApp, etc.).

Even though some of the social (digital) media reports on Deborah's murder were not treated professionally due to the dearth of skilled citizen journalists in Nigeria, the gruesome murder of Deborah attracted the attention of the government and stakeholders as a result of consistent social media/blog publications made by digital activists and other social media users who criticized the barbaric act.

It is apposite to argue that without the active involvement of social media (digital activists) Deborah's case wouldn't have been brought to the limelight. It's worthy to note that the instantaneous and flexible nature of social media and of other digital media platforms which allow users to share and comment on issues made Deborah well known within and even outside the shores Nigerian state.

Researchers observed that considering the poor nature of the conventional journalism practice in Nigeria where sentiment, new commercialization, and media ownership pattern determines the newsworthiness of issues within and outside the country, the conventional media may likely not develop an interest in the subject matter and even if they did, the subject matter wouldn't have attracted the attention of Nigerians as it does on social media platforms.

In addition, during the in-depth interviews conducted, the researchers found that the majority of the interviewees got to know about the case of Deborah's murder through social media. Most of the interviewees revealed that conventional media didn't offer detailed information on the issue. Furthermore, most of the interviewees believed that without the active involvement of social media, the case of the gruesome murder of Deborah wouldn't have seen the light of the day. Suffice it to say that without the active involvement of social media, the case would have seen the light of the day, talk more of stakeholders or ordinary citizens advocating for justice.



Fig. 1. Screenshot of a Tweet demanding justice for Deborah. Source: Document Women, 14th May 2022 on Twitter (DOCUMENT WOMEN, 2022)

From the foregoing, the researchers observed that the pressure mounted on the Sokoto State government and the Nigerian government at large through activism on online platforms demanding justice for Deborah resulted in the government taking some drastic measures to condemn the killing of Deborah and also led to the arrest of some of the perpetrators of the evil act.

Case 2: The Case of Osinachi's Murder

Osinachi Nwachukwu, a Nigerian gospel singer, died on April 8, 2022, allegedly as a result of her husband's abuse and beatings (OJIGHO, 2022). When news of her death surfaced, people were stunned, and they wondered how such a talented singer could have been subjected to domestic violence for such a long time with no end in sight. Sadly, Osinachi joins a long list of Nigerian women who died or were injured as a result of domestic violence, generally perpetrated by a spouse or intimate partner. However, the Osinachi Nwachukwu case became peculiar due to the pressure mounted by social media users

and digital activists who demanded justice for her death.

The researchers observed that, since the gospel singer was announced dead, social media users on different platforms advocated fervently, demanding justice; there were Facebook pages created in her name just to create awareness of domestic violence and also to demand justice. Osinachi's case set an agenda on social media until the arrest of her husband by the Nigerian police.



Fig. 2. Screenshot of a Facebook post demanding justice for Osinachi (CHARITY, 2022)

From the foregoing, it is palpable though arguable that the social media platforms especially Facebook and Twitter were instrumental in unravelling the above situation. Just as pointed out earlier, without social media, the subject matter wouldn't have attracted the attention of human rights activists, stakeholders, and ordinary citizens. We, therefore, infer that the clamour for justice regarding the death of Osinachi (the gospel musician) on social media platforms coupled, with reactions from activists on the same platforms, resulted in the arrest of her husband, who was later charged with culpable homicide contrary to section 221 of the Penal Code, which may lead to the death penalty (ADEPEGBA, 2022).

However, the findings from the in-depth interviewee debunk the observation made by the researchers. Most of the interviewees felt that the case of the gospel singer gained popularity on through conventional media before the social media users started conducting various advocacy campaigns. Be that as it may, it is apposite to note that social media also played a significant role in fighting injustice and also demanding justice as far as the case is concerned.

Case 3: #Endsars Protest

The #EndSars protest is one of the historic campaigns in Nigeria as far as online activism is concerned. The #EndSars protest was initiated primarily to combat the human rights abuses perpetrated by the Nigerian police (Sars) on innocent Nigerian citizens.

On different occasions, security operatives who infringe on the fundamental human rights of the Nigerian citizens are protected by the police; hierarchy victims are most often than not scared to voice out their ugly experiences out of fear of being the target of future attacks by these policemen (MOSES et al., 2022). A report by Amnesty International in June 2020 corroborated that since the National Assembly passed the Anti-Torture Act of 2017; the government failed to prosecute a single SARS operative, yet there is an avalanche of cases of police brutality across the country. For instance, Akinpelu reported in 2020 that a man who was arrested by the police in Ughelli, Delta State, allegedly fell off from a moving police vehicle and was feared dead. These amongst others sparked up what culminated in the #EndSars Protest (AKINPELU, 2020).

