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**SELFIE TRADITION AND THE “LIKE” SYNDROME: A RELIGIO-CULTURAL ASSESSMENT OF THE POWER OF THE SOCIAL MEDIA ON NIGERIAN YOUNG WOMEN**

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**Abstract**

The need for attention is a basic human feature that has very little to do with age or gender. As a result of the power of the social media, such as Twitter, Facebook, Whatsapp, Instagram, Snapchat, Telegram and other platforms, human relationship has evolved over the years. Thereby creating a radical shift from the influence of African cultural values to the power of the internet, smart phones and the selfie stick. Young women, between the ages of 16 and 26 are believed to crave attention and the volume of “likes” they can generate is seen as the determinant of their online strength. Their obsession with sharing a selfie makes some pay huge prices such as artificial curves, buttocks and breast enlargements, in-plants, silicone lips, tattooing, and even nudity among other brazen acts to get a huge number of likes and also go viral. This study seeks to make an assessment of this development from the religion and culture of the Yoruba of south-west Nigeria by answering the following questions: What are the motivations and achievements of these young women through the selfies? What are the reactions of young men to provocative selfies? What are the reactions of Ifa priests, traditional religious leaders and people versed in the culture of the Yoruba to the display of provocative images by young women on the social media? These questions will be answered with a view of providing a holistic assessment of the power of the social media on the Nigerian young women. Primary data was collected from a web based questionnaire retrieved from Two Hundred undergraduate students of Faculty of Arts, University of Ibadan: 100 males and 100 females.

**Keywords:** Social Media, Selfie, Yoruba Religion and Culture, Nigerian Young Women

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## Introduction

The power of the social media cannot be overemphasized in the 21<sup>st</sup> Century. In fact, it is somewhat impossible to imagine life without the social media. The influence it wields in the society is so enormous that the federal government of Nigeria placed a ban on the use of twitter in Nigeria in the year 2021 as an aftermath of the “End Sars” protest in the country. Interestingly, the use of social media is not restricted to only the youths, government agencies, parastatals, business organizations, religious bodies and individuals regardless of age, social status, education or gender all have social media accounts and online presence. As the social media is used to promote business, religious messages, education, it is also used for social activities and entertainment. These obvious technological advancements gave birth to the rise of smart phones. Thus, undeniably, human communication has metamorphosed over the years. The evolution is remarkable and irrefutable, citing a common example, it is now possible for someone to have friends and followers from different parts of the world. Interestingly such friendship or followership, though virtual, wields a lot of influence in the daily lives and activities of the owners of the social media accounts. There are different types of social media platforms, the common ones are Facebook, Whatsapp, Snapchat, Twitter, Instagram, ToGo, TikTok among others. According to Statista, as of January, 2021, Nigeria had approximately 33 million active social media users. Whatsapp is reported as the most popular with over 90 million users. Facebook, YouTube, and Instagram followed as the most used social media platforms in Nigeria.<sup>1</sup> A global overview report of social media usage by Datareportal published 27<sup>th</sup> January 2021 reveals the following: “(a) more than half of the world now uses social media. (b) 4.66 billion people around the world now use the internet, of those users, 316 million new users have come online within the last twelve months.”<sup>2</sup>

A significant tool and means of communication in the world of social media is the selfie. A selfie, according to Oxford Dictionaries is defined as “a photograph that one has taken of oneself, typically with a smartphone or webcam and uploaded to a social media website”<sup>3</sup> History reveals that the first selfie taken was that of a man in 1939, who took a picture of himself at the backyard of his store at Philadelphia, US. Today, selfie has become very popular worldwide that a day, June 21, is set aside as selfie day.<sup>4</sup> Reporting further that the frequency of the usage in English Language had increased by 17,000% in the year (2012).<sup>5</sup> Selfie upload plays a key role in the social media

<sup>1</sup> Simona Varella, March, 23, 2021 “Number of Active Social Media users in Nigeia 2017-2021 [www.statista.com](http://www.statista.com)

<sup>2</sup> Dave Chaffey, July 2021 “Global Social Media Statistics research Summary 2021” retrieved 10<sup>th</sup> August 2021 from [www.smartinsight.com](http://www.smartinsight.com)

<sup>3</sup> Oxford English Dictionary, 2016:online

<sup>4</sup>N.a Retrieved 10<sup>th</sup> October, 2021 from [www.inc.com](http://www.inc.com)>minda-zetlin

