Indigenous Identity, Social Integration and Digital Content Creation among University Students in South-west, Nigeria

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In Partial Fulfilment of the Requirements for the Award of Doctor of Philosophy Degree (PhD) in Information Resources Management (IRM)

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Certification

This is to certify that this thesis was carried out by **Agnes Ogheneochuko ADEMAKINWA** with Matriculation Number **LCU/PG/002113,** in the Department of Information Management, Faculty of Communication & Information Science, Lead City University, Ibadan, Nigeria, under my supervision and that this research has not been previously submitted.

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Dedication

I dedicate this work to the glory of God Almighty, Jehovah El-Roi, “The God, Who Sees me”.

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Abstract

Existing literature highlights the global significance of digital content creation in communication and academic settings, yet there is a notable gap in understanding how indigenous identity and social integration influence these practices, particularly within the context of South-west, Nigeria. The study adopts a mixed method approach with a quantitative analysis of 441 university students in South-west, Nigeria and a content analysis of 6 universities students' associations social media platforms on Facebook, Instagram, Tik-Tok and X. A stratified random sampling technique is employed, and the sample size is determined through rigorous statistical calculations. The study employs a structured questionnaire to collect data on indigenous identity, social integration, and digital content creation. Findings indicate a significant influence of indigenous identity on digital content creation ($R^2 = 0.157$, $\beta = 0.397$, $t = 9.057$, $p = 0.000 < 0.05$), emphasising the importance of cultural identity in shaping students' digital engagement. Social integration also shows a significant positive impact on digital content creation ($R^2 = 0.155$, $\beta = 0.397$, $t = 9.057$. $p = 0.000 < 0.05$), highlighting the role of social connections in fostering students' involvement in digital creation activities. Findings from the qualitative survey portray a lack of deep meaningful and innovative engagement of students with social media; and a disconnect of university students with their indigenous identity in digital content creation. Also, although there is a high level of social integration among students, there is little or no integration with students and their larger community of people who are not students. The study equally finds that digital technology used purposively by governments and institutions will engender positive results on the youths. In conclusion, the study underscores the complex relationships among indigenous identity, social integration, and digital content creation among university students in South-west, Nigeria. This study recommends the intentional adoption and targeted use of digital content in sensitive educational practices that leverage the positive influence of indigenous identity and social integration on digital platforms, fostering a more inclusive learning environment. This research contributes to the broader understanding of how digital content creation and cultural orientations intersect with digital engagement in the academic experiences of university students, particularly in the context of South-west, Nigeria.

Keywords: Indigenous identity, Social integration, Digital content creation, Digital technologies, Social media platforms, University students, South-west, Nigeria

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List of Acronyms

Abbreviation	Meaning
DCC:	Digital Content Creation/ Digital Content Creator
IoT:	Internet of Things
SMTs:	Social Media Technologies
AFAS:	Association of Faculty of Arts Students
FASSSA:	Faculty of Social Science Students Association
FASSA:	Faculty of Science Students Association
NESA:	National Economic Students Association
ATAS:	Association of Theatre Arts Students
ACLAS:	Association of Communication and Language Arts Students

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Chapter One

Introduction

1.1 Background to the Study

Digital Content Creation (DCC) has become an all-comers' affair facilitated and promoted by the internet which gives university students the ability to craft messages in formats such as blogs, videos, audios, graphics, animation and text messages, and disseminated to a large audience across the globe on the cyberspace. This is enabled by the emergence of new technologies – Internet of Things (IoT), Social Media Technologies (SMTs), Artificial Intelligence (AI), mobile technologies, which has empowered the dismantling of traditional media's (Radio, Television and Print Media) monopoly and control of information and messages circulated as content to mass audiences through the Mass Media. The dismantlement of the monopoly on information by traditional media has given rise to Digital Content Creation (DCC) on emerging digital technology platforms, most especially by users of SMTs who are either skilled or unskilled in Digital Content Creation abilities.

Content creation is listed as one of the basic digital competencies that youths and students should possess in the 21st century according to the European Commission in addition to knowledge and data literacy, communication and collaborative skills[1]. The identification of Digital Content Creation as an important digital competency for university students in contemporary times most especially in South-west, Nigeria underlines its significance for the information age and the requisite skills needed to navigate this realm of information dissemination, especially as it empowers the users to take ownership of the production and broadcasting of their own messages.

Digital Content Creation is the process of generating topic ideas in written or visual forms that appeal to an audience in an interactive process as it generates immediate feedback on

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the content disseminated via digital platforms. It is the ability to make information available and one's digital expertise known to those who will consume the content thereby eliciting interactions for such content. Digital Content are also digital information products available online on Instagram, YouTube, Tik Tok and other social media platforms; while Content Creators prepare content for online media as well as offline media such as the print and broadcast media (newspapers, magazines, radio and television). In respect to Digital Content Creation, is the submission that meaningfulness, creativity and innovation is displayed for a content to be justified as being created to guide against the digital content glut that has perforated the cyberspace in the name of Content.

Bloom's Digital Taxonomy addresses content creation on digital media enunciating the concepts of Remember, Understand, Apply, Analyse, Evaluate and Create as a process towards achieving impactful content creation on the digital space listed in the order of the simplest digital orientation or skill to the complex digital skillset which a digital content creator should possess and vigorously acquire to ensure that content distributed on digital media networks are acceptable, impactful, engaging and meaningful[2].

Remember Content refers to content creation in the form of copied and forwarded comments, texts, graphics blogs, videos, audios created by others but consumed by university students in South-west, Nigeria who form the respondents in the study; Understand Content is the respondents' ability in giving meaning to comments, texts, graphics, blogs, videos, audios by inputting their own knowledge or adding their 'voice' to content consumed by them; Apply Content is contextualised as the ability of university students to finding value or lack of value in the comments, texts, graphics, blogs, videos and audios consumed by them in relation to themselves; while Analyse Content is the ability of university students to embark on research on content created on social media –

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comments, texts, graphics, blogs, videos, audios – consumed by them in order to give informed and credible opinion with facts and figures buttressing their submissions.

Evaluate Content is operationalised as the ability of university students in South-west, Nigeria to produce blogs, videos, graphics, audios that are logical and sound; while Create Content, which is the last in the process and the most complex of the digital skills is the ability of university students to create innovative blogs, videos, audios and graphics that are original to them. Their ability to create digital contents that can appeal to all cohorts and social classification will denote the university students as highly innovative and creative. This is because, there is a societal level of cognitive display expected from university students which anecdotal evidences are most times negating and this is a fundamental cause of concern.

Consequently, the psychological construct of Bloom's Digital Taxonomy establishes a connection between the cognitive levels of the content creator in relation to the activities of the digital content creator. This can therefore be utilised to examine the mental creative awareness of university students in South-west, Nigeria who are actively engaged in the practice of digital content creation, and in so doing reveal their cognitive nuances through the content they create. Bloom's taxonomy metrics then becomes fundamental in judging what the standards for evaluating Digital Content Creation (DCC) are or what constitutes acceptable or appreciable Digital Content Creation, and the levels of their manifestations on digital platforms.

At face value, content creation on most digital media platforms leaves the impression of a lack of originality because of the constant feature of contents being reposted or forwarded severally and in most cases are devoid of objective meaning and value. A lot of these contents are denoted as 'forwarded' or 'copied'; while in some cases they are denoted as

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'copied and pasted' and then reposted for others to consume. The tendency to engage in this form of Digital Content Creation (DCC) reveals a kind, type or level of content creation undoubtedly, which is the Remember level or process in Digital Content Creation. However, when reposting of digital content becomes a constant feature amongst users of digital platforms, it reinforces this lack of originality.

The content creator at the level of Remember Content is a borrower of the content of others and has not added any input or value to the content received by him/her. Those who constantly repost content tend to do so by reposting content of established gatekeepers of the information that they share. These established gatekeepers' can also be identified as social media influencers or those that have been acclaimed as professional DCC [3, 4, 5]. This is often a trend in Digital Content Creation on social media platforms, especially preponderant among university students where university students follow influencers reverently; an investigation of this phenomenon might signify a lack of creativity and 'a garbage in garbage out' syndrome on social media in DCC that show that the practitioners lack critical and creative skills in tertiary institutions.

The ability to Remember Content begins the process in DCC, but it is the least cognitive skill involved in the Digital Content Creation chain. This is because the content creator at this level, consumes content by reposting messages received by him without adding any value to the content. Many consumers of content, especially on digital platforms exhibit such behaviour and this act in itself accounts for the many fake news and misinformation being peddled on digital media, relatively[5]. Studies reveal that about 90% of social media users are found in the category of reposting content without adding value or originality to the content that they post. It becomes interesting to see the extent to which university students in South-west, Nigeria exhibit the 'garbage in, garbage out syndrome' and the

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value they bring, if any to the table given their constant usage of social media. So far, studies on youths' involvement, are circumscribed by the kind of digital media platforms utilised regularly and the kind of messages created by university students[6,7]. What is however missing in these discourses, is the dynamics of what is being created in terms of the creators' cognitive ability and the innovations brought into content creation towards achieving meaningfulness not only for university students themselves but for other categories of people who consume the digital contents created by university students on digital media platforms.

Understand Content is demonstrated by the ability of adding value to Digital Content Creation. Extant literatures have noted the penchant of content creators' habits in reposting without internalising the contents first. Therefore, to infuse the content with Understanding, the Digital Content Creator takes ownership by identifying with the discourse through the input of his own comments to the post. It is the comment or modification of an original message received from whatever source that confers that one understands a post or a content.

This ability becomes very significant in the light of the fact that many posts are being peddled without being understood, thus leading to an information disordered ecosystem which is the bane of the cyberspace. Most digital contents that have had the nature of being viral posts have had this characteristic. It becomes a band wagon phenomenon and exposes the shallowness of the mind of those who repost such messages without exhibiting some measure of understanding the messages they repost, which not only exhibits superficiality but also intellectual mediocrity.

Therefore, in Understanding Content, the Digital Content Creator engages in some form of input or value addition to the received content. This is seen in the addition of

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comments, voice notes or visuals to digital content not original to the content creator; so, by the addition of inputs to the content, the Digital Content Creator gives the received content a different slant and meaning for which consumers of his/her own content begin to view the content in a different light from the original. This practice signposts the Digital Content Creator's mind as not being a site for receiving any kind of content but one that can critically gauge information received to give it his/her own assessment. Much more importantly is that this value addition reveals the state of mind of the Digital Content Creator and denotes the publisher as having a mind of his/her own.

The possession of a mind of one's own, however, is a function of knowledge and information. The ability to make meaning from the plethora of information on digital platforms and to be able to determine whether a content is false, is a veritable skill to possess for both consumers and creators on digital media platforms. Therefore, Understand Content presupposes being knowledgeable in the content being created. As university students in South-west Nigeria create content, it will be interesting to see to want extent they are knowledgeable about the content they create through the value addition of comments, audio or video in order to give other consumers of their content their own perspectives or views on the subject of discourse.

Critical to value addition to DCC is ascertaining whether authentic information can be gauged and secured by the present generation of youths who are the dominant users of DCC and disseminators of information on digital platforms. Embedded in the ideals of Digital Content Creation is digital literacy, which denotes being digitally empowered intellectually to function in the digital space with the appropriate netiquette skills. The inability of a content creator in not exhibiting the core skill that comes with content creation will add to the myriads of problems associated with the many misinformation and false contents manifest in digital media.

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After exhibiting the ability to Understand Content through the input of comments, visual or audio, it becomes logical for the digital content creator to relate the content to himself or herself. This is known as Apply Content, which is the ability of the digital content creator to see the content created in relation to himself/herself. It is one of the characteristics of good content creation, in being relatable to the content creator and the audience or consumers of the content. This is a higher level of cognitive skill that requires that the digital content creator sees himself/herself relative to the content created or reposted. It is imperative to note that university students will be influenced by their status as students in the content they create which must reflect the bias of their backgrounds (Intellectual capabilities) and must be seen to the extent that the discourse is coloured with that bias. It becomes difficult to gauge a situation where university students in South-west, Nigeria create content that are not relatable or bear no significance to their aspirations and their identities as students in tertiary institutions. DCC devoid of applicability will possibly reveal that university students in South-west, Nigeria are probably unbothered by their categorisations as students but by other orientations that lack intellectual depth, and this revelation, if true will help in knowing what university students in South-west, Nigeria find relatable.

The cognitive skills needed for every stage becomes more complex than the previous ones and require or demand more critical awareness from the digital content creator in accessing the levels. This is an inflow into Analyse Content, where the digital content creator researches, cross checks facts and figures before posting or creating content. It also involves analytical contents that speak to facts and figures. University students deal with a lot of facts and figures therefore such depth in content creation should not pose much of a challenge. University students are already exposed to the rigours of research

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and critical thinking skills, as such it is expected that they should be able to manifest this skill in the digital content they create.

Even though there have been several studies on universities students of South-west, Nigeria from myriads of perspectives in approaching the peculiarities of this region and its subject, the concept of DCC provides an opportunity for studying these students closely on what they use digital technologies for at the different levels of DCC. This study therefore, goes beyond various studies that have examined the impact of digital technologies on users, as it assesses the contribution of university students, most especially Nigerian students to DCC on digital platforms and its implications in all ramifications, especially for social cohesion.

In achieving this, innovation is vital in moving from content consumption to influencing what constitutes content on the social media. To Evaluate Content in DCC demands innovation and a creative mind which is opposite to the mentality of a 'Copy and Paste' digital content creator. Digital Content produced at this level reveals the ability of the digital content creator to sift from the myriads of opinions on a subject in order to stamp his/her view after critical evaluation. This is the stage of originality which is the ability to decipher before an opinion is formed. The significance of Evaluation derives from the fact that students will be critically armed from following a popular appeal, ideology or concept as students who identify with mass orientations are more often than not lacking critical awareness. Once students identify with a mass orientation there is the tendency for them to ascribe themselves to such cultural orientations[8]. Conversely, the inability of university students to Evaluate Content has contributed to the high incidence of social and psychological dysfunctions among them[9]. This is a growing social problem for all concerned globally for which this study will help in its remediation. This is because originality denotes soundness of mind which empowers students from being at the mercy

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of the more vocal, resolute and intimidating voices compelling them to accept a different orientation or belief systems. This study hopes to see how far university students in South-west, Nigeria is capable of independent orientations from the mass appeal all round them.

The ability to Create Content on digital platforms is the highest form of innovation that can be achieved by any user of social media and this is the last and ultimate level in DCC. The creativity displayed in using text, audio and videos to create digital content, and in so doing being able to convey meaningfulness for consumers of such content is the ideal. However, at this stage, attempts at creating digital contents at times result in distortions in the message, confusions, and parochial or limited world views on issues from the perspective of the creator. This stage requires carefulness, thoughtfulness and organisational skills that come into proper DCC, not the ones that come from the flip of a hat. Digital Content Creation by university students of South-west, Nigeria must display these aforementioned rubrics to achieve the purpose for which DCC thrives on. It is creating meaningfulness in content for all and not for their group of students only, since the information they disseminate is available to all and sundry on the public space. Where these factors are not imbibed by university students', distortion and confusion will characterise many of the digital content so created by them if they are not socially integrated.

Digital Content Creation is not carried out without inputs derivable from the personality and character of the content creator, even as the content creator is equally affected by the content consumed on digital platforms. The digital content creator and the digital platforms are not mutually exclusive from one another. This is because digital technologies not only impact on the cognitive abilities of the content creator as earlier observed, but also the perception of the content creator. Consequently, at the intersection

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of the use of digital technologies, identities are being formed, digital skills are being developed and digital cultural evolutions are being moulded for many university students. It therefore becomes pertinent to gauge whether digital contents created by university students may be one of the keys to unlocking the phenomenon of digital identities and the relationship between it and digital contents on digital platforms.

Indigenous Identity precedes digital identity formation as it is an innate feature of the digital content creator. It is the Indigenous identity of the content creator that is brought to the digital relationship of digital technologies and DCC. Indigenous Identity is the native and cultural nuances of national identities, which differentiates groups from one another; it becomes the lens with which this study will understand how innate identities of groups relate to digital content creation. Within the context of this study, Indigenous Identity refers to university students of South-west, Nigeria remaining true to their ethnic, cultural and social identities as Nigerians through the content they create. Social Categorisation, Social Identification and Social Comparison which are sub-metrics of Social Identity Theory underscore the concept of Indigenous identity as enunciated by Social identity theory.

Social Categorisation refers to university students of South-west, Nigeria's categorisation and perception by other social groups whether negatively or positively in relation to the use of digital media. Social Identification refers to university students of South-west, Nigeria in identifying themselves as youths in conjunction with their ethnic and cultural identities through the content they create; Social Comparison refers to university students of South-west, Nigeria's perception of being superior (technologically and being modern) to the adult group to the detriment of their Indigenous identity through the digital content they create.

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However, Social Integration is instrumental in understanding group dynamics in a society. It is the fulcrum for achieving shared orientations and a sense of belonging amongst different sets in a society or nation. Consequently, the place of social integration within the context of DCC cannot be overemphasised as the former is expected to be reflected in the latter. Social Integration presupposes the perception of oneself in relation to others and what constitutes the views of a particular set of people to others within a particular society. In essence, it seeks to promote the equality of persons, especially perceived minority groups in any society.

Social Integration enunciates Cultural integration, Interactive integration and Identificational Integration as sub-metrics for understanding the concept[10]. Cultural integration is the act of university students enmeshing themselves within the cultural lifestyles of their society; Interactive Integration is the actions of university students in their use of cultural languages and knowledge of its nuances; while Identificational Integration is university students having a sense of belonging in and identification with the Nigerian society through digital content creation. Towards this end, Social Integration is the rights and privileges of university students in having a sense of belonging and equality in Nigeria through the content they create.

The perception of university students as being part and parcel of the Nigerian nation is critical in their ability to forge oneness with the nation and help promote the Nigerian ethos in their day-to-day existence, especially through DCC. Conversely, the communication of digital contents can serve to reveal the extent of the creator's affinity to his/her country. Apart from revealing the social orientations of the creator, they go a long way in promoting ideological orientations for consumers of such content. Social Integration will therefore explore the ability of university students being relatable to their

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community and other group members of their community through the content they create on digital platforms. This exploration should bring to the fore to a certain degree, the level of university students in South-west, Nigeria's integration with their society, and their perception of other groups within the country and governance. Digital Content Creation becomes the key to understanding this Social Integration dynamics of university students in South-west, Nigeria.

The attainment of Social Integration is a process and every stage in this process relates to the degree to which university students see themselves in this social stratosphere. Cultural integration underscores the ability of the average Nigerian University student to enmesh himself or herself in the cultural languages and lifestyles of the country. Traditional norms, cultural orientations and the ability to speak one's native language is part of the integration process. This is affinity with one's origin and background, reflecting in activities such as discussions, writings, speeches and clothing. University students with strong cultural orientations will reveal this in their DCC, undoubtedly. How much university students in Nigeria imbibe of the cultural ethos of their native backgrounds can be seen from the language of communication they employ on digital platforms. A celebrated altercation between a university student and Aisha Buhari (wife of the recent past president of Nigeria, Muhammed Buhari on a digital platform is a reflection of the need for Social Integration with the youths as regards digital content creation [11,12] .

A predominant problem in this regard is the dominant use of English language on digital platforms to the detriment of indigenous languages in Africa which has led to the acceptance of western culture and its values, especially amongst university students[13]. To this extend, if DCC on digital platforms reflect the acculturation of students to western values, it is a development that would not promote social integration in any way in the

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Nigerian and African context, further. In a world of globalisation, it is critical to gauge university students' perception of their cultural roots and orientations especially from the content they create which is an expression of their personalities and orientations. This is measured by evaluating the content created by the university students and how far this is reflected in the digital content created on the social media by them.

Interactive Integration logically follows from Cultural Integration. This is the process of communicating in the indigenous language by the university students in interactive situations whilst displaying competency in this area through use. It involves the ability of the university students communicating in the cultural language and knowing its meaning. It is also the ability of displaying basic literacy in the language of the university students' native community. Interactive Integration is therefore a key component in the Social Integration process as this suggests that Social Integration cannot be achieved in a situation where university students are not literate in their indigenous language. Where this is absent, it becomes difficult to achieve integration in this regard as integration into a society or a county is a holistic one. In this regard, technological devices are now being enabled to use language devices other than the English language; a predominant use of this feature by university students will reveal an affinity and literacy in their indigenous language.

Logically, once Interactive Integration process is attained, identifying with one's community and country becomes a natural one. Identifcational Integration is the last stage in the Social Integration process; it denotes that the university students have a sense of belonging and identity with the Nigerian society through the content they create on digital platforms. University students who have a sense of belonging to their country would proudly identify themselves as such through DCC that celebrates this sense of belonging. So far, this discourse has been able to establish a connection between Digital Content

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Creation and Social Integration; denoting that the former is a factor for the latter's manifestation. Undoubtedly, on so many digital platforms are the interplay of DCC developed and published by various people including university students and the connections these have with their community or their country.

Digital content created by university students can define their levels of integration with their country manifesting in their sense of identity with Nigeria and her core ideals and values. Conversely, at the intersection of the use of digital technologies, identities are being formed, digital skills are being developed and digital cultural evolutions are being formed for many university students. It becomes pertinent to gauge whether digital contents created by university students may be one of the keys to unlocking the phenomenon of digital identities and the extent of social integration on digital platforms.

In this regard, university students, DCC and the dynamics of these combination (indigenous identity and social integration) become a veritable minefield of knowledge waiting to be explored given its potential for role defining for Digital Content Creation and its impacts on Indigenous identity and Social Integration of university students in South-west, Nigeria by the very means of the usage of emerging digital technologies.

The average age of university students in Nigeria begins from 15 years and they have dominant access and use of digital technologies which already connotes a digital divide with other demographic groups[14]. This confers the need for them to be researched upon and understood in this wise. Demographic factors are significant in this study in assessing university students and their involvement with digital content creation. Consequently, within the group of university students, the moderating variable of Gender and Academic Status is engaged to understand the dynamics of university students' engagement with digital Content creation in South-west, Nigeria.

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Demographic statistics of populations and individuals are correlated in research to understand certain phenomenon about a group or individual. In this regard, socio-demographic statistics of our respondents become key elements to further expand the issues of DCC as it relates to university students of South-west, Nigeria. The study is concerned with the composite characteristics that make up the study population of university students in South-west, Nigeria. – Gender, Age and Academic Status.

Undergraduates and postgraduates' students in Nigerian universities form a veritable corpus of the entire Nigeria population as youths. Nigerian youths are estimated to be about 70 % of the entire population which numerically comes to at about over 200 million people. "Nigeria's population stands at 217,079, 601; youths account for 70 percent of this 217 million, which translates to about 151 million youths, while 42 % of the 70 percent youth population are under the age of 15" [15]. Therefore, those who make up the study population add up to 28% of the entire population; they also represent the intellectual youth since this is the age at which they begin tertiary education.

Scholars have therefore argued for the need to evaluate demographic statistics among youths who are active users of digital media. This is because to a large extent, demographic statistics that reveal the differences in age, gender and ethnicity and the role these factors play in influencing consumption and creation patterns of digital content materials on the digital space is unknown [16, 17]. It is therefore the hope of this study to fill this gap.

1.2 Statement of the Problem

The rapid growth of digital technologies has transformed the way university students interact, learn, and express themselves. However, this phenomenon also raises important questions about the impact of Digital Content Creation on Indigenous Identity and Social

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Integration among university students in South-west, Nigeria. Despite the rich cultural heritage of Nigeria's Indigenous communities, there is a growing concern that the increasing dominance of Western-oriented digital content may lead to cultural homogenization and erosion of traditional practices. Furthermore, the potential for Digital Content Creation to foster social inclusion and cohesion among university students from diverse ethnic and cultural backgrounds in South-west, Nigeria remains unexplored. Moreover, existing research suggests that Nigerian university students are increasingly using digital platforms to create content but many of these digital contents denoted as content do not measure up to the standard practice and expectation of meaningfulness, innovation and creativity[18]. Furthermore, there is a lack of empirical evidence on how this phenomenon influences their Indigenous Identity and Social Integration.

Therefore, this study aims to address these gaps by investigating the influence of Indigenous Identity, Social Integration, and Digital Content Creation among university students in South-west, Nigeria. Specifically, this research seeks to explore the relationships between Digital Content Creation, Indigenous Identity, and Social Integration, and to identify strategies for promoting cultural preservation, social cohesion, and digital literacy among university students in this region.

1.3 Aim and Objectives of the Study

The main objective of the study is to investigate the influence of Indigenous Identity, Social Integration and Digital Content Creation among university students in South-west, Nigeria. The objectives of this study were to:

i. identify the level of digital content creation among university students in South-west, Nigeria.

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ii. identify the level of indigenous identity among university students in South-west, Nigeria.

iii. identify the level of social integration among university students in South-west, Nigeria.

iv. ascertain the influence of indigenous identity on digital content creation among university students in South-west, Nigeria.

v. examine the influence of social integration on digital content creation among university students in South-west, Nigeria.

vi. determine the combined influence of indigenous identity and social integration on digital content creation among university students in South-west, Nigeria.

vii. examine the moderating impact of gender on the influence of social integration on digital content creation among university students in South-west, Nigeria.

viii. examine the moderating impact of academic status on the influence of social integration on digital content creation among university students in South-west, Nigeria.

1.4 Research Questions

In view of the prevailing problems earlier highlighted, the study sought to find answers to the following research questions:

1. What is the level of digital content creation among university students in South-west, Nigeria?
2. What is the level of indigenous identity among university students in South-west, Nigeria?
3. What is the level of social integration among university students in South-west, Nigeria?

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1.5 Hypotheses

This is measured at the level of $p = 0.000 < 0.05$

Ho1: There will be no significant influence of indigenous identity on digital content creation among university students in South-west, Nigeria.

Ho2: There will be no significant influence of social integration on digital content creation among university students in South-west, Nigeria.

Ho3: There will be no significant combined influence of indigenous identity and social integration on digital content creation among university students in South-west, Nigeria.

Ho4: There will be no significant moderating effect of gender on influence of social integration on digital content creation among university students in South-west, Nigeria.

Ho5: There will be no significant moderating effect of academic status on influence of social integration on digital content creation among university students in South-west, Nigeria.

1.6 Significance of the Study

The study would be useful and valuable to several stakeholders such as government, tertiary institutions, Ministry of Education, National Orientation Agency (NOA), National Youth Service Corps (NYSC), Information Scientists (Front End and Back End Specialists), Digital Content Creators and the body of knowledge in Nigeria. The result of the study will be a guide to policy makers in the ministry of Education and tertiary institutions to develop strategies towards improving the cognitive levels of university students through digital technologies that are already accessible to them. In addition, is the initiation of policies that will lead to the total development of university students

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holistically leveraging on their indigenous identity to promote social integration through digital technologies.

Furthermore, the result of the study will help bridge the social dichotomy between university students (youths) and adults in order to achieve shared orientation between them and create a cohesive society where mutual regard for others exist in respective of age, tribe or accomplishments. This ethos will be replicated and projected in content created on digital platforms, largely facilitated by information professionals in the design of digital technologies used for Digital Content Creation.

In addition, the result of the study will offer university students the pathway to creating innovative digital contents with the aim at being meaningful to a wide spectrum of audience. It will afford them the understanding that DCC is a viable tool in their hands to bridge the gap between the classroom and the society, thereby utilising this skill for their career growth and develop a sense of esteem about their indigenous identity through their usage of digital technologies.

Lastly, it will add to the body of knowledge. The theories used to underpin the study: Bloom's Digital Taxonomy, Bossman and Heckman's Social Integration theory and Henri Tajfel's Social Identity theory provide the framework for the critical evaluation of Digital Content creation, Indigenous identity and Social Integration. These theories will add to the existing literature on Digital Content Creation and fill the gap for studies from developing countries like Nigeria. Additionally, the theories measure phenomenon on digital technology activities, although other theories have been used in this regard, these theories will give another perspective on how digital activities reveal digital skills and how digital content can be a tool in integrating university students in indigenous identity and national idealism.

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1.7 Scope of the Study

The study investigated Indigenous Identity, Social Integration and Digital Content Creation among university students in South-west, Nigeria. The dependent variable is Digital Content Creation measured by the metrics of Bloom's Digital Taxonomy which are remember content, understand content, analyse content, apply content, evaluate content and create content. The independent variables are Indigenous identity measured by the constructs of social categorisation, social identification and social comparison; and Social Integration was measured by cultural integration, interactive integration and identificational integration.

The study focused on six first generation universities (Oldest universities in their categories) across three cadres of universities – Public, State and Private universities in South-west, Nigeria. Two universities were selected from each cadre to ensure balanced population. These universities are University of Ibadan, Ibadan (1948); Obafemi Awolowo University, Ile-Ife (1961); Olabisi Onabanjo University, Ago-Iwoye (1982); Ekiti State University, Ekiti (1982); Bowen University, Iwo (2001) and Ajayi Crowther University, Oyo (1999). The respondents are university students (postgraduates and undergraduates) from homogeneous faculties of Arts, Science and Social science in all the six universities used for the study.

These three faculties are chosen because they represent a broad spectrum of the courses offered in tertiary institutions. These courses are the foundation courses for every field of human endeavour; as such every profession will find its roots in one of these three faculties - Arts, Science and Social science. The study is delimited to universities in South-west, Nigeria; the universities in this region aggregate to 8 Federal Universities, 13 State Universities and 34 Private Universities from which the sample population is selected. The South-west region currently has 26% of Nigerian Universities in its region.

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The region is noted to be the most academically progressive region in the country as it boasts of having the first Federal University (University of Ibadan), the First State University (Ladoke Akintola University of Technology, Ogbomosho) and the First Private University (Babcock University) in the Country.

The respondents in this region therefore represent the finest corpus of university students in Nigeria. Apart from this, there is a correlation between the region's prowess in academic attainment and technological development and usage; technological adoption and usage is a forte of the Gen Z who make up a significant portion of the study population of university students; these are active and savvy users of emerging technologies. In addition, South-west, Nigeria is the pace setting part of the nation noted for educational development and leadership. Consequently, research involving students from this geopolitical zone of the country will not only reflect university students exposed to the best tertiary educational infrastructures in the country, but will undoubtedly give responses from students who have also been exposed to a time long tradition of western education, western technologies and western orientations[19].

The study also undertook a content analysis of four social media platforms – Facebook, Instagram, X (formerly Twitter) and Tik Tok of university students' associations of the six universities used for the study. The evaluation period was from July, 2023 to March, 2024 (9 Months). The analysis was brought into 2024 to enhance the recency of the study and to further enrich the discourse. This is more so as some of the platforms did not come on board until January, 2024.

1.8 Limitation of the Study

The study sought to use first generation Universities in the South-west region of Nigeria across all the three cadres - Public, State and Private; however, due to the bureaucracies in some of these universities the researcher purposively chose Universities within the

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range of first-generation universities (Oldest Universities) for the study. Also, funding was a limitation due to travelling in administering questionnaires to respondents in the six universities used for the study. Furthermore, the researcher needed to explain the variables of Digital Content Creation, Indigenous Identity and Social Integration to some of the respondents whose understanding of these terms were rather peripheral even though they were university undergraduates.

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1.9 Operational Definition of Terms

The following variables mean the undersigned attribution to them for this study:

Digital Content Creation (DCC): Digital Content Creation is the meaningfulness and creativity (innovativeness) of the content created by university students in South-west, Nigeria in the form of comments, blogs, videos, audio, animations, graphics and emoji. This is being measured by:

Remember Content: Remember Content are copied and forwarded comments, texts, graphics, blogs, videos, audios made available by others and consumed by university students in South-west Nigeria.

Understand Content: This is the ability of university students in South-west, Nigeria in ascribing meaning to comments, texts, graphics, blogs, videos and audios by infusing their own words or adding their 'voice' to content consumed by them.

Apply Content: This is the ability of university students in South-west, Nigeria to find value or lack of value in the comments, texts, graphics, blogs, videos and audios consumed by them in relation to themselves.

Analyse Content: This is the ability of university students in South-west, Nigeria to research on content consumed and created by them (comments, texts, graphics, blogs, videos and audios) on digital platforms in order to give an informed and credible opinion based on facts and figures.

Evaluate Content: This is the ability of university students in South-west, Nigeria to produce blogs, videos, graphics, and audios that are logical and sound on digital platforms.

Create Content: This is the ability of university students in South-west, Nigeria to create innovative blogs, videos and audios that are original to them and meaningful to consumers of such content on digital platforms.

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Indigenous Identity: This is university Students in South-west, Nigeria remaining true to their ethnic, cultural and social identities through the content they create.

Social Categorisation: This is university students in South-west, Nigeria's notion of their categorisation and perception by other social groups whether negatively or positively.

Social Identification: This is university students in South-west, Nigeria identifying themselves as youths in conjunction with their ethnic and cultural identities through the content they create.

Social Comparison: This is university students in South-west, Nigeria perception of being superior technologically (Digital Natives) to the adult group to the detriment of their indigenous identity.

Social Integration: This is the rights and privileges of university students in South-west, Nigeria to have a sense of belonging and equality in Nigeria.

Cultural Integration: This is the act of university students in South-west, Nigeria enmeshing themselves within the cultural languages and lifestyle of their society or country through the content created on digital platforms.

Interactive Integration: This is the actions of university students in South-west, Nigeria in using their cultural language and knowing its nuances on digital platforms.

Identificational Integration: This is university students in South-west Nigeria having a sense of belonging and identification with their country, Nigeria through digital contents.

University Students: These are undergraduate and postgraduate students who served as respondents for the study.

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Chapter Two

Literature Review

This section presents the review of related literature under the following sub-headings:

2.1 **Conceptual Review**

2.1.1 Concept of Digital Content Creation

2.1.2 Review of Indigenous Identity

2.1.3 Overview of Social Integration

2.2 **Theoretical Framework**

2.2.1 Bloom's Digital Taxonomy

2.2.2 Social Identity Theory

2.2.3 Social Integration Theory

2.3 **Review of Empirical Studies**

2.3.1 Digital Content Creation among university students

2.3.2 Indigenous Identity and Digital Content Creation among university students

2.3.3 Social Integration and Digital Content Creation among university students

2.3.4 Indigenous Identity, Social Integration and Digital Content Creation among university students

2.4 **Conceptual Model**

2.5 **Summary of Gaps in Literature Reviewed**

Endnotes

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2.1 Conceptual Review

2.1.1 Concept of Digital Content Creation

Over the past few years, the term Content Creator has become popular in reference to individuals who produce and share digital content on social media platforms, motivated by a desire to build their own media brands and entrepreneurial spirit[1]. However, despite being grouped under this umbrella term, these creators have distinct approaches and strategies in establishing their platform-specific self-brands[2]. This implies that creators on platforms such as YouTube, Instagram, and TikTok are heavily reliant on these platforms, as their success is linked to them[3]. Invariably, this dependence also means that creators are at the mercy of changes in social media ecosystems, such as algorithmic configurations, policy updates, and changes to terms of service.

Specifically, in regards to Instagram Social media network, some changes are publicly visible, such as the stories feature and design updates, while others are concealed, such as changes to algorithms that impact content ordering and exposure. Scholars have highlighted the importance of these algorithmic changes, which depend on user preferences and behaviours to suggest content to users via the Explorer tab [4, 5 ,6] .

Recent research has explored Instagram's algorithmic structure and the strategies adopted by digital content creators and influencers to interpret and resist the visibility game, rather than being passive victims of algorithms [7,8]. This has been identified as the use of "engagement pods" on Instagram, where groups collaborate to ‘Like and Share’ each other's content, as a form of cooperative algorithm hacking[5]. These findings suggest that it is essential to understand how creators respond to changes in platform environments and new features, as these factors impact their brand subjectivities – how they perceive themselves and their media brands.

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In another scenario, numerous studies have focused on the measurement and understanding of DCC. Digital Content Creation involves the production of educational, informative, and entertaining materials to be distributed through both traditional mass media outlets and digital platforms like social networks. While content creation existed before the internet, the emergence of digital media has introduced new features that were previously unknown like voiced notes, audio, videos, graphics and animations.

In the past, traditional media such as radio, television, and print relied on content such as news, opinions, entertainment, and documentaries, and this content was primarily created by public sector institutions and private media institutions – who required government licenses to create content. Agenda setting, which is a traditional role of mass media, was therefore controlled by established media institutions with policies and legal frameworks that defined their practice. In countries with democratic governments where the concept of a free press exists, the expression or communication of information about individuals, organisations, or the government must not infringe on the people's and organisations' fundamental rights. While in communist and socialist countries, where governments sanction and control content disseminated through mass media, freedom of expression does not exist, as such the practice of Digital Content Creation is monitored and controlled by government as it is in Russia, China and North Korea.

The emergence of ICTs and digital media ended traditional media's dominance in producing and disseminating news, opinions, and entertainment to a large audience simultaneously and across a vast geographical area. This shift was made possible by the development of Web 2.0 technology, which created digital media and empowered internet users to create and publish content to a mass audience. This innovative technology enabled inexpensive Digital Content Creation characterised by interaction and

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interoperability with the use of ICTs and the internet, with lay users at the forefront of design, collaboration, and community on the World Wide Web [9]. This gave rise to User Generated Content (UGC), which allowed users from diverse backgrounds and races to participate in Digital Content Creation and dissemination from the comfort of their homes.

Scholars have conducted research on the implications of lay users' ability to create content online for a vast audience, with some labelling it Personal Publishing, distinguishing it from Institutional Publishing, which is government-controlled, capital-intensive, and mass-oriented corporate publishing[10]. Some of the examples of published activities in this regard include blogs, videos, audio, music, photos, pamphlets, and books. Other scholars also noted that the global networking nature of the technology has led to increased opportunities for social networks, enabling users to share, create, and show connections, leading to the formation of online communities where users can connect with like-minded individuals and share common interests and preferences.

The identification of shared interests as baits for online participation and content sharing has led to the emergence of Netizens who dominate Digital Content Creation and its auxiliary. This shift in internet usage has sparked interest among researchers to understand this ongoing phenomenon and evaluate it properly. The effects of social media, users' engagement with technologies, and the dynamism of creating and sharing content have been areas of growing interest for research[11]. In this regard, scholars identify youths as the major participants in the use of technology and Digital Content Creation[12]. They affirm that youths can be described as a highly wired group who are major participants in the use of technology and digital content creation[13]. Other scholars equally suggest that young adults, particularly college students, are considered online experts due to their age, education, and access to new technologies, which put them in a privileged position within

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the digital world[14]. This group, which includes 18 to 24-year-olds in higher education colleges, are the most connected among web users and are highly active in Digital Content Creation, such as creating blogs, using social network sites, and sending and receiving instant messages.

Youths' (University students) connections to technology use are further elaborated on, as young people born into a world where technology is an integral part of their lifestyle they are referred to as Generation C-youths[15]. They are constantly connected to the internet through their smartphones and contribute significantly to the creation of Digital Content on the web. Research by several scholars confirm the prevalence of university students' internet usage due to the ubiquity of the Internet of Things (IoTs)[16, 17, 18]. Consequently, this has led to the term "Netizens" coined to describe this youthful group who spend a significant amount of their time on technology and surfing the internet. The constant use of technology by young people has also been the focus of many studies in ascertaining their engagement with social media for meaningful interventions; even as technology is becoming an inevitable part of daily life in various spheres such as communication, education, banking, and health services; it is even more compelling for Netizens, the Gen Z born in an era where mobile phones and the internet were already a regular feature of everyday living.