Even though the #EndSars Protest ended up in a physical protest, evidence from extant empirical studies and the observation made by the researchers revealed that the social media users and digital activists contributed immensely to championing the #EndSars protest. In their words, Moses et al. corroborated that:

Social media played a formidable role in organizing the youths that were 'leaderless' in an almost spontaneous protest. The impact of social media manifested in terms of linking and uniting the protesters on the online space, crowdsourcing funds to execute the protests, and

winning international sympathy and solidarity. Indeed, social media were the primary platforms for organizing the protesters and provided regular updates of developments, reactions, and strategies (MOSES et al., 2022).

The above implies that, in every protest in the digital era, especially in developing countries where social injustice and corruption are prevalent, social media play an immeasurable role in initiating and uniting protesters. Suffice it to say that social media are eminent and veritable tools for championing a common cause.



Fig. 3. Screenshot of Aisha Yesufu, A human right activists posed in the picture during the #Endsars protest (OLUOKUN, 2020)

The figure above represents a picture of the human rights activist Aisha Yesufu during the #Endsars Protest. According to Moses et al. "the picture that went viral on social media ignited a revolutionary fire in the youth and gave the protest a significant boost." From the foregoing, it is therefore apt to infer that social media (digital activism) played an enormous role in combating social injustice (MOSES et al., 2022). Commenting on the significance of social media (digital activism) in the #Endsars protest, Kabir corroborates that the impact of social media during the protest was substantial because the social media protest attracted the attention of the international community, due to the active mobilization of citizens using the platforms (KABIR, 2020).

In addition to the findings above, the information obtained from the interviewees conducted also revealed that social media was the core brain behind the success of the #Endsars protest in Nigeria. According to one of the interviewees:

Without social media, there wouldn't have been anything like the #Endsars protest. The truth remains that social media was the main instrument used for motivating and mobilizing the youth throughout the protest.

From the above, it is apt to infer that the success of the Nigerian #Endsars protest is attributed to the active involvement of digital activists and of other concerned netizens.

(c) Challenges of digital activism in Nigeria

Digital activism is without challenges despite the auspicious advantages attached to the practice. Through observation and a thorough review of extant literature, the researchers identified the following as some of the challenges bedevilling digital activism in Nigeria:

Sentiments: one of the challenges associated with digital activism in the Nigerian society is

sentiment, especially when the subject matter has to do with religion or region. Udeagha, & Nwamah substantiate that one of the major factors affecting Nigerian society from advancing is sentiment. Most often than not, it was observed by the researchers that online activists faced confrontations with fellow netizens when they advocate against issues that hamper their belief system, religion, or ethnic group. For instance, when Deborah Samuel, a student of Shehu Shagari College of Education, Sokoto was murdered, a reasonable number of social media users condemned the barbaric act. However, a good number of the same social media users attacked activists and other users, and also tried to justify the barbaric act (UDEAGHA & NWAMAH, 2020).