<sup>5</sup>N.a “‘Selfie’ named by Oxford Dictionaries as Word of 2013”, BBC News 19<sup>th</sup> November, 2013 retrieved 15<sup>th</sup> October 2021 from [www.bbc.com](http://www.bbc.com)>news

usage today that it is easy to overlook the educative, economical or any other use of the social media. Google reports that its android devices take as much as 93 million selfies per day.<sup>6</sup>

The term selfie was unknown until the past few decades, the advent of the social media has made it popular. The word evolved from a “niche” in the social media circle and has now become a regular term in formal English. The BBC News reports that selfie was named by the Oxford Dictionaries as “word of 2013”. According to Frosh quoting Tifentale, what makes the phenomenon of the selfie significantly different from its earlier photographic precursors is the instantaneous distribution of an image via social networks. He says further that the selfie seems to constitute what he calls “an aesthetic and representative innovation in everyday photography”. He describes selfies as what conspicuously integrates still images into a techno-cultural circuit of corporal energy called kinesthetic sociability. He approaches the study of the selfie from the perspective of photographic technology by focusing on some photographic theories such as indexicality, composition and reflection. To him, the selfie can be described as a gestural image and thus should not be seen only in aesthetic or visual terms.<sup>7</sup>

The progeny of digital networks. Its distinctiveness from older forms of self- depiction seems to derive from non-representational changes: innovations in distribution, storage and metadata that are not directly concerned with the production of aesthetic design of images.<sup>8</sup>

Patrick Williamson (*et al*) investigates the phenomenon of posting selfies to the social media as a form of self-disclosure. The term selfie, according to them, quoting Radulova, was first used on an Australian internet forum in 2002, but it has evolved to become a term commonly used. Selfies, to them are generally posted on some form of social networking sites, which are available to be seen by friends, followers, and sometimes the general public.<sup>9</sup> The focus of Williamson (*et al*) in their study is to determine the specific self-disclosure goals fulfilled by posting selfies on Facebook, twitter, Instagram and Snapchat.

Soerjoatmodjo defines the term selfie operationally as “a self-generated, self-selected documentation to communicate transitory message about oneself at a particular moment in time taken with the use of smartphones or webcams for the purpose of immediate distribution to others via social media

<sup>6</sup>N.a Retrieved 10<sup>th</sup> October, 2021 from [www.inc.com](http://www.inc.com)>minda-zetlin

<sup>7</sup> Paul Frosh, 2015, “The Gestural image: The Selfie Photography Theory and Kinesthetic Sociability” *International Journal of Communication*, :1607-1628

<sup>8</sup> Paul Frosh, 2015, “The Gestural image: The Selfie Photography Theory and Kinesthetic Sociability” *International Journal of Communication*, :1607-1628

<sup>9</sup> Patrick Williamson, Trey Stohlman, Heather Polinosky, 2017, “Me, My “Selfie” and I: A Survey of Self-disclosure Motivations on Social Media, *AFOR Journal of Cultural Studies*, Vol. 2 Issue 2

networks"<sup>10</sup>. Soerjoatmodjo believes that selfies aid the exploration of self and identity because one of the most effective ways to know ourselves is the way others view us and selfies afford the opportunity of achieving this. "Selfie shows facets of ourselves such as artsy side, the silly side, or the glamorous side". Selfie can be likened to writing an experience in a visual diary, that is, exploration of identity in digital form. A selfie therefore serves a means of self-expression and as a memento. When one uploads selfies to the social media networks, one is able to disclose his/herself to others, and this is called self-disclosure. Also, when a selfie is shared, one expects peers to respond to it through "likes" or positive commentaries.

The selfie is defined by three inter-related components by Michael Walsh & Stephanie Baker and they are:

1. Self-capturing and reproduction of the visual
2. The portraiture of the human face
3. Created for the purpose of sharing<sup>11</sup>

The mobility of the mechanism of the selfie which is the smartphone was also their focus. They hold that this mechanism allows photographs to be distributed quickly and *en masse*. Quoting Saltz, they posit that the selfie is distinct from traditional photographic self-portraiture in terms of technique and framing but also in its ostensibly spontaneous and casual nature which has now become embedded in everyday life. Traditional photographic portraiture is differentiated from selfie because the former is described as staged whereas the latter is often times spontaneous and casual.<sup>12</sup> The focus of the study of Walsh and Baker is the production and consumption of the selfie and its position as a form of visual communication. They believe that the selfie has critical implications for mediated life online as individuals go about "doing" privacy. Their deduction is a reflection on the role of the selfie and its input on the boundaries between public and private domains in contemporary social life. This, according to them, is because the selfie seems to collapse the distance between people through its ubiquitous nature and generalizing what is supposed to be the uniqueness of individual experiences by paradoxically enabling a sense of closeness or intimacy at a distance.