The worldwide shift towards Digital learning platforms during Covid-19 was universal. Although, developed nations experienced a near complete transition to online learning, African countries, as well as other developing nations, also shifted to digital platforms in order to ensure continuity in education across all levels - primary, secondary, and tertiary institutions. The transition to technology-based teaching and learning resulted in an increase in technology and internet usage among youths, the primary beneficiaries of

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education at all levels. The United Nation Educational Scientific Cultural Organisation (UNESCO), notes that youths between the ages of 16 and 25 years old, make up a significant portion of secondary and tertiary education populations. Consequently, the adoption of technology in education during the Covid-19 pandemic brought a paradigm shift to technology usage among this age group, making it the new norm.

Prior to the digital integration to learning, a very significant preoccupation of research was deployed on studying youths' engagement with social media in terms of access and impact, while digital literacy and digital divide equally received significant attention across various demographic factors. Presently, there is however, a growing awareness to evaluate the creative abilities of youths, in this case university students, in regards to what characterise their creativity and manifestations with digital technological usage – this is becoming compelling undoubtedly, given the dominance of youths on digital media devices. Quite previously, Digital Content Creation had dwelt in the domain of established institutions such as marketing, education, politics, and entertainment.

Digital Content Creation became a veritable tool for marketing, as it allowed consumers to generate and share their own content, influence product purchase and design. Social media marketing in essence offered businesses the opportunity to engage with consumers through user-generated content and to benefit from customers' involvement in social media. Social network platforms like Wikipedia, Amazon.com, YouTube, Facebook, and Twitter enabled consumers to generate reviews, ratings, and recommendations, facilitating interactions and enhancing online marketing[19, 20, 21 , 22].

The field of education is another area where Digital Content Creation is prevalent. In this field, it has been observed that the use of mobile computing devices and social media platforms allow university students to engage in Digital Content Creation and

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communication through Web 2.0 tools, with the help of constant connectivity[23]. The integration of mobile devices and social media in education creates opportunities for learners to produce user-generated content through collaborative learning activities, such as using wikis, blogs, and bookmarks. This collective learning approach fosters knowledge sharing among learners and is considered more effective than individualised learning situations. This learning is referred to as collective intelligence, where projects are created on social media platforms through collaboration among learners.

Scholars also contend that mobile computing and social media offer opportunities for learners and instructors to collaborate and create content. This type of learning, they noted is called collective learning or collective intelligence, which allows for knowledge sharing among learners and creates a more authentic and realistic learning experience. With the use of mobile devices, students can take pictures, record audio and video, send texts, and access social networking sites, making them active participants in the learning process[23]. The adoption of web 2.0 technologies in higher education therefore has the potential to transform education in Africa, allowing students to move from passive participants to co-creators of learning resources with their lecturers. Although, this transformation was predicted nearly a decade ago, it was not until COVID-19 pandemic which helped accelerate the migration of educational institutions into the digital online space[24]. Digital Content Creation and User-generated Content have the potential to break down boundaries between lecturers and students in higher institutions.

Digital Content Creation on social media comes with a psychological dimension to its creativity which is also an important area of research. Online self-efficacy, refers to an individual's belief in his ability to perform tasks and achieve goals in an online environment. This factor has been found to be a significant predictor of Digital Content

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Creation, as individuals who have higher online self-efficacy are more likely to engage in Digital Content Creation activities. The participation divide in Digital Content creation, is also an important area of research. It refers to the unequal distribution of Content Creation activities across different demographic groups, such as age, gender, and socio-economic status. Understanding this divide is important in ensuring that digital skills and opportunities for Digital Content Creation are accessible to all members of society [25].

Identity theory is also relevant to content creation on digital media. This theory suggests that individuals form their identities through their social relationships and group affiliations, and that these identities are reflected in the content they create. For example, individuals who identify strongly with a particular group or community may create content that reflects the values and interests of that group. Overall, understanding the psychological factors and social constructs that influence Digital Content Creation on social media can help to inform strategies for promoting digital literacy and ensuring that DCC opportunities are accessible to all members of the society.

Scholars have identified the significance of digital content creation as a skill and equally identify other digital skills such as technical, information navigation & processing, and communication & interaction skills that should be the forte of users of digital technologies[26]. According to literature there are four dimensions of digital content creation based on dimensions and description. The first dimension is the technical and operational skills. This manifests in the ability to manage and operate ICTs and the technical affordances of devices, platforms and apps, from 'button' knowledge to settings management to programming.

The ability to find, select and critically evaluate digital sources of information is the dimension of information navigation and processing skills. Communication and

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interaction skills involves the ability to use different digital media and technological features to interact with others and build networks as well as to critically evaluate the impact of interpersonal mediated communication and interactions on others. The fourth dimension in this regard, which is content creation and production skill is the ability to create (quality) digital content and understand how it is produced, published and how it generates impact.

The dimension of Content Creation is the level of productivity and creativity. It is the ability to create quality digital content and to understand how to publish it to generate impact. This is where users of digital technologies put a face to their creative inputs on social media or any other digital platform. It is the most attractive of the four skills because of its ability to achieve a measure of visibility for the content creator.

It is a notable feature of both Millennials and Gen Z to be active consumers and producers of digital content; this is reflected in contents such as User-Generated travel content which displays their distinct pursuit of uniqueness and creativity. The desire among youths to quickly create content and have it posted online to generate likes is now a common feature of our social psyche. Whether the content is academic or as harmless as waking up in the morning, there seem to be no limitation to what digital content can be created and posted to generate followership.

Standards for Digital Content Creation subsist majorly for marketing of goods and products on digital media platforms only[27]. Critical discourse should also imbibe the culture of standards for acceptable communication on digital media, as the activity of communication (interpersonal and group communication) is carried out more on these platforms than the marketing of products and goods. Many users of the social networks use it basically for interaction and connection with like minds [28]. Therefore, standard

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measures will do good to begin at the level of acceptable communication for interaction on such platforms. Currently, however, standard practices for how DCC ought to be practised are available in the fields of marketing, education and technological devices but absent in user-generated contents[29, 30, 31 , 32].

Towards this end, the enforcement of standards for DCC among university students becomes crucial because university students are active users of digital platforms. University students are basically youths, actively involved in digital media usage, and make up a significant size of users of digital platforms. Digital media usage according to demographics note that students are the major users and consumers of social media platforms apart from being the major drivers of ICT usage, especially mobile phones. In 2018, 95% of Americans teens used smartphones while 45% were online constantly [33]. In Africa, it is a similar experience as African youths show a growing obsession with communication technologies. It is estimated that 99% of South African youths use mobile phones while 99% of Nigerian youths between 16 – 25 years own a social media account with 95.2% of them owning Smartphones[34 , 35]. These statistics however, create the impression that African youths are consumers of digital technologies rather than creators of information or content on digital media platforms.

Nevertheless, there is now a paradigm shift in the way information and communication technologies are being used and this is redefining how digital technologies are being perceived and used. Contemporary research is now focused on what Digital Natives do with digital media in terms of content creation and not in terms consumption of content on digital platforms only[36 , 37]. It will be significant therefore to see the nature of African youths' involvement in DCC on digital platforms in order to add this to the growing corpus of literature in this regard; as there are limited literature of Africans' involvement

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in digital content creation [38]. Studies reveal that youths hold the forte in DCC; they create more content than any demographic group, university students in South-west, Nigeria ought to buttress this [39, 40, 41 , 42].

In this regard, the study of Digital Content Creation among university students in South-west, Nigeria is in tandem in this regard, a step in the right direction in highlighting Africa's involvement in this paradigm shift in digital communication enterprise. Quite contrastingly, scholars posit that much of what is known of youths' digital media engagement and content creation comes from developed countries and its elite social class. Therefore, studies from developing nations will be a welcomed development in achieving a holistic practice of Digital Content Creation[43].

The practice of Digital Content Creation is today widely embraced by youths, netizens and women who are regarded as the influential subcultures in digital communication[44]. Women and youths were hitherto perceived as a minority in the use of digital media at its emergence, as the male folk constituted the bulk of the educated elite at the time and dominated the digital space. But these three – university students (youths), women and Netizens have become influential in the use of digital media. Youths make up a significant percentage in every country's population, and being early adopters of technology and trends, this positions them as active participants in the use of digital technologies[45,46,47]. They readily explore changes in trends such as music, fashion, sports, foods and movies; rely on their fellow youths' suggestions and are not afraid to experiment with new things – these sum up the characteristic features that define their presence on digital media.

Youths are a unique group, and in this sense the university students (undergraduates and postgraduates) in South-west, Nigeria who form the study population for this research.

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Nigerian youths have been noted to use digital technologies in advocating for change against the status quo in respect to police brutality. Definitively therefore, this cadre of Digital Content Creators provide a veritable source of study on their essential peculiarities and their interest especially in the kind of content they create, the innovations they bring into content creation and the impact they generate by so doing[48, 49 , 50]. Netizens are children born in the New Millennium, who have had their entire lives defined or mediated by technologies more than any other social demographic group [51, 52 , 53]. Digital media technology is therefore and unarguably the forte of the youths and university students in this regard.

The production of Digital content is highly prolific and consequential. It is estimated that on a daily basis, about 70,000 hours of videos are posted on YouTube, while two million of blog posts are published and 294 million emails are being sent via the internet[54]. Quite noteworthy in this silent revolution of DCC is its being created and carried out by many from the comfort of their homes or offices. The contents are devoid of any restrictions, created to particular audiences by those who have a desire to communicate and make their feelings or opinions known to the outside world[55,56,57]. Digital media networks have conferred on individuals or lay users to publish their personal idiosyncrasies and in so doing made them content creators on the global cyberspace; a power that can be used to influence opinions, actions, beliefs and orientation. Indeed, this is enormous power in the hands of lay people, especially youths who do not know the complexities that come with communicating ideas, opinions and ideologies, no matter how substandard the content might be[58, 59].

Consequently, there should be nuances or norms that should guide acceptable and appropriate content creation with well-meaning implications for all users and consumers

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of digital content on the social media. There should be an aspect of publishing or creating content on digital media networks that should attract the desired attention, make positive impact on the society and draw followership for the good of all mankind. This however, assumes that generated content on digital media platforms operate on a philosophy that digital content has the power to affect every member of the society positively and meaningfully. Although, communication has the power to influence its users and audience, the fulcrum of its power is in its creation, its innovativeness and meaningfulness of the message; this is equally same for digital content creation.

A content management strategist notes that for digital content to reach its desired audience and achieve its original objective, a good content creation should exhibit the characteristics of being readable, engaging, consistent, findable and translatable to be adjudged as being impactful and meaningful [60] . Research buttress that youths contribute the greatest data on the internet in form of blogging, music, art, photos and communication through digital media sites such as Tik Tok, Twitter, Instagram and YouTube. Their presence is noted to be more visible on Facebook and WhatsApp[61]. It however, remains to be seen how much of impact university students of South-west, Nigeria is making through DCC in the arena of positive impact and meaningfulness for all consumers of their content.

The average age of university students in Nigeria begins from 15 years, according to the Nigerian University Commission (NUC)[62]. Furthermore, since youths have been noted by their dominant access and use of digital technologies, this already connotes a digital divide with other demographic groups which confers the need for them to be researched upon and well understood in this wise. Demographic factors are therefore significant in this study in assessing university students and their involvement with digital content

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creation. Consequently, within the group of university students the moderating variable of Gender and Academic Status is engaged to understand the dynamics of university students' engagement with digital Content creation in South-west, Nigeria.

Nigeria has over 250 ethnic nationalities with South-west, Nigeria being the home to the Yoruba ethnic group. The Yoruba language and people make up one of the three dominant ethnic groups in Nigeria with Hausa and Ibo being the other ethnic groups. Given that the University students, the respondents in this study are from the South-west region does not pre-empt the fact that it is only the Yoruba tribe that will be the respondents. This is because universities in Nigeria are actually a melting pot for so many ethnic cultures in the society. It is however, not unlikely that the respondents will be more skewed towards being Yoruba than any other ethnic group in Nigeria. But if that happens it will give this study a unique opportunity to under study a major Nigerian tribe in relation to their activities on digital media. This will certainly improve knowledge on the Yoruba culture and technology usage definitely.

Demographic statistics of populations and individuals are correlated in research to understand certain phenomenon about a group or individual. In this regard, socio-demographic statistics of our respondents become key elements to further expand the issues of DCC as it relates to university students in South-west, Nigeria. This study therefore is concerned with the composite characteristics that make up the study population of university students in South-west, Nigeria – Gender, Age and Academic Status. Undergraduates and postgraduates' students in Nigerian universities from a veritable corpus of the entire Nigeria population being youths. Nigerian youths are estimated to be about 70 % of the entire population which numerically comes to at about over 200 million people. "Nigeria's population stands at 217,079, 601; youths account for

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70 percent of this 217 million, which translates to about 151 million youths, while 42 % of the 70 percent youth population are under the age of 15"[63]. Therefore, those who make up the study population add up to 28% of the entire population; they also represent the intellectual youth since this is the age at which they begin tertiary education.

In this regard, scholars are of the opinion that there is the need to evaluate demographic statistics among youths who are active users of digital media because to a large extent, demographic statistics that reveal the differences in age, gender and ethnicity and the role these factors play in influencing consumption and creation patterns of digital content materials on the digital space is unknown [64, 65]. It is therefore the hope of this study to fill this gap with university students in South-west, Nigeria.

2.1.2 Review of Indigenous Identity

Identity formation has been widely discussed and debated in literature, particularly in the fields of Anthropology, Sociology, and Indigenous studies. The concept of Indigenous Identity has its roots in the colonial history of many countries, where European powers asserted their dominance over indigenous peoples. Colonisation involved not only the physical displacement of indigenous peoples but also the erasure of their cultural practices, languages, and traditions. The process of colonisation led to the creation of new identities for indigenous peoples as they were forced to adapt to new cultural norms and values[66]. This led to the fragmentation of indigenous communities and the loss of their collective identity.

The need to understand identity, especially within the context of Indigenous identity has led to various definitions for this term and its usage. Indigenous identity has been given different definitions by different scholars in the field of research. Some definitions focus on its cultural or linguistic characteristics, while others emphasise its political or legal

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status. In general, Indigenous Identity is understood to be a complex and multifaceted construct that is shaped by a range of factors, including ancestry, language, culture, and history. Indigenous Identity refers to the cultural and ancestral heritage of people who are the original inhabitants of a particular geographic region or territory. Indigenous people are often defined as those who have maintained a close relationship with their traditional lands and have distinct cultures, languages, and customs that have been passed down through generations[67]. Countries that try to maintain their identity amongst dominant cultures in this wise are the Aborigines of New Zealand and Australia, the American Indians of the United States of America and the Native French people of Quebec in North America.

Indigenous Identity can vary widely depending on the specific culture and region in question. For example, some indigenous groups may place a greater emphasis on their spiritual beliefs, while others may place more emphasis on their connection to the land and natural resources[68]. Additionally, there may be differences in the ways that different indigenous groups define and understand their own identity, as well as how they interact with other indigenous groups or non-indigenous people. It is important to note that Indigenous Identity is not static and can be shaped by a variety of factors, including colonialism, forced displacement, and cultural assimilation[69]. Indigenous people have faced a range of challenges over the centuries, including loss of land, discrimination, and efforts to suppress their languages and cultures. Despite these challenges, many indigenous communities continue to maintain and celebrate their unique identities and traditions.

One of the key roles of Indigenous Identity is in the formation and maintenance of cultural traditions and practices. Indigenous identity is often closely tied to language,

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spirituality, and traditional knowledge, and plays a crucial role in the transmission of these cultural practices across generations[70]. Indigenous Identity also plays an important role in shaping individual and collective political participation and activism. Indigenous peoples have a long history of political resistance and activism, and Indigenous Identity has been identified as a key factor in motivating these movements[71]. For example, in a study of Indigenous political participation in Australia, it was discovered that indigenous identity was a crucial factor in mobilising political action, and that it was closely linked to issues of self-determination and sovereignty[72].

The relationship between Indigenous Identity and health has equally been established. It has been studied in relation to health outcomes, with some research suggesting that a strong sense of Indigenous Identity can promote better physical and mental health outcomes[73]. Scholars also found that in a study of indigenous youths in Canada, that a strong sense of Indigenous Identity was associated with lower rates of depression and anxiety. In addition, Indigenous Identity has been found to play a key role in shaping educational outcomes, particularly for indigenous students. Research suggest that a strong sense of Indigenous Identity can promote positive attitudes towards education and higher academic achievements. It is important to note that Indigenous Identity is shaped by historical, social, and political contexts. For example, the impact of colonisation and ongoing discrimination can have a significant impact on indigenous identity and its role in shaping individuals and collective behaviour and outcomes[74].

The role of Indigenous Identity is multifaceted and complex, and its implications for individual and collective behaviour and outcomes have been studied across a range of disciplines. Indigenous Identity plays a crucial role in promoting cultural continuity and resilience, motivating political participation and activism, promoting better health and

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educational outcomes, and shaping responses to historical and ongoing discrimination and oppression. One of the central debates in literature on Indigenous Identity is whether it is primarily a cultural or political construct. Some scholars argue that Indigenous identity is primarily a cultural construct, rooted in shared histories, traditions, and beliefs; while others argue that it is a political construct, shaped by the historical and ongoing struggles for self-determination and recognition of indigenous rights. In this vein it is argued that Indigenous Identity is a political identity that emerges from the struggle for decolonisation and sovereignty[75]. Despite this debate, there is a growing consensus that Indigenous Identity is a multidimensional construct that incorporates both cultural and political dimensions.

Several studies have examined the relationship between indigenous identity and various outcomes, such as mental health, education, and political participation. A study recently undertaken found that stronger indigenous identity was associated with better mental health outcomes among Indigenous youths in Canada[76]. Indigenous identity has also been studied in the context of political participation and activism. One important consideration in the study of Indigenous Identity is the potential for inter-sectionalism with other identities, such as gender, sexuality, and class.

Indigenous identity has been shown to have significant implications for a range of outcomes, including mental health, education, and political participation. As research in this area continues to evolve, it is important to recognise the diverse ways in which individuals and communities express and enact their indigenous identities, and to consider the potential inter-sectionalism with other identities and social factors. Many Indigenous communities have been fighting for recognition of their right to self-determination, which includes the right to determine their own political, social, and economic future. This struggle for self-determination has been linked to the concept of indigeneity, as many

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indigenous peoples see their identity as inextricably linked to their land, culture, and history. Another important aspect of the discussion around Indigenous Identity is the issue of cultural appropriation. This refers to the adoption or use of elements of indigenous cultures by non-indigenous individuals or groups. Cultural appropriation has been criticized by many indigenous peoples as a form of exploitation and erasure of their cultural heritage.

Indigenous peoples have long had a close relationship with their natural environment, which has shaped their cultural practices and traditions. This relationship has been threatened by the forces of globalisation and climate change, leading to the destruction of indigenous lands and the displacement of indigenous peoples. The concept of Indigenous Identity has thus become linked to the struggle for environmental justice and the protection of indigenous lands and resources. Contemporary perspectives on Indigenous Identity have emphasised the importance of self-determination and the need for indigenous peoples to define their own identities. Many indigenous communities have developed their own framework for understanding their identity, which may include cultural, spiritual, and political dimensions. There is also a growing recognition for the diversity of indigenous identities, as different communities have their own unique histories, cultures, and languages.

The ability to understand one's innate self is a complex and multifaceted construct that has been shaped by a range of historical, political, and cultural factors. The struggle for self-determination and recognition of indigenous rights remains a central aspect of contemporary indigenous identity politics, as does the need for protection of indigenous lands, cultures, and resources. As research in this area continues to evolve, it is important to recognise the diverse ways in which indigenous identity is expressed and enacted across different cultural, historical, and political contexts.

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Much as the concept of Indigenous Identity have been associated with people living in their hallowed lands and being deprived of such lands as a result of colonisation, while equally nothing the spiritual and political undertones that the concept engenders, fundamentally, indigenous identity places the individual in relation to others, his community or environment and how the individual negotiates this nexus or interplay between himself and his ability to make meaning of his uniqueness. It is the ability of the individual to find answer to the question, "Who am I?", "What group do I belong to?", and "What do I want to be?" The identity construct is very crucial [77]. It is the individual in a context of his socio-cultural milieu and his innateness coming together to present him with a defining criteria or personality.

In profiling what constitutes an Identity, scholars have identified three variants of this concept which are Self, Social and Cultural Identity. Every individual carries an identity that is modified or defined by these factors. An aggregation of these three factors gives a complete picture of one's identity. Therefore, an individual's identity can be affected by one's innate (Self) interpretation of his Social and Cultural environment.

2.1.3 Overview of Social Integration

Fundamental to appreciation and understanding integration is the notion of coalescing parts into wholes in order to create a society or a functioning system in which every part in the system works together to engender a common goal or development. Social Integration has at is core the blending of everyone, whether indigenes or non-indigenes in a society or nation; to this extent, Social Integration has been explained as "the process of promoting the values, relations and institutions that enable all people to participate in social, economic and political life on the basis of equality of rights and opportunity, equity and dignity"[78]. In a socially integrated society, the individual rights of all are

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protected with everyone having a sense of belonging in that society. But there is a process towards achieving this or a system that facilitates this integration. Some scholars have noted language as a facilitator in this regard. The ability of everyone to speak the language of residence in order to engender social relationship becomes better for the society.

Critical studies in Social Integration have however focussed more on Migration and Immigration studies and the need to properly integrate citizens and migrants towards achieving literacy in the spoken language of communication for everyone in the country of domicile. It is also equally instructive to note that citizens who share a common language usage and communicate amongst themselves also need to be integrated along the lines of values and norms that define a society or people of same origin and beliefs. To this extent, the key to achieving Social Integration has been observed to be through language[79]. The ability to speak a language and be understood by every member of the society is a key function for Social Integration. However, language in developing countries, especially in Africa hinge on a multi-lingual nature. The language of communication in the native language of the indigenous people of Africa and the language of colonisation – Western language (English, French and Portuguese).

The effectiveness of the language to be adopted for integration becomes an issue in an environment where the citizens have an emotional and historical attachment to one, while suffering a sense of inferiority with the language of colonisation. Fundamental to the concept of Social Integration therefore is the desire to be integrated to existing structures and systems in a social group. Information communication systems deploy myriads of technologies to users which are embedded with western languages communication systems. The more African youths communicate with these technologies the more they

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are integrated into western cultures and western value systems. Scholars affirm the growing competence of African students in western language use with the continued usage of these languages in almost all areas of human endeavour, especially where western languages are adopted in educational institutions[80]. Even though some of these technologies come with African languages features embedded in them, it is however left to be seen how many of the users of these technologies are aware of the existence of its African language features and function. This question is even more germane among youths who are active users of these technologies.

The objective of most society is to establish a system or seek an avenue whereby every member of the society is integrated into the language of the society and no one is seen as a foreigner. Where everyone has a sense of belonging. The concept of social integration is therefore highly effective in promoting integration in migration studies in order to achieve as sense of belonging for foreigners in foreign homesteads so as to engender a peaceful society for everyone[81]. However, the concept of achieving social integration is not limited to immigration studies alone since every society seeks a measure of integration in ideology and citizenship; every heterogonous and even homogenous societies also need a measure of cohesion for everyone to live in harmony.

The constant changes in contemporary societies challenge individuals to make adjustments to their lives. This is particularly evident in the transition from high school to university, which can be a difficult step for students both academically and socially. In order to support students in this transition, schools must create programs that promote social integration among the campus community. Research has shown that students are more satisfied with their university experience when they have a strong social life on campus[82]. This not only improves their quality of life but also helps them develop

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important social skills that are valuable in higher education and employment. Therefore, it is essential for universities to play an active role in providing students with opportunities to develop their social skills and practice social integration.

Some ways through which universities can promote social integration include offering extracurricular activities such as clubs and organisations, hosting social events such as mixers and parties, and providing opportunities for students to volunteer or participate in community service projects. Additionally, universities can provide resources such as counselling and mentorship programs to help students navigate the challenges of the transition to university life. By promoting social integration and providing resources to support students, universities can help ensure that students have a positive experience both academically and socially, setting them up for success in their future endeavours.

The existence of a conducive learning environment for university students promotes the course of social integration. This is because it refers to the extent of harmony and compatibility between individuals and their social environment outside of the academic realm, including extracurricular activities and peer-group interactions[83]. Another scholar posited that it involves informal student education and focuses on students' affiliations with peers, faculty, and staff[84]. Peer interactions, whether academic or non-academic, have a positive impact on effective study habits and academic success, and contribute to positive self-image, greater motivation, better learning and employment outcomes, ultimately leading to student success. Social support, which emphasises the importance of social relationships among community members, plays a vital role in promoting social integration and student well-being [85, 86, 87]. Cooperating with peers within small groups is particularly effective in developing students' sense of friendship and competence, which is supportive of their learning and well-being. Some scholars in this field are of the view

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that higher levels of social support result in higher levels of integration into the university, greater interaction with peers, and greater satisfaction with the university experience[88].

The need for university students to be able to relate amongst themselves is a critical factor in connecting them with their university community. Students who are more involved in social activities tend to be more satisfied, happy, and have more positive experiences. Engaging in a rich social life that involves friends from home and host culture, as well as activities like participation in a study association and sports clubs, can enhance social integration and positively impact students' academic performance[89]. Psychological well-being concepts such as a sense of belonging, social connectedness, and social exclusion have also been associated with Social Integration by researchers[90, 91, 92]. Students have ample free time due to the lack of academic requirements placed on them, which they can utilise to lead an active social life with other students[93].

University students can use social networks and online communication platforms to interact, meet friends and seek support when experiencing acculturative stress[94,95]. The use of online media has been associated with greater social connectivity in offline life, and it can serve as a tool for cross-cultural adaptation, especially for international students[96, 97, 98]. Scholars have also examined the role of online communication in the adaptation process, and this has been found to enhance the study abroad experience[99, 100, 101]. Online communication can also supplement face-to-face interaction and be an effective way to maintaining local relationships. Other scholars have proposed the host new media communication concept, which combines host interpersonal and host mass communication concepts, to explain how social networking sites provide a platform for interpersonal communication and mass communication type messages that contain cultural information[102]. Moreover, online communication can facilitate face-to-face

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interaction, which is important for increasing relationship closeness[103]. Therefore, a mobile application was developed to increase Social Integration by providing local mass communication content, facilitating interpersonal communication, and transferring online communication to face-to-face interaction.

The process through which people become members of society by developing social relationships and participating in social activities is one of the fundamental aspects of social integration. It has been widely studied by researchers from various fields such as sociology, psychology, and anthropology. This literature review provides an overview of the current state of research on social integration, its definitions, dimensions, and factors that influence it. Social integration is a multidimensional concept that involves the inclusion of individuals into society through the establishment of social connections and the participation in social activities. It can be defined as the degree to which individuals are connected to society and the extent to which they participate in social life. Social integration is not a static process but rather a continuous and dynamic one that can change over time as individuals interact with their environment and other people[104].

Social integration has been conceptualised as having several dimensions that include social networks, social participation, social cohesion, and social support. Social networks refer to the relationship's individuals have with others, including family, friends, and acquaintances. Social participation involves engaging in social activities such as volunteering, attending events, and participating in group activities. Social cohesion refers to the sense of belonging individuals have to their community or society. Finally, social support involves the emotional, instrumental, and informational assistance individuals receive from others[105, 106].

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Several factors can influence Social Integration, including individual characteristics such as age, gender, ethnicity, and socio-economic status. Older individuals and those with lower socio-economic status tend to have smaller social networks and lower levels of social participation[107]. Ethnicity also plays a role in Social Integration, with individuals from minority groups facing more barriers to social integration than those from the dominant culture[108]. Environmental factors such as neighbourhood characteristics and social norms can also influence social integration. Neighbourhoods that are more diverse and have higher levels of social capital, including trust and reciprocity, tend to promote social integration[109]. Social norms can also play a role in social integration, with communities that value social inclusion and diversity promoting greater social integration[110].

The process of achieving Social Integration is complex and multidimensional that involves the inclusion of individuals into society through the establishment of social connections and the participation in social activities. It has several dimensions, including social networks, social participation, social cohesion, and social support. Factors that influence social integration include individual characteristics such as age, gender, ethnicity, and socio-economic status, as well as environmental factors such as neighbourhood characteristics and social norms.

While there is a considerable amount of research on the positive effects of social integration among university students, very few studies have specifically looked at smaller institutions that lack the natural integration opportunities of larger universities. In such institutions, students may not have access to mixed classes, communal housing, or extracurricular activities, which are critical components for fostering social integration into the academic and social life of the host institution[111, 112,113,114].

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Also, critical to understanding Social Integration is also understanding the demographic factors, the active agents that must interact to bring about social harmony in a community. The demographic factors of the university students are therefore key in this evaluation. University students are made of undergraduates and postgraduates with peculiar differences in Age and Length of exposure to tertiary education. These are unique elements (Age and Academic Status) to their identification. Consequently, also, their use and exposure to digital technologies may also bear some measures of differences or similarities. The need to understand the dimension and scope in their relations among other demographic elements in university settings will undoubtedly unfold to a significant degree how universities students, male and female gender together with their academic status as being undergraduate or postgraduate students add to our understanding of the phenomenon of digital content creation amongst the youthful population of university students in South-west, Nigeria.

Demography is a set of unique features that describe a population. The term is derived from the Greek words for people (*demos*) and picture (*graph*), and demographic information is important for research studies as it helps determine whether the participants in scientific research are a representative sample of the target population [113]. Demographic factors typically include personal characteristics such as age, race, sex, economic status, education level, and income level. In various spheres of life, gender differences have been a topic of discussion. In education, gender differences are evident in skills acquisition, information literacy, classroom interaction, reading habits, and professional development. These factors play a crucial role in understanding any given population as it helps in identifying the unique needs, behaviours, and preferences of a specific group. Demographic information is collected to determine whether the participants in a research study are a representative sample of the target population for

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generalisation purposes. In marketing, demographic factors are used to identify the target audience for a product or service. In public policy, demographic factors are used to design policies that address the needs of specific groups. In healthcare, demographic factors are also used to design programs that address the health needs of specific populations.

Gender differences are a significant demographic factor that has been studied extensively in the field of education. Research has shown that gender differences are evident in various aspects of education, including skills acquisition, information literacy, classroom interaction, reading habits, and professional development. For example, research has shown that girls tend to perform better in reading and writing, while boys tend to perform better in math and science[115]. Understanding these gender differences is essential for educators to design programs that cater to the needs of both boys and girls.

The characteristics of a population that can influence their behaviour, attitudes, and opinions are issues related to demographic factors. These factors can include age, gender, ethnicity, religion, socioeconomic status, education level, and geographic location. Understanding demographic factors is essential for developing effective policies and interventions in improving the lives of individuals and communities. Literature and studies on demography help situate the peculiarities of the respondents, especially amongst university students and their implications for academic performance, mental health, and social behaviour. Several studies have shown that demographic factors can significantly impact academic performance among university students. For instance, a study conducted in Bangladesh found that female students perform better academically than male students[116]. Similarly, another study conducted in Pakistan found that students from urban areas perform better than students from rural areas[117].

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Another significant demographic factor that can affect academic performance is socioeconomic status (SES). Students from higher SES backgrounds tend to have better access to educational resources and opportunities, which can give them an advantage in academic performance. On the other hand, students from lower SES backgrounds may face financial and other barriers that can negatively impact their academic performance[118].

The mental health of university students is also influenced by various demographic factors. For example, a study conducted by some scholars in Saudi Arabia found that female students are more likely to experience mental health problems than male students[119]. Relatedly, another study conducted in Pakistan found that students from lower SES backgrounds are more likely to experience depression and anxiety[120]. Another demographic factor that can impact mental health is ethnicity. Students from minority ethnic groups may experience discrimination, prejudice, and stereotyping, which can negatively impact their mental health[121]. Moreover, international students may experience cultural shock and homesickness, which can also affect their mental health[122].

Demographic factors can also influence the social behaviour of university students. For instance, gender is a significant demographic factor that can impact social behaviour. A study conducted in Iran found that female students are more likely to engage in social activities than male students[123]. Moreover, gender can also influence the types of social activities that students engage in. For example, female students may be more likely to participate in community service and volunteering, while male students may be more likely to participate in sports and other physical activities[124]. Another demographic factor that can impact on social behaviour is religion. Students from different religious backgrounds may have different attitudes towards social behaviours such as alcohol consumption, sexual behaviour, and drug use[125]. Moreover, religious beliefs may

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influence the type of social activities that students engage in. For instance, Muslim students may be more likely to engage in religious activities, such as prayer and fasting, while Christian students may be more likely to engage in church-related activities. Demographic factors play a significant role in the academic performance, mental health, and social behaviour of university students. Understanding the impact of demographic factors can help policymakers and educators develop effective strategies to improve the lives of students. However, it is essential to recognise that demographic factors do not define individuals and should not be used to stereotype or discriminate against them.

Researchers and academics are actively studying the various factors that impact a student's academic performance. These factors include, but are not limited to, the student's aptitude, class attendance, gender, study habits, instructor's teaching style, computer proficiency, academic environment, family income, entry qualifications, learning preferences, class size, performance in previous academic levels, and the amount of time spent studying and working. Studies suggest that the age of the student can affect their development, while another research found no influence of age on academic success [126,127]. Quite conversely, another study found that younger students perform better than older students; another scholar concluded that the negative relationship between age and achievement remain constant over time[128,129].

These studies prove that there is a measure of relationship between demographic factors and phenomenon and these relationships can be established along the lines of age, gender, ethnicity and religion with the results showing strong indications for these phenomena. It is in this respect that digital content creation is being examined. Digital Content Creation across gender and age is evaluated to see their significance manifestations across these lines. This is more so where information is being sought in regards to how DCC is being

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practised between the dominant genders of male and female which is expected to be very instructive for this study.

2.2 Theoretical Framework

There are several theories and models that can effectively evaluate Digital media usage, but the theories adopted for the study was guided by the variables in the study – Indigenous Identity, Social Integration and Digital Content Creation, and the objectives for the study. In this regard this study was guided by Bloom's Revised Digital Taxonomy (Anderson & Krathwohl); Social Identity Theory (Henri Tajfels) and Social Integration theory (Bosswick & Heckman).

2.2.1 Bloom's Revised Digital Taxonomy

Bloom's Revised Taxonomy is a framework for categorising educational goals and objectives into different levels of cognitive complexity. This theory was developed by a team of cognitive psychologists led by Benjamin Bloom in 1956 and was later revised in 2001 by Anderson and Krathwohl. The Revised Taxonomy consists of six cognitive categories: Remembering, Understanding, Applying, Analysing, Evaluating, and Creating. Digital Content creation among university students can be explained using Bloom's Revised Taxonomy Theory.

The theory can be used to design curriculum, assessments, and instruction that promote content creation among students. The six levels of the Taxonomy can be used to guide students through the process of creating content. The first level of the Bloom's Revised Taxonomy Theory is Remembering. At this level, students are expected to recall information that they have learned. In terms of content creation, university students can use this level to gather information and research on a particular topic. University students use various sources such as books, articles, and websites to gather information and

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proceed from there to make notes and organise their findings. This is the beginning point in the process – one can only remember what one has assessed or studied. This level is important for content creation as it provides the foundation for the Digital Creation process. Students need to have a clear understanding of the content they are creating before they can create it. Some of the activities that define Digital Content Creation at the level of Remembering are: Searching, Googling, Bookmarking, Social networking, Bullet pointing, Retrieving, Locating, Finding, Listing, Recognising, Identifying, Naming and Highlighting.

Understanding involves the ability of university students to comprehend information and make connections between different concepts. In DCC, the ability to Understand helps to create materials that help university students grasp complex concepts and theories. Some of the digital activities that define this level are: Interpreting, Summarising, Inferring, Paraphrasing, Classifying, Comparing, Explaining, Exemplifying, Advanced searches, Boolean searches, blog journaling, Twittering, Categorising, Tagging, Commenting, Annotating and Subscribing.

Applying involves the ability to use knowledge and skills in practical situations. In DCC, Applying can be used to create activities and assignments that require university students to apply what they have learnt to real-world scenarios. This can include case studies, simulations, and group projects. However, its application at the digital level involves activities such as using, executing, running (blogs/vlogs), loading, playing, operating, hacking, uploading, sharing and editing. These are activities that can be done digitally.

The ability to break down complex information defines the next process in the Blooms Taxonomy. Analysing, which is the fourth level involves the ability to break down complex information into smaller parts and identify relationships between them. In

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Digital Content creation, Analysing is used to create materials that challenge university students to think critically about concepts and theories. This can include activities such as debates, research papers, and critical thinking exercises. In this regard the following activities define the ability to Analyse: Comparing, organising, deconstructing, attributing, outlining, finding, structuring, integrating, mashing, linking, validating, reverse engineering and cracking.

The ability to Evaluate however demands a higher level of cognitive ability than the previous ones. It involves the ability to make judgments about the quality and effectiveness of information and ideas. In Digital Content Creation, Evaluating can be used to create materials that encourage students to think critically and assess the veracity and validity of information they receive.it involves activities such as peer reviews, debates, and case studies. Other activities at this level are: Checking, hypothesising, critiquing, experimenting, judging, testing, detecting, monitoring, blog commenting, reviewing, posting, moderating, collaborating, networking, refactoring and testing.

Creating is the sixth and highest level of Bloom's Revised Taxonomy theory. It refers to the ability to generate new ideas or concepts and solutions to problems through the synthesis of existing knowledge. In Digital Content Creation, creating can be used to encourage students to apply what they have learned and develop their own unique ideas and projects. This can include activities such as designing experiments, creating presentations, and developing research proposals, blogs, docuseries, podcasts and . This level of thinking requires students to use higher-order thinking skills such as evaluation, analysis, and synthesis to develop new and original ideas. Some of the other activities at this level are: Designing, construction, planning, producing, inventing, devising, making, programming, filming, animating, blogging, video-blogging, mixing, re-mixing, wikiing, publishing, video casting, podcasting, directing and broadcasting.

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Digital Content Creation is a valuable way for university students to apply their learning and develop their creativity on digital platforms. Through engaging in Digital Content Creation activities, University students are able to explore concepts and ideas in a more meaningful and memorable way. Creating Content can also help University students develop a deeper understanding of the materials they are studying, as they must analyse and synthesise information to create something new. In this context, the activities of digital content creation are activities that University education equips a student with.

The highest form of cognitive ability is the ability to demonstrate creativity with knowledge acquired. Examples of content creation activities that align with this model include: Creating a video or podcast to explain a concept or idea (Creating); Writing an essay or report that requires students to analyse and evaluate information (Analysing, Evaluating); Developing a model or prototype to demonstrate an understanding of a complex system (Applying, Analysing); Designing a project or experiment to test a hypothesis (Creating, Analysing, Evaluating).

In this regard, the theory is a valuable tool for educators and university students alike in the creation and assessment of educational content. The six cognitive categories of the theory provide a framework for developing educational materials that reinforce key concepts, challenge students to think critically, and encourage the development of new ideas and solutions. By incorporating the six categories into digital content creation, educators can help students achieve a deeper understanding of complex concepts and develop skills and knowledge needed to succeed in their academic and professional pursuits. This skill equipment should also be demonstrable in the digital content created by university students on the digital space. Consequently, when the Taxonomy is incorporated into Digital Content Creation activities, it helps teachers and students develop more challenging and engaging assignments that promote higher-order thinking

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skills. These activities provide opportunities for students to develop essential skills such as collaboration, communication, and critical thinking, which are highly valued in the 21st century workforce.