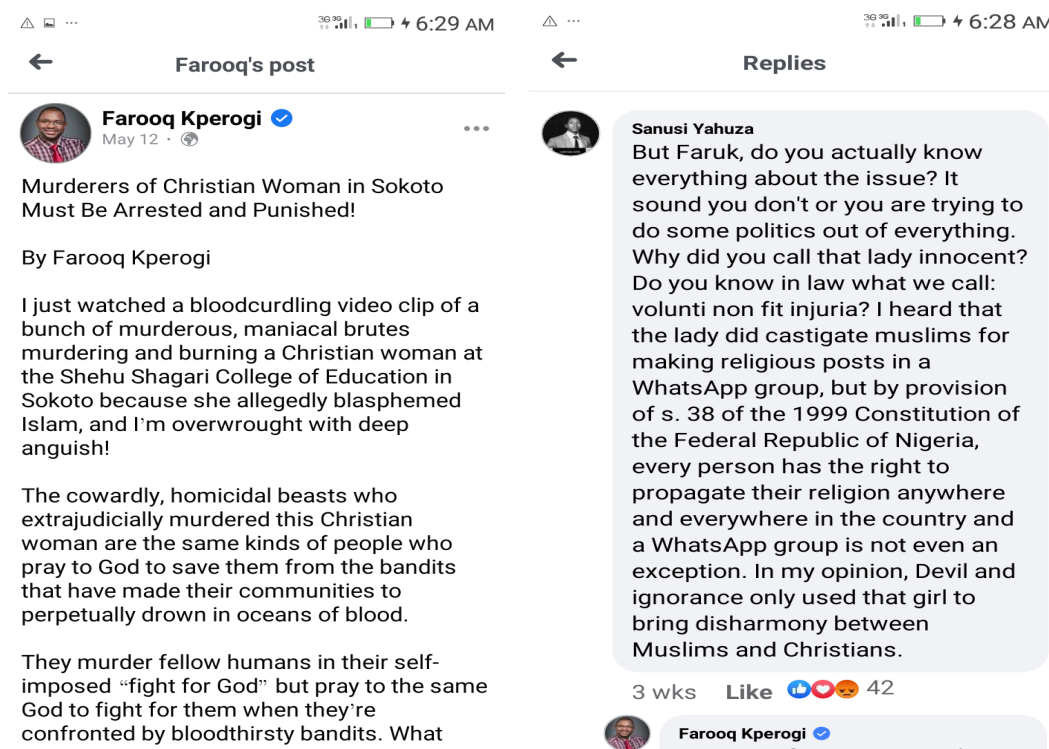


Fig. 4. Activist's (Journalist's) Posts on Facebook Contemning a Barbaric Murder (FACEBOOK, n.d.)

The above posts by the journalist and activist Farooq Kperogi portray how digital activists battle with netizens whenever they want to advocate for a subject matter that deals with religion, region, or ethnicity in Nigeria. Suffice it to say, the sentiment is a barrier to effective online advocacy in Nigeria.

Cost of Internet Subscription: the cost of an internet subscription has the potential to affect digital activism in the Nigerian society. A common Nigerian struggles with social needs such as food to eat, and shelter among other needs. Hence, paying a subscription fee on a

monthly, weekly, or daily basis automatically becomes problematic. The above situation has the potency to hinder netizens from airing their views or advocating for a common cause on social media platforms.

Illiteracy: Illiteracy is one of the challenges impeding the growth of Internet usage and digital activism in Nigeria and in other African countries. Because the average adult illiteracy rate in the West African Economic and Monetary Union area is roughly 33%, one out of every three potential Internet consumers is unable to

access the service because he or she cannot read or write (AKUE-KPAKPO, 2017).

The Digital Activism Model

Based on the findings of this study, the authors of this paper proposed a model (The Digital Activism Model) which will serve as a remedy for effective digital activism in the Nigerian society and other developing countries that share a similar experience with Nigeria. Below there is a diagrammatic illustration of the model.