The Selfie, according to Kim and Chock is one of the most important components of self -presentation on social networking sites, through the use of photographic images and particularly of selfies. These authors' focus is on the psychological factors related to the pervasiveness of selfies which they identify as: extraversion, agreeableness, conscientiousness, neuroticism and openness to

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<sup>10</sup> Gita Soerjoatmodjo, 2016, "I Selfie therefore I Exists: A Preliminary Qualitative Research on Selfie as part of Identity Formation in Adolescents", *Humaniora*, Vol.7 No. 2 139-148

<sup>11</sup> Michael Walsh & Stephanie Baker, 2015. The Selfie and the Transformation of the Public Private Distinction in *Information , Communication & Society*, 20:8, 1185-1203

<sup>12</sup> Michael Walsh & Stephanie Baker, 2015. The Selfie and the Transformation of the Public Private Distinction in *Information , Communication & Society*, 20:8, 1185-1203

experience.<sup>13</sup> In another study by Qiu, L. (*et al*), the selfie is examined by focusing on how it reflects its owner's personality traits and also how people judge others personalities by their selfies. These researchers studied the association between selfies and personality by measuring participants' "Big Five" (extraversion, agreeableness, conscientiousness, neuroticism and openness).<sup>14</sup> This study revealed personality-related cues found in selfies and provided a picture coding scheme that can be used to analyze selfies. They also identified personality related cues such as duckface, pressed lips, eyes looking at the camera, face visibility, pictures taken alone, location information, public or private location, photo shopping or editing and several others cues. These cues were used as basis of provision of information on improving the accuracy of human or machine prediction of personality from selfies.

Nigerian Youths are not left out of this wave of selfies because they are also in the forefront in the usage of the social media and also the taking of selfies. Fortunately, or unfortunately, the western culture of personal freedom and secularity that seems to drive the use of the social media and the selfies appear to have permeated some of the activities prominent on the social media in the Nigerian space.

### **Motivations and Achievements of Young Women through Selfies**

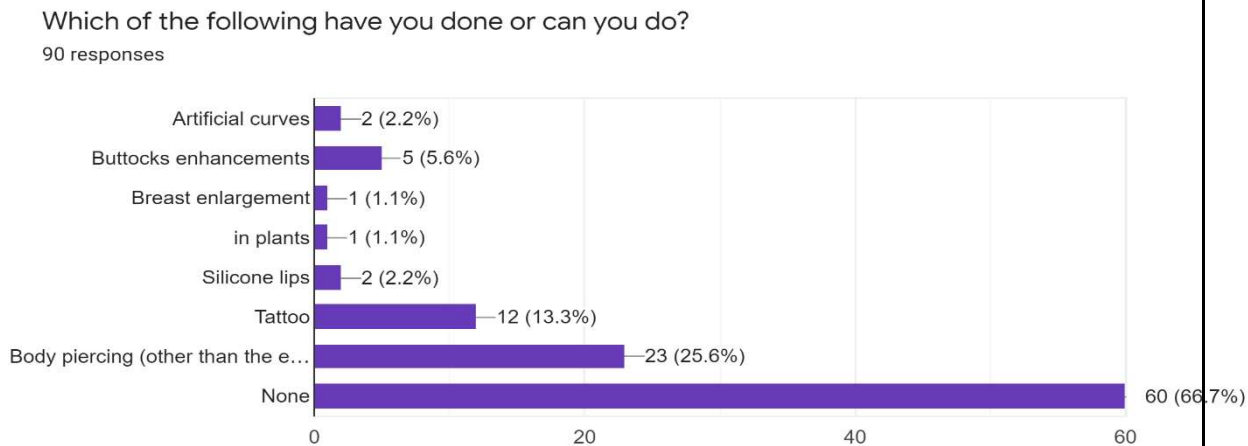
Data for this study was collected from questionnaires retrieved from Two Hundred undergraduate students of Faculty of Arts, University of Ibadan, Ibadan, Nigeria: 100 males and 100 females. The following findings were made:

The study reveals that majority of young women have shared their selfies before on social media as 93.3% of respondents agreed that they have shared their selfies before on the social media only 6.7% have never done so before. To the issue of altering of body parts or modification of appearance such as breast enlargements, in-plants and similar contemporary trends among young women, the chart below reveals their responses.