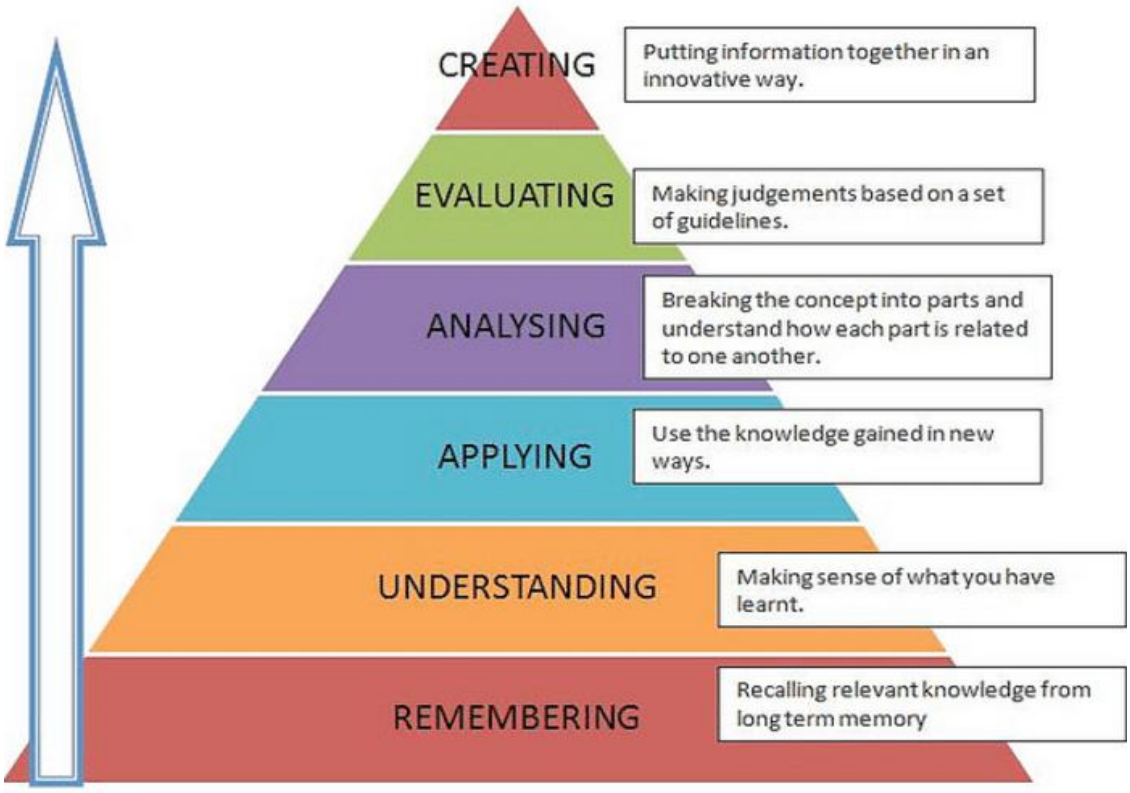

Figure 2.1: Diagram of Bloom's Revised Digital Taxonomy [130]

The University environment provides the platform for a higher order of thinking and implementation of tasks as it equip students with the skill of critical thinking: from the least stage of merely Remembering tasks to Creating or undertaking projects, experiments, reports, podcasts, debates and proffering solutions to social issues; the average university student who inevitably goes through the entire gamut of the six stages of the Bloom's Taxonomy, or faced with that reality during his academic orientation at this apex academic level. Where digital content creation is undertaken by university students, the levels of creativity of the students is seen through the activities embarked upon by them on the social media platforms.

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Nevertheless, it is noteworthy to examine the extent to which these skills have been acquired and are being utilised by these university students. In this study, the metrics in the Bloom's Digital Taxonomy will be operationalised as follows: At the level of Remembering Content, which is the starting point in the cognitive process, the activity being examined for the student is the extent to which the student 'Remembers' Digital Content, this activity manifests through the student's ability in 'copying and forwarding' of contents in form of Comments, Texts, Graphics, Blog posts, Videos and Audios made available by others. A student who engages in this activity exhibits the ability to Remember Content on the digital platforms.

The ability to Understand information and concepts are fundamental in the learning process and students engage in Tertiary education demonstrate or ought to demonstrate this cognitive ability on their path to knowledge attainment in their chosen field of endeavour. In this study, Understanding Content tasks the ability of the student to show meaning to Comments, Texts, Graphics, Blog posts, Videos and Audios through inputting his own meaning or adding his 'voice' to the Content consumed by him. The University student may logically exhibit the next skill which is the Ability to Apply Content. This involves the Undergraduate student finding value or lack of value in the Comments, Texts, Graphics, Blog posts, Videos and Audios consumed by him on the digital platforms accessible to him. This is undoubtedly a higher form of cognitive ability and can vary from student to student. It is the ability for the student to judge a post or place a value on the post he has consumed in relation to himself/ herself.

Extant literature has affirmed the rigorous academic process of university education and critical thinking. Critical awareness is undoubtedly a key cognitive ability in a university student which can be expressed in his ability to Analyse documents, and in this case,

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Digital content. To this end, the next cognitive level in the Taxonomy, Analyse Content involves the ability of the University student to undertake research on Digital contents like Comments, Texts, Blog posts, Videos and Audios, Podcasts, Animation, Docuseries and Graphics in order to give an informed and credible opinion based on facts and figures. At this level of critical awareness, the student understands that misinformation and fake news abound and so he is able to confront information consumed with facts and figures.

The critical mass of the next cognitive ability manifests in the ability of the student to display a disposition to evaluating content. The ability to Evaluate Content shows the university student being creative in exhibiting logical and sound discourse in content items such as Comments, Blogs, Video, Graphics, Audios, Podcasts, Animation and Docuseries that are original to him. This stage will lead to the university student being able to create his own digital contents. The ability to Create Content, which is the last stage, involves the University student's ability to create innovative Blogs, Videos, Audios, Podcasts, Docuseries and Animation that are original and appealing to all age cadres, not limited to his age group alone or social demography. The ability of university students to create innovative digital contents that appeal to all age cadres denotes them as being novel and highly innovative.

The interest of this study in University Students' Digital Content Creation ability, is however one paradigm to the reality of Digital Content Creation. This is because the field of DCC is an all-comers field, therefore it is critical to know the shades and the dimensions of University students as digital creators vis-à-vis the Nigerian Ethno-cultural milieu. It is critical to analyse these factors in order to have a broad view of the participation divide or the dimensions to DCC which can be seen through demographic analysis.

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Demography is the statistical study of populations especially human beings as it involves the analysis of certain characteristics of the human population in the course of scientific research undertaken to know the study population better. Some of these characteristics are age, education, ethnicity, nationality and religion[131]. Demography seeks to understand the phenomenon of social factors as it relates to human beings through the evaluation of the characteristics that define human beings and their relationships with others in their social spatial environment. But in some tertiary institutions, Demography has metamorphosed as an area of scientific engagement while it remains a substantive department in others.

The science of knowing the characteristic nuances of a population owes its origin to critical thinkers of the late 17th and 18th centuries Europe. At the earliest stage of demographic engagement, its proponents sought to explain the phenomenon of population growth in relation to existing resources. In fact, one of the proponents of this knowledge published, 'Essays in the Principles of Population' at the end of the 18th Century and at beginning of the 19th century. Although, a clergyman who was concerned with population growth, fertility and reproduction, his concern was to understand human reproduction ability in the light of limited resources and the factors that aid or hampered its manifestations in the society he lived in at the time.

The scholar posited that the capacity for human beings to reproduce is unlimited and proceeds in geometrical ratio while the capacity to produce its subsistence is necessarily limited and increases at arithmetic fashion. He contended that population will continue to grow for as long as there is provision of food supplies to meet the nutrition needs of people but where there is population increase it will be mitigated by natural disasters such as famine, war, epidemics, starvation and plagues [132]. A critical evaluation of this propositions over time show that his assertions were wrong as it has been established that

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population growth is actually determined by cultural orientations rather than availability of resources.

In spite of this rebuttal of his assertions on population growth, his postulation no doubt laid the foundation of linking quantifiable data to phenomenon as it affects man in terms of numeracy and its attendant consequences in understanding such events and the 'geometric ratio' that they engender. Although, demographic practice is preoccupied with the scientific understanding of human phenomenon as the practice of demography is echoed in population studies, fertility, family planning and health, reproduction, migration, and disciplines of psychology, sociology, economics, it is however, seen more as a tool kit rather than as a substantive science.

Albeit, to realise its objective, demography through the study of human populations develops an independent estimate of the study population to arrive at conclusions on the human populations. This estimate is regarded as acceptable and considered as a very reliable quantity of the study population in being able to make empirical evaluations of the population under study at the time. In this regard, other postulations have been made to understand population growth, fertility, migration, human reproduction, birth, death and human survival. One of this is The Transition model, championed by other scholars. It argues that a reduced mortality is possible through a reduced fertility brought about by modernity, improved agricultural and economic growth across Europe.

The Demographic Transition Theory argues that mortality rate declined due to the industrial revolution which brought about improvement in agricultural innovations, productivity and health services. Fertility declined because the structures that support mortality decline was collapsing as it had succeeded in collapsing so many European countries. It follows that if there is a mortality decline that fertility decline follows. What

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is instructive here is that attempts were made to understand population growth in all its manifestations. Then much more importantly, figures, numbers became a defining factor in understanding relationships between phenomenon. Rates, frequency and the incidences that can generate figures that explain phenomenon, whether these figures were low or high, were essential in explaining and giving meaning to man and his relationship with his environment. As with man, significant figures in the extremes are issues of utmost concern.

Research involves the ability to understand the relationship of man within the context of his environment. Indeed, the disciplines of Social or Behavioural sciences deal with the conceptualisation of human behaviour which is within the purview of this study. The importance of knowing and understanding man within the context of his behaviour and his environment is best represented in the following assertion, "Nothing is more fundamental in setting our research agenda and informing our research methods than our view of the nature of the human being whose behaviour we are studying"[133]. This is undoubtedly the core of demography. It is determined through the analysis of what constitutes the factors that entails understanding the nature and the dimension of man and how that can be studied and properly evaluated within the context of his environment.

Demography is a science preoccupied with describing and explaining aspects of reality with the aim of not only explaining this reality, but also formulating reliable statements about future outcomes. Specifically, demography deals with size, composition and distribution of population and the changes of these characteristics in time. The direct objects of demographic enquiry align with measurable entities and vital events such as births, deaths and migration. It involves the analysis of quantitative data but not limited to it. . Demography analysis is therefore an integral part of scientific research without which

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conclusions cannot be reached on assumptions made about human behaviour and its environment.

The emergence of Information Technologies has brought to the fore issues of Digital access, Digital divide and Digital Usage: the aforementioned terms denote specific periods and progress in the intervention of Information technologies and man's involvement, and the outcome of the relationship with man in his use of digital technology, respectively. Invariably this phase of technology involvement and man also portray the focus of research in Information Technologies in the progression of Access, Divide and Usage, in this regard. The focus of research over time has been in understanding the nuances between the technology and its interaction with human beings. It is in this regard that Social media and Emerging Technologies (Internet of Things (IoTs)) have been studied under the nuances of digital access, digital divide and digital usage.

Demographic factors are therefore the means by which the essential characteristics of the user of ICTs can be determined and evaluated. These characteristics puts numerical data analysis to facts received. To this end, research that emphasises human involvement and activity have been heavily dominated by evaluation through demographic processing. Consequently, in examining demographic characteristic features is to seek to promote empirical and quantifiable research.

User Demographics is significant in highlighting the unique characteristics of respondents in research to understand respondents' peculiarities in any scientific or social research. In this study, the goal is to understand the nature of DCC has it is undertaken by university students in South-west Nigeria. Demography will help the research understand the colour and hue of these university students in terms of Age, Gender and Ethnicity, these

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characteristics of the respondents will give a proper understanding to the concept of Digital Content Creation, especially in tertiary education and launch us into a proper African dimension of Digital Content Creation and its practice in this side of the global divide.

Scholars have already identified seven characteristics of User demographics in selecting variances that determine adoption of social media. They identified these characteristics as Age, Gender, Occupational, Environmental, Technological and Psychological[134]. These attributes however, help to determine what parameters promote social media usage and its adoption by organisations who market their products through the social media or basically online media. It becomes pertinent to understand the usage of the digital media and align ones' product along these lines of adoption of social media. These factors will enable marketers choose the appropriate Digital media platforms for their product marketing. It is noteworthy that certain characteristics like demographic factors affect or inform Digital media adoption by users and these characteristics are no defining factors for every category of digital media user.

In integrating Demographic factors into empirical research, some studies adopted the use of personality factors to widen the scope of the respondents and their characteristics in order to ascertain which of the characteristics traits of the respondents are the determining factors for behaviour in digital media usage and its adoption. These scholars aver that with the emergence of new media technologies and studies in new media literacy, studies till date have yet to come up with examining the Demographic characteristics, Personality factors and Social Network Sites (SNS) use in this tripod relationship, especially as it relates to young adults[135].

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Nevertheless, studies in 2018, affirm that 88% of young adults between the ages of 18 – 29, have some form of Social Network Sites (SNSs) of Facebook, Instagram and Twitter, while 81% of these youths use these platforms daily[136, 137]. However, these studies do not give a comprehensive picture of youth engagement with social media and networks sites across other demographic characteristics like gender and ethnicity. It has been noted that youths' engagement with social network sites should underscore whether demographic differences such as gender, age and ethnicity play an influencing role in the consumption pattern of the youths who are said to be conversant with social media and social networking sites, as this information is largely unknown [138].

In spite of this existing gap in digital usage demographics, some scholars have sought to investigate consumption pattern of digital media by examining usage pattern through the analysis of demographic factors in this regard. These scholars noted that with the global spread of Information Communication Technologies, attention need to be turned to addressing the nature of usage of ICTs with a particular focus on differences in usage. Conceptually, this is a new way of looking at digital divide through demographic factors and personality traits. These scholars arrived at this decision as they undertook an Exploratory study on the national population of China[139]. The national population of China required a system that will address technological usage that will capture users of technology within the context of the Chinese nation.

These scholars aver that with the increasing reliance on social media and its effects on people's daily lives, it created a type of Digital Divide attributed as Usage Divide. They sought to know how social media is used by people within and across countries in different social economic zones. They recognised this as the new frontier for research in regards to social media usage, since what consumers of ICTs do with their emerging technologies is largely unknown. They therefore posit that there is the need to update

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knowledge of the effects of emergence of new media technologies and social media, especially in countries where socio economic resources are unevenly distributed. Consequently, they found that age, gender and education level were the major demographic variables that emerge as the common factors that influence the different types of ICT usage. Their research findings revealed that age was the strongest demographic predictor across all types of social media usages whilst gender, income and education were significant with some other usages.

Another critical area of social media research is the skills of users or consumers of social media and what that portends for the medium and the users. This is because Digital literacy determines the extent of the affordances of the user in this regard. Research was recently carried out to determine the relationship between technical skills displayed by teenagers (of ages 12- 17) in social media use and their well-being. They found a positive relationship between digital skills and online opportunities, information benefits and orientation to technology[140]. However, the research came with some attended risks as the researchers noted that greater digital skills exhibited by teens exposed them to greater risks in online media. The nature of this risk was inadvertently not stated but this assertion gives the notion that digital involvement of youths does have some measure of risk inherent in them.

The continuous drive by youths to further acquire digital skills and being adept in engaging social media platforms denote that these emerging technologies are the new frontier for youths and the need to master the skills to drive that medium is a challenge for which youths are ready to take on in spite of any feasible or unforeseen risk attached to using the social media. Undoubtedly, youths are active users of digital technology and their desire in acquiring these skills to drive their pursuits exhibit in their fascination and

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interest. There is therefore so much that youths are involved in, in terms of social media and the requisite skills needed to drive this very active genre of online communication.

It is worth noting that research has been extensive in evaluating the relationship of demographic factors and social media or digital usage notably by youths, and specifically too by students in tertiary institutions who navigate the social media and adapt emerging technologies in their academic engagement. In this regard, Studies affirm that socio-demographic characteristics of students affect competency in using digital gadgets apart from being a determining factor in creating digital divide. Studies also posit that socio-demographic variables and socioeconomic determinants are prominent factors in ascertaining digital divides in terms of digital skills and digital usage which are the second and third level in the Digital Divide[141, 142].

In this sense, therefore, what constitutes a person's demographic characteristics such as age, gender and educational background are integral factors in determining one's ability to use information technologies or digital resources. There is a correlation between these demographic factors and digital competencies manifested in the digital space. Digital skills and digital usage which are factors in the digital divide are determined therefore by demographic factors. Demographic factors do not only reveal the ability of the user of digital resources in terms of skills already acquired by him but also determines how he uses the resources on the digital space; this is using the resources in terms of content created by the consumer of digital resources. Demographic factors are therefore integral in evaluating how digital resources are used and to the extent at which they are being used.

The socio-demographic attributes or factors of the respondents is measured in this study statistically in order to arrive at the values for behaviour among university students of South-west Nigeria across age, gender, and academic status in relation to Digital Content

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Creation. An evaluation of this will bring to the fore the dimension of gender involvement in DCC given that this is a gap that has been echoed from previous research on digital usage as regards university students involvement with technology use and adoption.

2.2.2 Social Identity Theory

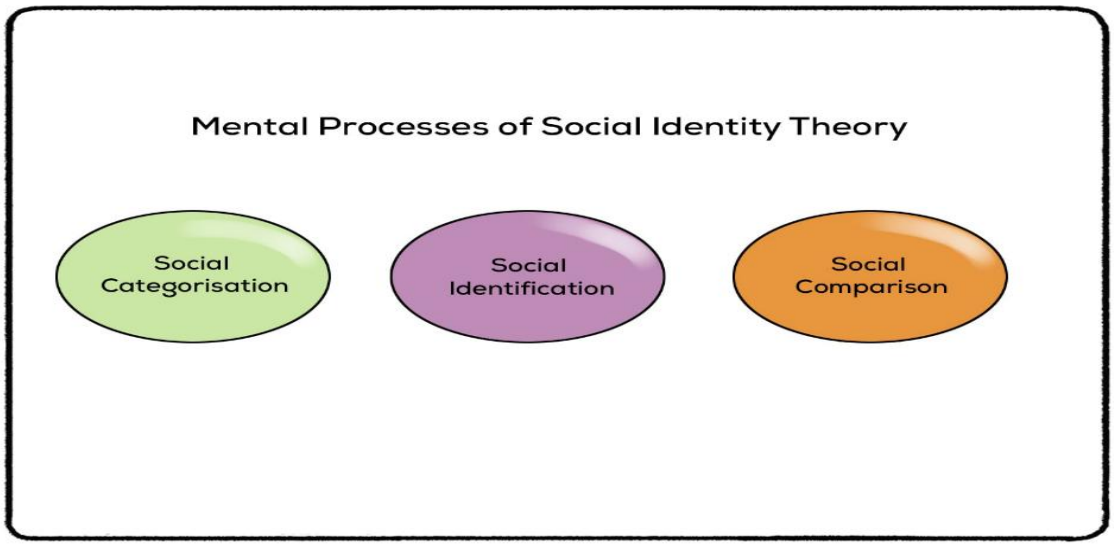

Figure 2.2: Social Identity (Theory) Model[143]

Social Identity Theory propounded by social psychologists in 1979, is a framework that explains how individuals' self-concept and social identity are shaped by their membership in social groups. The theory proposes that individuals are driven by the need for positive self-esteem and use their membership in social groups to achieve this goal. The core concept of Social Identity Theory is that individuals categorise themselves and others into social groups based on shared characteristics such as ethnicity, gender, nationality, religion, or other attributes. These categories are not just descriptive but also have a prescriptive function; these attributes determine how individuals perceive and interact with other people.

Critical to the discourse of identity is the ability for an individual to properly find accurate answers about his existence: “Who am I?” on the surface, the question appears

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straightforward and simple, its answer is not as simple. Identity is derivable from several sources – age, race, class, education, region, religion and gender and can also be a composite of the all the aforementioned[144]. Scholars therefore posit that the concept of identity can be complex if looked at in line with these aforementioned attributes. Nevertheless, Identity is a definitive trait or attribute that the society recognises. According to some scholars, Identity is being able to also answer these following questions as well: "What group do I belong to?" and "What do I want to be?" [145, 146]. It is being able to identify with others that are related to one or similar to one in very significant ways.

The fundamental perspective of the Social Identity theory hinges on the proposition that individuals strive to maintain a positive self-concept by enhancing their social identity, derived from the groups they belong to. This is achieved by identifying with the group and adopting its norms, values, and beliefs as their own. Through identification with their group, they enhance their sense of belonging, self-esteem, and social status. Moreover, the theory posits that individuals tend to favour their own group over other groups in order to enhance their self-esteem. This manifests itself intergroup discrimination, as individuals perceive their own group as superior to others and are motivated to maintain this superiority.

Scholars of this proposition describe this phenomenon as, "in group bias" and argue that it contributes to the formation and maintenance of Social Identity. The process of Social Identity formation according to them has three stages: social categorisation, social identification, and social comparison. Social Categorisation is when individuals categorise themselves and others into social groups based on shared characteristics and interests. Social Identification takes place when individuals identify with the group and adopt its norms, values, and beliefs. Thereafter, the next stage manifests when

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individuals compare their group with other groups, which can lead to intergroup competition and conflict which is known as Social Comparison.

The theory has been used to explain a wide range of social phenomena, including intergroup conflict, prejudice, stereotyping, and discrimination. In addition, it has also been applied in various domains such as organisational behaviour, marketing, and political psychology. The theory is in three modes or stages as earlier noted. In this study however, social categorisation is operationalised as university students in South-west, Nigeria's notion of their categorisation and perception by other social groups whether negatively or positively.

In regards to Social categorisation , it is other people , not those from the same social cadre who are categorising in order to understand who others are and their social environment; for example, White, Black, Christian, Muslim - are assigned categories by other people in order to understand the identity of the above categories of people bases on race and religion . The categories assigned are the banner of identification and become identifier markers for these ones throughout their lifetime. These ones now e and define their lifestyle by the norms of the group they belong to. For example, being a Muslim or a Christian means, one has to imbibe a certain way of life that will impact on one's social relationships with others, especially others that do not share one's beliefs.

The nexus of the theory is in the acceptance or rejection of this categorisation or labelling by others in the other social groups. Identification with a group brings emotional significance to the adoptee thereby improving or lowering his self-esteem. For example, a person who identifies as a university student, will be bound by that group's identity and will try to conform to the identity of a university student. There will be an emotional significance to being a university student even as the student's self-esteem becomes

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bound to the group so categorised. In this study, Social Identification will be operationalised as university students in South-west, Nigeria identifying themselves as youths in conjunction with their ethnic and cultural identities through the content they create.

The society is made up of diverse social groups. There is therefore inter group relationship but of what nature and manifestation? The theory then proffers the next stage with the understanding of inter group relationships or powerplay. The next category in the theory of Social Identity is Social Comparison. This is the theory is the sense of superiority or competitiveness in regards with other groups. Once one adopts a group and identifies with its nuances, the next is to compare one's group with others. In order to maintain the group's self-esteem, it must compare favourably with the other groups. Competing and hostility between social group identities is not only for resources but also the outcome of existing identities. In this study, Social Comparison will be operationalised as university students in South-west, Nigeria's perception of being superior technologically (Digital Natives) to the adult group to the detriment of their indigenous identity.

Quite pivotal to the theory is that it provides a framework for understanding how an individuals' self-concept and social identity are shaped by their membership in social groups. The theory proposes that individuals strive to enhance their self-esteem by identifying with and favouring their own group, which can lead to intergroup discrimination and conflict. By understanding the mechanisms of social identity formation and intergroup behaviour, social psychologists can develop interventions to promote positive intergroup relations and reduce prejudice and discrimination.

Demographic factors also, such as age, gender, race, ethnicity, socioeconomic status, and nationality can impact university students' social identity and how they perceive

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themselves within their social groups. For instance, students who belong to certain ethnic or racial groups may feel a stronger sense of belonging to those groups and may be more likely to identify with those groups than with other groups. Similarly, students who come from low-income families or who are first-generation college students may feel a stronger sense of identity with those groups and may perceive their experiences differently than students from more privileged backgrounds. Therefore, social identity theory is relevant when examining demographic factors of students as well as university students.

Research has shown that social identity theory can be useful in understanding how demographic factors impact students' experiences in educational settings. For example, a study found that African American students who were reminded of their race before taking a standardised test performed worse than African American students who were not reminded of their race, as well as white students who were reminded of their race[147]. This study suggests that stereotypes associated with race can negatively impact students' academic performance.

Holistically, Social identity theory provides a useful framework for understanding how demographic factors can impact students' experiences in educational settings. In acknowledging and affirming students' social identities, educators and institutions can create more inclusive and supportive environments that promote academic success and overall well-being for all students. According to the theory, a person's sense of identity is based on his group membership(s).

The theory proposes that the group (family, social class, religion), a member belongs to is an important source of pride and self-esteem; being in this group gives him a sense of belonging, a sense of identity which translates to a divide in his perspective in relating to others. There is this dichotomy of seeing himself in relation to others as 'Us' and 'Them'.

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The individual sees himself as different and apart from another group. In this regard, the theory promotes the notion that group members of an in-group will find negative aspects of an out-group thus enhancing their self-image. Consequently, this theory is being used for this study in order to appreciate group dynamics as regards identity orientation. what is however instructive in this regard is to establish whether university students in South-west, Nigeria see themselves as unique and different from the adult population in relation to DCC. However, although there are other theories on identity development such Theory of Identity development and Social Constructivists theory, Social Identity theory resonates with this research.

2.2.3 Social Integration Theory

The origin of Social Integration theory is attributed to a French sociologist whose works in the late 19th century helped establish sociology as a distinct field of study from other social science disciplines like psychology. He considered Social Integration as the means through which people interact, connect and confirm each other within a community. The theory proposes that "people experience mental, emotional and physical benefits when they believe they are contributing and are accepted as part of a collective. Without that sense of connection, they can experience depression, isolation and physical illness that could limit them from experiencing productive, happy lives" [148].

The theory is a sociological theory that suggests that individuals' social connections and their integration into social networks are essential in shaping their behaviour and attitudes. It posits that individuals' relationships and interactions with others in their social environment have a significant impact on their thoughts, beliefs, and actions. Social Integration theory has been applied in a variety of research contexts, including studies on the impact of social support on mental health outcomes, the role of social networks in

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influencing political behaviour, and the relationship between social connections and academic achievements. In particular, social Integration theory has been useful in understanding the impact of social networks on students' academic outcomes and experiences.

In the context of university students, Social Integration theory suggests that the level of social connectedness that university students have with their peers, teachers, other members of the academic community and Nigerians can impact on their academic performance, mental health, and overall well-being. Research has shown that Social Integration is positively related to academic achievement, student retention, and overall satisfaction with the academic experience. Demographic factors, such as age, gender, ethnicity, and socioeconomic status, can also impact Social Integration among university students. For example, students from marginalised groups may face social isolation and exclusion, which can negatively impact on their academic performance and overall well-being. On the other hand, students from privileged backgrounds may have greater social capital and networks, which can enhance their social integration and academic success.

In order to promote Social Integration among students, educational institutions can implement policies and programs that foster a sense of community and belongingness, encourage social interaction and collaboration, and address social inequalities and barriers to Social Integration. This can include initiatives such as mentorship programs, peer support groups, and diversity and inclusion training. Moreover, Social Integration theory suggests that the quality and strength of an individual's social connections can impact on their social relationships and academic outcomes. Students who have strong social ties to peers, teachers, and mentors tend to have better academic performance, higher levels of engagement in school activities, and greater satisfaction with their overall educational

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experiences. Social Integration theory provides a useful framework for understanding the importance of social connectedness and belongingness in the academic community, and highlights the need for educational institutions to address social inequalities and foster an inclusive and supportive environment for all students. Also, understanding the impact of Social Integration on students' academic success is an essential area of research for educators and policymakers seeking to promote positive educational outcomes for all students.

It is in this light that the social integration theory used for this research is factored on the four dimensions of Social Integration Theory[149] . The theory focuses on the systematic process of incorporating minorities into a host society, whereas other theories emphasise the impact of a society's collective consciousness on individuals' behaviour and predispositions[150].

The Four Dimensions of Social Integration theory is appropriate in measuring Social Integration among university students in South-west, Nigeria, who are considered important stakeholders in the nation's political structure and represent a significant portion of the population. This theory is particularly relevant for understanding how the process of integration impacts group's behaviour, particularly in the context of DCC where youths have been noted to be major players in the Digital world. Consequently, it is crucial in examining a group – University students of South-west, Nigeria, their perception and the process in the levels of their manifestation in their Social Integration of the Nigerian society.

To this end, the theory identifies four stages of integration: Structural integration, Cultural integration, Interactive integration, and Identificational integration. Each stage has its unique characteristics that can be used to assess the integration process of any group in a

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population. In this study, the operational framework used to assess Social Integration theory is the rights of University Students of South-west, Nigeria to have a sense of belonging and equality in Nigeria. Structural Integration refers to the ability to access positions and status in core institutions. It denotes the ability of members in the population belief that they have the right to attain to positions in the society without being regarded as inferior to others or perceive themselves as being marginalised in life attainments and accomplishments. This metric is operationalised as the rights of university students of South-west, Nigeria to aspire and to access positions and status in the core institutions in the country. But it is not relevant to the discourse of this research and as such it is not measured.

Cultural affinity is an integral part of social integration process, as such the next metric in the theory, Cultural Integration is the ability to communicate and understand the culture, language, and lifestyle of the society. It is operationalised in this study as the acts of Nigerian students of South-west, Nigeria enmeshing themselves within the cultural language and lifestyle of their society or country. In this respect, cultural and language proficiency are seen as key attainments in the Social Integration process. Social integration into any group or society is equally a function of communication. In this case, the means of communication is culture and language proficiency which are very vital indeed.

Actions that promote relationships are very pivotal in the integration process. In this regard, Interactive integration being the next level is the acceptance and inclusion of people in relationships and social networks based on their ability to use the language and know its nuances within the context of the society they live in. In this study, Interactive Integration is operationalised as the actions of students of South-west Nigeria in using

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their cultural language and knowing its nuances. Interactive integration ultimately leads to Indentificational Integration. Identificational Integration is achieved when individuals have a sense of belonging and identification with the society. In this study, it is operationalised as university students of South-west, Nigeria having a sense of belonging and identification with their Nigerian society. The theory of Social Integration in this study is holistically operationalised as the rights and privileges of university students of South-west, Nigeria to have a sense of belonging and equality in Nigeria.

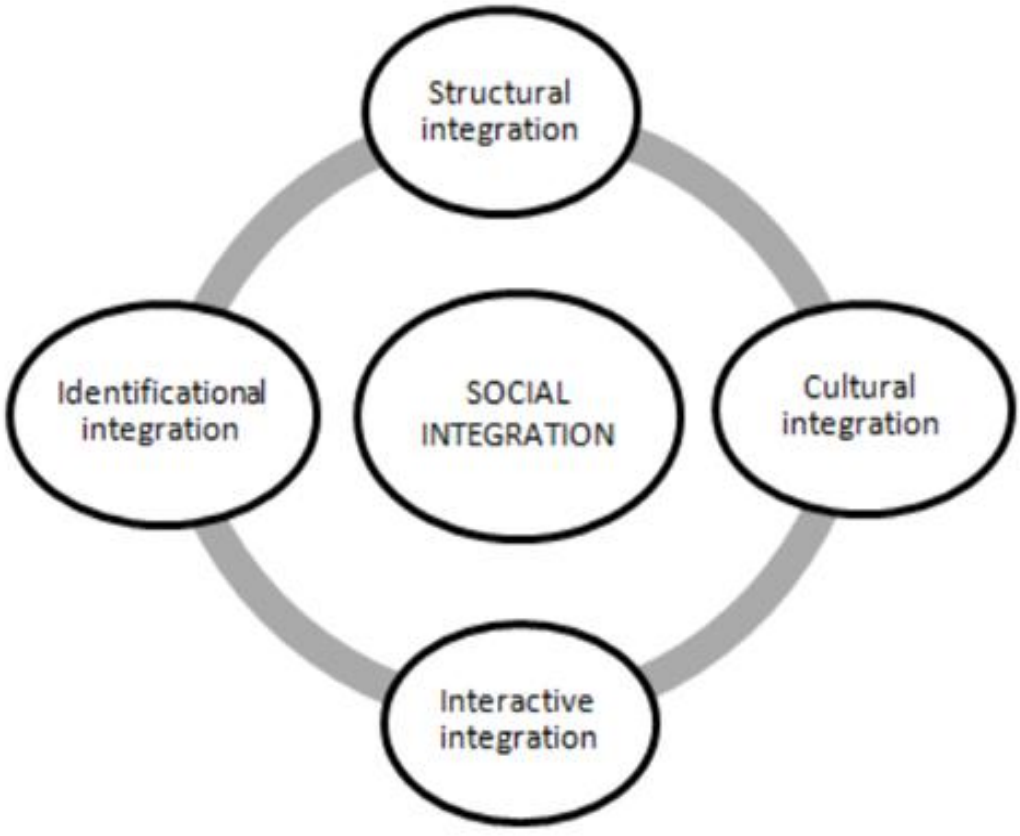

Figure 2.3: The Four Dimensions of Social Integration[151]

2.3 Review of Empirical Studies

This segment deals with the findings of various empirical studies which are related to the objectives of this study. The literature reviewed covers the dependent and independent variables, as well as their indicators.

2.3.1 Digital Content Creation among University Students

Experts in the science of Digital Content Creation refer to the act of Content Creation as the essential information and text presented to an audience or recipients that aim to engage them and influence their behaviour[152]. Creators of content are responsible for producing and conveying it in a way that resonates with a specific target audience. They play a critical role in managing and directing brand messages, providing audiences with content that are more trustworthy, genuine, and timely than traditional media[153]. In the Digital age, Digital Content Creators have access to a vast amount of information produced by online communities, which influence their decision-making regarding the type of information to respond to or ignore.

Youths are significant drivers of technological innovation, as nearly 95% of American teenagers have access to smartphones and 45% are "almost constantly" Online[154]. The recent COVID-19 pandemic has led to a significant shift towards online platforms for communication, education, and governance, with parents and educational services compelled to provide technological gadgets to students for continued learning[155, 156].

In Africa, existing reports affirm that young people are highly interested in and are attached to technology; they carry mobile devices with them everywhere they go. In South Africa, 95% of young people use mobile phones and are considered part of the socially digital and Gen Z generation, and referred to as Generation Next [157, 158]. However, in Nigeria, the International Telecommunications Union (ITU) reports that 99% of youths between age 16 and 25 years have social media accounts, with 95.2% of them using smartphones[159]. The preponderance of young people as primary users of ICTs therefore suggests that they are likely to create content on social media platforms. As a result,

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research has focused on their level of engagement with social media and their activities on these platforms.

The role of Digital Content creators has evolved into a socio-cultural tool in an unstable online environment, requiring Digital Content creators to produce content that reflects society and its needs[160]. Therefore, to effectively engage with audiences, Digital Content creators must continually question evolving technologies, methods, and platforms for branding and storytelling[161]. In an interview conducted with successful Digital Content creators who work on brands such as YouTube, Facebook, and Buzzfeed, it was revealed that creating meaningful, valuable, and culturally relevant narratives is crucial for successful branding. In addition, Brands should also take a stand on issues that align with their values and resonate with their community[162]. It was noted that the most successful projects empower audiences to create their own stories and memories, and recognise the importance of connecting with external audiences for online brand success[163].

The high levels of social media use, a growing culture of influencers, and a flourishing creative industry make Chile a compelling context to study in this regard. According to scholars, Chile with a population of 17 million, has embraced digital and social media platforms faster than any other country in Latin America[164, 165, 166]. In 2009, only 30% of Chilean households had internet access, but by 2017, this figure had surged to 87%, with smartphones being the primary device for internet access[167 , 168]. Chilean teenagers were early adopters of photo blogging sites in the early 2000s, and by 2008, Chile had the most Fotolog accounts worldwide (4.8 million), which were used to establish, build, and present identities for themselves in relative to their peers[169]. Instagram has 6 million users in Chile, with 65% of them between the ages of 18 and 34.

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Social media influencers have also gained importance on these platforms, with 56% of Chileans following celebrities or influencers. Although 55% of Instagram users distrust influencers' advertising practices, 15% of them make purchases based on recommendations, and 37% of the user base has purchased an item in the last three months because they saw it on Instagram. Meanwhile, the majority of university students in Nigeria are active content creators. A study found that 74% of university students in Nigeria engage in DCC, with social media being the most popular platform for content creation [170].

The benefits of DCC for university students in Nigeria are manifold. A study found that DCC enhances students' creativity, improves their writing and communication skills, and builds their personal brand[171]. Despite the benefits of Content creation, university students in Nigeria face numerous challenges. In another study it was identified that a lack of technical skills, limited access to technology, and insufficient time were the major challenges facing university students in Nigeria[172]. Nevertheless, university students in Nigeria use various strategies to create compelling and engaging content. A study found that students use humour, storytelling, and visual elements such as infographics and images to create engaging content[173].

To explore demographic factors related to social media usage for DCC, some studies utilised personality factors to expand the scope of participants and their characteristics. The goal is to identify which personality traits of respondents are the primary determinants of their behaviour in terms of social media adoption and usage. According to the scholars, despite the emergence of new media technologies and studies in new media literacy, there is still a gap in research examining the relationship between demographic characteristics, personality factors, and the use of Social Network Sites (SNS), particularly among young adults[174].

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In studies conducted in 2018, a majority of young adults aged 18-29 use Social Network Sites (SNSs) such as Facebook, Instagram and Twitter. It was discovered that 88% of young adults use SNSs, and 81% use them daily[175, 176]. However, these studies do not provide a comprehensive understanding of youth engagement with social media platforms across other demographic characteristics, such as gender and ethnicity, as noted by some scholars who argue that research should focus on whether demographic differences, such as gender, age, and ethnicity, play a role in the consumption patterns of young adults who are familiar with social media and social networking sites, as this information is largely unknown[177].

Some researchers however, focused on exploring how demographic factors can affect the consumption pattern of social media. Their study emphasised the importance of understanding the nature of usage of information communication technologies (ICTs) across different demographic factors and personality traits. The study, conducted in China, aimed to examine the Digital divide conceptually through the lens of Demographic factors and Personality traits [178]. Similarly, another study that investigated the demographic factors influencing the utilisation of ICTs by undergraduate students in Nigeria, found that there were significant differences in the utilisation of ICT between male and female students, with male students using ICTs more than female students[179]. There were also differences in the utilisation of ICTs facilities between students of different age groups, with students below age 20 using ICTs more than those between ages 20 and 30. Additionally, there were differences in the utilisation of ICTs between married and unmarried students, as well as among students of different religions. The study revealed that students in federal universities used ICTs facilities more than students in state universities

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Overall, these studies highlight the importance of considering demographic factors, such as gender, age, marital status, and religion, when examining the consumption pattern of social media and other forms of ICT in DCC. Gender factors are critical to understanding relationships among university students therefore numerous studies have been undertaken to evaluate such relationships. Some scholars have found that in an introductory plant science course, female students scored higher than male students [180]. However, this trend may not be true for all courses in agriculture, as other studies reported that females in agricultural economics scored nearly three percent lower than men[181]. Similarly, gender did not seem to have an influence on the critical thinking ability of Animal science students, according to some scholars after their research findings [182].