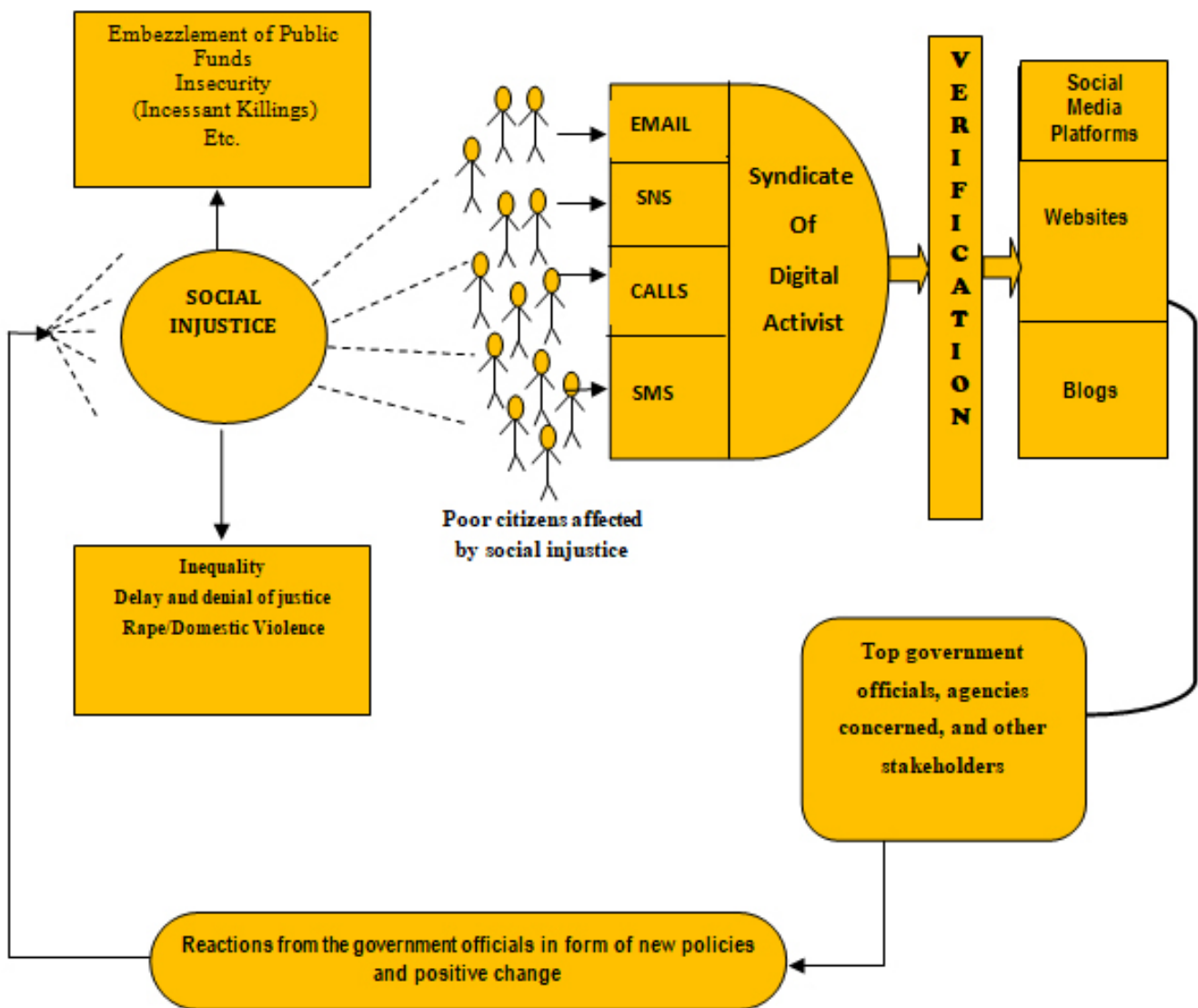


Fig. 5. The Digital Activism Model

The digital activism model graphically illustrates how to carry out a successful online advocacy campaign in developing countries

where there are prevalent cases of social injustice and in an ambient where citizens suffer from the fear of voicing out their predicament, poor

internet access, dearth of syndicates of online activists, lack of constant power supply, and high cost of internet subscription fee amongst. In other words, the model proposed how to effectively carry out advocacy online, especially on issues that pertain to social injustice. The model argues that in an environment where there is a high rate of social injustice, especially in developing countries, there is the need to have a syndicate of digital activists who specializes in different themes (such as children's rights, domestic violence, poor governance, insecurity, etc.). These activists should always be accessible to ordinary citizens, not necessarily online, but via phone calls, SMS or physical contact, as this would help citizens to easily contact them and discuss predicaments as pertaining to social injustice. Based on the model, these activists are expected to authenticate the veracity of the subject matter, a stake before commencing any form of online advocacy campaign to avoid fighting the wrong cause.

The model further suggests that after the verification of fact, digital activists should immediately commence advocacy via websites, social media platforms, and other digital platforms. And on their part, ordinary citizens should support the campaigns by reposting and commenting on the subject matter advocated by the digital activists.

4. CONCLUSIONS

It is apposite to infer that the development of social media represents a global solution to social injustice and human rights violations, particularly in third-world nations where inequality and class dominance are pervasive. The assertion is predicated on the observation that social media has frequently demonstrated itself on the global stage as a platform where the oppressed and the demoralized can plead or appeal for justice. Social media, for instance, has supported social advocacy campaigns like #BlackLivesMatter, which documents police abuse of African Americans. Additionally, as highlighted in the study, digital activism on social media has played a significant role in Nigeria in the fight against a variety of social injustices like the #EndsarsProtest,

#JusticeforDeborah, #JusticeforOsinachi #Bringbackourgirls, among others. In conclusion, activism on social media and other new media platforms has the potential to both lessen the number of incidences of social injustice that are occurring in Nigeria and to spur the country's growth, both politically and economically. To make digital activism in Nigeria truly effective, this paper recommends setting up digital facilities across the Nigerian state, that would enable the widespread participation of both the government and the citizens in addressing social injustices, that impede socio-political development in the twenty-first century Nigeria, such as ensuring energy security (which includes its generation, transmission, consumption, and sustainability), reducing the widening income inequality, ensuring the security of digital footprints through effective cyber security, and having a strong public-private partnership in the telecommunications sector.

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