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<sup>13</sup> Jim Won Kim & Makana Chock, 2016, Personality Traits and Psychological Motivations Predicting Selfie Posting Behaviors on Social Networking Sites, Elsevier Ltd

<sup>14</sup> Qiu, L. Lu J., Yang S., Qu W. & Zhu T., 2015 . "What does Your Selfie Say about You?" Computers in Human behaviour, Issue 52:4, 413-449



**Figure 1**

Interestingly, most young women, 66.7% of the respondents are unwilling to get artificial curves, buttocks enhancement, breast enlargement, in-plants, silicone lips, tattoos and body piercing other than the ear lobes. 25.6% of them can pierce other parts of their bodies aside their ear lobes. 13.3% are willing to do tattoos on their bodies, 5.6% of them can do buttocks enlargement, 2.2% of them can do silicone lips and artificial curves while only 1.1% can do breast enlargement and in-plants respectively. This shows that a good number of young women can still be classed as conservative.

This study also reveals that whatsapp is the most popular social media platform for the sharing of selfies among young women as 75.6% of them use this platform. Instagram is also a little popular as 11.1% of them use the platform. 6.7% of them use Snapchat while 3.3% of them use Facebook. Twitter appears to be the least popular as only 1.1% of the respondent use the platform and 2.2% use none of the social media platforms. It can be concluded therefore that most of the young women use the social media platforms.

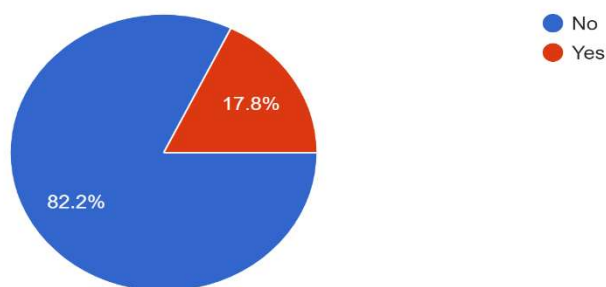
Responding to the question of the motivations for the sharing of selfies on the social media, the answers were extremely varied. The highest number of respondents who had the same answer was 22.2% and their motivation for sharing selfies on the social media is to get love. This is followed by 12.2% whose motivation is to get attention. The third highest reason is 7.8% whose motivation is to for fame. 3.3% post selfies for the sake of fun. 2.2% post for the purpose of going viral, 'just for the sake' of posting the selfie and to show how beautiful they are respectively. 1.1% post for different reasons such as self-appreciation and to keep their fans updated about their lives, for publicity and branding sake, keeping of pictures for future sake, because they know they are beautiful, to share happy moments with people, to remind people that they are alive, just to do what makes them happy, for self-love, because they want to and several other reasons.

Responding to the question of the most outrageous selfie they have ever shared, the highest number with the same answer is 30% of respondents and this involves the reveal of their cleavages. 21.1% of them shared selfies showing body hugging clothes and only 3.3% of them have shared nude pictures and revealed their undies in selfies respectively. 28.8% responded that they have never shared an outrageous selfie.

To the question, do you like showing body parts in selfies, the answers of respondents can be found in figure 2.

Do you like showing your body parts in a selfie?

90 responses

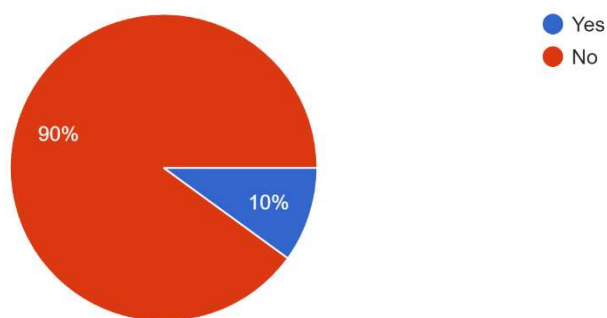


**Figure 2**

This chart in figure 2 shows that majority of respondents do not like showing body parts in selfies.

Have you ever shared a nude picture on or through the social media?