In another study conducted on 700 students from the College of Business Studies at the Public Authority for Applied Education, found that students' age, gender, high school status, and high school GPA were significantly related to their academic performance. The study also highlighted the positive influence of a science background on the academic performance of Business students[183]. Also, another study investigated the academic success factors of Business students and confirmed that demographic variables, such as age, gender, or ethnicity, can be influential[184]. Similarly, another study equally found that performance is associated with variables such as student gender[185].

Other scholars examined the association of gender and age with the student General Point Average (GPA) at Arab Open University (AUO) Kuwait and found that both factors play a significant role in determining students' GPA[186]. Furthermore, other scholars tested students' gender in the Islamic Azad University and reached the same conclusion that female students have better academic performance than male students[187]. In a similar study conducted in Pakistan to investigate students' performance in the University of

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Punjab, Pakistan by testing students' gender as a parameter to determine the relationship between gender and students' GPA, found that females performed and achieved better grades than males in the course at university[188].

Several studies have also established significant relationship between parents' education and occupation, place of residence, parental support, and parents' socio-economic status with students' academic achievement[189, 190, 191]. Studies have also shown that students who have educated parents perform better than those from non-educated parents because the latter can communicate and help their children in their academics and other activities[192]. There are also variances in urban and rural students' educational achievement, with urban students generally performing better, according to studies in this regard[193, 194]. Although other scholars found no differences in the educational achievement of urban and rural students[195, 196]. However, other scholars discovered that while the gender gap in Internet usage among postgraduate students was existent, it was almost marginal. Male and female students differed in how they spent their time on the Internet, with female students spending more time working, researching, and gathering information for their study, while male students spent more time playing games[197].

2.3.2 Indigenous Identity and Digital Content Creation among University Students

Global discourse on Indigenous identity have been characterised by research on indigenous peoples and communities in Australia, America and Canada. In these countries numerous studies on Indigenous peoples have been denominated on interventions about their continued existence in a community that was hitherto theirs before colonisation by the English and French colonialists. To this extent issues on indigeneity have always received this slant as extant literature suggest that indigenous peoples are synonymous with indigenous minority communities in the above-mentioned

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countries. Much as this is true of these communities, it is also true of every nation that have been colonised by western or foreign powers which has seen the original natives, or in this case, their indigenous languages being reduced to a second and inferior level whilst the language of the colonisers have been made or imposed on the colonised people. This is the case in nearly all developing countries, especially Africa. To this extend studies and research in this area have been majorly ethnographic in design.

Research in Indigenous Identity is therefore not limited to the Australian Aborigines, American Indians and the Native Quebec dwellers in France. It is now a global phenomenon as many developing countries are feeling the impact of their cultural alienation as result of forceful colonisation on their own native grounds. The continued design of Information and Communication Technologies in the West and its usage by developing nations continues to reinforce this ethos of enslavement of the developing world who to a large extent did not contribute to the conceptual design of the technological products being harnessed by them. This subtle form of western technological colonisation in the Information age, except in China and Asian countries, is a detriment to many indigenous cultures and orientations.

The language that powers these technologies are foreign and bound to project some form of acculturation at the intersection of the usage of these technologies, where the users are made to navigate or utilise these technological resources with a borrowed language – a borrowed lens. If the language of western technology is the English language or western languages, it therefore follows that those users of borrowed technologies are going through cultural reorientations, unequivocally.

Extant literature undoubtedly abounds on Indigenous identity and its relationship with Digital Content Creation on digital media platforms in so many respects, but there is a

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preponderance of these studies only as it relates to the indigenous communities of America, Australia and Canada as earlier highlighted. Scholars in this field of research have undertaken impact studies on the effect of the utilisation of digital technologies on minority groups and as an intervention in promoting the course of minority groups towards their integration in their larger communities and acceptance by all and sundry with legitimate rights and privileges. In this light, minority groups are portrayed as marginalised people for which their course ought to be addressed towards the affirmation of their existence[198, 199].

Digital technologies are deployed to improve the living standards of indigenous people through interventions designed to bring positive impact through usage. In a study geared towards improving the living standards of some indigenous communities in India and Canada, through Responsible Innovation (RI) deployed to make health and transportation accessible to these communities, the intervention brought to the fore that digital technologies can be used to improve the living standards of disadvantaged groups especially by existing government institutions[200].

In another intervention, digital technologies were tinkered with to meet the indigenous language needs of the people for which these technologies were being deployed. Given that digital technologies are configured in the language of the West, it was modified to reflect the language of the communities. The study examined the impact of social media on the linguistic and communicative practices in post-socialist countries of Bosnia and Herzegovina, Serbia, and Mongolia areas in Europe who were very much under-represented in the discussion of translingualism, a process meant to foster a communality amongst the existing languages.

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The study undertook a Re-localisation of social media-based linguistic resources in the languages used in these peripheral countries. This represents a linguistically innovative practice involving the orthographic, morphosyntactic, and phonologic adaptation of Facebook, Instagram, and YouTube labels, as well as their semantic reformulation in Bosnian, Serbian, and Mongolian resources. Social media-oriented linguistic terminologies were adapted to the Cyrillic alphabet in Serbian and Mongolian, while the study adopted the grammatical features of the Bosnian variety in this experiment with language in order to engender acceptance and a wider adoption especially among marginalised groups. The original forms in social media are manipulated by social media users to serve their own ethos and local sociolinguistic practices. As a result, new forms of languages and linguistic meanings were created in this linguistic experiment[201]. Conversely, although digital technologies are being harnessed to promote translingualism, it is a different study that captures the interest of Africa in the developing world.

Scholars note the effect of digital technologies in eroding the cultural identities of the users, especially the 'Digital Natives' who form the respondents of the study. According to the scholars, although, e-revolution (e-transition, e-society, and e-communication) trends in African societies, digital transformation have come 'with baggage alien to the African culture', it has led to the fast erosion of the known multi-linguistic identity and cultural heritages of indigenous communities in the continent. What is however significant is its effect on 'Digital Natives', the 'Gen Z' who are facing identity crises and cultural alienation as a result of these digital technologies implosion and their usage of them. The identity crisis and cultural alienation emanates from dissemination of fake news, misinformation and conspiracy theories on social media without regulation. This they note has become a focus for studies in this genre order to redefine policies for the continent[202].

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The power of digital media in a study was used to gauge in socio-political communication, the attitudes of people in a multi-ethnic communities made up of ethnic natives and immigrant natives. In this study, digital technologies were seen as channels in the process of broadcasting interethnic values, models of world perception and behaviour. The study sought for the implementation of political communications which has significant impact in the process of managing public consciousness on a large scale. The study proceeded to proffer solutions to the problem of interethnic rivalry in North Ossetia (A city faced with the problem of refugees and Migrants, and students); the study adopted a theoretical and methodological approach of online sociological survey methods, the frame approach, cognitive and field modelling, as well as techniques of contextual and conceptual analysis.

The findings revealed that the online polls of respondents show that ethnic and interethnic tolerance is a feature "of social constructs, the formation of which leads to the creation of positive connotations in the process of interaction, as opposed to intolerance as a counteraction to otherness." The study is significant in highlighting ways by which digital technologies can be used to promote tolerance amongst different ethnic cultures through purpose driven communication that targets specific positive goals. In the corollary, the study also shows that digital media or technologies can be manipulated for desired result, even if the result is negative[203].

As studies from European countries point to the positive nature of using digital technologies in their environment and also the manipulation of these digital technologies for desired results, scholars in the African continent report and attest to a negative dimension of digital technology use and its ability to erode cultural identities of the Digital natives. In a qualitative study, it was established that digital technologies impact African youth's identity negatively, "the African digital natives tend to look down on their indigenous cultural ways, their traditional values, and identities. They are

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overwhelmed by the 'sophistication' and ever-present new media that manifests non-indigenous values and glorifies its cultural impetus through the agency of major European languages, technologies, lifestyles, and worldviews"[202].

Nevertheless, in spite of the negative perception of African youths to their indigenous cultures, some studies present a positive impetus to Africans and digital media usage. A study evaluated how black Africans in Australia viewed their visibleness recently through an ethnographic research design. The study drew the concept of being Black and white from two authors on White and Black racial identities. It was premised on the theory of Racial Dignity. Data was collected from 15 people who self-identified as blacks between the ages 16-25 years. The findings demonstrate that digital platforms are significant sites where Black African youths can reclaim their racial dignity. The study concludes with the perception that social media offer young black African people in Australia spaces to engage in positive expressions of Afro-blackness and challenge anti-blackness in ways that are safer to them than in physical, offline settings in a white context[204].

It is imperative to note that several scholars have highlighted the dearth in literature in regards to how youths from different marginalised groups use social media. these Scholars aver that available literature on this discourse are predominantly literature on access to digital phones, internet and favourite social media sites by youths in relation to issues of cultural, racial and economic differences in digital media use [205]. It therefore follows that there is the need for studies that will factor digital media usage as far as digital content creation activities and its relationship with indigenous peoples or identity formation. Especially in an Information age where the focus is on what youths (Digital Natives) are doing with digital media access and use and not what these technologies are doing to them, which is known as Transmedia[206].

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Research equally buttresses that digital media usage is synonymous with identity formation. Due to the dominant use of digital media by the youths their lives are being mediated by their constant use of digital technologies to the extent that there is no rigid dichotomy between their being online and offline. This lack of dichotomy between periods associated with digital engagement has given rise to a new terminology that describes these experiences of youths with digital usage as 'Onlife'[207]. This perception only serves to underscore the fact that digital usage by youths should not be circumscribed by access or usage alone as it shows that whether offline or online, youths are constantly engaged with digital technologies. If there is any limitation in this regard, it is in non-access of these digital technologies. The paramount on this issue is that as far as identity formation is concerned, youths' identities are being mediated by their access, use and innovations or manipulations they engender through their possession of digital media technologies. In fact, a youth's lack of digital technology is bound to affect him psychologically in an age where the ownership of such technology is the 'new normal'.

Scholars assert that in examining identity change and reorientation the best approach is to evaluate young people's relationship with new technologies. They note that young people's relations with technologies is significantly different from their parents as their generation is more open, more democratic, more creative and innovative[208]. This creativity and openness have therefore become part of their identity orientations.

The differences between parents (Television generation) and their children (Internet (Net) generation succinctly, according to a scholar is, "just as television is the antithesis of the net, so the "Television generation" is the antithesis of the "Net generation." Like the technology they now control, the values of the "television generation" are increasingly conservative, "hierarchical, inflexible and centralized." By contrast, the "N-Geners" are

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"hungry for expression, discovery, and their own self-development": they are savvy, self-reliant, analytical, articulate, creative, inquisitive, accepting of diversity, and socially conscious. These generational differences are seen to be produced by technology, rather than being a result of other social, historical, or cultural forces" [209].

In this vein, some scholars note some measure of creativity in the nature of technological use amongst youths, but others believe that what appears to be creativity or innovation among youths is actually 'mundane forms of communication and information retrieval'. Their opinion is instructive since it is based on research and they aver that the technologically empowered 'Cyberkids' if they exist, are in the minority. The most crucial issue in this discourse according to these scholars is being focused on identity manifestation through the diverse ways by which media and technologies are used in everyday life and their consequences for both individuals and social groups. It is instructive to note at this juncture that many of the studies carried out to determine the mediated identity of youths from technological use and involvement were basically qualitative studies based on observation and interviews of the respondents which is basically Ethnographic in design; quantitative analysis of this orientation has not been fully explored by scholars.

2.3.3 Social Integration and Digital Content Creation among University Students

Social integration is an important aspect of students' life that can influence their academic success, mental health, and overall well-being. It refers to the process of students becoming part of the wider social fabric of their university community, developing relationships, networks, and social connections that enable them to participate fully in social, cultural, and economic life. This literature review summarises the findings of studies investigating social integration among students and the factors that influence it.

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Studies have found that a majority of students' report feeling socially integrated into their university community. For example, a study of college students in the United States found that 82% reported feeling socially integrated into their university community.[210] Another study of undergraduate students in Australia found that 67% reported feeling socially integrated into their university[211].

Social Integration refers to the process of students becoming part of the wider social fabric of their university community, while Digital Content creation involves the production and sharing of digital media content. Studies have found that Social Integration and Content Creation are positively associated. For example, a study of undergraduate students in the United States found that Social Integration was positively associated with students' use of social media for Content Creation[212]. Another study of college students in the United States found that Social Integration was positively associated with students' participation in online communities for Content Creation[213]. Literature also identified a range of factors that influence Social Integration and Content Creation among students, including individual characteristics, social context, and technology use. For example, a study of undergraduate students in China found that students' motivation for Content Creation was positively associated with their level of Social Integration[214]. Another study of college students in the United States found that students' use of social media for Content Creation was influenced by their level of social support and their perceptions of the social norms surrounding content creation[215].

Studies have also investigated the impact of Social Integration and Content Creation on students' academic success, mental health, and overall well-being. For example, a study of undergraduate students in Taiwan found that content creation was positively associated with students' academic achievement and well-being[216]. Another study of college students

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in the United States found that Social Integration was positively associated with students' psychological well-being and their sense of belonging in the university community[217].

Other studies have found a positive association between Social Integration and Digital Content Creation among Nigerian students. For example, a study of undergraduate students in Nigeria found that social integration was positively associated with students' use of social media for DCC[218]. In another study of university students in Nigeria, it was found that Social Integration was positively associated with students' participation in online communities for DCC[219]. Other studies have also identified several factors that influence Social Integration and Digital Content Creation among Nigerian students. These factors include individual characteristics, social context, and technology use. For example, a study of undergraduate students in Nigeria found that students' motivation for Digital Content Creation was influenced by their level of Social Integration and their access to Technology. The study also noted that university students' participation in online communities for Content Creation was influenced by their level of Social Support and their perception of the social norms surrounding Digital Content Creation[220].

Many studies have used standardized scales and indices to measure Social Integration among students, for example, the Social Integration Scale (SIS) measures students' level of Social Integration based on their participation in different social activities and their relationships with others[221]. A study of Undergraduate students in the United States found a high level of social integration among the students[222]. Another study of international students in Canada found that the mean SIS score indicated a moderate level of social integration among the students[223]. Studies have identified a range of factors that influence Social Integration among students, including demographic variables, Individual characteristics, and social context. For example, a study of undergraduate students in the

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United States found that Gender, Race/Ethnicity, and Socioeconomic status were significant predictors of Social Integration[224]. Another study of international students in Canada found that language proficiency, perceived discrimination, and social support were significant predictors of Social Integration[225].

Social Integration and Digital Content Creation are important aspects of students' life in Nigeria that can impact academic success, mental health, and overall well-being. Studies have found a positive relationship between Social Integration and Digital Content Creation among Nigerian students and identified factors that influence both. The impact of Social Integration and Digital Content creation on students' well-being have also been investigated, with positive associations found between both and students' academic achievement, psychological well-being, and sense of belonging in the university community. Understanding the relationship between Social Integration and Digital Content Creation can inform the development of interventions to promote positive social behaviours and improve overall well-being among Nigerian students.

2.3.4 Indigenous Identity, Social Integration and Digital Content Creation among University Students

Digital Content Creation is the process of developing and publishing material that is intended to engage an audience. It has become an increasingly popular practice among university students, who use various platforms such as blogs, vlogs, and social media to create and share their content. Demographic factors, such as age, gender, ethnicity, and socioeconomic status, can influence the way university students engage in content creation. Social integration is also an important factor, as it can affect the extent to which students are able to create and share content. Age and Gender are two demographic factors that have been found to influence Content Creation among university students.

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Research has shown that younger students are more likely to engage in Content Creation than older students[226]. This may be that younger students are more familiar with technology and more comfortable using social media platforms for Digital Content Creation. Additionally, male students have been found to engage in DCC more frequently than female students[227]. This may be attributed to differences in interests and motivations for DCC.

Ethnicity and socioeconomic status have also been found to influence DCC among university students. Research has shown that students from minority ethnic groups are more likely to engage in DCC than students from majority Ethnic groups[228]. This may be due to the desire to express their cultural identity and share it with others. Additionally, students from higher socioeconomic backgrounds have been found to engage in DCC more frequently than students from lower socioeconomic backgrounds[229]. This may be due to differences in access to technology and resources.

Conversely, Social Integration is an important factor that can influence the extent to which university students engage in Digital Content Creation. Research has shown that students who are more socially integrated, both online and offline, are more likely to engage in DCC[230]. This may be because Social Integration provides students with a sense of belonging and validation, which can motivate them to create and share content.

Digital Content Creation is an important aspect of the university experience, as it can provide students with a creative outlet and a platform to express themselves. Research has shown that DCC can have positive effects on students' academic performance, as it can improve their writing and communication skills[231]. Additionally, Digital Content Creation can have social benefits, as it can help students develop their social networks and connect with others who share similar interests[232].

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The use of Information and Communication Technologies (ICTs) has led to the emergence of several issues related to digital access, digital divide, and digital usage. These issues are the focus of research on the interactions between technology and human beings. Content Creation is an essential aspect of these emerging technologies and has also been studied under these nuances. Demographic factors are used to determine and evaluate the essential characteristics of ICT users. Understanding the demographics of users and students is important in highlighting the unique characteristics of respondents in research to drive the relation with the major focus of study, such as Content Creation.

In this regard some scholars have identified seven characteristics of User Demographics that determine the adoption of social media for DCC. These characteristics include age, gender, occupation, environment, technology, and psychology[233]. These attributes are used to determine what drives social media usage and adoption for Digital Content Creation. By understanding these characteristics, researchers can better understand how users interact with technology and the motivations that drive their behaviours. In another related study denoting the significance of Demographic statistics, some scholars conducted a study on the factors influencing the use of electronic information resources in six universities in the South-west region of Nigeria[234]. Their findings showed that a higher percentage of males (53.82%) than females (46.18%) used electronic information resources. In a similar study but with a different result another scholar found that female students used electronic resources more than male students, while another scholar also corroborated this earlier study when it was found that female students (61.6%) used e-resources more than male students (38.4%)[235, 236].

Also, another study examined the utilisation of ICTs by 1000 students from four Nigerian universities[237]. The study found that male students utilised ICTs more than females, while students below the age of 20 years used ICTs more than those between ages 20 and 30,

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and that single students (Marital Status) utilised ICTs more than the married. The study also revealed that Traditional religion worshippers used ICTs more than Muslims, while Christians use of ICTs was the lowest. This result seems ironic as modern religions – Christians and Moslems are presented as technologically backward in relation to their Traditional worshippers who are perceived as retrogressive and anti-modern.

Equally significant to demographic characteristics is the age factor. In this regard, studies have been conducted to denominate the significance of age in relation to the use of communication technologies. Some scholars correlated the significance of age to Computer tasks. These scholars further found significant age differences on computer tasks, with older adults making fewer correct decisions and taking longer to make their decisions than younger adults[238]. In this same vein, another study examined the effect of demographic factors on e-learning effectiveness in a higher learning institution in Malaysia and concluded that the level of education, program of study, age, and gender significantly influenced e-learning effectiveness[239]. In addition, other scholars in Africa corroborated this study when they investigated psychological factors and the use of e-library resources among undergraduates in South-west, Nigeria and found that the interaction of age and department had a significant effect on students' e-library use[240]. In this guise, a study also examined the use of electronic resources for implementing library consortia and found a significant correlation between the reason for consulting journals and the age of the participants. Younger users tended to use electronic journals for study and research, whereas older participants used them for both research and teaching[241].

Several studies have found that demographic factors such as age, gender, ethnicity, and socioeconomic status can influence students' engagement in DCC. Younger students were found to engage in DCC more than older students, with a higher proportion of male students engaging in Content Creation compared to female students[242]. Students from minority ethnic groups were also found to engage in DCC more than students from

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majority ethnic groups. In addition, students from higher socioeconomic backgrounds were more likely to engage in Digital Content Creation compared to those from lower socioeconomic backgrounds[243].

Social integration has been found to be a key factor in students' engagement in DCC. Studies have found that students who are more socially integrated, both online and offline, are more likely to engage in DCC[244]. Social media platforms have become increasingly popular as a means of Social Integration among students, and these platforms can also be used to facilitate DCC. Digital Content Creation has been found to have positive effects on students' academic performance, as it can improve their writing and communication skills[245]. Digital Content Creation has social benefits, as it can help students develop their social networks and connect with others who share similar interests. However, students' engagement in DCC may also be influenced by the availability of technology and access to the internet.

The influence of the demographic factor of age has been evaluated on university students in regards to Online learning. According to a study conducted on the academic performance of university students in distance learning, it found that Age did not significantly contribute to academic performance[246]. On the other hand, the demographic factor of gender was found to be significant in influencing academic performance in technological usage. According to the study it found gender differences in the academic performance of male and female students[247, 248]. Another study found a relationship between family income and academic achievement of high school students[249]. While also another study found that students' academic performance correlates with their locality of residence and household income.

The impact of demographic factors in research outcomes is further seen in another study which conducted an empirical study on the influence of demographic factors on the use of

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online library resources by undergraduate students in two private Nigerian university libraries[250]. The findings revealed a significant relationship between the level of study and the utilisation of online library resources and age and the use of online library resources. However, there was no significant relationship between gender and use of online library resources, and between religion and use of online library resources. The study suggested that students' demographic factors should not be a barrier to e-resource use, and students of all ages and genders should acquire the necessary knowledge to enable them make effective use of online library resources at any time and from anywhere.

Overall, demographic factors and social integration are important factors that can influence the extent to which university students engage in DCC. Younger students, male students, students from minority ethnic groups, and students from higher socioeconomic backgrounds have been found to engage in DCC more frequently. Additionally, students who are more socially integrated are more likely to engage in DCC. Digital Content creation can have positive effects on students' academic performance and social networks, making it an important aspect of the university experience.

Technologies have been lauded to mediate change in identities through use. Studies affirm it the ability to offer a form of escapism for the user, especially youths who will resort to it for information rather than their parents. The ubiquitous nature of these technologies is equally redefining the use of one’s time, even as these youths are found ‘constantly online’ devotedly consuming or creating contents of their own imagination and design. In developing countries like Africa, it is said to be the cause of youth alienation from their African values and orientations therefore making them strangers in their own lands. Some of the effects of these alienation is seen in the loss of their native languages and cultural values even as it mentioned that language is the vehicle of culture. The drivers of these cultural and identity alienation of youths are seen in the technological devices that have their origin in western culture and value orientation. This is more so that

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a lot of what constitutes European values and cultural beliefs have become global knowledge due to technology and globalisation.

Therefore, there is a nexus between identity formation and technology use or adoption. In exploring identity formation scholars have posited that focus should be put in youths' use of new technologies in order to appreciate the extent of this phenomenon. New technologies are seen as liberating force for the youths putting these ones beyond the influence of their parents and making them autonomous communities in themselves. This phenomenon is however is not seen in negative light as it makes the youths more open minded, creative and innovative than their parents' generation. These attributes are however what should be annexed rather than the negative dimension of youth engagement with technological use. The resultant identification of 'Digital Natives' and 'Digital Migrants' is therefore the differences in the use of technologies between the youths and their parents. The difference is undoubtedly growing with every development of new technologies. The more the youths advance in their use of these technologies, the more the adult's lag. The theory of Diffusion of Innovations captures these people's use of innovation succinctly[251]. However, as much as identity formation of the youths are being mediated by technologies, other scholars believe that it is inevitable and a function of a factors of so many things like culture, social, psychological, physical relites. A combination or a blending of the digital and non-digital world combine to aggregate an identity in a concept termed as 'Bricolage' [252, 253].

Another study sought to explore youths' manifestations of online active involvement. It found out that youths use their personal sites to engage with their audience and are concerned with presentation of the 'Self"; this is done through the appropriating and integrating youth cultural symbols into their personal site. These sites become their cultural affiliations for other youths as well, and become signals too for themselves in this regard, the content creators in this sphere of social connection[254].

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Other studies have sought to promote cultural identities through technologies instead in order to drive positive change towards such communities. Aboriginal communities in Canada chat online in their indigenous language keeping it alive for the new generation. The internet therefore provides a platform for remote communities to communicate and to help preserve their indigenous identity and culture for the succeeding generations[255]. This could also be platform for shared interest and ideologies, in the sense that the internet can become a melting pot for social integration for all generations and can serve as a medium for promoting indigenous identities of peoples and communities if properly annexed in this regard. Technologies therefore have the power to promote this much for social integration and the promotion of indigenous identities' cultures and communities.

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2.4 Conceptual Model

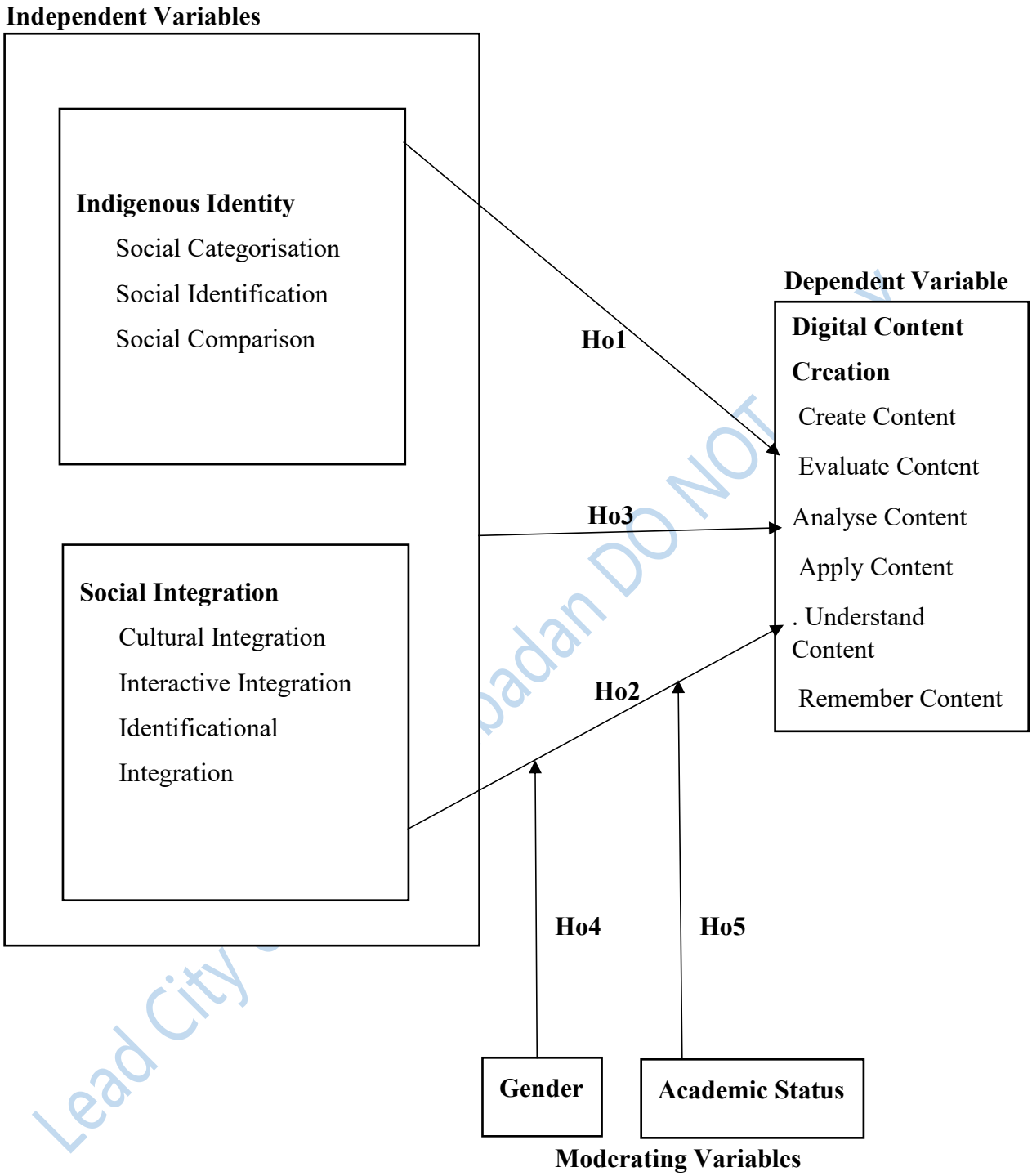

Figure 2.4: Self Constructed Model on Indigenous Identity, Social Integration and Digital Content Creation

Source: Researcher's Conceptual Model, 2023.

The conceptual model proposed for this study was developed following the review of literature and the theoretical framework adopted for the study. The conceptual model is

based on Indigenous Identity, Social Integration and Digital Content Creation among university students in South-west, Nigeria. It is a two-part model made up of the Dependent variable and the independent variables. The Dependent Variable is Digital Content Creation while the independent variables for the study are Indigenous identity and Social Integration.

Digital Content Creation in the study is the meaningfulness and creativity (innovativeness) of the content created by university students in South-west, Nigeria in the form of comments, blogs, videos, audio, animations, graphics and emoji on social media platforms.is measured from Bloom's Digital Revised Taxonomy. The Taxonomy is chosen because it is ideal in measuring DCC in every field of endeavour. It is a systematic process and scale that evolves from the easiest to the hardest from of DCC, from a passive activity to creativity that demands innovation and critical evaluation in producing content. The taxonomy is equally reflective in portraying the cognitive skills of the Digital Content Creators depending on their level of creative ability and manifestations. The stages in the Digital Taxonomy are Remember Content, Understand Content, Analyse Content, Apply Content, Evaluate Content and Create Content.

Indigenous Identity is one of the independent variables measures the interplay between DCC and the indigenous identity of the University Students in South-west, Nigeria. . The variable is measured by Henri Tajfel's Social Identity theory with the construct of social categorisation, social identification and social comparison.

The second independent variable, social integration is measured by Bosswick and Heckman's Social integration theory with the following construct of cultural integration, interactive integration and Identificational Integration. As illustrated in the conceptual model of this study, the conceptual model of this study is framed on the theories as follows: Digital Content Creation is conceptualised by Bloom's Digital Taxonomy. The

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model enunciates the process of digital content creation from the simplest to the complex as Remember content, understand content, analyse content, apply content, evaluate content and Create content.

Indigenous Identity is conceptualised on the constructs of Tajfel's Social Identity Theory of Social Categorisation, Social identification and Social Comparison; while Social Integration in this study is conceptualised by Bosswick and Heckman's Social Integration theory with the following construct of Cultural integration, Interactive Integration and Identificational integration**.** The moderating variables of gender and academic status are discussed and evaluated under the frame of reference on literature that aggregate their significance in research.

2.5 Summary of Gaps in Literature Reviewed

Communication and information Science research before the emergence of new media technologies had focused on impact assessment and evaluation giving rise to theories like Agenda setting theory and impact assessment models such as the Shannon Weaver model in the evaluation of traditional media (television, radio and print). Research from this perspective continued with the rise in Information Communication Technologies (ICTs) with notable research themes as Digital Divide, Access and Usage in relation to digital technologies. Digital literacy theories were geared towards perfecting ability to use digital skills and the ability to establish a connection between users and technologies. In the developing world, like Africa, access and usage issues did not match the experience of the developed world: digital literacy skills were poor, while access issues were infrastructural problems. The developing world was characterised more by consumption of digital media and its attendant technologies more than for creativity and innovations in digital technological designs which incorporates both the front end and the back end of these digital devises. This however, is changing with time.

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Research themes during this era focused on the effect of 'Television on school children', 'the impact of cigarettes adverts on youths', 'the socioeconomic status of parents and academic backgrounds as precursors to academic achievements of secondary school students' etc., these and more of research in this genre characterised studies which focused on users of technologies and the impact of these technologies on them. Users of technologies were perceived as hapless consumers without any modicum of influence of their own in the technologies that they had access to and the limited skills they wielded in using these digital devices.

However, with the development of the Web 2.0 technology, a paradigm shift occurred redefining the nexus between communication and digital technologies. The emergence of new media and the Internet of Things (IoT) led to the development of User Generated Content thus making content creation no longer the exclusive preserve of media practitioners in government media institutions and private media organisations. Publishing any content on digital platforms became just a click of a mobile smartphone phone or a computer. Digital Content creation thus became an All-comer affair for anyone who have access and use digital technology.

In addition, terms like 'Digital Natives' and 'Digital Migrants' have come to define two significant users of digital technologies with the former being constant users and the latter being the adults and parents of the 'Digital Natives' who are not digitally compliant in relation to their '*Cyberkids*'. These digital natives, youths born in the era of Digital technologies, the Gen Z spend a lot of time on digital media and have their lives being defined by them – the internet, smartphones, social media networks, etc.; these ones have move on to being active users of technologies to becoming active contributors to digital content in every form – comments, blogs, audios, videos, animation and graphics. It has therefore become pertinent to view research not only from the perspective of impact

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assessment alone but also to evaluate what is the nature of the content being disseminated by these digital natives.

Moreover, the increasing reliance on social media by people and largely youths, is said to have facilitated a new form of digital divide known as 'Usage divide'. These two effects of technology use – the digital divide and the usage divide brought about by the emergence of social media calls for an updated understanding of the digital divide in the social media era, especially in countries where socioeconomic resources are unevenly distributed. The understanding of this problem will enhance our understanding as to how digital networks are used by people within and across countries in different social economic zones. This it is believed, is the new frontier for research in regards to social media usage, since what consumers of ICTs do with their emerging technologies is said to be largely unknown.

Transmedia is paradigm shift in Information science research that seeks to shift the focus from what technology does to what users do with technology[173]. This paradigm shift needs to be articulated in research given the growing development of digital content creation being generated by users globally. Scholars are of the opinion that the growing use of digital technologies has not been fully addressed not in terms of access and use but in terms of creative content on these digital platforms and what will be the consequences of this paradigm shift in the long haul. It is in this respect that this study focuses to address the digital content creation of university students in South-west, Nigeria and their creative abilities in this regard.

Furthermore, as researchers have been focused on studying youths' engagement with social media in terms of access and impact, with digital literacy and digital divide receiving significant attention, there is however a gap in the literature that can be

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accessed on youths own creative abilities with digital media and how this can be examined. What is available in abundance is literature on content creation in the context of marketing, education, politics, and entertainment.

Another angle to the issue of Digital Content Creation is the aspect of creativity and innovations in the way digital Content creation is being presented on the digital landscape. Although, a lot of innovation is essential to digital content creation it is still yet unclear what defines creativity as this could be subjective and speculative in the way of its presentation. What is equally amiss in this discourse is the dynamics of what is being created in terms of the creators' cognitive ability and the innovations brought into content creation towards achieving meaningfulness not only for the creator's demographic groups but also for other categories of people who come into contact with contents created by university students on social media platforms.

Scholars affirm that much of what constitutes digital content creation by digital natives are mundane content that are only meaningful to the tribes of the youths. In this way, digital content creation is restrictive and exclusive to the GEN Z. Scholars contend there is no social connections between the youths and the adult group in the content they create and this can cause social dysfunctions in the society where communication devices become hindrances in promoting social connections or shared interests.

Other scholars contend that Africa is the laggard in innovations as regards Digital Content Creation. They argue that sub-Saharan Africa produces a smaller share of digital content than academic articles. Whilst connectivity engenders digital content creation, these scholars avow it is not a sufficient condition in projecting sub-Saharan Africa on the digital content landscape. They contend that other factors such as wealth, innovations and public spending on education are also key factors in projecting the continent in this regard.

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Africa is said not to even feature among the 10 countries with the greatest amount of content production as these countries are located in North America, Europe, Asia, and Oceania. Nigeria's budgetary allocation for education has consistently fallen below the UNESCO's Benchmark.

Furthermore, digital technologies have become mediating devices in identity formation as these devices are driven by western technologies and western ideologies and are readily adopted by African youths who form a significant percentage of early Adopters of western digital technologies. It is instructive to see the impact of or the dimension of acculturation on the Nigerian youths in adoption of digital technologies by them. Scholars are of the opinion that the continued use of digital technologies by African youths delineates these ones from their African identity and cosmology. Thus, they attribute continued usage of these technologies as detrimental to Africans and their continued existence as a people. Although, adoption of digital technologies is seen as detrimental to indigenous peoples and cultures, some indigenous communities are however finding ways around the use of digital technologies in order to ensure the continued survival of their cultures and languages. For these indigenous communities, digital technologies do not pose a threat as they manipulate these technologies to promote social integration and cultural promotions of their communities.

Digital technologies are being adapted with indigenous languages to promote communication among the people. Every category of the indigenous languages from the adults to the youths are involved in communication in the indigenous languages to ensure its continued survival. This is intervention that is driven by communities who are rooting for the continued survival of their indigenous communities in the light of the dominant cultures of the west. These interventions are purposive and targeted at achieving integration though the indigenous language of the people. Where technological devices

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are deployed, whether mobile phones, smartphones and computers, deliberate attempt ought to be made to ensure that such devices are used towards proper integration of all groups in the society. The absence of these interventions creates continued conflict and disintegration in the society.

Consequently, the reviewed literature brings to the fore the power of digital technologies and the abilities they have when properly harnessed towards desired objectives. In this regard, studies have highlighted the practice of social integration from university students to properly integrate these ones into academic learning and to chart a course of progress for the university students. Several studies have highlighted how government and officials of universities have deliberately used digital content creation to integrate the youths into the academic environment of their respective schools and to give them a sense of belonging in the university system. Other studies point to fact that digital content creation can be a tool towards achieving integration among the perceived marginalized groups in societies.

Positive correlations were drawn from the relationship between digital content creation and social integration among Nigerian students. This study will either confirm or negate this finding in the course of its research. However, it is noteworthy that Nigerian university students have been vanguards of conflicts with government authorities as regards policies affecting them, especially tertiary education (ASUU strike) and Police brutality. The latter being a factor of the continued use of youths and digital technologies. The October 2020 *EndSAR*s protest exposed the absence of deliberate integration of the average Nigerian youth and their perception of marginalization in the nation's polity. With these recent developments against university students in Nigeria, their perception of their sense of belonging in the Nigerian project will be revealing and insightful. There is

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therefore the absence of conscious government efforts to integrate the youths into the Nigerian society.

In some of the reviewed literature the relationship between demographic factors and social integration revealed a significant influence on Digital content creation among university students. These studies examined different demographic factors, including age, gender, level of education, program of study, family income, locality of residence, and religion, and their influence on social integration and content creation among university students. Some of the studies found that younger students tend to be more active users of digital media and more likely to create content than older students. Other studies found gender differences in the use of digital media and the creation of content, with female students more likely to use social media and engage in collaborative content creation activities. Reviewed literature suggests that demographic factors such as age, gender, and academic level influence content creation among university students. Therefore, more research is needed to clarify the relationship between age and content creation among university students. Gender also appears to be a factor that influences content creation among university students. In addition, Literature also shows that gender may have a complex relationship with content creation and that more research is needed to clarify the relationship.

Social integration is another important factor that influences content creation among university students. Social integration refers to the degree to which individuals feel connected to their social environment, including their peers, family, and community. Literature reviewed showed that social media use is positively related to social integration, suggesting that students who are more socially integrated are more likely to engage in content creation activities. Additionally, findings show that social integration influences

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students' use of technology in the classroom. Another notable gap identified was the inability in identifying the correct social media platform for the message or content for a desirable audience in order to create the right impact and influence in reaching one's desirable audience; and whether demographic differences such as gender, age, and ethnicity play a role in influencing the consumption patterns of digital content.

In conclusion, the reviewed literature suggests that demographic factors and social integration have a significant influence on digital content creation among university students. While age and gender may have a complex relationship with digital content creation, social integration appears to be a key factor that promotes content creation among university students. Therefore, future research should focus on exploring the specific mechanisms through which social integration influences content creation among university students. This may involve examining the role of peer influence, family support, and community involvement in promoting content creation activities among university students. However, there is a need for further research to explore the mechanisms and processes underlying these relationships, as well as the potential implications for teaching and learning in higher education.