90 responses



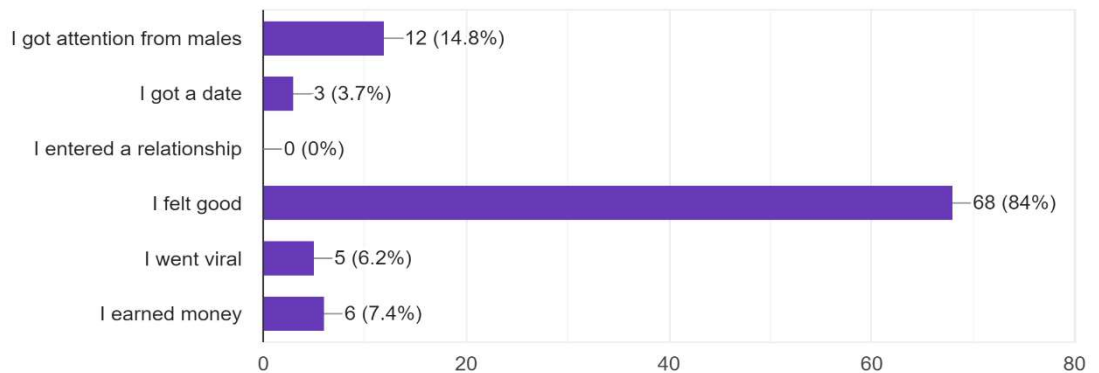
**Figure 3**

Only 10% of respondents have indeed shared their nude pictures on the social media. This shows that sharing of nudes on the social media is a reality although the rate of occurrence is quite small as seen in Figure 3. Thus, a sizeable number of young girls may still be regarded as conservatives in this

regard. This percentage, though small cannot be under-looked because a single picture can generate millions of views.

To the question of the achievements of young women from the sharing of a selfie on the social media, there were varied responses as shown in the chart below. 84% responded that it made them feel good, while 14.8% responded that it got them attention from males and interestingly, none of the respondents represented by 0% entered a relationship from the sharing of selfies.

What have been your achievements through the sharing of a selfie?  
81 responses



**Figure 4**

### **Reactions of Young Men to Provocative Selfies**

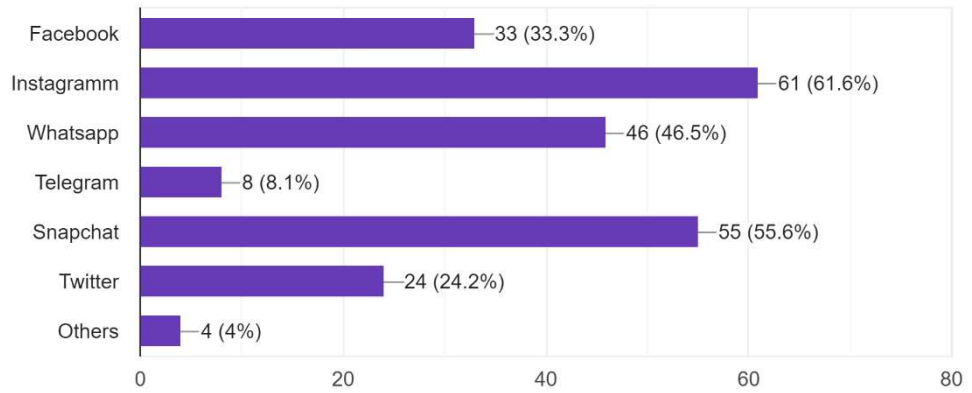
Responding to the question, “Have you ever seen a provocative picture of a young woman on the social media? (Provocative in this sense means a picture or image showing body parts with the intention of arousing some forms of sexual desire)”, majority of the male respondents, representing 97% of them answered in the affirmative while only 3% responded in the negative. These responses show that sharing of provocative selfies by young women is an undeniable contemporary reality.

To the question of which social media platforms is often used by young women to share selfies, the answers is represented in the chat below, which is a clear departure from the young women’s responses.



Which social media do young girls often use to share selfies?

99 responses

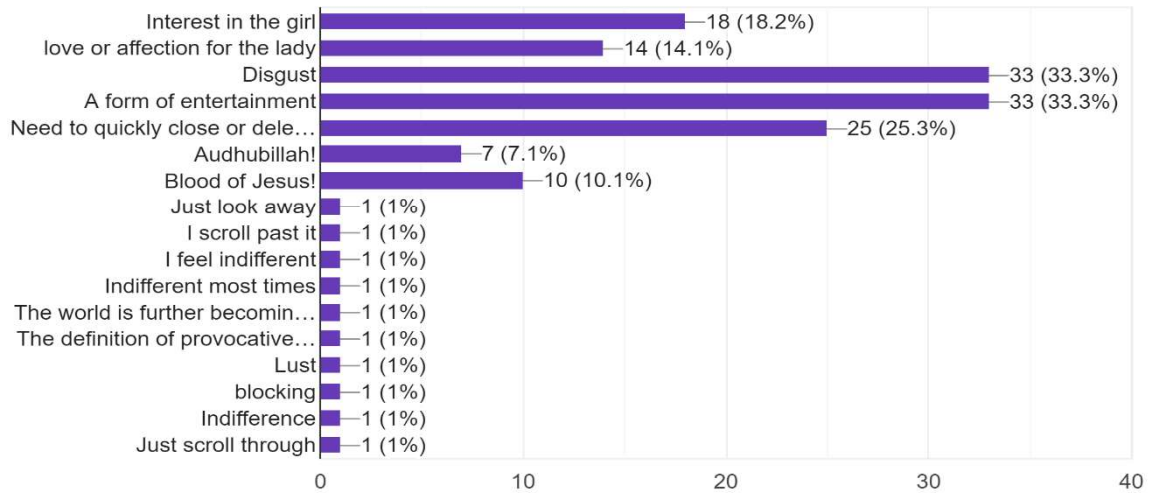


**Figure 5**

The chart in figure 6 shows the array of reactions of young men to provocative selfies of young women on the social media. The highest number of responses with the same answer is 33.3% who see provocative selfies of young women as a form of entertainment and those whose response is disgust respectively. The next highest number of respondents which is 25.3%, feel a need to quickly delete such selfies when they see them. 18.2% develop interests in the young woman in question, 14.1% develop love or affection for the lady, while others react religiously with “Audhubillahi!” or “Blood of Jesus!”, which are 7.1% and 10.1% respectively.

What is your reaction when you see a provocative selfie on the social media? Your responses can be more than one

99 responses

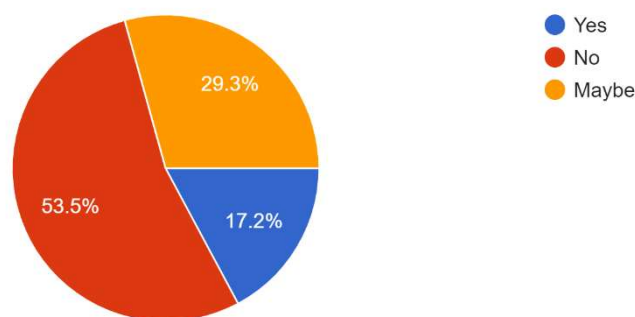


**Figure 6**

Responding to the question, “do you like provocative selfies of young women revealing body parts?” about half of the respondents, 53.5% answered no, 29.3% of them are neither here nor there and 17.2% of them responded that they liked such selfies.

Do you like provocative selfies of young women revealing body parts?

99 responses

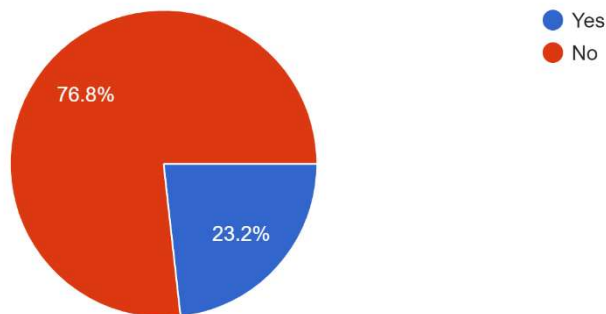


**Figure 7**

Answering the question if they could still date a girl who have shared her nude selfie on the social media, most of the young men responded in the negative while some responded in the affirmative as seen in the figure 8 below.

Can you still date a girl who has shared her nude picture on the social media?

99 responses

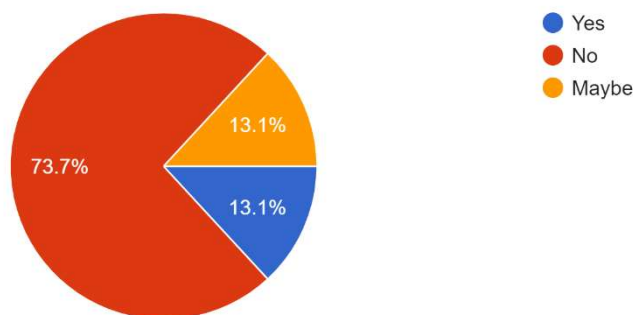


**Figure 8**

In figure 9, most of the male respondents representing 73.7% claimed that they could not marry a girl whose nude selfie has been posted on the social media, only 13.1% responded that they could still marry such a girl while 13.1% were indifferent.