This literature reviewed reveals that DCC is a popular and beneficial activity among university students in Nigeria. However, students face several challenges, such as a lack of technical skills and limited access to technology. To overcome these challenges, universities in Nigeria should provide students with the necessary technical skills and resources to enable them to create compelling and engaging content. Furthermore, students should be encouraged to leverage the benefits of digital content creation to enhance their creativity, communication skills, personal brand and well-being in Nigeria.

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Chapter Three

Methodology

This chapter focuses on a brief description of the methodology and data analysis techniques undertaken to achieve the research objectives of the study on indigenous identity, social integration and digital content creation among university students of South-west, Nigeria.

3.1 Research Design

The research adopted is the Post Positivism Research Paradigm which deploys a holistic approach to research design[1, 2]. It is anchored on the premise that respondents' attitudes and opinions differ from one another, therefore these responses ought to be evaluated. The research approach being multidimensional adopted a mixed methods approach in its operations which incorporates both the qualitative and quantitative approach.

The Descriptive survey method was adopted as the Research Design in the quantitative evaluation. The Descriptive research seeks to accurately and systematically describe the study population of university students in South-west, Nigeria through the variables of digital content creation, social integration and indigenous identity in conjunction with the moderating variables of gender and academic status from a representative sample of the respondents.

The descriptive survey design allowed for the evaluation of the study population of undergraduates and graduates across public, state and private universities along homogeneous faculties (arts, science and social science), departments and academic levels in that order in the selected universities for this study. The approach ensured that there was uniformity in the criteria used in selecting the respondents. Every respondent shared the same characteristics as faculty and course of study. This ensured

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representativeness for all respondents used in the study. In this regard, the faculties of arts, science and social science in six universities were used for the study. These faculties represent a broad spectrum of university students in tertiary education. University students are essentially in the arts (humanities), science and social sciences; all other faculties have their roots an origin from these three core faculties earlier highlighted.

In the qualitative design, a Content Analysis of university students' departmental/faculty groups/ associations' social media platforms was evaluated across the six universities chosen for this study. The study analysed digital content creation of the various universities students' associations that have digital presence on Facebook, Tik Tok, Instagram and Twitter.

3.2 Population of the Study

The population of the study was 44,339 university students comprised 40,543 undergraduate and 3,796 postgraduate students across public, state and private universities in South-west, Nigeria[3]. Population was selected from homogeneous faculties across the selected universities while ensuring that first generation universities, established earliest were represented in each of the categories used for the study. This is because first generation universities will share the same characteristics in terms of years of establishment and a sustaining academic administration. Two Federal Universities, Two State universities and Two Private Universities were selected to ensure numerical balance. Also, to choose universities in same categories with no significant difference in period of inception. The six universities considered for this study are listed in Table 3.1.

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Table 3.1: Population of the Study

SN	Name of Uni.	Type of Uni.	Year Est.	Undergraduates (UG)			Postgraduates (PG)			Total No. of Students
				Arts	Social Science	Science	Arts	Social Science	Science	
1	University of Ibadan	Federal	1948	2422	1048	2328	917	604	974	8,293
	Total Population (UG/ PG)				5798			2495		
2	Obafemi Awolowo University	Federal	1961	3889	2883	4459	185	138	158	11,721
	Total Population (UG/ PG)				11, 231			481		
3	Ekiti State University	State	1982	3066	3045	5667	-	-	1	11779
	Total Population (UG/ PG)				11, 778			1		
4	Olabisi Onabanjo University	State	1982	2452	2204	3670	203	159	187	8875
	Total Population (UG/ PG)				8326			549		
5	Bowen University	Private	2001	250	600	450	10	30	15	1355
	Total Population (UG/ PG)				1300			55		
6	Ajayi Crowther University	Private	1999	866	356	888	159	16	40	2325
	Total Population (UG/ PG)				2110			215		
GRAND TOTAL					**40, 543**			**3796**		**44339**

Source: Field Study Data from the School Registry of the Six Universities, 2023[3]

The number of respondents for the sample size was arrived at using Krejcie and Morgan as shown in Table 3.2 below. However, to ensure that the number of respondents for the study was achieved, questionnaires distributed were more. As such questionnaires received for some were more than the estimated sample size. In order not to lose these responses the study aggregate these responses[4, 5]. Therefore, the total number of samples amounted to 441.

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Table 3.2: Sample Size Table

Name of University	Category of Students to be sampled	Population of Students	Calculations By Krejcie & Morgan	Estimated Sample size according to Krejcie & Morgan	No. of samples Collected on the field
University of Ibadan, Ibadan	Undergraduate Students	5798	$\frac{5798 \times 380}{44339 \quad 1}$	50	78
	Postgraduate Students	2495	$\frac{2495 \times 380}{44339 \quad 1}$	21	27
Obafemi Awolowo University, Ile-Ife	Undergraduate Students	11231	$\frac{11231 \times 380}{44339 \quad 1}$	96	81
	Postgraduate Students	481	$\frac{481 \times 380}{44339 \quad 1}$	04	16
Ajayi Crowther University, Oyo	Undergraduate Students	2110	$\frac{2110 \times 380}{44339 \quad 1}$	18	31
	Postgraduate students	215	$\frac{215 \times 380}{44339 \quad 1}$	02	10
Bowen University, Iwo	Undergraduate Students	1300	$\frac{1300 \times 380}{44339 \quad 1}$	11	39
	Postgraduates	55	$\frac{55 \times 380}{44339 \quad 1}$	01	1
Ekiti State University	Undergraduate Students	11778	$\frac{11778 \times 380}{44339 \quad 1}$	101	77
	Postgraduates	1	$\frac{1 \times 380}{44339 \quad 1}$	00	-
Olabisi Onabanjo University, Ogun State	Undergraduate Students	8326	$\frac{8326 \times 380}{44339 \quad 1}$	71	66
	Postgraduates	549	$\frac{549 \times 380}{44339 \quad 1}$	05	15
Total Population (Estimated)		**44339**		**380**	**441**

Source: Krejcie and Morgan Sampling Size Determination[6]

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3.3 Sample and Sampling Techniques

The Multistage random sampling procedure was adopted for the study in selecting the target respondents. Six (6) Universities were purposively selected from the South-western states of Oyo, Osun, Ekiti and Ogun states in Nigeria. First-generation universities across Federal, State and Private categorisation of universities in Nigeria were selected denoting

similarity in period of establishment and academic experience. At the University level, three (3) faculties each (Faculties of Arts, Science and Social Science representing a broad spectrum of faculties in Nigerian Universities) in the six (6) Universities were purposively selected. University students from these faculties across the three categories were conveniently selected based on their availability in their respective departments at the time of administration of the questionnaires. The sampling technique adopted was done to ensure that a representative sample from the 6 purposively selected universities based on their year of establishment. Homogeneous faculties were equally selected from these universities. Babcock University which is the first private university in South-west, Nigeria could not be used for the study owing to some administrative hiccups.

3.4 Description of Research Instrument

A structured questionnaire was administered to respondents adapted from the theoretical constructs guiding this study – Bloom's Digital Taxonomy, Tajfel's Social Identity Theory and Bosswick and Heckman's Social Integration Theory. These instruments have been previously used in other studies as such the questionnaire was adapted to capture the dependent and independent variables of the research. The questionnaire was divided into 4 sections, A-D.

Section A contains (11) questions capturing the personal data of the respondents, their access and use of digital media networks. Questions sought their Age, Gender, Name of university, Academic Status, Access and use of Digital media and the time spent in the use of these digital networks. Access and Usage were measured by Likert scales of, 'Never', 'Rarely', 'Sometimes', 'Often' and 'Always' on the Questionnaire instrument.

Section B was designed to collect data on the nature of Digital Content Creation among university students in South-west, Nigeria using Bloom's Digital Taxonomy sub-metrics

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of Remember Content, Understand Content, Apply Content, Analyse Content, Evaluate Content and Create Content. The section contains 30 question items measured by the 5-point Likert scale of, 'Never', 'Rarely', 'Sometimes', 'Often' and 'Always'. The scales measure frequency of use and practice of digital skills in Digital Content Creation. One question item sought a relationship between university education and Digital content creation using a 5-point Likert scale measures of 'Nil', 'Adequate', 'Inadequate', 'Very Adequate' and 'Moderately' to draw connection on the impact of university education on Digital Content Creation. Likert scale measures are adopted in studies using Bloom's Digital Taxonomy and in measuring Digital technological use and impact in educational settings [7, 8]. Some samples of the question items are, Remember Content: 'How often do you consume content on social media?'; Understand Content: 'How often do you comment on other people's posts?'; Apply Content: 'Do you try to see if posts on social media are relevant to you or not?'; Analyse Content: 'After consuming content do you Comment immediately noting the pros and cons of the post?'; Evaluate Content: 'How often do you create a content based on your academics or course of study?'; Create Content: 'How often do inspiration to create content originate from within you?'

Section C was designed to generate data on Indigenous identity using Tajfel's Social Identity with the metrics of social categorization, social identification and social comparison. Question items in this section are 19 measured by a 4-point Likert scale of 'Agree'(A), 'Strongly Agree'(SA), 'Disagree'(D) and 'Strongly Disagree' (SD). This scale is used in identity studies to provide a sense of personal control for the respondents in their beliefs and orientations[9]. Examples of its use in this study are: Social categorization: 'Nigerian youths identify with western culture more than their own culture'; Social Identification: 'I enjoy creating content that identifies with my ethnic

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background and youthfulness' and Social Comparison: 'I believe that content created by youths are superior to others especially adults'.

Section D contains 14 question items on Social Integration with their metrics of Cultural Integration, Interactive integration and Identificational integration. A 4-point Likert scale was used to measure the responses of the students in evaluating their levels of social integration were, 'Agree' (A), 'Strongly Agree' (SA), 'Disagree' (D) and 'Strongly Disagree' (SD) [10, 11, 12]. Examples of some of the question items in this section are the following: Cultural Integration: 'Nigerian youths are guided by their culture and traditions in what they do?'; Interactive Integration: 'Nigerian youths can produce content purely in their native language on social media'; Identificational integration: 'Nigerian youths produce Digital Content that celebrate Nigeria.'

Also, digital content posted on digital media across the 6 selected universities of students' association groups from faculties of Arts, Social science and Science were assessed for their innovativeness and meaningfulness using Bloom's Digital Taxonomy. The digital content evaluated were messages, videos, audio, blogs, vlogs, graphics and animation on social media platforms handled by the 6 university students' associations/groups in South-west, Nigeria selected for the study.

3.5 Validity of Research Instrument

Validity measures the ability of the research instruments to measure its intended purpose. The questionnaire instrument to be used for this study was adopted from the theories that underpinned the research. To ensure face and content validity of the research instruments, the instrument was evaluated by faculty lecturers and the research supervisor in the department of Information Management.

3.6 Reliability of Research Instrument

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To evaluate the internal consistencies of the research instrument, it was tested through a pilot study to ensure that the instruments measure their original purpose. Thirty copies of questionnaires were administered to undergraduate and post-graduate students of University of Port-Harcourt, Port-Harcourt, Rivers State from the South-South geo-political zone of Nigeria across three faculties of Arts, Social Science and Science comprising of 15 undergraduate and 15 post graduates to ensure a balance population across the two different categories of students. University of Port Harcourt is a first-generation public university and in another geo-political zone different from the study – a criteria for its choice. The findings of the result are presented in Table 3.3.

Table 3.3: Reliability Study Analysis

S/N	Constructs	Cronbach Alpha Score
1	Digital Content Creation	0.70
2	Indigenous Identity	0.78
3	Social Integration	0.82

Source: Pilot Study, 2023.

3.7 Method of Data Collection

The copies of questionnaires were administered directly to the respondents by 2 research assistants who were trained for a week to ensure a smooth data collection process. Respondents were asked to complete the questionnaires under the supervision of the officers. Only questionnaires retrieved and usable from respondents were used for data analysis, whether completed or not completed. With uncompleted questionnaires, aspects responded to were coded for analysis. Once completed, the questionnaires were coded to ensure data integrity in the publication of results. The administration of the questionnaires was done within 4 months (July-October, 2023). In addition, Content Analysis was evaluated on content created – messages, videos, audios, blogs, vlogs, graphics and animation on social media platforms of, Facebook, Twitter, Instagram and TikTok by university students' associations in the aforementioned universities used for the study.

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3.8 Method of Data Analysis

The data was analysed using the Statistical Package for Social Sciences (SPSS) version 23.0 and Microsoft Excel version 2023, while the qualitative data was thematically analysed using Bloom's Revised Taxonomy sub metrics. The following statistical procedures were used which are Exploratory Data Analysis (EDA), Descriptive Statistics, Correlation and Multiple Regression. Correlation analyses were used to determine the strength and nature of the relationship between and among the variables, while Multiple Regression analysis was used to explain variance components in the model under consideration. The Exploratory Data Analysis (EDA) was the medium for data cleaning and basic categorisation through percentages and frequency distribution.

Descriptive analysis is used in evaluating Research objectives 1, 2 and 3; while Linear Regression is undertaken for Research objectives 4 & 5; Research Objectives 6, 7, and 8 are analysed using Multiple regression and correlation analysis. .

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Chapter Four

Results and Discussion of Findings

This chapter focuses on presentation of results embarked upon during field survey in six universities in South-west, Nigeria. The chapter therefore presents data analysis, presentation of results and discussion of findings based on the research questions and hypotheses raised in chapter one of the study. The decision rule is premised on the dictum that all items with a mean score equal to or greater than 2.5 are considered significant while any item with a mean score of less than 2.5 is considered not significant.

4.1 Questionnaire Response Rate

Table 4.1: Questionnaire Response Rate

S/N	University	No of Copies of Questionnaire Administered	No of Copies of Questionnaire returned	Response Rate (%)
1	University of Ibadan	120	105	(105/120) x 100 = 87.5%
2	Obafemi Awolowo University	120	97	(97/120) x 100 = 80.8%
3	Ekiti State University	120	77	(77/120) x 100 = 64.2%
4	Olabisi Onabanjo University	120	81	(81/120) x 100 = 67.5%
5	Bowen University	50	40	(40/50) x 100 = 80
6	Ajayi Crowther University	50	41	(41/50) x 100 = 82
Total		**580**	**441**	**77%**

Source: Field Survey, 2023.

Table 4.1 depicts the combined response rates for each of the universities for the respondents in the study. Table 4.1 shows an average response rate of 77% denoting a high return-rate on the part of the respondents. This result is in tandem with studies by scholars where the importance of above average return response rate was emphasized[1,2,3,4,5,6]. However, the standard and acceptable response rate in social science and education is 60 percent [7].

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4.2 Demographic Data Analysis of Respondents

Respondents' demographics were presented in the following order: gender, age, religion, tribe, names of institutions, academic status, faculty, respondents' access to and usage of digital media and time spent on digital media. This information is presented for both undergraduate and postgraduate students in Tables 4.2a – 4.2i.

Table 4.2a: Gender

		Count		
		Gender of Respondents		Total
		Male	Female	
Academic Status	Undergraduate	187-50%	185- 49%	372
	Postgraduate	56-81%	13-18%	69
Total		**243-55.1%**	**198 -44.9%**	**441**

Source: Field Survey, 2023.

The result in Table 4.2a shows the gender discrepancy between the two categories of respondents in the study. The male respondents (55.1%) were more than the female respondents (44.9%) for the total number of respondents surveyed. However, the gender discrepancy between undergraduates and postgraduates was different. Female undergraduates (185) were nearly as many as their male undergraduates (187)' counterparts amounting to 49% to 50% of the entire undergraduate population respectively; while male postgraduates where significantly higher than their female counterparts amounting to 81% to 18 % of the entire postgraduate population. The gender distribution of the study overall, has invertedly given a balanced representation for the two genders represented in the study picture overall. Therefore, the responses from the study aggregates a significant percentage of both genders which gives each group adequate representation in the study. Scholars have argued for the adequate representation of all genders in studies especially in studies of access and usage of digital technologies [8, 9].

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Table 4.2b: Age

		Count					
		Age of Respondents					Total
		16-20 years /%	21-25 years /%	26-30 years /%	31-35 years /%	36 years and above /%	
Academic Status	Undergraduate	236/	125	11	0	0	372
	Postgraduate	0	18	20	9	22	69
Total		**236/ 53.5 %**	**143/ 32.4 %**	**31/ 7%**	**9/ 2%**	**22/ 5%**	**441**

Source: Field Survey, 2023.

The result in Table4.2b shows the Age distribution of the respondents in this study. Majority of the respondents (53.5%) were within the 16-20 years' age cohort, while the cohort with the least was 31-35 years with 2.0%. The Respondents' age reflects those described as 'Digital Natives' (The Gen Z) as enunciated by scholars in Information science[10, 11, 12, 13 , 14] . The dominant age group in this study is the period of adolescents and identity formation. The respondents are going through identity orientation as their identity is not yet cast in stone. Studies affirm that their continued use of digital technologies is part of that identity process as these are noted for using digital media often[15, 16].

Table 4.2c: Religion

		Count		
		Religion of Respondents		Total
		Christian	Muslim	
Academic Status	Undergraduate	329	43	372
	Postgraduate	61	8	69
Total		**390 / 88.4%**	**51 / 11.6%**	**441**

Source: Field Survey, 2023.

Table 4.2c shows the distribution of religion among university students in South-west, Nigeria. The dominant religion of the respondents is Christianity (88.4%). This is reflective of the dominant religion in the South-west geopolitical zone. Furthermore, it

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could also reflect the level of educational pursuit between the two dominant religions in the region [17].

Table 4.2d: Ethnicity

		Tribe of Respondents				Total
		Yoruba	**Ibo**	**Hausa**	**Others**	
Academic Status	Undergraduate	279	45	2	46	372
	Postgraduate	53	4	1	11	69
Total		**332 /75.3%**	**49/ 11.1%**	**3/ 0.7%**	**57/ 12.9%**	**441**

Source: Field Survey, 2023.

Table 4.2d shows the distribution of major ethnic national groups in South-west, Nigeria. The Yoruba Ethnic group (75.3%) dominance over the other national groups affirms the fact that the South-west geopolitical zone is the forte of the Yoruba Ethnic group.[18].

Table 4.2e: University Institutions

		Name of Institution						Total
		University of Ibadan	**Obafemi Awolowo University**	**Ekiti State University**	**Olabisi Onabanjo University**	**Bowen University**	**Ajayi Crowther University**	
Academic Status	Undergraduates	79	81	77	66	39	31	372
	Postgraduates	26	16	0	15	1	10	69
Total		**105 /23.8%**	**97/ 21.9%**	**77/ 17.5%**	**81/ 18.34/%**	**40/ 9.07%**	**41/ 9.23%**	**441**

Source: Field Survey, 2023.

Table 4.2e shows the distribution of the respondents across the six universities sampled for the study. Questionnaires were distributed proportionately based on the study population. The public universities – Federal and State Universities (University of Ibadan, Obafemi Awolowo University, Ekiti State University and Olabisi Onabanjo University) were distributed with more questionnaires as against the private universities (Bowen and Ajayi Crowther Universities) with a lower student population.

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Table 4.2f: Academic Status of Respondents

Academic Status	Total	%
Undergraduates	372	84.4
Postgraduates	69	15.6
Total	**441**	

Source: Field Survey, 2023

Table 4.2f shows the distribution of the Academic Status of the university students of South-west, Nigeria. Undergraduate students (84.4 %) make up a significant size of the study population. The National University Commission (NUC) statistics show that over 2million students make up the entire student population in Nigerian universities, while over 1.7 million are Undergraduates. Postgraduate students in Nigerian Universities are therefore less than 300, 000 (Three hundred thousand students)[19, 20]. Table 4.2f is therefore a true reflection of the university population between undergraduates and postgraduates in Nigerian universities.

Table 4.2g: Faculty of Respondents

		Faculty of Respondents			Total
		Arts	Science	Social Science	
Academic Status	Undergraduate	74	158	140	372
	Postgraduate	32	21	16	69
Total		**106 /24%**	**179 /40.6%**	**156 /35.4%**	**441**

Source: Field Survey, 2023.

Table 4.2g shows that the study captured more Faculty of Science (40.6%) students for the study as against Faculty of Arts projections of 24%. However, aggregation across academic status reveal that postgraduate students from the Faculty of Arts were more than the other respondents from the two Faculties of Science and Social Sciences in that category.

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Table 4.2h: Respondents' Access to and Usage of Digital Media

S/N	Type of digital Media	Frequency	%
1	Twitter	116	26.3
2	Facebook	22	5
3	Instagram	24	5.4
4	WhatsApp	196	44.4
5	YouTube	25	5.7
6	TikTok	31	7
7	Snapchat	27	6.1
	Total	**441**	**99.9**

Source: Field Survey, 2023.

Table 4.2h reveals that the Respondents have access and use WhatsApp (44.4%) more than any other digital media followed by Twitter (26.3%). Although, the study reveals that WhatsApp is the most accessible social media to the respondents, the respondents still chose other digital media in conjunction with WhatsApp as well. Extant literature affirm that youths are dominant users of digital media and use it often to connect to friends, create blogs and other digital contents[21, 22, 23, 24]. Little is however known about the particular social media mostly used by youths to create digital content. This study shows that WhatsApp is the most accessible digital media for university students in creating digital content. Other researches have however posited that Facebook is the most subscribed digital media by the youths but these studies originate from the developed countries [9, 24,25, 26]. Nevertheless, research will benefit from the identification of the main digital media mostly subscribed to by the youths which this study has amply provided. Although, the study proves that WhatsApp is acceptable to university students over the other digital media, this finding may however subsist for developing countries.

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Table 4.2i: Time Spent on Digital Media by Respondents

S/N	Time Duration (Hours)	Frequency	%
1	1-3	126	28.6
2	1-5	28	6.3
3	1-8	123	27.9
4	1-10	39	8.8
5	1-15	47	10.7
6	Always Online	78	17.7
	Total	**441**	**100**

Source: Field Survey, 2023.

Table 4.2i show the distribution of number of hours spent on social media by university students in South-west, Nigeria. Although, other studies affirm that youths are 'Always Online', this study reveals that less than 50% of the Respondents are 'Always Online' (17.7 %), while Respondents who spend between 1-3 hours (28.6%) and 1-8 hours (27.9%) on social media form the majority for this study. This finding may have the 'Hawthorne effect' as respondents may have chosen less time spent on social media so as not to be objectified as being lazy and unfocussed students [27].

This finding contradicts earlier findings that suggest that 45% of youths are 'Always Online' constantly[16]. Also, other studies have affirmed that youths as the 'most wired' group and spend enormous time online[28, 29, 30]. Perhaps, in order to cut the picture of being serious with their academic pursuit, respondents for this study lowered their time spent online. If this is true, research on perception on being 'Constantly Online' among university students should be explored. Another explanation could be as a result of the economic downturn in Nigeria, parents of university students have reduced their children's allowances on data usage. Nevertheless, the finding of this study negates earlier research findings on time spent by youths online, especially youths in developing nations.

4.3 Research Questions

This section presents the analysis of the research questions and hypotheses raised for the study on Indigenous Identity, Social Integration and Digital Content Creation among university students in South-west, Nigeria.

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4.3.1 Analysis of Research Questions

Research Question One: What is the level of Digital Content Creation among University Students in South-west, Nigeria?

Table 4.3.1.1: Level of Digital Content Creation among University Students in South-west, Nigeria

SN	Remember Content	Never		Rarely		Sometimes		Often		Always		Mean	SD
		No	%	No	%	No	%	No	%	No	%		
1	How often do you consume content on social media?	30	6.8	44	10	129	29.3	166	37.6	72	16.3	3.47	1.09
2	Do you repost messages you receive from other students immediately?	67	15.2	150	34	156	35.4	53	12	15	3.4	2.54	0.99
3	How often do you post your own messages?	56	12.7	115	26.1	127	28.8	101	22.9	42	9.5	2.90	1.17
4	How often do you repost other students' messages?	71	16.1	149	33.8	150	34	60	13.6	11	2.5	2.52	0.99
5a	What are the types of digital content you post often?	Comments/ Text messages		Graphics/ Images		Audio		Videos		Animation		**Mean**	**SD**
		231	52.4	86	19.5	24	5.4	72	16.3	28	6.3	2.05	1.34
	Understand Content												
6	How often do you comment on other students posts?	36	8.2	115	26.1	196	44.4	71	16.1	23	5.2	2.84	0.96
7	Do you have an opinion on every issue on social media?	48	10.9	133	30.2	178	40.4	61	13.8	4.8	4.8	2.71	0.99
8	Do you think others comment are better than yours?	120	27.2	104	23.6	183	41.5	19	4.3	15	3.4	2.33	1.03
		Twittering/ Sharing		Tagging		Goggle Search		Interpreting		Paraphrasing/ Commenting			
		No	**%**	**No**	**%**	**No**	**%**	**No**	**%**	**No**	**%**		
9	What activity are you likely to do with posts received by you on social media?	120	27.2	30	6.8	143	32.4	32	7.3	116	26.3	3.24	1.87
	Apply Content												
10	I try to see if posts on social media are relevant to me or not?	32	7.3	30	6.8	170	38.5	89	20.2	120	27.2	3.53	1.17

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11	I am not bothered if posts are meaningless to me?	95	21.5	90	20.4	136	30.8	60	13.6	60	13.6	2.77	1.30
12	How often are content creation on social media meaningful to you?	27	6.1	50	11.3	220	49.9	108	24.5	36	8.2	3.17	0.95
13	Other students influence my judgement of content creation on social media?	127	28.8	93	21.1	171	38.8	36	8.2	14	3.2	2.36	1.08
	Digital Content Creation	**Never**		**Rarely**		**Sometimes**		**Often**		**Always**		**Mean**	**SD**
		No	**%**	**No**	**%**	**No**	**%**	**No**	**%**	**No**	**%**		
14	How often do you engage in the following activities below?	Never		Rarely		Sometimes		Often		Always		Mean	SD
A	I use the information from the post	49	11.1	55	12.5	219	49.7	84	19	34	7.7	2.99	1.03
B	I share a meaningful post	31	7	31	7	163	37	128	29	88	20	3.47	1.10
C	I archive the post for future reference	44	10	36	5.2	141	32	125	28.3	95	21.5	3.43	1.20
D	I search and use educative posts	30	6.8	23	5.2	88	20	157	35.6	143	32.4	3.81	1.15
	Analyse Content												
15	After consuming content do you do any of the following?												
A	I comment immediately noting the pros and cons of the post?	125	28.3	128	29	129	29.3	44	10	15	3.4	2.31	1.09
B	I create a video noting the pros and cons?	225	51	136	30.8	55	12.5	18	4.1	7	1.6	1.74	0.94
C	I create an audio noting the pros and cons?	237	53.7	113	25.6	61	13.6	23	52.	7	1.6	1.75	0.98
D	I create a blog/ podcast noting the pro and cons?	261	59.2	106	24.	50	11.3	18	41.	6	1.4	1.64	0.93
E	I create an animation noting the pro and cons?	298	67.6	86	19.5	39	8.8	9	2	9	2	1.51	0.89
	Personal Research												
16	I see conducting personal research on issues raised on social media as a waste of precious time	194	44	82	18.6	130	29.5	24	5.4	11	2.4	2.03	1.08
	Evaluate Content												
17	How often are the content	86	19.5	61	13.8	165	37.4	93	21.1	36	8.2	2.84	1.20

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	you create liked or reposted?												
18	How often do you create a content based on your academics or course of study?	100	22.7	125	28.3	139	31.5	50	11.3	27	6.1	2.49	1.14
19	Do people commend your post for being objective & logical?	89	20.2	53	12.0	172	39.0	79	17.9	48	10.9	2.87	1.24
20	How often do you create intellectual posts?	84	19.0	71	16.1	154	34.9	94	21.3	38	8.6	2.84	1.21
21	Have you ever created a post or content that countered a trending or viral post?	198	44.9	83	18.8	89	20.2	44	10.0	27	6.1	2.14	1.26
	Create Content												
22	How often do inspiration to create content originate from within you?	81	18.4	99	22.4	149	33.8	68	15.4	44	10.0	2.76	1.21
23	I am often inspired to create content that originate from other students' ideas?	58	13.2	118	26.8	158	35.8	79	17.9	28	6.3	2.77	1.09
24	I create content only for my age group?	177	40.1	107	24.3	109	24.7	31	7.0	17	3.9	2.10	1.13
25	The topics of my content appeal to all age groups?	88	20.0	61	13.8	138	31.3	89	20.2	65	14.7	2.95	1.32
26	I have created a post that went viral?	214	48.5	82	18.6	92	20.9	29	6.6	24	5.4	2.01	1.20
27	I am more interested in my content being original than being liked?	75	17.0	60	13.6	110	24.9	91	20.6	105	23.8	3.20	1.39
28	I prefer my content to be liked more by my age group than by adults and older people?	124	28.1	77	17.5	153	34.7	48	10.9	39	8.8	2.54	1.25
29	I create content just to be an Influencer?	228	51.7	66	15.0	90	20.4	24	5.4	33	7.5	2.02	1.27
		Nil		**Adequate**		**Inadequately**		**Very Adequately**		**Moderately**		**Mean**	**SD**
30	I think University education has equipped you in the digital content you create?	126	28.6	105	23.8	30	6.8	66	15.0	114	25.9	2.85	1.60
	GRAND											**2.63**	

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MEAN	
CRITERION MEAN	**2.50**

Source: Field Survey, 2023.
Key: 1=Never; 2= Rarely; 3= Sometimes; 4= Often; 5=Always; 1= Nill; 2 = Adequate; 3=Inadequately; 4 = Very Adequately; 5 = Moderately; Decision rule: 1.00 – 1.49 = Very Low; 1.50 – 2.49 = Low; 2.50 – 3.49 = High; 3.50 – 4.00 = Very High.

Table 4:3.1.1 shows that the grand mean is 2.63 which is higher than the Criterion mean of 2.50. This result reveals that the level of DCC among university students in South-west, Nigeria is high. The notion that youths, in this respect, university students being Digital content creators is not new, this has been attested to by scholars [21, 23 , 31]. The study is however concerned with the innovativeness and meaningfulness that they bring to DCC. As expected, university students displayed a high level of ability to Remember Content, which is the least cognitive ability needed in the creative endeavour as respondents posted a mean score of between 2.04 – 3.46. Their ability to Understand Content and Apply Content shows a mean score of between 2.33 – 3.24 and 2.35 – 3.81, peaking from low to high, respectively. However, the university students' ability to Analyse Content generates a mean score of 1.51 – 2.31 which is denoted as Low. The remaining two digital content creation skills, Evaluate Content and Create Content garnered the mean scores of between 2.13 – 2.89 and 2.02 - 3.20, respectively. Although, the result reflect that the respondents are creative and evaluative, they are not analytical and lack critical depth. Their creativity may be either in the design and presentation of digital content or in the intellectual depth of the content being created. This can only be inferred from the data.

Other significant results of the study show that university students of South-west, Nigeria find it convenient to Comment or write Text messages – (52.4%) than engage in the more complex digital activities of creating Graphics (19.5%), Audio (5.4%), Video (16.3%) and Animation (6.3%). These digital content e demand more creative

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digital creation skills than commenting and sending text message; it tasks their cognitive abilities. The low mean score for this activity (2.04) denotes shows the university students inability in this area. This buttress assertions by researchers who asserted that university students only engage in content creation for socialising purposes.

Scholars in this field of research posit for demonstration of cognitive abilities of students in DCC, innovativeness and the practice of meaningfulness in creating content[9,32]. According to the result, 26% of the university students noted that they are 'Always' engaged in Commenting/Paraphrasing while 32.4% noted that they Google Search 'Sometimes'; these two activities were the highest in terms of level of involvement while 7.3% of the students engaged in Interpreting skills in the various digital media formats for their audience. These results continue to project university students as taking the easy route in DCC.

In a university setting, expectation that Google search tasks should receive a high frequency is normal, being an academic environment and as such be their first point of engagement. The impression given by their result suggest that using the Google search engine is optional and not that necessary for students to engage in. However, the university students' disposition towards 'Personal Research' was positive as they saw the activity as a right step in the right direction towards finding facts to any anomaly raised on social media. Forty-four (44%) percent agreed that it is never a waste of time to conduct personal research on issues while 29.5 % of the respondents were ambivalent as they noted that it was only necessary 'Sometimes'.

Another significant exposition from the study shows that university students have a sense of disconnect from their university education and the digital content they create;

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when asked whether university education has enhanced their content creation? Nearly twenty- nine percent (28.6%) of the university students noted, 'Nil', signifying that there was no connection between their digital content creation and their university education. Invariably it shows that university education has not equipped university students with the skills to create digital content. The respondents do not see any positive impact of their university education on their content creation. This shows a disconnect between what is taught in class to what is obtainable in reality which is a bane of the Nigerian educational system, as teaching methodologies are more theoretical and abstract than practical and hands-on devoid of changing educational realities[33].

Other responses to the question item were 25.9% and 23.8 % as 'Moderately' and 'Adequately' respectively. These categories of students although agree that university education has some positive impact on the content they create, they are low. These responses are in tandem with other responses on 'Evaluate Content' where they noted that in respect to the question: How often do you create a content based on your academics or course of study? Their responses confirm the disconnect they have with their university education and the content they create – 22.7% noted 'Never', 28.3% noted 'Rarely' while 31.5% noted 'Sometimes'. Their combined responses amount to over 80% of the respondents while less than 20% of the respondents found a positive connection with their university education and the content they create. This however, shows that university students in South-west, Nigeria are not integrating or infusing their educational knowledge into the digital content they create which to a large extent negatively affects the sustainability of the educational ecosystem.

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To this extent such content will be bereft of intellectual discourses. Quite ironically, when asked how often they create intellectual posts? Their answer was contradictory. Majority of the students noted that they create intellectual content 'Sometimes' (34.9%), while the next highest figure were students who create intellectual content 'Often' (21.3%), and those who do not produce intellectual content with the next highest figure of 19.0% (Never).

The results reviewed show that frequency of content creation activities and intellectual depth of content creation, vis-à-vis creativity in content creation are different issues. The frequency of content creation does not show that university students portray their academic background or orientation. Although, literature reviewed note that content creation benefits university students and improves them academically, the respondents in this study will not have these benefits if they do not carry out the activity of digital content creation appropriately[34, 35]. Though it has already been noted that university students in South-west, Nigeria were creative, this was contradicted by this study in terms of cognitive and intellectual depth.

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Table 4.3.1.1a: Qualitative Analysis of Digital Content Creation of University Students' Associations on Social Media Platforms in South-west, Nigeria – Level of Digital Content Creation among University students in South-west, Nigeria

S/N	Social Media Type	Name of University/ Student associations	Type of Digital Content Creation (DCC)	Freq. (F)	Level of Digital Content Creation. (L.DCC)	Level of Indigenous Identity. (L.II)	Level of Social Integration. (L.SI)
1	**FB**	**University of Ibadan/NUESA; AFAS;ATAS & ACLASS**	Religion: sermons, music, events	78	Students are not active. There is no engagement or creation of digital content by university of Ibadan students on Facebook	L.II of University of Ibadan students non-existent. There is no attempt by students to create content that reflect their indigenous identity on this platform	Level of Social Integration non-existent on Facebook platform of university of Ibadan students
			School issues: admission enquiries/academic skill acquisition	11			
			Love/ relationship	2			
			Creative content – message	1			
2	**INSTAGRAM**	**University of Ibadan/AFAS/ FASSA**					
			Religion: sermons, musical, prayers, events	53	The high level of DCC is seen in the innovative use of technology in creating videos. There is rich display in poetic language during election campaigns	Low level of indigenous identity	High level of social integration
			School issues: admission enquiries/academic skill acquisition/conference	57			
			Talent shows/bootcamp	5			
			Creative content – Videos/ poetic language/animations	31			
			National issues: Politics and education affecting students(Tuition Fees)	19			
			Socials: reunions, parties, birthdays/fashion	202			
3	**TIKTOK**	**UNIV. University of Ibadan/FASSA**	**DCC**	**F**	**L. DCC**	**L.II**	**L.SI**
			School issues: admission enquiries/academic skill acquisition/conferences /elections	20	Videos, documentaries, interviews were creatively used by students to	Low level of Indigenous identity	High level of social Integration

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					advertise the school, air their grievances and for interaction purposes- high DCC		
			Creative content – Videos/interviews/ documentaries	25			
			National issues: News update	3			
			Socials: reunions, parties, birthdays/graduation & matriculation ceremonies	45			
4	**X (Formerly Twitter)**	**UNIV. University of Ibadan**	**DCC**	**F**	**L.DCC**	**L.II**	**L.SI**
			Yoruba video content	1	High level of creative content on issues that directly affect the students. They are intellectua lly aware. The platform is appropriat e for this	Low level of indigen ous identity. There is affinity with their cultural identity but it lacks full expressi on on the platfor ms	High level of social integrati on
			Creative content – Video/banters/ witty statements/ drama skits	24			
			National issues: Nigerian Economy/ History past/ generational issue / bad leadership/ youth centred developments(Mohbad)	51			
			Students protests/ news updates / sports updates	46			
			Love & Relationships	22			

Source: Field Survey, 2024.

Note: Table 4.3.1.1a is a snippet of the Content Analysis of Social Media platforms of university students in South-west, Nigeria and their level of DCC. See the comprehensive Table in **Appendix 1.**

Key: FB: Facebook; NESA: National Association of Economics Students, University of Ibadan; AFAS: Association of Faculty of Arts Students, University of Ibadan; ATAS: Association of Theatre Arts Students, University of Ibadan; ACLAS: Association of Communication & Language Arts Students; LDCC: Level of Digital Content Creation; LII: Level of Indigenous Identity; LSI: Level of Social Integration; F: Frequency.

Six universities students' associations social media platforms were evaluated using the sub metrics that underpinned digital content creation, indigenous identity and social integration on Facebook, Tik Tok , Instagram and X(formerly Twitter) based on a

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pre-evaluation of their presence on these platforms. The evaluation of the universities used for the study was from the period between July, 2023 and March, 2024. The analysis was brought into 2024 in order to enhance the recency of the study and to further enrich the discourse. This is more so as some of the platforms did not come on board until January, 2024.

The qualitative analysis of DCC across the social media platforms of the six universities used for this study equally buttress that university students in South-west, Nigeria creates digital content at a high rate. However, the creativity and innovations in the digital content created is social media platform specific. Digital Content created by the university students on TikTok and Instagram were more creative in design and presentation while Digital content created on X platform (formally Twitter) showcased the intellectual competence of university students of South-west, Nigeria. The X platform was not fully utilised by the five universities in this study as their presence was not seen on this social media platform. These universities had their X platform being administered by their school management.

University of Ibadan was the only university with a vibrant X platform administered by the university students. The X platform gives an insight into the intellectual acuity of the students and their cognitive levels as being very high. Digital Content on this platform transcends from academic to political and social discourses to which the students learn their voices. It can be evaluated at this juncture that the X platform is a mouth piece for the Nigerian student to disseminate content that have national and global implications for them.

Research Question Two: What is the Level of Indigenous Identity among University Students in South-west, Nigeria?