Can you marry a girl who shares provocative selfies on the social media?

99 responses



**Figure 9**

**Reactions of Traditional and Religious Leaders to Provocative Selfies**

It is necessary at this juncture to discuss the reactions of people vested with knowledge on the religion and culture of the Yoruba. Although there is a saying among the Yoruba that “*omọ tí ayé bí l’ayé npòn*” meaning that change is a necessity that should be embraced, a typical Yoruba adult is somewhat conservative. Thus, an act such as a provocative selfie or suggestive dressing,

that may not elicit any reaction in the western world, will mostly generate a negative reaction or vehement disdain among the Yoruba, especially the adults.

Owoade discusses the motivations for manufacturers of phones to keep coming with sophisticated upgrades daily. He suggested that although it is somewhat unreasonable, it is simply borne out of desperate urge for selfie, especially by young ladies and a number of adult women. Those in whose love for selfie has grown and become so addicted to it. It degenerates into quality competition and the pursuit of expensive devices most common in phones. They are consumed by the love for pictures for several reasons they have reduced to "I am just trying to be myself." But I tell you, it is far more than it may be explained.<sup>15</sup> Among other causes or reasons for selfie are showmanship, sexual perverseness, peer influence, desire for attention, creation of social sense of belonging, ignorance, poor 'parental' upbringing, lack of societal standard and the search for intimate relationship with the opposite sex to mention but a few.<sup>16</sup>

Makanjuola holds that sharing of Provocative pictures by young women is not only ungodly but very strange to the Yoruba culture. The creator who made us males and females also give some restrictions about how we can interact with one another. Again, private parts of a man or a woman goes beyond reproductive organs. It includes the shoulder, the arm pit, the chest, the back, the thighs, kneel and buttocks. It is expected that the above part of the body should be well covered generously. Not with tight or fitted clothing materials in order not to stimulate sex urge from the opposite sex. Amazingly, it is as if we are contradicting one another, when we now wear clothing materials that will reveal sensitive part of the body, hence, what is the essence of wearing clothes in the first place.<sup>17</sup>

Makanjuola states categorically that naked picture is satanic and it has no other name than that. On the sharing of nude pictures, he says, maybe we need to ask them (the ladies), what are the benefits of sharing nude and provocative pictures? "I do not know of any benefit a normal, well cultured and responsible lady will benefit from this attitude. I am tempted to believe that many of these ladies could not think deeply and logically about how they want to manage their lives. They are operating under Peer pressure and may have the mind own, while many are agents of the devil."<sup>18</sup>

Makanjuola speaks allegorically that if I do not want thieves or armed robbers to rob my properties, I think the wisest thing to do is to provide more security facilities that will make it difficult for the intruders to gain access to my precious assets. So, if my body is precious and I have value for it, I will only reveal it to someone I am interested in and that should also be done privately

<sup>15</sup> Samuel Owoade, A Clergy, interviewed 10<sup>th</sup> November 2021

<sup>16</sup> Samuel Owoade, A Clergy, interviewed 10<sup>th</sup> November 2021

<sup>17</sup> Joseph Makanjuola, A Clergy interviewed 15<sup>th</sup> November, 2021.

<sup>18</sup> Joseph Makanjuola, A Clergy interviewed 15<sup>th</sup> November, 2021

and technically and not to the whole world. He believes that most parents are also very weak and irresponsible by permitting their children to imbibe strange cultures. He puts some blame on men as well, because he holds that some men actually like the way most lady dress and the provocative pictures that they share. He opines further that the goal of the sharing of provocative pictures by young ladies is to please men and if men do not admire such gestures they will not be done.<sup>19</sup>

Owoade posits further on the reality that has crawled upon us on the trend of selfies, he says:

So many abominable scenes are sighted through the use of selfies, whether in videos or pictures in private and public. Pervasiveness is read into this act when what is meant for private is taken to the public domain unsolicitedly. Some would choose to reshape their faces by twisting of lips, bringing out the tongue like dog or twisting it, blowing of cheek, bending of neck/head, deforming their outlook by taking the pics from either top, down or side to make a part of their body look bigger than the other and all sorts of Jezebel appearances (I beg to say witchcraft). These might be bearable until nakedness is celebrated beginning from partial to half and sometimes complete nakedness.<sup>20</sup>