Table 4.3.1.2: Level of Indigenous Identity among University Students in South-west, Nigeria

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SN	Social Categorization	Strongly Agree		Agree		Disagree		Strongly Disagree		Mean	SD
		No	%	No	%	No	%	No	%		
1	I identify with western culture more than their own culture	158	35.8	226	51.2	37	8.8	20	4.5	3.18	.76
2	Most Nigerian youths are into scams on the internet	83	18.8	193	43.8	116	26.3	49	11.1	2.70	.89
3	Most female youths use the internet to promote the marketing of sexual relationships	67	12.9	187	42.4	136	30.8	51	11.6	2.61	.87
4	I believe my ethnic group is superior to other ethnic groups in Nigeria	57	12.9	99	22.4	152	34.5	133	30.2	2.18	1.00
5	I am more innovative with technology than adults	242	54.9	143	32.4	27	6.1	29	6.6	3.35	.86
6	I am marginalised in Nigeria	97	22.0	221	50.1	84	19.0	39	8.8	2.85	.86
	Social Identification	**Strongly Agree**		**Agree**		**Disagree**		**Strongly Disagree**		**Mean**	**SD**
7	I believe my ethnic group is an asset to my personality and achievement as a youth	127	28.8	204	46.3	69	15.6	41	9.3	2.94	.90
8	I enjoy creating content that identifies with my ethnic background and youthfulness	61	13.8	182	41.3	141	32.0	57	12.9	2.56	.88
9	I can identify with any youth on social media even if we have different views on some issues so long as he/she is not an adult.	75	17.0	179	40.6	142	32.2	45	10.2	2.64	.88
10	My best Identity is being a youth	83	18.8	214	48.5	101	22.9	43	9.8	2.76	.86
11	Most of my friends share my belief and ideology	72	16.3	248	56.2	82	18.6	39	8.8	2.80	.82
12	Most of my friends share the same religion as mine	86	19.5	179	40.6	116	26.3	60	13.6	2.66	.94
	Social Comparison										
13	I believe that content created by youths are superior to others especially adults	82	18.6	156	35.4	150	34.0	53	12.0	2.61	.92
14	I have the ability to solve the problems of Nigeria and the world through the content they create	73	16.6	244	55.3	91	20.6	33	7.5	2.81	.79
15	It is better to be technologically adept than being culturally adept	86	19.5	186	42.2	125	28.3	44	10.0	2.71	.89
16	It is very important for my content to be understood by my friends	93	21.1	211	47.8	93	21.1	44	10.0	2.80	.88
17	Nigerians' problems caused by the Adults	43	9.8	131	29.7	184	41.7	83	18.8	2.30	.88
18	Creating content in my ethnic language is like going back to the "Dark Ages"	36	8.2	110	24.9	186	42.2	109	24.7	2.16	.89
19	Creating content in the ethnic language should be done by the adults	29	6.6	83	18.8	210	47.6	119	27.0	2.05	.85
	GRAND MEAN									**2.66**	
	CRITERION MEAN									**2.50**	

Source: Field Survey, 2023. Key: Decision Rule: 1.00-1.49 = Very Low; 1.50 - 2.49 = Low; 2.50-3.49 = High; 3. 50-4.00 = Very High; 1 = Strongly Agree; 2 =Agree; 3 = Disagree; 4 =Strongly Disagree.

As shown in Table 4.3.1.2, the Grand mean is higher than the Criterion Mean by 0.66 which means that the level of Indigenous identity is high amongst university students in South-west, Nigeria. The mean score for 'Social Categorisation' ranges from 2.18 –

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3.35 from Low to High Level suggesting that university students in South-west, Nigeria acknowledge the other social groups (Adults, Parents and the Elderly) perception of their identity and the category where they are placed in social relationships. Question items like, 'Nigerian youths identify with western culture more than their own culture' and 'Most Nigerian youths are into scams on the internet' were responded to in the affirmative with 35.8% and 51.2 % posting 'Strongly Agree' and 'Agree' and 18.8 % and 43. 8% posting 'Strongly Agree' and 'Agree' on the later question item.

The implication is that university students agree with the negative perception that other social groups have of them. However, even though the university students are categorised negatively in the Nigerian society, they do not harbour ethnic or tribal sentiments, this is seen in their responses to the question item, 'I believe my ethnic group is superior to other ethnic groups Nigeria'. Majority of the respondents disagreed with the statements as 30.2 % and 34.5% posted 'Strongly Disagree' and 'Disagree' respectively. This may suggest that the younger generation do not harbour ethnic superiority sentiments in a nation where ethnic rivalry is a constant cause of conflict. Despite this perception however, the respondents agree that Nigerian youths are marginalised in their own country with 50.2% (half of the respondents) and 22.0% posting 'Strongly Agree' and 'Agree', respectively, totalling 70% of the entire respondents. This result calls for concern because of its negative implication and its potential for social disorder within the educational sphere.

The next metric under Indigenous identity, Social Identification reveal a mean range of 2.56 – 2.94 which is equally high. Consequently, the frequency of responses reveal that the university students agree with some aspects of their identity as revealed in the following responses to these two question items, 'I enjoy creating content that identifies with my ethnic background and youthfulness' and 'I can identify with any youth on

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social media even if we have different views on some issues so long as he/she is not an adult'. These two responses garnered 55.1% (13.8% & 41.3%) and 57. 6% (17.0 & 40.6%) for 'Strongly Agree' and 'Agree', respectively. They are accepting of their identity.

Similarly, their responses on the sub- metric 'Social Comparison' equally revealed a high predisposition of Indigenous Identity in their perception of the other social groups. The mean score ranges from 2.04 – 2.80. Although, the mean score is high, it is relatively lower than the others posted by the respondents in the other sub-metrics. Consequently, it means that the respondents believe that they are socially superior to other social groups as far as digital content creation is concerned. To question items such as, 'Youths have the ability to solve the problems of Nigeria and the world through the content they create' and 'It is better to be technologically adept than being culturally adept', which garnered a high combined frequency scores of 71.9% (16.6 % and % 55.3%) and 61.7% (19.5% and 42.2%) as 'Strongly Agree' and 'Agree', respectively.

However, they were sympathetic to the older population when they disagreed with the question item, 'Nigerian's problems caused by the Adults' which registered a combined frequency rate of 70.5% (41.7% and 18.8%) of 'Disagree' and 'Strongly Disagree' measures. Fundamentally, the results prove Henri Tajfel's Social Identity theory as valid because university students are sensitive to their own social hierarchy and understand the perception of the 'Others' versus 'Us' concept in social identity formation. This is evident in the way their views are dissimilar to the views of the older generation as seen in the way they arrogate to themselves the notion that they are technologically superior to the adult population, which in this case could be their

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parents. It therefore follows that University students in South-west, Nigeria has a strong perception of their identity in relation to others.

Table 4.3.1.2a: Qualitative Analysis of Digital Content Creation of University Students' Associations on Social Media Platforms in South-west, Nigeria – Level of Indigenous Identity among University students in South-west, Nigeria

S/N	Social Media Type	Name of University/ Student associations	Type of Digital Content Creation (DCC)	Freq. (F)	Level of Digital Content Creation. (L.DCC)	Level of Indigenous Identity. (L.II)	Level of Social Integration. (L.SI)
1	**FB**	**University of Ibadan/NUESA; AFAS;ATAS & ACLASS**	Religion: sermons, music, events	78	Students are not active. There is no engagement or creation of digital content by university of Ibadan students on Facebook	L.II of University of Ibadan students non-existent. There is no attempt by students to create content that reflect their indigenous identity on this platform	Level of Social Integration non-existent on Facebook platform of university of Ibadan students
			School issues: admission enquiries/academic skill acquisition	11			
			Love/ relationship	2			
			Creative content – message	1			
2	**INSTAGRAM**	**University of Ibadan/AFAS/ FASSA**					
			Religion: sermons, musical, prayers, events	53	The high level of DCC is seen in the innovative use of technology in creating videos. There is rich display in poetic language during election campaigns	Low level of indigenous identity	High level of social integration
			School issues: admission enquiries/academic skill acquisition/conference	57			
			Talent shows/bootcamp	5			
			Creative content – Videos/ poetic language/animations	31			
			National issues: Politics and education affecting students(Tuition Fees)	19			
			Socials: reunions, parties, birthdays/fashion	202			
3	**TIKTOK**	**UNIV. University of Ibadan/FASSA**	**DCC**	**F**	**L. DCC**	**L.II**	**L.SI**
			School issues:	20	Videos,	Low	High

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			admission enquiries/academic skill acquisition/conferences /elections		documentaries, interviews were creatively used by students to advertise the school, air their grievances and for interaction purposes- high DCC	level of Indigenous identity	level of social Integration
			Creative content – Videos/interviews/ documentaries	25			
			National issues: News update	3			
			Socials: reunions, parties, birthdays/graduation & matriculation ceremonies	45			
4	**X (Formerly Twitter)**	**UNIV. University of Ibadan**	**DCC**	**F**	**L.DCC**	**L.II**	**L.SI**
			Yoruba video content	1	High level of creative content on issues that directly affect the students. They are intellectually aware. The platform is appropriate for this	Low level of indigenous identity. There is affinity with their cultural identity but it lacks full expression on the platforms	High level of social integration
			Creative content – Video/banters/ witty statements/ drama skits	24			
			National issues: Nigerian Economy/ History past/ generational issue / bad leadership/ youth centred developments(Mohbad)	51			
			Students protests/ news updates / sports updates	46			
			Love & Relationships	22			

Source: Field Survey, 2024

Note: Table 4.3.1.2a is a snippet of the Content Analysis of Social Media platforms of university students in South-west, Nigeria and their Level of Indigenous Identity (L.II). See the comprehensive Table in **Appendix 1**

Key: FB: Facebook; NESA: National Association of Economics Students, University of Ibadan; AFAS: Association of Faculty of Arts Students, University of Ibadan; ATAS: Association of Theatre Arts Students, University of Ibadan; ACLAS: Association of Communication & Language Arts Students; LDCC: Level of Digital Content Creation; LII: Level of Indigenous Identity; LSI: Level of Social Integration; F: Frequency.

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The qualitative analysis of the level of Indigenous Identity among university students in South-west, Nigeria contrasts sharply with the quantitative analysis of the study. Among the 6 universities evaluated on DCC, only 4 items across the six universities were created in the Yoruba language. Apart from this, there was no message in all the four social media platforms evaluated for this study that was couched in the indigenous language of Yoruba or any other indigenous language in Nigeria. The level of indigenous language was therefore low. This undoubtedly attests to the growing acculturation of Africans by the West. This reveals a growing disconnection of African youths with their indigenous identity where there are no deliberate attempts to stem this tide by stakeholders and government.

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Research Question Three: What is the Level of Social Integration among University Students in South-west, Nigeria?

Table 4.3.1.3: Level of Social Integration among University Students in South-west, Nigeria

SN	Cultural integration	Strongly Agree		Agree		Disagree		Strongly Disagree		Mean	SD
		No	%	No	%	No	%	No	%		
1	I am guided by my culture and traditions in what I do.	71	16.1	200	45.4	121	27.4	49	11.1	2.66	.88
2	I am fluent in my mother tongue more than the English language?	43	9.8	119	27.0	212	48.1	67	15.2	2.31	.84
3	I communicate often in my mother tongue than with smart phones and on social media?	33	7.5	89	20.2	218	49.4	101	22.9	2.12	.85
4	I can read & write in my mother tongue?	40	9.1	122	27.7	197	44.7	82	18.6	2.27	.87
	Interactive Integration										
5	I practice the culture of respect when I post content on digital media/ social media	53	12.0	144	32.7	178	40.4	64	14.5	2.43	.88
6	I can produce content purely in my native language on social media?	33	7.5	193	43.8	158	35.8	57	12.9	2.46	.81
7	I follow Influencers that promote African culture on social media?	51	11.6	190	43.1	144	32.7	56	12.7	2.53	.86
8	English language cannot fully express my messages so it is limited?	50	11.3	152	34.5	153	34.7	86	19.5	2.38	.92
9	I am aware of the African Language Features on my phones & Laptops?	54	12.2	190	43.1	147	33.3	50	11.3	2.56	.85
10	I adopt and use the African language features on my phones and laptops?	42	9.5	125	28.3	189	42.9	85	19.3	2.28	.88
	Identificational Integration										
11	I produce Digital Content that celebrate Nigeria	73	16.6	228	51.7	94	21.3	46	10.4	2.74	.86
12	I believe Nigeria is fair to youths from the content created by youths?	32	7.3	123	27.9	208	47.2	78	17.7	2.25	.83
13	I believe that youth's rights are secured in the country?	32	7.3	75	17.0	203	46.0	131	29.7	2.02	.87
14	I believe that youths have a sense of belonging in Nigeria from the content they create?	45	10.2	190	43.1	135	30.6	71	16.1	2.47	.88
15	I can sacrifice my skills and life for Nigeria's development?	32	7.3	121	27.4	154	34.9	134	30.4	2.12	.94
	GRAND MEAN									**2.37**	
	CRITERION MEAN									**2.50**	

Source: Field Survey, 2023.

Key: Decision Rule: 1.00 – 1.49 = Very low; 1.50 – 2.49 = Low; 2.50 -3. 49 = High; 3.50 – 4.00 =Very high; 1 = Strongly Agree; 2 = Agree; 3 = Disagree; 4 = Strongly Disagree.

Table 4.3.1.3 reveals that the level of Social Integration among University students in South-west, Nigeria is relatively low with a grand mean of 2.37. This infers that university students from South-west, Nigeria do not see themselves as members of the

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Nigerian cosmology. Their responses for 'cultural integration' which denotes how much of their cultural orientation is imbibed by them garnered a mean score of 2.12 - 2.66. This low value is captured in question items such as, 'Nigerian youths are fluent in their mother tongue more than the English language?' and 'Nigerian youths can read & write in their mother tongue?' which received a combined frequency of 63.3% (48.1 & 15.2 %) and 63.3% (44.7% & 18.6%) of 'Disagree' and 'Strongly Disagree' respectively.

This result confirms the dire consequences of the erosion of African languages due to westernisation and colonisation. The consistency in the frequency shows the consistency in the rate of responses for the question items of the university students and their lack of integration to their cultural orientations. However, the question item, 'Nigerian youths are guided by their culture and traditions in what they do?' achieved a combined frequency of 61.5 % (16.1 % & 45.4%) of 'Strongly Agree' and 'Agree', respectively. The implication of this result show that although the students are not fluent in their mother tongue, they harbour the philosophy of their traditional orientations. This assertion has been contradicted by scholars who noted that cultural orientations of the Yoruba are embedded in the language, and that the inability to speak the language makes one ignorant of the cultural value system[18, 41]. The ability to speak the language empowers the cultural orientations of the speakers they aver.

If university students are not fluent in their mother tongue their level of interactive integration should be low? The mean for this metrics measures from between 2. 28 – 2.56 oscillating from low to high level. This shows the inconsistences in the nature of the youth to their ability in manifesting all the nuances of their mother tongue. They may be fluent to a certain degree but not totally able to interact with the language at all

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times. To the questions items, 'Nigerian youths practice the culture of respect when they post content on digital media/ social media?' and 'Nigerian youths can produce content purely in their native language on social media?' garnered 32.7% (Agree) and 40.4% (Disagree), and 43.8% (Agree) and 35.8% (Disagree) respectively. There are no significant differences in their responses.

The ambivalence is even more evident in responses to the following question item, 'English language cannot fully express my messages so it is limited?' which registered 34.5% and 34.7% of 'Agree' and 'Disagree', respectively. It is evident from the university students' responses that they are of the opinion that English language is a limitation since it is not their mother tongue. The notion that the English language is the language of advancement confers this confusion for the students. Scholars have noted that for as long as the English language is promoted over other African languages, for that long will the western language continue to dominate its usage in African countries, especially in Anglophone countries.

The ability to communicate in the mother tongue produces some measure of identification and pride with one's culture or society, in this case, one's country. The mean score for the metric, identificational integration ranges from 2.01 – 2.74; again, this gradually peaks from low to high. The fundamental question of whether university students of South-west Nigeria believe that they have a sense of belonging in Nigeria through the content they create? Is answered in the affirmative by 43.1% while those who disagree do so by 30.6%. The implication here is their level of social integration is high.

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Table 4.3.1.3a: Qualitative Analysis of Digital Content Creation of University Students' Associations on Social Media Platforms in South-west, Nigeria – Level of Social Integration among University Students in South-west, Nigeria

S/N	Social Media Type	Name of University/ Student associations	Type of Digital Content Creation (DCC)	Freq. (F)	Level of Digital Content Creation. (L.DCC)	Level of Indigenous Identity. (L.II)	Level of Social Integration. (L.SI)
1	**FB**	**University of Ibadan/NUESA; AFAS;ATAS & ACLASS**	Religion: sermons, music, events	78	Students are not active. There is no engagement or creation of digital content by university of Ibadan students on Facebook	L.II of University of Ibadan students non-existent. There is no attempt by students to create content that reflect their indigenous identity on this platform	Level of Social Integration non-existent on Facebook platform of university of Ibadan students
			School issues: admission enquiries/academic skill acquisition	11			
			Love/ relationship	2			
			Creative content – message	1			
2	**INSTAGRAM**	**University of Ibadan/AFAS/ FASSA**					
			Religion: sermons, musical, prayers, events	53	The high level of DCC is seen in the innovative use of technology in creating videos. There is rich display in poetic language during election campaigns	Low level of indigenous identity	High level of social integration
			School issues: admission enquiries/academic skill acquisition/conference	57			
			Talent shows/bootcamp	5			
			Creative content – Videos/ poetic language/animations	31			
			National issues: Politics and education affecting students(Tuition Fees)	19			
			Socials: reunions, parties, birthdays/fashion	202			
3	**TIKTOK**	**UNIV. University of Ibadan/FASSA**	**DCC**	**F**	**L. DCC**	**L.II**	**L.SI**
			School issues: admission enquiries/academic skill acquisition/conferences /elections	20	Videos, documentaries, interviews were creatively used by	Low level of Indigenous identity	High level of social Integration

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					students to advertise the school, air their grievances and for interaction purposes- high DCC		
			Creative content – Videos/interviews/ documentaries	25			
			National issues: News update	3			
			Socials: reunions, parties, birthdays/graduation & matriculation ceremonies	45			
4	**X (Formerly Twitter)**	**UNIV. University of Ibadan**	**DCC**	**F**	**L.DCC**	**L.II**	**L.SI**
			Yoruba video content	1	High level of creative content on issues that directly affect the students. They are intellectua lly aware. The platform is appropriat e for this	Low level of indigen ous identity. There is affinity with their cultural identity but it lacks full expressi on on the platfor ms	High level of social integrati on
			Creative content – Video/banters/ witty statements/ drama skits	24			
			National issues: Nigerian Economy/ History past/ generational issue / bad leadership/ youth centred developments(Mohbad)	51			
			Students protests/ news updates / sports updates	46			
			Love & Relationships	22			

Source: Field Survey, 2024

Note: Table 4.3.1.3a is a snippet of the Content Analysis of Social Media platforms of university students in South-west, Nigeria and their level of Social Integration (L.SI). See the comprehensive Table in **Appendix 1.**

Key: FB: Facebook; NESA: National Association of Economics Students, University of Ibadan; AFAS: Association of Faculty of Arts Students, University of Ibadan; ATAS: Association of Theatre Arts Students, University of Ibadan; ACLAS: Association of Communication & Language Arts Students; LDCC: Level of Digital Content Creation; LII: Level of Indigenous Identity; LSI: Level of Social Integration; F: Frequency.

The qualitative analysis of the level of Social Integration among university students of South West, Nigeria was very high. This level is seen in the use of TikTok and Instagram platforms more than Facebook. The two platforms – Tik Tok and Instagram -

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allow for a high level of interaction through the use of videos, audios vlogs and animation; as such the students were very active on this platform creating contents that largely resonated with their lifestyles as students. Occasionally, they created posts that affected them - Increment in tuition fees, police brutality, lecturers' assault and economic issues. University students used these platforms to promote and market their respective universities and also to call their schools into order, albeit in a comedy format.

The qualitative study's result contradicts the quantitative study in this regard. However, this result demonstrates the power and the potential in digital technologies and the impact they have as tools to transform people and society when used purposively. It underscores that university students aggregate their presence on social media platforms and can be reached and connected through these digital tools with digital content designed to cater for them and to re-orientate them through these channels.

4.3.2 Testing of the Hypotheses

The hypotheses were tested using Correlation and Multiple Regression. Correlation analyses were used to determine the strength and nature of the relationship between and among the variables, while Multiple Regression analysis was used to explain variance components in the model under consideration.

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Hypothesis One: There is no Significant Influence of Indigenous Identity on Digital Content Creation among University Students in South-west, Nigeria.

Table 4.3.2.1: Summary of the Influence Indigenous Identity on Digital Content Creation among University Students of South-west, Nigeria

a. Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics			
					R Square Change	F Change	df1	df2	Sig. F Change
1	.397[a]	.157	.155	.46269	.157	81.968	1	439	.000

Predictors: (Constant), Indigenous identity

b. ANOVA

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	17.548	1	17.548	81.968	.000[b]
	Residual	93.981	439	.214		
	Total	111.528	440			

a. Dependent Variable: ContentCreate1
b. Predictors: (Constant), IndigIdentity1

c. Coefficient

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	1.461	.127		11.507	.000
	IndigIdentity1	.424	.047	.397	9.054	.000

Source: Field Survey, 2023.

The result in Table(s) 4.3.2.1 show the model summary of the regression analysis. The "R" column represents the value of *R*, the Multiple Correlation Coefficient. *R* is considered one measure of the quality of the prediction of the dependent variable which in this case, is Digital Content Creation. A value of 0.397 from this research study indicates a good level of prediction. The "R Square" column represents the R^2 value (also called the Coefficient of Determination), which is the proportion of variance in the dependent variable that can be explained by the independent variables (technically,

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it is the proportion of variation accounted for by the regression model above and beyond the mean model). The value of 0.157 shows that all the independent or predictor variable in this study, explained 15.7% of the variability of the dependent variable. Which means that 15.7% of the total variance in the Digital Content Creation among university students in South-west, Nigeria is accounted for by indigenous identity of the respondents.

The regression weight, β, is the amount of change in the dependent variable resulting from a one-unit change in the independent variable when all other independent variables are held constant. However, according to scholars in this field of measurement and evaluation[51]. The size of β is related to the scale used to measure the independent variable; this is achieved by looking at the standardised coefficients or beta values. These can vary from −1 to +1. For this hypothesis for every one-unit change, premised on the influence of indigenous identity there is 0.397 unit change in digital content creation. The significance of this depicted by the t-value shows that indigenous identity is a predicator of DCC.

The ANOVA of the regression test revealed indigenous identity as a significant influence on Digital Content Creation by university students in South-west, Nigeria. This is explained by the F-value (81.968) and a low p-value (0.000) which is statistically significant at a 95% confidence interval. Also, the result of regression coefficient revealed that a 95% confidence level will lead to a 0.424 increase in the level of digital content creation by university students in South-west, Nigeria, if all factors are held constant. Consequently, based on this result (Adj. R2=155, F (1, 439) = 81.968, p=0.000), this study rejects the null hypothesis which states that there will be no significant influence of indigenous identity on digital content creation by university

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students in South-west, Nigeria. Hence, the alternative hypothesis is accepted indicating that there is a significant influence of indigenous identity on digital content creation by university students in South-west, Nigeria.

This study therefore attests to the validity of several studies on the significance of indigenous identity and digital content creation, as a means for identity formation and as a means to redirecting societies and reinforcing ancient values and cultures[52, 53, 54, 55, 56]. In addition, the Yoruba students accounted for 75.3% of the study population, as such the students were able to relate their indigenous identity to the content they create. Their innate characteristics is therefore borne in the content they create. It becomes pertinent to establish systems and structures where university students will promote their identity on digital platforms in order to ensure the sustainability of their indigenous languages and not lose their cultural orientations[57, 58].

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Hypothesis Two: There will be no Significant Influence of Social Integration on Digital Content Creation among University Students in South-west, Nigeria.

Table 4.3.2.2: Summary of the Influence of Social Integration on Digital Content Creation among University Students in South-west, Nigeria

a. Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics			
					R Square Change	F Change	df1	df2	Sig. F Change
1	.397[a]	.157	.155	.46269	.157	81.968	1	439	.000

b. ANOVA

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	17.548	1	17.548	81.968	.000[b]
	Residual	93.981	439	.214		
	Total	111.528	440			

a. Dependent Variable: ContentCreate1
b. Predictors: (Constant), SocialIntegration1

c. Coefficient

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	1.461	.127		11.507	.000
	Social Integration1	6.363	.703	.397	9.054	.000

Source: Field Survey, 2023.

The result in Table(s) 4.3.2.2 shows the Model Summary of the regression analysis. The "R" column represents the value of *R*, the Multiple Correlation Coefficient. *R* is considered one measure of the quality of the prediction of the dependent variable which in this case, is Digital Content Creation. A value of 0.397 from this research study indicates a good level of prediction. The "R Square" column represents the R^2 value (also called the Coefficient of Determination), which is the proportion of variance in

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the dependent variable that can be explained by the independent variables (technically, it is the proportion of variation accounted for by the regression model above and beyond the mean model). The value of 0.157 shows that all the independent or predictor variable in this study, explained 15.7% of the variability of the dependent variable. Which means that 15.7% of the total variance in the Digital Content Creation among university students in South-west, Nigeria is accounted for by social integration of the respondents.

The regression weight, β, is the amount of change in the dependent variable resulting from a one-unit change in the independent variable when all other independent variables are held constant. For this hypothesis for every one-unit change, premised on the influence of social integration there is 0.397 unit change in digital content creation. The significance of this depicted by the t-value shows that social integration is a predicator of digital content creation.

The ANOVA of the regression test revealed social integration as a significance influence on digital content creation by university students in South-west, Nigeria. This is explained by the F-value (81.968) and a low p-value (0.000) which is statistically significant at a 95% confidence interval. Also, the result of regression coefficient revealed that a 95% confidence level will lead to a 6.363 increase in the level of digital content creation by university students in South-west, Nigeria, if all factors are held constant. Consequently, based on this result (Adj. R2=155, F (1, 439) = 81.968, p=0.000, this study rejects the null hypothesis which states that there will be no significant influence of social integration on digital content creation by university students in South-west, Nigeria. Hence, the alternative hypothesis is accepted indicating that there is a significant influence of social integration on digital content creation by university students in South-west, Nigeria.

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This study therefore attests to the validity of several studies on the significance of social integration and digital content creation, as a means of integrating positive values among undergraduates with their communities and societies[59, 60, 61, 62]. Digital Content Creation was also seen as a tool towards directing youths in participating in development issues in their schools and countries of residence. Therefore, digital content creation becomes pivotal in promoting social integration among university students and the youths. Research attests to the purposeful use of digital content creation to promote desired courses like wellness and mental stability during the Covid-19 era and the creative us of content creation towards promoting integration among students and their community. The study reveals that digital content creation is a great tool in redirecting the youths towards positive projects and interventions [63, 64].

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Hypothesis Three: There will be no Combined Influence of Indigenous Identity and Social Integration on DCC among University Students in South-west, Nigeria.

Table 4.3.2.3: Summary of the Combined Influence of Indigenous Identity and Social Integration on DCC among University Students in South-west, Nigeria

a. Model Summary

R	R Square	Adjusted R Square	Std. Error of the Estimate
.397[a]	.314	.312	.46269

b. ANOVA[a]

	Sum of Squares	Df	Mean Square	F	Sig.
Regression	17.548	1	17.548	81.968	.000[b]
Residual	93.981	439	.214		
Total	111.528	440			

a. Dependent Variable: ContentCreate1
b. Predictors: (Constant), SocialIntegration1, Indigenous Identity

c. Coefficients

	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	1.461	.127		11.507	.000
Social Integration	6.363	.703	.397	9.054	.000
Indigenous Identity	.424	.047	.397	9.054	.000

Dependent Variable: ContentCreate1
Source: Field Survey, 2023

The result in Tables 4.3.2.3 shows the Model Summary of the regression analysis. The "R" column represents the value of *R*, the Multiple Correlation Coefficient. *R* is considered one measure of the quality of the prediction of the dependent variable which in this case, is Digital Content Creation. A value of 0.397 from this research study indicates a good level of prediction. The "R Square" column represents the R^2 value (also called the Coefficient of Determination), which is the proportion of variance in the dependent variable that can be explained by the independent variables (technically, it is the proportion of variation accounted for by the regression model above and

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beyond the mean model). The value of 0.314 shows that all the independent or predictor variables in this study, explained 31.47% of the variability of the dependent variable. Which means that 31.4% of the total variance in Digital Content Creation among university students in South-west, Nigeria is accounted for by Social Integration and Indigenous Identity of the respondents.

The regression weight, β, is the amount of change in the dependent variable resulting from a one-unit change in the independent variable when all other independent variables are held constant. For this hypothesis for every one-standard deviation change, premised on the influence of social integration and indigenous identity there is 0.397 unit change in digital content creation. The significance of this depicted by the t-value shows that social integration and indigenous identity are predicators of digital content creation. Several studies have buttressed the nexus among digital technologies, its use and its impact on identity formation and social integration.[65, 66, 67, 68].

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Hypothesis Four: There will be no significant moderating impact of Gender on influence of Social Integration on DCC among university students in South-west, Nigeria.

Table 4.3.2.4: Summary of the Moderating Impact of Gender on Influence of Social Integration on DCC among University Students in South-west, Nigeria

a. Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.397[a]	.157	.153	.46321

a. Predictors: (Constant), SocialIntegration1, InteractionTerm1

b. ANOVA[a]

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	17.548	2	8.774	40.892	.000[b]
	Residual	93.980	438	.215		
	Total	111.528	440			

a. Dependent Variable: ContentCreate1
b. Predictors: (Constant), SocialIntegration1, InteractionTerm1

c. Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	1.458	.140		10.400	.000
	Interaction Term1	.002	.044	.002	.049	.961
	Social Integration1	6.360	.707	.396	8.990	.000

a. Dependent Variable: ContentCreate1

d. Excluded Variable

Model		Beta In	t	Sig.	Partial Correlation	Collinearity Statistics
						Tolerance
1	Interaction Term1	.002	.049	.961	.000	.001

a. Dependent Variable: ContentCreate1
b. Predictors: (Constant), SocialIntegration1, InteractionTerm1

Source: Field Survey, 2023

The interaction term is a crucial component in moderation analysis, and its significance tests the effect of one variable (social integration) on the dependent variable (digital

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content creation) varies depending on the level of another variable (gender). In this case, the interaction term's t-value is 0.049, and the p-value is 0.961. The p-value of 0.961 is greater than the common significance level of 0.05 (assuming a 0.05 significance level based on the statement "0.005"), which indicates that the interaction term is not statistically significant. Therefore, there is not enough evidence to reject the null hypothesis that there is no moderation effect of gender on the relationship between social integration and digital content creation.

The non-significant of the interaction term (for this study gender and social integration), where the t -value = 0.049, p – 0.961 > 0.05 shows that the effect of social integration on digital content creation is not moderated by gender. The interpretation of the non-significant interaction term in this study suggests that, based on the statistical analysis conducted, gender does not moderate the effect of social integration on digital content creation among the study participants. The non-significant interaction term implies that the impact of social integration on digital content creation does not differ significantly between genders. In other words, gender does not play a moderating role in influencing how social integration affects digital content creation among the study participants.

However, while statistical significance is essential, it is also important to consider the practical significance of the findings. Even though the interaction term is not statistically significant, it does not remove from the fact that there could be no practical importance or real-world impact. It could be possible that the moderation effect is small or context-specific. Researchers should consider potential limitations of the study that may affect the moderation analysis. Additionally, further exploration of gender-related factors or additional moderators may provide a more comprehensive understanding of the relationships involved.

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In summary, the non-significant interaction term suggests that, according to the analysis conducted, gender does not moderate the relationship between social integration and digital content creation. However, researchers should interpret these findings with caution, considering potential practical significance and exploring additional factors that may contribute to the understanding of the relationship.

Although, some of the literature reviewed revealed significant relationship between gender on Digital Content Creation then, Social Integration on Digital Content Creation, however, other studies have established a connection with gender and Social integration in relation to Digital Content Creation [69,70,71,72,73,74,75,76,77,78,79]. Nevertheless, this study contends that there is no moderating impact of gender on influence of Social Integration on Digital Content Creation. This finding does not however preclude being definitive on this score as other studies can be done to validate or invalidate the assertion of this study.

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Hypothesis Five: There will be no Significant Moderating Impact of Academic Status on Influence of Social Integration on DCC among University Students in South-west, Nigeria

Table 4.3.2.5: Summary of the Moderating Impact of Academic Status on Influence of Social Integration on DCC among University Students in South-west, Nigeria

a. Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.400[a]	.160	.156	.46250

a. Predictors: (Constant), InteractionTerm3, SocialIntegration1

b. ANOVA[a]

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	17.839	2	8.919	41.698	.000[b]
	Residual	93.690	438	.214		
	Total	111.528	440			

a. Dependent Variable: ContentCreate1
b. Predictors: (Constant), InteractionTerm3, SocialIntegration1

c. Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	1.370	.149		9.189	.000
	SocialIntegration1	6.345	.703	.395	9.028	.000
	InteractionTerm3	.071	.061	.051	1.167	.244

a. Dependent Variable: ContentCreate1

d. Excluded Variable

Model		Beta In	t	Sig.	Partial Correlation	Collinearity Statistics
						Tolerance
1	InteractionTerm3	.051	1.167	.244	.001	.021

a. Dependent Variable: ContentCreate1
b. Predictors: (Constant), SocialIntegration1, InteractionTerm3
Source: Field Survey, 2023.

The non-significant of the interaction term (for this study academic status and social integration), where the t -value = 1.167, p – 0.244 > 0.05 shows that the effect of social integration on digital content creation is not moderated by the academic status of the respondents. The interpretation of the non-significant interaction term in this study

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suggests that, based on the statistical analysis conducted, academic status in terms of whether a student is an undergraduate or postgraduate does not moderate the effect of social integration on digital content creation among the study participants. This implies that the non-significant interaction term implies that the impact of social integration on digital content creation does not differ significantly between undergraduates and postgraduates' students. In other words, academic status does not play a moderating role in influencing how social integration affects digital content creation among the study participants.

The non-significant interaction term in this study suggests that, based on the statistical analysis conducted, academic status does not moderate the effect of social integration on digital content creation among the study participants. The interaction term is crucial in moderation analysis, and its significance tests whether the effect of one variable (social integration) on the dependent variable (digital content creation) varies depending on the levels of another variable (academic status). In this case, the interaction term's t-value is 1.167, and the p-value is 0.244. The p-value of 0.244 is greater than the common significance level of 0.05, which indicates that the interaction term is not statistically significant.

Therefore, there is not enough evidence to reject the null hypothesis that there is no moderation effect of academic status on the relationship between social integration and digital content creation. The non-significant interaction term implies that the impact of social integration on digital content creation does not differ significantly based on academic status. In other words, academic status does not play a moderating role in influencing how social integration affects digital content creation among the study participants.

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While statistical significance is crucial, it is also important to consider the practical significance of the findings. Even though the interaction term is not statistically significant, it doesn't necessarily mean that there is no practical importance or real-world impact. It is possible that the moderation effect is small or context-specific. Researchers should consider potential limitations of the study that may affect the moderation analysis. Additionally, further exploration of academic-related factors or additional moderators may provide a more comprehensive understanding of the relationships involved.

In summary, the non-significant interaction term suggests that, according to the analysis conducted, academic status does not moderate the relationship between social integration and digital content creation. However, one should interpret these findings with caution, considering potential practical significance and exploring additional factors that may contribute to the understanding of the relationship. However, research findings are replete with demographic factors such as age, gender, program of study and academic status of respondents and its impact on content creation, also, the influence of social integration on content creation. Nevertheless, studies are yet to navigate the moderating influence of academic status on social integration and its impact on digital content creation. Significant relationships and influences exist between academic status and its influence on digital content creation, but its moderating role in this course needs to be properly evaluated. Since the finding of this study already establishes that there is no significant moderating influence of academic status, other studies need to be undertaken to examine it further, [67, 69, 70, 71, 78, 79].

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4.4 Discussion of Findings

The analysis of data in this chapter is in tandem with the research questions and hypotheses which have informed the new findings. The findings are discussed based on the quantitative and qualitative (Content Analysis of social media platforms of university students' associations) aspects of the research.

Research question one sought to identify the level of digital content creation among university students of South-west, Nigeria. The quantitative analysis drawing from the mean evaluation of the respondents reveals that the level of digital content creation among university students is very high at 2.63. The qualitative research equally affirms that university students are digital content creators in their respective higher schools of learning. The findings corroborate the quantitative data that university students engage in digital content creation and are compliant users of emerging digital technologies [80, 81].

This finding therefore affirms the perception that university students are not only dominant users of digital technologies but also active digital content creators. The implication for this is indeed very enormous, especially in a digital information age where technologies drive development and can completely overhaul the technological stratosphere of any educational organisation. The need to properly integrate university students to harness all the benefits that technology can bring in transforming a developing country to a developed country becomes feasible if technological interventions can be developed and leveraged upon to define realistic progress through the use of digital technologies. Consequently, university institutions can become drivers of technological usage in education which will ultimately percolates down to the country.

Research question two interrogated the level of indigenous identity among university students in South-west, Nigeria. The results of this finding align with the result of the

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level of digital content creation among university students. The level of indigenous identity weighted mean result puts it high, at 2.66. The qualitative analysis however, reveals that respondents rarely created contend in their indigenous language. Across the six universities students' associations social media platforms content analysed, only four indigenous digital content items were created on the four social media platforms reviewed. Digital technologies have embedded language features that facilitate users to integrate or adopt their indigenous languages as the language of communication in these technologies. The study however, revealed that university students in South-west, Nigeria rarely made use of this language feature in the social media platforms evaluated. Whereas the quantitative study showed a high level of Indigenous identity among university students in South-west, Nigeria, this was not corroborated on their social media platforms. Consequently, this study posits that the level of Indigenous identity among university students in South-west, Nigeria is low. More so, as the digital technology to ensure the uptake of its use was available, but university students of South-west, Nigeria did not utilise the opportunity to show affinity with their indigenous language, and promote its use as a language on digital technologies.

Cultural identity is a significant factor in defining a person's character and value system, where this is absent it affects the wholesome development of the person. However, these cultural values are being threatened by globalisation and this informs why the respondents are not favourably disposed to using or connecting their cultural nexus with the digital technologies even when the United Nations (UN) has mandated cultural identity as a fundamental orientation for all, especially for youths[82, 83]. This is necessary to develop a healthy sense of esteem in the university student. Globalisation and the presence of western technologies have polarised the world along race and colour lines.

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The narrative between the white race against the black race, western nations and developing nations can put pressure on those who belong to the other divide that seem not to be developing at the same rate as others. Studies have shown that stereotypes associated with race can negatively impact students' academic performance[84]. In this regard, since the world has become a global village and information is easily accessible to the respondents, the kind of digital content university students have access to may have informed their lack of enthusiasm in using their indigenous languages on social media platforms. The four indigenous digital content created on the social media platforms of the university students were digital contents advocating the importance of the Yoruba language usage. These contents were produced by university students to raise positive sentiments from their contemporaries to adopt and use their indigenous languages. If university students already have a positive attitude to their indigenous language, this type of content will be highly unnecessary.

However, findings reveal that university students take pride in their being categorised as university students. The qualitative study portrays this sense of pride in students in their categorisation as university students. This is seen in digital content creations celebrating university life and pride in respective universities as a case in point. There were occasional instances where students celebrated their differences from the adult group in content like “generational posts” on the Tik Tok platform.

Research question three deals with the level of social integration among university students in South-west, Nigeria. The level of Social Integration among university students is rated low on the weighted mean score with 2.37. The qualitative research however reveals a high level of Social Integration among university students especially on Tik Tok and Instagram platforms which proved to be the more interactive platform for the university students. Research attests to an engaging and happy students’ life on

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campus by university students [85, 86]. University students enjoy their manner of life on their various campuses, which is a positive orientation for which the experiences should be fostered by management of tertiary institutions in order to derive maximum benefits from university students. If university campuses are conducive for learning, and the basic needs of students are met it will go a long way in properly integrating these students in a desired direction.

Although, some digital contents created on the respective students' platforms show that students lamented some challenges of living on campuses, such as lack of electricity and the ban on the use of some items in the hostel, which made living a bit unbearable, however, university students take these perceived challenges in their strides by making light of them through the digital content they create. It is therefore essential for universities' management to play active roles in providing students with opportunities to develop their social skills and practice social integration in the provision of a conducive learning environment. .

In another way, in strengthening social integration, universities can promote social integration through offering extracurricular activities, such as establishing sororities and organizations, hosting social events, and providing opportunities for students to volunteer or participate in community service projects. The social media platforms reviewed showed several social events being undertaken by university students. The events were however organised by the students. There was no event about student volunteer community service programs organised by the management of the various universities. This is one outlet through which university students can be encouraged to develop a sense of belonging for their community and ultimately for their country. These interventions have positive impact on effective study habits and academic success, contribute to positive self-image, greater motivation, better learning and

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employment outcomes, ultimately leading to student success. It has been noted in this study by scholars that social support, which emphasises the importance of social relationships among community members, play a vital role in promoting social integration and student well-being [87, 88, 89].

The findings from the test of hypothesis one shows a significant influence of Indigenous Identity on digital content creation among university students of South-west, Nigeria in the study. The independent predictor variable account for 15.7% of the variability of dependent variable. This study is significant in so many ways. First it verifies previous research that identity formation is a significant factor in digital content creation [90, 91]. Secondly, that digital technologies can be used to promote the use and acceptance of indigenous languages, demystifying the notion that technologies are a threat to minority language use.

In a study of translingualism, represents a linguistically innovative practice involving the orthographic, morphosyntactic, and phonologic adaptation of Facebook, Instagram, and YouTube labels, as well as their semantic reformulation in Bosnian, Serbian, and Mongolian resources. Social media-oriented linguistic terminologies were adapted to the Cyrillic alphabet in Serbian and Mongolian, while the study adopted the grammatical features of the Bosnian variety in this experiment with language in order to engender acceptance and a wider adoption especially among marginalised groups. The original forms in social media are manipulated by social media users to serve their own ethos and local sociolinguistic practices. As a result, new forms of languages and linguistic meanings were created in this linguistic experiment [92]. The study therefore practically enunciates how digital technologies can bring synergy between and among

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languages and can equally foster its adoption by users if technologies can be purposively developed towards that end.

In another study on digital technologies – social media sites were used to change perspectives and orientation of students to their identity and colour. The study which sought to see how black Africans in Australia viewed their visibleness was undertaken using ethnography research design. The study drew the concept of being Black and White from two authors on White and Black racial identities and hinged it on the theory of Racial Dignity. Data was collected from 15 people who self-identified as blacks between the ages 16-25 years. The findings demonstrate that digital platforms are significant sites where Black African youths can reclaim their racial dignity. The study then concludes with the perception that social media offer young black African people in Australia spaces to engage in positive expressions of Afro-blackness and challenge anti-blackness in ways that are safer to them than in physical, offline settings in a white context [93].

However, it must be noted that in spite of these available studies denoting a positive relationship between digital technologies and identity formation, other scholars are of the view that this relationship is negative as, according to the scholars, although, e-revolution (e-transition, e-society, and e-communication) trends in African societies, digital transformation have come 'with baggage alien to the African culture', leading to the fast erosion of the known multi-linguistic identity and cultural heritages of indigenous communities in the continent of Africa[94].

In spite of this perception about the impact of digital technologies and its negative impact on African societies, this study fills the gap in affirming that digital technologies can be purposively use in strengthening Indigenous identity formation and

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promoting the use of the Indigenous language among native users, especially university students. Digital technologies therefore afford African nations and communities the power to propagate their indigenous languages at a global level. Digital technologies therefore do not pose a threat to minority languages if properly harnessed and used purposively.

Hypothesis two measured the influence of Social Integration on DCC among university students in South-west Nigeria. It found that Social Integration is significant on digital content creation accounting for 15.7% of the variability of the dependent variable. The study affirms several studies previously undertaken in this regard denoting positive relationship between social integration and digital technologies. Previous studies have investigated the impact of social integration and content creation on students' academic success, mental health, and overall well-being.

In a study of undergraduate students in Taiwan it was found that content creation was positively associated with students' academic achievement and well-being[95]. Another study of college students in the United States found that social integration was positively associated with students' psychological well-being and their sense of belonging in the university community[96]. Studies have also found a positive association between social integration and content creation among Nigerian students.

In an example in this regard, a study of undergraduate students in Nigeria found that social integration was positively associated with students' use of social media for digital content creation[97]. Another study of university students in Nigeria found that social integration was positively associated with students' participation in online communities for content creation[98]. Other studies have also identified several factors that influence social integration and content creation among Nigerian students. Some of these factors

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include individual characteristics, social context, and technology use. For example, a study of undergraduate students in Nigeria found that students' motivation for digital content creation was influenced by their level of social integration and their access to technology. The study also noted that university students' participation in online communities for digital content creation was influenced by their level of social support and their perception of the social norms surrounding content creation[99].

The study therefore underscores the fact that university students are a minefield waiting to be tapped in the journey of social integration towards creating a society that is wholesome. This study's qualitative result already reveals a high level of social integration of university students in South-west, Nigeria in their various campus communities. This achievement can be leveraged upon towards integrating these students into the larger community outside their immediate campuses through the incorporation of educators and policy makers in achieving this phenomenon. Asian countries like China and South Korea have this policy. They have developed successful intervention programmes in mainstreaming students into the national and political ethos of their respective countries. As a result of these intervention programmes like compulsory service in the country's military units, these students have come to sustain their sense of belonging for their country which is the ultimate in the social integration process.

In this regard, although, Nigeria has an intervention program aimed at developing a sense of oneness among the different ethnic groups through the establishment of the National Youth Service Corps (NYSC), this intervention has not lived to is objectives given the continued ethnic tensions still persisting in the country. The NYSC has failed in this regard. The study therefore challenges policy makers and the national orientation agencies and all other governmental agencies to re-evaluate the concept of social

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integration vis-à-vis digital technology, specifically through digital content creation. The Nigerian university students are dominant users of these technologies, therefore, benchmarking on these technologies to evolve a society where university students will have a sense of belonging and identity with their country's ideologies and ethos is the new frontier. Digital technologies show that this is achievable.

Hypothesis three tested the composite relationship of Indigenous Identity, social integration on digital content creation among university students of South-west, Nigeria. The composite relationship of the combined independent variables on the dependent variable was significant. The finding reports that 31.4% of the total variance in digital content creation among university students in South-west, Nigeria is accounted for by Social Integration and Indigenous Identity of the respondents. This finding corroborates several studies in this regard[100, 101, 102].

Studies that have explored the combined influence of indigenous identity and digital content creation, relatedly digital technologies, have reported a positive influence in every respect. In a study, social integration was found to be a key factor in students' engagement in content creation. In other studies, it was observed that students who are more socially integrated, both online and offline, were more likely to engage in digital content creation [103]. Similarly, social media platforms were noted to become increasingly popular as a means of social integration among students, even as these platforms have become purveyors for digital content creation.

Furthermore, digital content creation was found to have positive effects on students' academic performance, as it can improve students writing and communication skills [104]. Conversely, other scholars agree to the positive relationship of technology mediated identities and social integration, but they posit that it takes other factors as well.

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According to them, as much as identity formation of the youths are being mediated by technologies, they aver that it is inevitable and a function of several factors like culture, social, psychological, physical realities. A combination or a blending of the digital and non-digital world combine to aggregate an identity in a concept termed as 'Bricolage'[105, 106].

Additionally, DCC can also have social benefits, as it helps students develop their social networks and connect with others who share similar interests. However, students' engagement in content creation can only be facilitated by the availability of technology and access to the internet. Where digital technologies are absent, it becomes highly impossible to harness the nexus in these highlighted variables under discourse. Therefore, where university institutions are adequately equipped with digital technologies and have access to the internet, this becomes a realisable concept. Tragically, this is not the reality in many university campuses in Nigeria.

Provision of digital technologies are more often than not, not institutionally driven. Students take up the responsibility to be technologically compliant and purchase these technologies themselves. Where the students acquire these digital gadgets, they financed their access to the internet themselves. Internet access is more often than not, not institutionally driven. The subsisting reality in many university campuses in Nigeria require a purposive action at integrating cultural orientations and social integration through digital platforms to have the desired development and progress for our nation. Contemporary youths and university students have become digital natives and ought to be met technologically to achieve the desired change and development at their level.

The findings for hypothesis four which sought to measure the significant moderating impact of gender on influence of social integration on digital content creation among

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university students in South-west, Nigeria found the influence to be insignificant. The p-value of 0.961 was greater than the common significance level of 0.05; this indicates that the interaction term is not statistically significant. Therefore, there was not enough evidence to reject the null hypothesis that there is no moderating effect of gender on the relationship between social integration and digital content creation.

Although, this study has unearthed a lot of literature and studies denoting a difference in gender usage of digital technologies on gender of social integration on digital content creation, however, this study posits that it does not suffice or that the moderating impact of gender of social integration on digital content creation could imply that the impact of social integration on digital content creation does not differ significantly between genders[107,108,109,110,111]. In other words, gender does not play a moderating role in influencing how social integration affects digital content creation among the study participants. Nevertheless, this study corroborates an earlier study to the effect that gender factors are not significant enough to moderate the effect on digital content creation.

In a study evaluating the impact of demographic factors on the influence of demographic factors on the use of online library resources by undergraduate students in two private Nigerian university libraries – the findings revealed that there was a significant relationship between the level of study and the utilisation of online digital resources and age. However, the study found no significant relationship between gender and use of online digital resources, and between religion and use of online digital resources. The study suggested that students' demographic factors should not be a barrier to e-resource use, and students of all ages and gender should acquire the necessary knowledge to enable them to make effective use of online library resources at

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any time and from anywhere[112]. This finding calls for further exploration of gender-related factors or additional moderators that may provide a more comprehensive understanding of the relationships involved.

Hypothesis five measures the moderating impact of academic status on influence of social integration on digital content creation among university students in South-west Nigeria. The finding of the study suggests a non-significant relationship between the moderating terms of academic status of social integration on digital content creation. The non-significance of the interaction term is seen where the t -value = 1.167, p – 0.244 > 0.05 shows that the effect of social integration on digital content creation is not moderated by the academic status of the respondents.

The implication of this non-significant term suggests that the impact of social integration on digital content creation does not differ significantly between undergraduates and post graduate students. In other words, academic status does not play a moderating role in how social integration influences digital content creation. Explanation for this result can be viewed from several angles. Firstly, a critical look at the age differences of Table 4.2b reveal that the study population of respondents across undergraduate and post graduate students delineation have more undergraduates as respondents (372) as against post graduate students (69). Also, the significance in age difference between undergraduate and post graduates' students being only six years at the minimum. This suggests a closer orientation in terms of age even as the number of the postgraduate students is not as significant as those of the undergraduate students. This could be a limitation in this regard. It has also been observed in this study that the dominant age group in this study is the period of adolescents and identity formation.

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The respondents are going through identity orientation as their identity is not yet cast in stone.

Secondly, and looking at its practical implication, even though the interaction term is not statistically significant, it does not necessarily portray that there is no practical importance or real-world impact. It is possible that the moderation effect is small or context-specific. Researchers should consider potential limitations of the study that may affect the moderation analysis of this variable. Nevertheless, studies are yet to navigate the moderating influence of academic status on social integration and its impact on digital content creation. Significant relationships and influences exist between academic status and its influence on digital content creation, but its moderating role in this course needs to be properly evaluated. Since the finding of this study already establishes that there is no significant moderating influence of academic status, other studies need to be undertaken to examine it further[108, 110, 111]. The study reveals a noteworthy trend of a high level of digital content creation among university students in South-west Nigeria. This suggests that a significant portion of the student population actively engages in activities such as creating multimedia content, leveraging technology, and possibly contributing to digital platforms.

In contrast to the enthusiasm for digital content creation, the findings indicate a low level of indigenous identity among the surveyed students. The majority of respondents rated their indigenous identity as low, signalling a potential shift or reduced emphasis on traditional cultural identity among the university student population. The study identifies a positive and inclusive campus environment characterized by high social integration. The majority of respondents reported a high level of social integration, indicating strong social connections among students. This positive social environment could contribute to a supportive and collaborative atmosphere on campus.

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The analysis indicates that gender does not play a significant moderating role in the relationship between social integration and digital content creation. This suggests that, irrespective of gender, students experience a similar influence of social integration on their engagement in digital content creation activities. Similarly, academic status does not significantly moderate the effect of social integration on digital content creation. Whether students are at different academic levels, the impact of social integration on digital content creation remains consistent. This finding underscores the universality of the positive influence of social integration in this context.

The findings underscore the need for a culturally sensitive and inclusive approach to education in South-west Nigeria. With a low reported level of indigenous identity, there is a call for educational practices that acknowledge and celebrate cultural diversity. This has implications for curriculum development, teaching methods, and campus policies. The intricate interplay of indigenous identity, social integration, and digital content creation highlights the evolving cultural dynamics and technology use among university students. This suggests a complex relationship between traditional cultural values, social interactions, and the students' engagement with digital media. Educators are encouraged to foster supportive and inclusive learning environments that respect the cultural identities of students. Policymakers can leverage insights into digital needs and preferences to develop policies aligned with the cultural values of Southwest Nigeria. This collaborative effort can contribute to a more enriching educational experience for students.

In conclusion, these findings provide a nuanced understanding of the digital and cultural landscape among university students in South-west Nigeria. The study contributes valuable insights for educators, policymakers, and researchers, emphasizing

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the importance of balancing cultural sensitivity with the opportunities presented by digital engagement.

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Chapter Five

Conclusion

This chapter presents a summary of the findings of the study, its conclusions and proffers recommendations and offers the study's contribution to knowledge.

5.1 Summary of the Findings

The following are some of the summaries of the findings from this study:

1. The study reveals a high level of digital content creation among university students in South-west Nigeria. The findings therefore suggest a strong engagement with digital content creation activities.
2. Contrasting with digital content creation, the study reports a high level of Indigenous identity reported among the students but a low level of indigenous identity from the qualitative analysis indicating a potential shift or lower emphasis on traditional cultural identity. This is affirmed in the qualitative study as students rarely created digital content in their indigenous language. The result of the qualitative study becomes more acceptable in this regard.
3. Social integration among university students in South-west Nigeria is reported to be low from the quantitative analysis. However, the qualitative analysis reveals a high level of social integration among university students, especially on Tik Tok, Instagram and X platforms which proved to be the more interactive platform for the university students. This suggests a positive and inclusive campus environment fostering social connections among students. The validity of this finding is observed from the camaraderie displayed by university students' associations on Tik Tok platform of this study.

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4. The test of hypothesis one shows that there is a significant influence of indigenous identity on digital content creation among university students of South-west, Nigeria in the study.
5. The test of hypothesis two reveal that there is a significant effect of social integration on digital content creation among university students of South-west, Nigeria in the study.
6. Hypothesis three which examined the combined influence of indigenous identity and social integration on digital content creation shows that the combination between both variables is significant.
7. The analysis on gender and social integration indicates that gender does not significantly moderate the effect of social integration on digital content creation. Gender does not appear to influence how social integration impacts students' engagement in digital content creation activities.
8. Similarly, academic status does not significantly moderate the effect of social integration on digital content creation. The academic standing of the respondents does not appear to alter the relationship between social integration and engagement in digital content creation.
9. The qualitative study although buttresses the high level of digital content creation among university students in South-west, Nigeria. However, it notes that innovations of students are only seen in design and craft of audios, videos, vlogs, graphic designs and animations but it is less on innovations and meaningfulness in crafting of texts and comments. The respondents are creative and evaluative.

The implications for these findings emphasize the importance of digital content creation as an inclusive approach to education, especially in the context of the low

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reported indigenous identity. Equally noteworthy towards Education and policy is that educators should be encouraged to create supportive and inclusive learning environments that infuse the cultural identities of students with digital technologies. Policymakers can leverage insights into digital needs and practice to develop policies aligned with the cultural values of South-west, Nigeria. In addition, the study underscores the intricate interplay of indigenous identity, social integration, and digital content creation, highlighting the need for ongoing research and collaboration in creating educational environments that celebrate cultural identity while harnessing the benefits of digital engagement.

In summary, the findings of the study provide a comprehensive understanding of the relationships between indigenous identity, social integration, and digital content creation among university students in South-west Nigeria, offering valuable insights for educational practices and policy development.

5.2 Conclusion

In conclusion, this study delves into the complex dynamics of indigenous identity, social integration, and digital content creation among university students in South-west, Nigeria. The findings offer valuable insights that contribute to digital youth culture, integration of digital technology usage in promoting indigenous identity, cultural studies, social sciences, social integration and education globally. Notably, the varying levels of social integration, digital content creation, and indigenous identity highlight the need for a pragmatic approach to managing and leveraging the inherent benefits of digital content creation in education in order to promote the sustainability of the educational ecosystem.

The unique socio-cultural context of South-west, Nigeria significantly shapes the experiences of the participants, emphasizing the pivotal role of indigenous identity in

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digital content creation, the impact of social integration on academic success, and the influence of technology in cultural preservation. These findings underscore the importance of adopting a culturally sensitive and inclusive approach to education and technology use.

The study's implications extend to educators, policymakers, and cultural preservation advocates. Educators are encouraged to cultivate a supportive and inclusive learning environment that respects the diverse cultural identities of students. Policymakers can draw on insights into the digital needs and preferences of university students to develop policies aligned with the cultural values of the region.

In essence, this study highlights the intricate interplay of indigenous identity, social integration, and digital content creation in shaping the experiences of university students in South-west Nigeria. The rich cultural diversity and evolving technological landscape present collaborative opportunities for educators, policymakers, and researchers to create educational environments that celebrate cultural identity while harnessing the advantages of digital engagement.

5.3 Recommendations

The following are recommendations based on the findings of the study:

1. Integrate digital content creation and appreciation into educational curricula. This can be achieved through the inclusion of guided technology usage and indigenous knowledge in relevant courses which will stimulate creativity and critical discourse amongst university students. Fostering a strong connection between education and cultural identity may enhance students' appreciation for their heritage.

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2. Implement digital literacy programs that empower students to create meaningful digital content. Provide training on digital tools and platforms, encouraging students to use technology for academic, cultural, and creative purposes. This can help bridge the gap between high levels of digital content creation and low reported levels of indigenous identity.

3. Establish community engagement initiatives that connect students with local communities. Collaborative projects, cultural exchange programs, and partnerships with community leaders can foster a sense of pride in indigenous identity and create opportunities for cultural preservation.

4. Cultivate a supportive campus environment that encourages social integration. Develop mentorship programs, student clubs, and events that facilitate positive social interactions among students. This can contribute to a sense of belonging and inclusivity.

5. Ensure gender-inclusive policies and practices on campus. While the study suggests that gender does not significantly moderate the relationship between social integration and digital content creation, continued efforts to promote gender equality and inclusivity are essential.

These recommendations aim to create a more holistic and inclusive educational environment that embraces technological innovations of digital content creation, cultural diversity, foster positive social interactions, and harness the benefits of digital engagement among university students in South-west, Nigeria.

5.4 Contributions to Knowledge

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The study on "Indigenous Identity, Social Integration, and Digital Content Creation among University Students in South-west Nigeria" has the potential to contribute significantly to Policy, Society, Practice and Theory.

Conceptually, investigating the relationship between indigenous identity, social integration, and digital content creation provides insights into the complex interplay of cultural identity, social dynamics, and technology use among university students contributes significantly to policy development. The findings of the study can inform educational policies and practices in South-west, Nigeria by highlighting the importance of considering indigenous identity and social integration in shaping the digital experiences of university students. This may lead to the development of innovative usage of technologies in the educational ecosystem in Nigeria.

Furthermore, it contributes to practice as it fosters digital literacy and skill development. The understanding of the relationship between indigenous identity and digital content creation can shed light on the digital literacy and skill development needs of students in the region. Also, in this regard, it promotes social integration and academic success. Investigating the role of social integration in the context of digital content creation may provide insights into how social relationships and networks contribute to academic success. This knowledge can guide educators and institutions in fostering supportive social environments for students.

Empirically, the findings task stakeholders and educators to provide guidance for educators, policymakers and other stakeholders in designing intervention programs that enhance the educational experiences of university students in South-west, Nigeria. In addition, the study can serve as foundation for future research in related areas. It may

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inspire researchers to explore specific aspects in more depth to replicate the study in different cultural contexts.

Quite significantly, the study underscores the African languages and western technologies can co-exist to the advantage of the African languages. It negates the perception that the Yoruba language can become extinct as a result of western, digital technologies use. Rather, it establishes the fact that a purposive use of digital technologies can enhance the cultural orientations and the communication of the Yoruba language among university students of South-west, Nigeria.

Practically also, the study impacts on cultural preservation. Since the study identities a positive correlation between indigenous identity and digital content creation, it may suggest opportunities for leveraging technology in promoting digital content creation and preserving indigenous cultures. This could include digital storytelling, cultural documentation, and the use of technology for cultural expression.

Theoretically, the study contributes to social sciences and digital integration studies. It contributes to the broader fields of social sciences and digital technology usage by exploring the intersection of identity, social integration, and technology in a specific cultural context. It strengthens the theoretical constructs used for the study through fostering deeper understanding of the dynamics of digital content engagement among university students in South-west, Nigeria.

Finally, it also enhances the theoretically constructs used for the research as it validates their ability to measure the phenomenon of digital content creation, indigenous identity and social integration. In this vein, the theories could be replicated for further studies in the thematical areas explored in the study.

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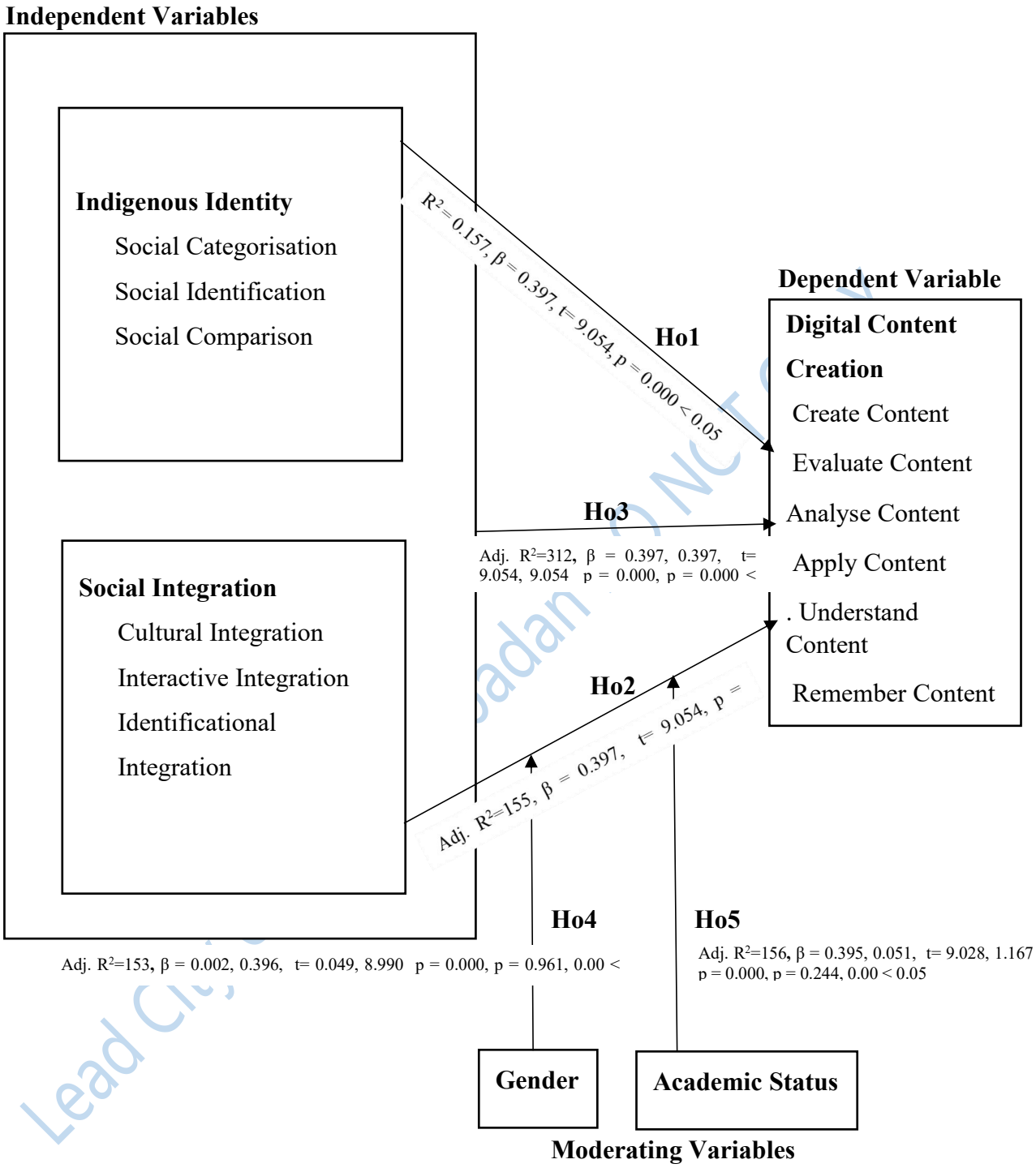
Conceptual Model Values



In summary, the contributions to knowledge from this study lie in its ability to enhance our understanding of the intricate relationships between indigenous identity, social integration, and digital content creation among university students in South-west Nigeria, with potential applications in education, policy, and cultural preservation.

5.5 Suggested Areas of Further Research

Based on the findings and recommendations of the current study, here are some suggested areas for further research:

1. Longitudinal Studies on Technological Dynamics: Conduct longitudinal studies to track changes in digital content creation and indigenous identity, in digital engagement among university students over an extended period. This could provide insights into trends and evolutions that will impact technological advancements.

2. In-Depth Exploration of Digital Content Creation: Undertake qualitative research to delve deeper into the factors influencing Digital Content Creation among university students. Explore the dynamics that can be leveraged upon in using technologies to engender a creative and productive student group.

3. Comparative Studies across Regions: Compare the findings from South-west, Nigeria with other regions in the country or globally. Investigate how digital content creation, indigenous identity and social integration differ across diverse cultural contexts.

4. Impact of Social Integration on Well-being: Investigate the impact of social integration on the overall well-being of university students. Explore how positive social connections contribute to mental health, academic success, and a sense of belonging.

5. Student Perceptions of Inclusive Learning Environments: Examine students' perceptions of the inclusivity of learning environments. Investigate how digital competence among educators and inclusive teaching practices contribute to students' sense of belonging and academic success.

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6. Digital Competence and Academic Achievement: Investigate the relationship between digital competence and academic achievement. Assess how students' proficiency in using digital tools and engaging with technology influences their academic performance.

These suggested areas for further research aim to build upon the current study's findings and recommendations, contributing to a deeper understanding of the complex relationships between digital content creation, technology, cultural identity, social integration and education among university students.

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Appendix 1

Qualitative Analysis of Digital Content Creation of University Students' Associations on Social Media Platforms in South-west, Nigeria

S/N	Social Media Type	Name of University/ Student associations	Type of Digital Content Creation DCC	Freq. F	Level of Digital Content Creation. L.DCC	Level of Indigenous Identity. L.II	Level of Social Integration. L.SI
1	**FB**	**University of Ibadan/NUESA; AFAS;ATAS & ACLASS**	Religion: sermons, music, events	78	Students are not active. There is no engagement or creation of digital content by university of Ibadan students on Facebook	L.II of University of Ibadan students non-existent. There is no attempt by students to create content that reflect their indigenous identity on this platform	Level of Social Integration non-existent on Facebook platform of university of Ibadan students
			School issues: admission enquiries/academic skill acquisition	11			
			Love/ relationship	2			
			Creative content – message	1			
		Obafemi Awolowo University.	Religion: sermons, musical, prayers, events	93	The level of DCC by the students is low. Digital content directly created by the students are low. Religious and school post are not original to the students	Low L.DCC in Indigenous identity; not reflected in the digital contents created on the platform	A high level of social integration is displayed by the students. Platform used to communicate perceived wrongs & marginalisation from the government
			School issues: admission enquiries/academic skill acquisition	118			
			Love/ relationship	13			
			Creative content – Reality show/Comedy/Philosophical posts/Influencer	8			
			National issues: Politics and education affecting students(Tuition Fees)	15			
			Socials: reunions, parties, birthdays	4			
		Ekiti State University					
			School issues: admission enquiries/academic skill acquisition	50	Students are directly involved in content created. An interactive	No indigenous content	High Social Integration
			Creative content – Jokes/ witty statements/	11			
			National issues: news	2			

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			updates/ topical issues Socials: reunions, parties, birthdays	15	platform. Active Admin involvement		
		Ajayi Crowther University					
			School issues: admission enquiries/academic skill acquisition Creative content – Puzzle	6 1	Last update on the platform was on 12th Oct., 2023 - Six Updates. This platform is not subscribed by the students	Level of indigenous identity is non-existent	Level of social integration is non-existent
SN	**FB**	**UNIV.**	**DCC**	**F.**	**L.DCC**	**LII**	**LSI**
		Bowen University					
			Religion: sermons, prayers, music and events School issues: admission enquiries/academic skill acquisition/ conferences/legal tussles on land matters(14) Creative content – interviews/ banters on academic and social issues National issues: news updates/ topical issues Socials: reunions, parties, birthdays	7 20 45 1	Level of DCC was moderately high. DCC was done to promote interaction among the students by the students. Platform not totally controlled by the students	Level of indigenous identity very low	Level of Social Integration high.
		Olabisi Onabanjo University					
			Religion: sermons, musical, prayers, events School issues: admission enquiries/academic skill acquisition/conferences Love/ relationship Creative content – Philosophical posts/ academic quiz National issues: news updates/ sports updates Yoruba Poetry(Oriki)	7 1 1 2 7 1	Low level of DCC. Platform not utilised by the students	Platform promotes an indigenous content. Just one post	Low level social integration
2	**INSTAGRAM**	**University of Ibadan/AFAS/**					

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	FASSA					
		Religion: sermons, musical, prayers, events	53	The high level of DCC is seen in the innovative use of technology in creating videos. There is rich display in poetic language during election campaigns	Low level of indigenous identity	High level of social integration
		School issues: admission enquiries/academic skill acquisition/conferences	57			
		Talent shows/bootcamp	5			
		Creative content – Videos/ poetic language/animations	31			
		National issues: Politics and education affecting students(Tuition Fees)	19			
		Socials: reunions, parties, birthdays/fashion	202			
	Ekiti State University/FASA					
		School issues: admission enquiries/academic skill acquisition/conferences	2	10 contents posted on the platform. Platform has been inactive in 2023. Last post was March 8th , 2024	Cannot be evaluated	Cannot be evaluated
INSTAGRAM	**UNIV.**	**DCC**	**F**	**L.DCC**	**LII**	**LSI**
	Obafemi Awolowo University/ FASA					
		School issues: admission enquiries/academic skill acquisition/conferences	5	Platform established in Jan, 2024. Creativity limited to graphics. Some content done to market the school.	Level of indigenous identity non-existent	Low of social integration
		Creative content – fact Nuggets on the school/	7			
		Socials: reunions, parties, birthdays/fashion	62			
	Olabisi Onabanjo University					
		Religion: sermons, musical, prayers, events	1	Latest post was July, 2023. Activities on this platform not	Non - existent	Low level of Social Integration
		School issues: admission enquiries/academic skill acquisition/conference	1			

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			s Talent shows/bootcamp Creative content – Videos/ Vlogs/Trend Post/philosophical posts/comedy skits	15	current. Low level of digital creation		
			Socials: reunions, parties, birthdays/fashion	53			
		Ajayi Crowther University					
			Honour and Congratulatory post	1	Last post Nov 30th 2023.	Non - existent	Non - existent
		Bowen University					
			School issues: admission enquiries/academic skill acquisition/conferences	2	Platform controlled by university authority	Non-Existent	Non-existent
			Socials: reunions, parties, birthdays/fashion	24			
3	**TIKTOK**	**UNIV. University of Ibadan/FASSA**	**DCC**	**F**	**L. DCC**	**L.II**	**L.SI**
			School issues: admission enquiries/academic skill acquisition/conferences/elections	20	Videos, documentaries, interviews were creatively used by students to advertise the school, air their grievances and for interaction purposes- high DCC	Low level of Indigenous identity	High level of social Integration
			Creative content – Videos/interviews/ documentaries	25			
			National issues: News update	3			
			Socials: reunions, parties, birthdays/graduation & matriculation ceremonies	45			
		Obafemi Awolowo University					
			School issues:	10	High	One	High

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		Pictorial scenes/ documentaries		creative DCC	digital	social integration
		Yoruba video content on student life	1	employed by the	content on	awareness
		Creative content – Video/interviews/ vlog/ documentaries	37	students. Students are	indigen ous identity . Still	
		National issues: students protest lecturers' lateness to lecture halls	1	creative in the use of digital skills and	low on indigen ous identity	
		Socials: reunions, weddings, parties/birthdays/graduation ceremonies/ matriculation/hiking	26	employ it to address issues of concern		
	Ekiti State University					
		Religion: sermons, musical, prayers, events	6	Students display high level	Indigen ous identity	High level of social integration
		School issues: Pictorial scenes/documentaries	16	of DCC through utilising	is seen in the use of	
		Creative content – Videos/documentaries/ Drama skits/ songs / trends	20	videos and musicals to tell	indigen ous music to tell	
		National issues: current updates	4	stories about	their stories	
		Socials: reunions, parties, birthdays/fashion/matriculation and graduation ceremonies	17	their lives, school and achievements. The music was the message	and celebrate milestones	
	Ajayi Crowther University					
		School issues: Pictorial scenes/ debates on school popularity/school promotion	10	High level of DCC seen in	Low indigen ous identity	Highly sociable group. Dance is a major feature of this socialisation amongst students
		Creative content – Videos/documentaries/ Drama skits/ songs / trends/	70	the use of videos and musical audios to create	content	
		National issues: current updates	1	messages.		
		Socials: reunions, parties, birthdays/fashion/matriculation and graduation ceremonies/ Dance	69			
TIK TOK	**UNIV**	**DCC**	**F**	**L.DCC**	**L.II**	**L.IS**
	Bowen University					
		Religion: sermons, musical, prayers, events	12	Low DCC among the students	Low level of indigen ous identity	Low level of social integration in terms of quantity
		School issues: Pictorial scenes/	5	in terms of		

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			debates on school popularity/school promotion		quantity produced	in content but reflected in some of the music choices	of DCC
			Creative content – Video/music/ vlog/Talent show/ influencer	9			
			Socials: reunions, parties, birthdays/fashion/matriculation and graduation ceremonies/	12			
		Olabisi Onabanjo University					
			School issues: Pictorial scenes/ debates on school popularity/school promotion	7	High creativity in DCC. Videos laced with music to pass a message across	Level of indigenous identity displayed in African genre in choice of music	High level of Social Integrations among students. Students confrontational to authority
			Creative content – Drama Skits/videos laced with music to pass a message/ short story	12			
			Socials: reunions, parties, birthdays/fashion/matriculation and graduation ceremonies/ dance trends	63			
			National/Protest issues	11			
4	**X(Formerly Twitter)**	**UNIV.**	**DCC**	**F**	**L.DCC**	**L.II**	**L.SI**
		University of Ibadan					
			Yoruba video content	1	High level of creative content on issues that directly affect the students. They are intellectually aware. The platform is appropriate for this	Low level of indigenous identity. There is affinity with their cultural identity but it lacks full expression on the platforms	High level of social integration
			Creative content – Video/banters/ witty statements/ drama skits	24			
			National issues: Nigerian Economy/ History past/ generational issue / bad leadership/ youth centred developments(Mohbad)	51			
			Students protests/ news updates / sports updates	46			
			Love & Relationships	22			
		Obafemi Awolowo University	No Content		3 official X platforms owned by the	-	-

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			school. None is manned by the students as at the time of this research		
Olabisi Onabanjo University	No Content		No X handled by students	-	-
Ekiti State University	No Content		None found handled by students	-	-
Ajayi Crowther University / Law Students' Association	Student related activities / personality posts	29	DCC only limited to school activities	None existent	None existent
Bowen University			Official platform handled by school management. Others inoperative	-	-

KEY:UNIV: Name of University; DCC: Digital Content Creation; F: Frequency; LDCC: Level of Digital Content Creation among University students of South-west, Nigeria; LII : Level of Indigenous Identity among university students of South-west, Nigeria; LSI : Level of Social Integration among University students of South-west Nigeria; AFAS: Association of Faculty of Arts Students; FASSSA: Faculty of Social Science Students Association; FASSA: Faculty of Science Students Association; NESA: National Economics Students Association , University of Ibadan, Ibadan; ATAS: Association of Theatre Arts Students; ACLAS: Association of Communication and Language Arts Students.

All the universities have presence on the Facebook platform. University of Ibadan has three associations featured – Association of Faculty of Arts Students (AFAS), Faculty of Social Science Students Association (FASSA) and Nigerian Economic Students Association (NESA) with two departmental associations – Theatre Arts Students and Communication and Language Arts Students Association. The departmental

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associations were however inactive. Digital Content created on this platform did not generate any reaction or engagement. It was more informational than interactive. Religious contents in form of sermons were highly featured on the platform giving the impression that the students were more religiously inclined than academic. In fact, the National Association of Economics Students could well be described as religious group as nothing academic or student related is featured on the platform. Innovative contents were rarely observed on this platform. The levels of indigenous identity and social integration displayed was nil.

Similarly, DCC on Obafemi Awolowo University (OAU) platform was equally not remarkably different from that of University of Ibadan. The OAU platform is not interactive as digital content created did not generate much response. It suffices that religious content in terms of sermons, religious music and videos are the major content being disseminated. However, the OAU Facebook platform is innovative in using comedy to address current issues. The University creates digital contents in form of news and national issues in the county, which shows that the students are politically aware and abreast with events around their school. The university's level of social integration is fairly high. Similarly, Ekiti State University (EKSU) Students' digital content on the Facebook displays a very interactive digital content creation experience by the students. The student administrator for the platform spices up digital content with comments and current issues to engender response from the students. Level of social integration fair but their level of indigenous identity is low.

Ajayi Crowther University and Bowen University Facebook platform are however largely inactive. Students do not create digital contents on the platform. Bowen University Facebook platform is being run by third party agents like churches, estate agents and advertisement agencies. Their levels of indigenous identity and social

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integration very low. Olabisi Onabanjo University display students' involvement but not in high frequency. It is however interactive. It featured a content creation celebrating Yoruba language with a Yoruba oral poetry rendition (*Oriki*). It shows the pride of the students in their culture and a reflection of the catchment area where the school is located. The school's level of indigenous identity connote pride in their identity. But this level is low. However, the school displays a high level of social integration. The absence of a vigorous presence of university students' involvement with Facebook connote their lack of preference for Facebook as a social media platform. This finding corroborates the quantitative findings of this study.

On the Instagram platform, University of Ibadan students were well represented as a body of students in conjunction with two other student associations of the university, AFAS and FASSA on the platform. Texts, audios, videos, animations and graphic designs are the characteristic digital content created by the students on the platform. The digital contents range from religious, conferences, parties, fashion and academic posts all created by students. Some of the digital contents are innovative but were not intellectually engaging. Graphic designs and videos formats are the major features of the content created on the platform.

Students are however creative in terms of design of digital contents but not in terms of provoking critical discourse which should be the bane of students in tertiary institutions. A high level of social integration but low level of indigenous identity is observed. Similarly, OAU students' digital content are not entirely different from that of University of Ibadan. Platform was heavily riddled with graphic designs, audios and videos of students as digital content, and like University of Ibadan's Facebook platform in this regard, creativity is pegged at the level of design of digital content and not in the

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texts being disseminated. The school has a high level of social integration and low level of indigenous identity.

Ekiti State University (EKSU) and Olabisi Onabanjo University (OOU) digital contents on the platform are not current. However, innovation in vlogs is observed and creative use of videos is displayed by the students. Ajayi Crowther University students Instagram platform is also not active while Bowen University does not have a student administered Instagram platform. The one observed is administered by management of the school. At a critical evaluation of the content across the 6 universities on Instagram platform is low especially Ajayi Crowther University and Bowen University. Their platform could not be evaluated for Indigenous identity and social integration because, digital content creation on the platform was low. The same goes to Ekiti State University.

On the Tik Tok platform, digital content creation was by far the most innovative platform used by the students. Innovation in audios(Music), videos , vlogs, and comedy skits were created by the students on; it is the most engaging of the social media platforms and highly interactive even though digital content creation was largely entertainment and less on academic orientations and philosophy. Students were more interested in showing themselves to be socially compliant in Fashion, Trends (Y2B), Love, relationships and parties than being seen to be stimulating any academic endeavour. Digital Content therefore was generally on school activities, school life, historical and pictorial details of the respective schools were featured on the platform. Some of the schools used the platform to advertise their school incorporating of notable and picturesque scenes of the school to outsiders. It was more or less an avenue for the students to market their schools to outsiders.

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It was also a platform were students showed their disaffection on their schools' management of their academic calendar especially during Covid-19. The death of a notable Nigerian musician (Mohbad) which sparked a major protest amongst youths in Nigeria is featured on University of Ibadan platform. Similarly, content of students protesting against a lecturer's lateness to the class is created and uploaded to the platform. The Tik Tok platform is therefore a more vocal platform for the students. It displays their political and academic sensitiveness of the students and their readiness to make their grievances known to authorities. The platform and the content created display some measure of critical awareness. In this regard it can be observed that the social media platform defines the content created and the innovativeness and meaningfulness of the students. There is no doubt to the fact that the university students across the six universities used for this study are favourably disposed to Tik Tok as a social media platform. The platform across the 6 universities showed high level of social integration. However, indigenous identity can be seen in the use of music on the platform. University students however rated the platform low at 7 % from the quantitative survey.

In practical terms, The X platform is designed to promote critical discourse, as such it can be used to showcase the political and national awareness of university students but this was not so as only one university, University of Ibadan was observed to have a students' association on the platform (University of Ibadan, AFAS). The other universities, although, featured on the platform did not have students as administrators of their platforms. The platform was being handled by the respective management of the schools used for the study. However, the presence of university of Ibadan AFAS association on the platform gives an insight to the abilities of the students in the use of this platform.

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The digital content created by the students on the platform are very innovative and engaging. University students touched on topical and national issues and rendered their opinions on various discourses – politics, economy, academics, sports and generational gap issues – these students lent their voices. The X platform due to the nature of its design, provokes opinion and demands some measure of creativity from users in presenting issues. This platform would have been a veritable one in analysing the digital content creation abilities of the university students if they were dominantly featured on the platform. It would have proved that University students of South-west, Nigeria are evaluative and creative in their digital content creation. However, the presence of AFAS, University of Ibadan only gives a measure of the abilities of students in this regard. There is also the content of a Yoruba language post that celebrates pride in the language. The digital contents on the platform denote that university students are educated and knowledgeable about national, global issues and have an opinion on matters; they are equally innovative in the presentation of their digital content. Again, the platform displays a high sense of social integration but low on indigenous identity.

In addition, the analysis of the six universities students' associations across the social media platforms of Facebook, Instagram, Tik Tok and X reveal that the density of digital content creation on the platforms is directly related to the age and type of the university. The older public universities had more content in terms of volume than the private universities. This could be as a result of student population. The older public universities had more students hence they created more digital content. Another dimension of the digital content created by the university students is the perceived inferiority complex of university students from private universities as they created more

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content justifying their relevance and importance on their platforms, especially on Tik Tok. These kinds of posts were rarely seen on the platforms of the public universities.

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Appendix II
Ethical Approval

Lead City University (LCU)

Motto: Knowledge for Self-reliance

Lagos - Ibadan Expressway, Toll Gate Area, Ibadan, Oyo State, Nigeria
Email: lcu.hrec@lcu.edu.ng

NHREC

University Research Ethics Committee

PROJECT TITLE:	INDIGENOUS IDENTITY, SOCIAL INTEGRATION AND DIGITAL CONTENT CREATION AMONG UNIVERSITY STUDENTS IN SOUTH-WEST, NIGERIA.
PROJECT NUMBER:	LCU-REC/24/136
APPROVAL DATE:	01/07/2024
EXPIRY DATE:	01/07/2025

APPROVAL LETTER

The above-named proposal has been adequately reviewed; the protocol and safety guidelines satisfy the conditions of *LCU-REC* policies regarding experiments that use human subjects. Therefore, the study under its reviewed state is hereby approved by the LCU-Research Ethics Committee.

Prof. Olusola Ladokun

Name of LCU-REC Chairman .....

LCU RESEARCH ETHICS COMMITTEE APPROVAL SIGN DATE

Dr. Folahanmi Akinsolu

Name of LCU-REC Secretary .....

This approval is given with the investigator's Declaration as stated below.

By signing below, I agree/certify that:

1. I have reviewed this protocol submission in its entirety and that I am fully cognizant of, and in agreement with all submitted statements.

2. I will conduct this research study in strict accordance with all submitted statements except where a change may be necessary to eliminate apparent immediate hazard to a given research subject.
   - I will notify the LCU-REC promptly of any change in research procedures necessitated in the interest of the safety of a given research subject.
   - I will request and obtain LCU-REC approval of any proposed modification to the research protocol or informed consent document(s) prior to implementing such modifications.

3. I will ensure that all co-investigator and other personnel assisting in the conduct of this research study have been provided a copy of the entire current version of the research protocol and are fully informed of the current (a) study procedures (including procedure modifications); (b) informed consent requirements and process; (c) potential risks associated with the study participation and the steps required to be taken to prevent or minimize these potential risks; (d) adverse events reporting requirements; (e) data and record-keeping; and (f) the current REC approval status of the research study.

4. I will respond promptly to all requests for information or materials solicited by the REC or REC Office.

5. I will submit the research study in a timely manner for the REC renewal approval.

6. I will not enroll any individual into this research study until such time I obtain his/her written informed consent, or if applicable, the written informed consent of his/her authorized representative (i.e unless the REC has granted a waiver of the requirement to obtain informed consent).

7. I will employ and oversee an informed consent process that ensures that potential research subjects understand fully the purpose of the research study, the nature of the research procedures they are being asked to undergo, the potential risks of these research procedures, and their rights as a research study volunteer.

8. I will ensure that the research subjects are kept fully informed of any new information that may affect their willingness to continue to participate in the research study.

9. I will maintain adequate, current, and accurate records of research data, outcomes, and adverse events to permit an ongoing assessment of the risks/benefits ratio of research study participation.

10. I am cognizant of, and will comply with, current federal regulations and REC requirements governing human subject research including adverse event reporting requirements.

11. I will make a reasonable effort to ensure that subjects who have suffered adverse events associated with research participation receive adequate care to correct or alleviate the consequences of the adverse event in the extent possible.

12. I will ensure that the conduct of this research study adheres to Good Clinical Practice guidelines.

MRS ADEMAKINWA AGNES O. 16th July, 2024.

Principal Investigator's Name — Principal Investigator's Signature and Date

Appendix III
Questionnaire

Dear Respondent,

This questionnaire humbly solicits your response on the research topic as stated: **"Indigenous Identity, Social Integration and Digital Content Creation among University Students in South-west Nigeria"**. Your sincere response to the items in this questionnaire is very vital to the meaningful outcome of this study. Please be assured that your responses will be treated confidentially and used strictly for research purposes.

Thank you.

Section A: Demographic Data

Instruction: *Kindly tick (√) the Appropriate Box

1. Gender: Male ( ) Female ( )
2. Age Range (***in years***): 16-20 ( ) 21-25 ( ) 26-30 ( ) 31-35 ( ) 36 & Above ( )
3. Religion: Christian ( ) Muslim ( ) Others, specify: …….
4. Tribe: Yoruba ( ) Igbo ( ) Hausa ( ) Others ( )
5. If you chose Others, please specify …….....
6. University Institutions – Please tick your university.

SN	Name of University	√
1	University of Ibadan, Ibadan.	
2	Obafemi Awolowo University (OAU), Ile-Ife.	
3	Ekiti State University, Ekiti.	
4	Olabisi Onabanjo University, Ago Iwoye.	
5	Bowen University, Iwo.	
6	Ajayi Crowther University, Oyo.	

7. Academic Status: A. Undergraduate ( ) B. Postgraduate ( )
8. Faculty …….....
9. Level of programme (e.g., 100 level, 700 level, 900 level, etc.) …….

10a. Which Digital media do you have access to? Tick as appropriate.

S/N	Media	Never	Rarely	Sometimes	Often	Always
1	Twitter					
2	Facebook					
3	Instagram					
4	WhatsApp					
5	YouTube					
6	Tik Tok					
7	Snapchat					
8	Others (Please Specify) …					

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10b. Which Digital Media do you use often? **Tick Only One.**

S/N	Media	Never	Rarely	Sometimes	Often	Always
1	Twitter					
2	Facebook					
3	Instagram					
4	WhatsApp					
5	YouTube					
6	Tik Tok					
7	Snapchat					
8	Others (Please Specify) …					

11. How many Hours do you spend on social media daily?
1- 3 hours ( ) 1 – 5 hours ( ) 1-8 hours ( ) 1- 10 hours ( ) 1-15 hours ( ) Always Online ( )

Section B – Digital Content Creation

Instruction: Pease tick (√) the appropriate column that best portrays your views on the continuum Never (1), Rarely (2), Sometimes (3), Often (4) and Always (5).

Remember Content: This section seeks to elicit information on content consumption by university students on social media.

SN	Remember Content	Never	Rarely	Sometimes	Often	Always
1	How often do you consume content on social media?					
2	I repost messages receive from other students immediately?					
3	I often post my own messages?					
4	I often repost other students' messages?					
5	What are the types of digital content I post often? (Tick ONE)					
A	Comments/ Text messages					
B	Graphics/ Images					
C	Audio					
D	Videos					
E	Animation					

Understand Content: This section seeks to elicit information on university students' ability to understand content consumed by them on social media

	Understand Content	Never	Rarely	Sometimes	Often	Always
6	I often comment on other students' posts?					
7	I have an opinion on every issue on social media?					
8	I think other students' comment are better than mine?					

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9	What activity are you likely to do with posts received by you on social media?	(Tick just one item below)
A	Twittering/ Sharing	
A	Tagging	
C	Google search	
D	Interpreting	
E	Paraphrasing	
F	Commenting	

Apply Content: This section seeks to elicit information on university students' ability to find value in the contents consumed by them on social media

	Apply Content	**Never**	**Rarely**	**Sometimes**	**Often**	**Always**
10	I try to see if posts on social media are relevant to me or not?					
11	I am not bothered if posts are meaningless to me?					
12	Content creation on social media are often meaningful to me**?**					
13	I am influenced by other students' judgement of content creation on social media?					
14	How often do you engage in the following activities below?	**Never**	**Rarely**	**Sometimes**	**Often**	**Always**
A	I use the information from the post often					
B	I share a meaningful post					
C	I archive the post for future reference					
D	I search and use educative posts					

Analyse Content: This section seeks to elicit information on university students' ability to research on contents on social media and comment based on facts and figures

	Analyse Content	**Never**	**Rarely**	**Sometimes**	**Often**	**Always**
15	After consuming content do you do any of the following?					
A	I comment immediately noting the pros and cons of the post					
B	I create a video noting the pros and cons					
C	I create an audio noting the pros and cons					
D	I create a blog/ podcast noting the pro and cons					
E	I create an animation noting the pro and cons					
	Personal Research	**Never**	**Rarely**	**Sometimes**	**Often**	**Always**
16	I see conducting personal research on issues raised on social media as a waste					

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	of precious time					

Evaluate Content: This section seeks to elicit information on university students' ability to create content on social media that are logical and sound

	Evaluate Content	**Never**	**Rarely**	**Sometimes**	**Often**	**Always**
17	Content created by me are often liked or reposted?					
18	I create content often based on my academics or course of study?					
19	I am commended for my post for being objective & logical?					
20	I create intellectual posts often?					
21	I have created a post or content that countered a trending or viral post?					

Create Content: This section elicits information on university students' ability to create meaningful, innovative and original content on the social media

	Create Content	**Never**	**Rarely**	**Sometimes**	**Often**	**Always**
22	I am inspired often to create content that originate from within me?					
23	I often get inspired to create content that originate from other students' ideas?					
24	I create content only for my age group?					
25	The topics of my content appeal to all age groups?					
26	I have created a post that went viral?					
27	I am more interested in my content being original than being liked?					
28	I prefer to be liked more by my age group than by adults and older people?					
29	I create content just to be an Influencer?					

30. I think University education has equipped you in the digital content you create?
A. Nil ( ) B. Adequate ( ) C. Inadequately ( ) D. Very Adequately ( ) E. Moderately ( )

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Section C – Indigenous Identity. Please tick (√) the Appropriate column. Note: Strongly Agree (SA), Agree (A), Disagree (D), Strongly Disagree (SD)

Social Categorisation: this section elicits information on how university students perceive how they are categorised by others

		SA	A	D	SD
	Social Categorisation				
31	I identify with western culture more than with my own culture				
32	Most Nigerian youths are into scams on the internet				
33	Most female youths use the internet to promote the marketing of sexual relationships.				
34	I believe my ethnic group is superior to other ethnic groups in Nigeria				
35	I am more innovative with technology than adults				
36	I am marginalised in Nigeria				

Social Identification: This section elicits information on university students' identification with their culture and ethnic orientations through the content they create on the social media

	Social Identification	SA	A	D	SD
37	I believe my ethnic group is an asset to my personality and achievement as a youth				
38	I enjoy creating content that identifies with my ethnic background and youthfulness				
39	I can identify with any youth on social media even if we have different views on some issues so long as he/she is not an adult.				
40	My best Identity is being a youth				
41	Most of my friends share my belief and ideology				
42	Most of my friends share the same religion as mine				

Social Comparison: This section elicits information on university students' perception of their superiority over the adult group to the detriment of their indigenous identity

	Social Comparison	SA	A	D	SD
43	I believe that content created by youths are superior to others especially adults				
44	I have the ability to solve the problems of Nigeria and the world through the content they create				
45	I am better being technologically adept than being culturally adept				
46	It is very important for my content to be understood by my friends				
47	Nigerians' problems caused by the Adults				
48	Creating content in my ethnic language is like going back to the "Dark Ages"				
49	Creating content in the ethnic language should be done by the adults				

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Section D – Social Integration - Please tick (√) the Appropriate column. Note: Strongly Agree (SA), Agree (A), Disagree (D), Strongly Disagree (SD).

Cultural Integration: This section elicits information on university students proudly displaying their culture

		SA	A	D	SD
	Cultural Integration				
50	I am guided by my culture and traditions in what I do?				
51	I am fluent in my mother tongue more than the English language?				
52	I communicate often in my mother tongue on phones and on social media?				
53	I can read & write in my mother tongue?				

Interactive Integration: This section elicits information on university students using their cultural languages and knowing its nuances.

	Interactive Integration	SA	A	D	SD
54	I practice the culture of respect when I post content on digital media/ social media				
55	I can produce content purely in my native language on social media?				
56	I follow Influencers that promote African culture on social media?				
57	English language cannot fully express my messages so it is limited?				
58	I am aware of the African Language Features on my phones & Laptops?				
59	I adopt and use the African language features on my phones and laptops?				

Identificational Integration: This section seeks to elicit information on university students' sense of belonging and identification with Nigeria

	Identifcational Integration	SA	A	D	SD
60	I produce Digital Content that celebrate Nigeria				
61	I believe Nigeria is fair to youths from the content I create?				
62	I believe that my rights are secured in Nigeria?				
63	I believe that they I have a sense of belonging in Nigeria through the content I create?				
64	I can sacrifice my skills and life for Nigeria's development?				

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Appendix IV

Letters from the Registry of the Six Universities in South-west Nigeria providing data of the study population used for the study

UNIVERSITY OF IBADAN
THE POSTGRADUATE COLLEGE

INTERNAL MEMORANDUM

From: Senior Executive Officer

To: Ademakinwa A. O. (Mrs.),
Dept. of Communication and
Information Management,
Lead City University,
Ibadan

Date: 5 July, 2023

Re: Request for Assistance on Ph.D. Thesis

Your letter on the above title, dated 16 June, 2023 refers.

The total number of Postgraduate Students in three (3 Faculties) is stated in the statistical table below.

S/No	Faculty	Total
1	Arts	917
2	The Social Sciences	604
3	Science	974
	Grand Total:	**2,495**

Thank you.

Mercy O. Akorede (Mrs.)

RE: LETTER OF INTRODUCTION

Inbox

Search for all messages with label Inbox

Remove label Inbox from this conversation

O

OLAGOKE OLUSEGUN MICHAEL <om.olagoke@mail1.ui.edu Mon, Jun 19, 7:38 PM

to me, Taiwo

ATTENTION: Mrs Ademakinwa

Good evening,

Your request is as follows only on the undergraduate student.

Arts = 2422

Science = 2328

The Social Sciences = 1048

Best regard.

--

O. M. Olagoke
Management of Information Management,
Directorate of Information Technology and Media Services,
University of Ibadan,
Ibadan.
Nigeria.

Lead City University Ib... COPY

Lead City University, Ibadan

Motto: Knowledge for Self-reliance

Beside Methodist High School, Oba Otudeko Avenue Toll Gate
PO Box 30678, Secretariat Ibadan. Tel: 08153318702
E-mail: leadcity@lcu.edu.ng www.lcu.edu.ng

8th May, 2023.

Director,
Planning, Budgeting, Monitoring/MIS Unit
Obafemi Awolowo University
Ile-Ife

Dear Sir/Madam,

LETTER OF INTRODUCTION

I write to introduce **ADEMAKINWA Agnes Ogeneochuko**, student of the Department of Information Management who is currently working on her Thesis. She is in the process of gathering data for her PhD Degree which is "Indigenous Identity, Social Integration and Digital Central Creation among University Students in Southwest, Nigeria".

I hereby appeal for your cooperation in this regard. Kindly note that the information collected is strictly for research purpose.
Thank you in anticipation of your kind consideration.

Yours faithfully,

LEAD CITY UNIVERSITY, IBADAN.
HEAD OF DEPARTMENT
DEPARTMENT OF INFOR' 'TIO"
MANAGEMENT

Dr. Sophia Adeyeye ..... DATE
Head of Department

Dept. of Information Management,

Faculty of communications and information Management,

Lead City University,

Ibadan.

16/ 06/ 2023.

The Director

Planning, Budgeting

Monitoring/MIS UNIT

Obafemi Awolowo Unversity, Ile-Ife

Dear Sir/Madam,

Request for Assistance on Ph.D. Thesis

I hereby solicit your support and assistance in my research on "Indigenous Identity, Social Integration and Digital Content Creation among University Students in Southwest Universities in Nigeria". I am currently a postgraduate student in Leads City University embarking on my PhD thesis.

Towards this end, I will need the student population (Number of Undergraduate/ Postgraduate students) in the following faculties in your University: Arts, Social Science and Science as they form the respondents for my study. I will be very grateful for your assistance in this regard.

Thank you in anticipation of your favourable assistance.

Yours faithfully,

Ademakinwa, A.O. (Mrs.)

Re: Your Request For Students Population

Inbox

Search for all messages with label Inbox

Remove label Inbox from this conversation

Durotoye Olaniyan <durotoyeolaniyan@gmail.com> Jul 27, 2023, 2:51 PM

to me

TOTAL ENROLMENT			
UNDERGRADUATE	15610	12981	**28591**
POSTGRADUATE	603	485	**1088**
GRAND TOTAL	**16213**	**13466**	**29679**

Agnes Ademakinwa <adekunomo2483@gmail.com> Jul 27, 2023, 11:07 PM

to Durotoye

Received with thanks.

I hereby express my profound appreciation for your prompt response to my request. I am indeed very grateful for your help and assistance.

Thank you, Sir.

Kind regards,

Ademakinwa, A. O.

ead City University Ibadan DO NOT COPY

Agnes Ademakinwa <adekunomo2483@gmail.com> Oct 25, 2023, 6:09 AM

to Durotoye

Dear Sir,

Please owing to the nature of my research I will only need the student population in faculties of Arts, Science and Social science of both undergraduate and post-graduate students.

I will appreciate it if I can get this ASAP.

Thank you Sir,

Yours Sincerely,

Ademakinwa, A. O.

Agnes Ademakinwa <adekunomo2483@gmail.com> Oct 25, 2023, 7:34 AM

to awofec

This is the information sent to me based on my request for student population.

Thank you

Lead City University Ibadan DO NOT COPY

D

Durotoye Olaniyan Oct 25, 2023, 10:32 AM

to me

Arts: UG = 3889, PG = 185

Science: UG = 4459, PG = 158

Social Science: UG = 2883, PG = 138

Agnes Ademakinwa <adekunomo2483@gmail.com> Oct 25, 2023, 2:58 PM

to Durotoye

Received with gratitude

Thank you.

Kind regards,

Lead City University Ibadan DO NOT COPY

EKITI STATE UNIVERSITY

ADO-EKITI, EKITI STATE

PORTAL MANAGEMENT TEAM

STUDENTS' ANALYSIS FOR 2021/2022 FIRST SEMESTER

Date Printed: Monday 8th, May 2023

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ANALYSIS BASED ON LEVEL

S/N	FACULTY	POPULATION				REGISTRATION				
		MALE	FEMALE	NS	TOTAL	MALE	FEMALE	NS	TOTAL	%PEC
1	100 LEVEL	1949	2152	165	4266	1549	1726	12	3287	77%
2	200 LEVEL	3831	3983	311	8125	2526	2977	23	5526	68%
3	300 LEVEL	4092	4204	342	8638	2497	3041	1	5539	64%
4	400 LEVEL	4819	4581	633	10033	2724	3337	12	6073	61%
5	500 LEVEL	1000	754	272	2026	526	488	3	1017	50%
6	600 LEVEL	2	1	0	3	0	0	0	0	0%
7	700 LEVEL	1	0	0	1	1	0	0	1	100%
8	800 LEVEL	0	0	0	0	0	0	0	0	0%
9	900 LEVEL	0	0	0	0	0	0	0	0	0%
TOTAL		15694	15675	1723	33092	9823	11569	51	21443	65%

ANALYSIS BASED ON FACULTY

S/N	FACULTY	POPULATION				REGISTRATION				
		MALE	FEMALE	NS	TOTAL	MALE	FEMALE	NS	TOTAL	%PEC
1	AGRICULTURAL SCIENCES	670	605	42	1317	348	392	1	741	56%
2	ARTS	1903	2753	21	4677	1109	1950	7	3066	66%
3	BASIC CLINICAL SCIENCE	0	0	0	0	0	0	0	0	0%
4	BASIC MEDICAL SCIENCE	604	946	9	1559	376	650	3	1029	66%
5	CENTER FOR GENDER & DEVELOPMENT STUDIES	0	0	0	0	0	0	0	0	0%
6	CLINICAL SCIENCE	0	0	0	0	0	0	0	0	0%
7	DIPLOMA	0	0	0	0	0	0	0	0	0%
8	DIRECTORATE OF PARTIME	143	71	1533	1747	0	1	0	1	0%
9	EDUCATION	1467	1953	16	3436	898	1481	4	2383	69%
10	ENGINEERING	2305	202	12	2519	1525	162	6	1693	67%
11	INSTITUTE OF PEACE, SECURITY AND GOVERNANCE	0	0	0	0	0	0	0	0	0%
12	JUPEB	0	0	0	0	0	0	0	0	0%
13	LAW	248	344	4	596	187	298	2	487	82%
14	MANAGEMENT SCIENCES	2103	2264	8	4375	1444	1804	4	3252	74%
15	MEDICINE	154	138	1	293	31	21	0	52	18%
16	NON-ACADEMICS	0	0	0	0	0	0	0	0	0%
17	SANDWICH	0	0	0	0	0	0	0	0	0%
18	SCIENCE	3567	4527	49	8143	2285	3372	10	5667	70%
19	SOCIAL SCIENCES	2517	1858	28	4403	1607	1424	14	3045	69%
TOTAL		15681	15661	1723	33065	9810	11555	51	21416	65%

ANALYSIS BASED ON DEPARTMENT

S/N	FACULTY	POPULATION				REGISTRATION				
		MALE	FEMALE	NS	TOTAL	MALE	FEMALE	NS	TOTAL	%PEC
1	ACADEMIC AFFAIRS	0	0	0	0	0	0	0	0	0%
2	ACADEMIC PLANNING	0	0	0	0	0	0	0	0	0%
3	ACCOUNTING	773	911	5	1689	555	749	1	1305	77%
4	Accounting (DIPLOMA)	0	0	0	0	0	0	0	0	0%
5	ACCOUNTING DEPARTMENT (PTP)	9	8	204	221	0	0	0	0	0%
6	ACCOUNTING SERVICES	0	0	0	0	0	0	0	0	0%
7	ACTUARIAL SCIENCE (PTP)	0	0	0	0	0	0	0	0	0%
8	Admin, Directorate of Procurement	0	0	0	0	0	0	0	0	0%
9	Admin, Health Centre	0	0	0	0	0	0	0	0	0%
10	Admin, Works DEPARTMENT	0	0	0	0	0	0	0	0	0%
11	ADMISSIONS	0	0	0	0	0	0	0	0	0%

OLABISI ONABANJO UNIVERSITY

P.M.B. 2002, AGO-IWOYE, OGUN STATE, NIGERIA.

Our Ref: OOU/VC/DAP/134 *Your Ref:* _____ *Date:* 12 October, 2023

Mrs. Ademakinwa Agnes Ogeneochuko
Department of Information Management
Faculty of Communication And Information Management
Lead City University, Ibadan

Dear Ma,

RE: LETTER OF INTRODUCTION

As requested, below is the total number of students in the Faculties of Arts, Social Science and Science for Undergraduate and Postgraduate students of Olabisi Onabanjo University, Ago-Iwoye.

Total Number of Students: Undergraduate

Faculty of Arts	– 2452
Faculty of Social Science	– 2204
Faculty of Science	– 3670

Total Number of Students: Postgraduate

Faculty of Arts			
Master	Ph.D		
104	99	=	203
Faculty of Social Science			
Master	Ph.D		
68	91	=	159
Faculty of Science			
Master	Ph.D		
98	89	=	187

Thank you.

Yours faithfully

12-10-2023

Mrs. O. O. Akanni
for: Deputy Registrar, Academic Planning

BOWEN UNIVERSITY

(Of the Nigerian Baptist Convention)

IWO, OSUN STATE

BU/REG/ER/TRA/01/A/828 **8th September, 2023**

TO WHOM IT MAY CONCERN

RE: REQUEST FOR UNDERGRADUATE AND POSTGRADUATE STUDENTS POPULATION IN ARTS, SCIENCE AND SOCIAL SCIENCES.

Refer to the above subject matter,

Kindly see below the Undergraduate and Postgraduate students' population in the three colleges as requested;

Undergraduate

College of Liberal Studies	- 250 students
College of Social and Management Sciences	- 600 students
College of Agriculture, Engineering and Science	- 450 students
Total	- **1300 students**

Postgraduate

College of Liberal Studies	- 10 students
College of Social and Management Sciences	- 30 students
College of Agriculture, Engineering and Science	- 15 students
Total	- **55 students**

This data is given to you in confidentiality and it should be treated as such.

Thank you.

8/9/23

A.E. Ayinmode

Exams and Record Officer

Lead City University, Ibadan

Motto: Knowledge for Self-reliance

Beside Methodist High School, Oba Otudeko Avenue Toll Gate
PO Box 30678, Secretariat Ibadan. Tel: 08153318702
E-mail: leadcity@lcu.edu.ng www.lcu.edu.ng

8th May, 2023.

The ~~Deputy~~ Registrar
Registry
Ajayi Crowther University
Oyo

Dear Sir/Madam,

LETTER OF INTRODUCTION

I write to introduce **ADEMAKINWA Agnes Ogeneochuko**, student of the Department of Information Management who is currently working on her Thesis. She is in the process of gathering data for her PhD Degree which is "Indigenous Identity, Social Integration and Digital Central Creation among University Students in Southwest, Nigeria".

I hereby appeal for your cooperation in this regard. Kindly note that the information collected is strictly for research purpose.
Thank you in anticipation of your kind consideration.

Yours faithfully,

LEAD CITY UNIVERSITY, IBADAN.
HEAD OF DEPARTMENT
DEPARTMENT OF INFORMATION MANAGEMENT
Dr. Sophia Adeyemo
Head of Department
DATE

TO whom it may concern

kindly assist the bearer.
Thank you.
3/10/23.

Appendix V
Report on Pilot Study

How to Interpret a Reliability Analysis Results in APA Style?

Cronbach's alpha coefficient was used to determine the reliability and internal consistency of the 19-item Digital Content Creation Scale. Therefore, the results indicate that scale content creation has good reliability and internal consistency (Cronbach's alpha coefficient = 0.6590 which is approximately 0.7000).

Cronbach's alpha coefficient was used to determine the reliability and internal consistency of the 27-item Indigenous Identity Scale. Therefore, the results indicate that scale indigenous identity has good reliability and internal consistency (Cronbach's alpha coefficient = 0.7820 which is approximately 0.8000).

Cronbach's alpha coefficient was used to determine the reliability and internal consistency of the 15-item Social Integration Scale. Therefore, the results indicate that scale social integration has good reliability and internal consistency (Cronbach's alpha coefficient = 0.8180 which is approximately 0.9000).

Cronbach's alpha coefficient was used to determine the reliability and internal consistency of the 61-item Content Creation, Indigenous Identity and Social Integration General Scale.

Therefore, the results indicate that the scale has good reliability and internal consistency (Cronbach's alpha coefficient = 0.6870 which is approximately 0.7000).

Lead City University Ibadan DO NOT COPY

Bio-data

A. Personal Data

Full Name:	Agnes Ogheneochuko ADEMAKINWA
Sex:	Female
Date of Birth:	8th February, 1971
State Of Origin/L.G. A:	Osun State/ Ife Central
Nationality:	Nigerian
Languages:	English, Yoruba and Ga (Ghana)
Marital Status:	Married
Name of Next of Kin:	ADEMAKINWA, Adebisi (Dr)
Address of Next of Kin:	University of Lagos, Akoka
Postal Address:	12 Rotimi Williams Avenue, Off Awosika, Old Bodija, Ibadan.
Phone Numbers:	08028021602, 08107463707
E-Mail Address:	adekunomo2483@gmail.com

B. Educational Background

Doctoral student: Ph.D. in View, Lead City University, Ibadan.	2020-23
M.Inf.Sc. in Information Science, Univ. of Ibadan, Ibadan.	2006
M.A. Comm. & Lang. Arts, Univ. of Ibadan, Ibadan.	1997
B.A. Comm. & Lang. Arts, Univ. of Ibadan, Ibadan.	1992
WASC, Iponri Estate High School, Lagos.	1987

C. Work Experience

Member, NISER Editorial Committee — To date

Editor, Journals, Ph.D. Theses, Book of Readings, etc.

Edited Books (Most Recent):
- Journal of Nigerian Association of Pastoral Counsellors — 2021
- Book of Readings – English & Literary Studies Dept., Lead City University, Ibadan.
- #LCMBV Collection of Poems — 2021
- Research Journals/Reports (NISER)

Academic Coordinator,
Global Cambridge College, Old Bodija, Ibadan. — 2019 to date

Resource Person,
WAEC English Language Question Validity Evaluation — 2016 & 2022

Communication Specialist
IITA - HarvestPlus-Nigeria — 2013-2015
IITA, Idiose, Ibadan

Academic Coordinator,

Lead City University Ibadan DO NOT COPY

Educational Advancement Centre, Ibadan. 2006-2013

Senior Correspondent (Business and Economics),

Women's Editor (*Hers*), Sunday Tribune
African Newspapers of Nigeria PLC,
(Publishers of **The Nigerian Tribune** titles), Ibadan 1999-2005

Graduate Assistant

University of Ibadan, General Studies Programme 1997-2000

Part -Time lecturer
Ambrose Alli University Study Centre, Bodija, Ibadan. 1998-2000
(Now Lead City University, Ibadan)

Reporter
Honours Magazine (Defunct) 1997-1999

D. Awards

- Third placed Winner of Longman's PLC award for Creative Writing 2001
- Best Nigerian Tribune Columnist 2001

E. Membership of Academic/ Professional Bodies

- Member, Reading Association of Nigeria (RAN)
- Nigerian Union of Journalists
- Member, African Indigenous Knowledge Research Network (AIKRN)

F. Publications

1. Exam Focus on Literature (Jointly authored) and published by UPL PLC IN 2002

2. "A Ghost Visits and Other stories" (Unpublished 1992 B.A thesis)

3. "Adequacy and Appropriacy of Information for Urban Market Women in Ibadan" (Unpublished 1996 M.A Thesis).

4. An Evaluation of the level of ICT utilization in the Nigerian Print Media (Unpublished M.Inf.Sc. Thesis, 2006).

G. Conferences/ Seminars Attended

- Nigerian Association of Pastoral Counsellors 4th NAPCOUN International Conference, Lead City University, Ibadan. Oct 26th-27th, 2023.
- Technology and Society in Africa: Current Prospects and Future Challenges, University of Johannesburg, South Africa, Oct 20th-21st, 2022. (Virtual)
- 4th Africa Regional Conference on Knowledge Management (4ARCKM), Kenya, Nov 21th – 25th, 2022. (Virtual)
- 5th Annual International Conference of Faculty of Education, Obafemi Awolowo University, Ile-Ife, August, 2021.
- Virtual International Conference on Library and Information Science (VICLIS 2021), Sri Lanka, Aug, 2021.
- Nigerian Library Association Conference, Ibadan, Dec, 2020.

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- 10th Pan African International literacy for All Conference (PALFA), Abuja, Nigeria – August 2017.
- West African Examinations Council (WAEC) Item Writing Workshop, Lagos – November, 2016.
- HarvestPlus Operations Meeting, Hyderabad, India – September, 2014.
- HarvestPlus Operations Meeting in Kigali, Rwanda – August, 2013.
- International Society for Tropical Root Crops (ISTRC) – African Branch 12th Triennial Symposium in Accra, Ghana – September, 2013.
- Team Building Exercise organized by the Human Resources Unit of IITA for HarvestPlus Staff in Ibadan – May, 2014.

H. Conference/Academic Papers Presented

- The Reality of The Yoruba Language in The New Media @ 4th Regional Conference on Knowledge Management, Kenya.
- The Impact of Emerging Technologies on The Socio-Cultural Orientation and Value System of African Youths@ Technology and Society Conference, Johannesburg, South Africa.
- Indigenous Identity, Social integration and Information literacy as precursors to Content creation among university students on social media platforms in Southwest, Nigeria @Virtual Conference of Information Science, Sri Lanka.
- School of Arts and Social Sciences Conference, Federal College of Education, Abeokuta, Aug, 2021 – Challenges of Teacher Education in Nigeria: Implications for Religious Education Teachers, School of Arts and Social Science Conference, Federal College of Education, Abeokuta, Aug., 2021.
- Realities of Indigenous Knowledge Management of the Cyberspace: Perspectives of an Information Professional, Information Africa Organisation (IOA), Kenya (Virtual Conference), April, 2021.
- Management Attitude towards the adoption of Emerging Technologies for teaching amid Covid-19 in Cambridge Advanced Level Centres in Ibadan, Nigerian Librarian Association Conference, Ibadan, Dec., 2020.
- Impact of Covid-19 on Mentorship of Graduate Students in Nigerian Universities, National Pastoral Conference, Lead City University, Ibadan, Oct, 2020.
- The Influence of Learners' Attitudes on English Language Learning and Literacy Skills Achievement among Nigerian Students, 10th Pan African Literacy Conference for All (PALFA), Abuja, 2017.
- 10th Pan African Literacy Conference for All (PALFA), Abuja 2017. - Assessing the Perceived effectiveness of CALL and MALL in English language teaching.

I. Journal Publications

- Bakare, O. D. & Ademakinwa, A.O. *The Impact of Covid - 19 on Mentorship of Graduate Students in Nigerian Universities*. **Journal of the Nigerian Pastoral Association.** Vol. 1(1), 2021, 15-19.

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- Bakare, O.D, & Ademakinwa, A.O. *The Reality of the Yoruba Language in the New Media.* **4th Africa Regional Conference on Knowledge Management (4ARCKM**), Kenya. 2022 (In Print).
- Ademakinwa, A.O. & Bakare, O.D. *Management Attitude towards the Adoption of Emerging Technologies for Teaching amid Covid-19 in Cambridge Advanced Level Centres in Ibadan*. 5th Annual International Conference of Faculty of Education, Obafemi Awolowo University, Ile-Ife. 2023. (Upcoming journal).
- Ademakinwa, A.O. & Bakare, O.D. *The Impact of Emerging Technologies on The Socio-Cultural Orientation and Value System of African Youths***.** Technology and Society in Africa: Current Prospects and Future Challenges, University of Johannesburg, South Africa. 2023 (Upcoming journal).

Chapters in a Book publication

- Bakare-Fatungase, O.D. & Ademakinwa, A.O. *Novice2Expert Research Framework: An Empirical Strategy for a Successful Adoption of AI in Research and Education.* In: Impacts of Generative AI on the future of Research and Education. **IGI Global, USA**. 2024

- Bakare-Fatungase, O.D. & Ademakinwa, A.O. *Artificial Intelligence as a Medium for Digital Content Delivery towards Promoting Information and Physical Security of Women and the Aged in Africa.* **IGI Global, USA**. 2024 (Upcoming chapter in a Book).

H. Referees:

1. Prof. 'Dotun Ogundeji
Department of Linguistics and African Languages
University of Ibadan
Ibadan

2. Dr B. A. Laninhun
Department of Communication and Language Arts
University of Ibadan
Ibadan

3. Debo Abdulahi
Editor in Chief, Nigerian Tribune News
African Newspapers of Nigeria, Publishers of The NIGERIAN TRIBUNE Titles
Imalefelafia, Oke-Ado
Ibadan

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Signature Date

The University Compliance Certification

This is to certify that this thesis by Agnes Ogheneochuko ADEMAKINWA with Matric. No.: LCU/PG/002113 in the Department of Information Management, Faculty of Communication and Information Science, Lead City University, Ibadan, is in FULL compliance with the approved University format and style.

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Signature **Date**

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