On the issue of sharing of provocative pictures, the position of Yoruba indigenous religion can be seen from Odu Iwori meji which is as follows:

*Ẹṣe Ifá* in *Odù Ìwòrì Méjì* which is as follows:

*Moní odi àròṣo ṣe*

I said it has become a thing to be done with clothe on the body

*Ọ̀rúnmilà ní kí a fi ìwòrìwò ṣèé wò*

Orunmila said we should do it with nudity or nakedness

*Alára, Ajerò*

Alara and Ajero, (They are kings in Ekiti kingdom of Yorubaland)

*Wọ̀n fi aṣo ṣe tiwọ̀n*

They do it with clothes on their bodies

*Nígba ìwáṣẹ̀*

In primordial times

*Wọ̀n kò rí èrè níbẹ̀*

They did not become productive

*Ọ̀rúnmilà nìkan ló ṣ'ẹ̀bọ*

Only Orunmila performed sacrifice

*Ló gbé ẹ̀bọ fún Ẹ̀ṣù*

And offered sacrifice to Esu

*Ẹ̀ṣù ní kó fi ìwòrìwò ṣe tiẹ̀ wò*

Esu instructed him to do his own while naked

*Pé á rí èrè níbẹ̀*

That Orunmila would become productive.<sup>21</sup>

<sup>19</sup>Joseph Makanjuola, A Clergy interviewed 15<sup>th</sup> November, 2021

<sup>20</sup>Samuel Owoade, A Clergy, interviewed 10<sup>th</sup> November 2021

<sup>21</sup>Osunwunsi Adekola, A Practicing Ifa Priest Interviewed 5<sup>th</sup> November, 2021

### Interpretation

This *ese-Ifá'* tells us that, in ancient times, male and female divinities as well as human beings (who were husbands and wives) usually put on their clothes, and would never put off their clothes, even when having sexual intercourse. Unknown to them, this was the reason for their inability to reproduce. To solve this problem, Orunmila consulted Ifa. Orunmila was told to offer sacrifice to Esu. After performing the sacrifice, Esu instructed Orunmila to have sex with his wife while both of them are naked, and that they would start having children. They did so, and started having children.<sup>22</sup>

This *ese-Ifá'* teaches, among other things, that the only time approved for people (husbands and wives inclusive) to be nude or naked is when copulating. At any other times, people are expected to be decently dressed. In other words, the only time nudity is allowed is during sex among couples. Nudity in forms of indecent dressings as it is today is thus forbidden by the above *ese-Ifá'*.<sup>23</sup> Without mincing words, it is apparent that nudity and revealing of body parts is frowned at in Yoruba religion and culture. Nudity and sharing of provocative images is un-African and not encouraged in any form. Although in the olden days, indigenous Yoruba women tied wrappers around their chest and go about without wearing a *buba*<sup>24</sup>, there is nothing provocative about this mode of dressing because they were well covered. Unfortunately, these days some young women believe that the less part of the body covered, the more "modern" or fashionable they are. There is no room for this new trend of partial or full nudity among the Yoruba. In the past, it was easy to correct, train or call young people to order by relations or total strangers but these days, even some parents find it difficult to correct their children. This may be because of some deficiencies in the part of the parents or other factors entirely.

### Recommendations

Parents and guardians should make it their duty to be close to their children and wards. Those that are technology savvy and conversant with the social media should be their children or ward's friend or followers on the social media. This way they will be aware of their activities online, this is not to stalk them, but will afford them a glimpse into their world. This would allow guidance and corrections when necessary.

It should be noted that paying of fees and provision of financial resources is only a fraction of parenting. It is possible that some of the young women that share nudes and provocative pictures do so because of low self-esteem and because they crave attention and affirmation. It is important for

<sup>22</sup> Osunwunsi Adekola, A Practicing Ifa Priest Interviewed 5<sup>th</sup> November, 2021

<sup>23</sup> Osunwunsi Adekola, A Practicing Ifa Priest Interviewed 5<sup>th</sup> November, 2021

<sup>24</sup> *Buba* is the name of the traditional blouses Yoruba women wear.

parents and guardians to provide emotional and psychological support to their children and wards.

It has been observed that most parents and guardians do not visit their children and wards throughout an academic year or even throughout their stay at the higher institution. This is not a good trend, parents and guardians should visit their children and wards without prior notice in order to see them as they are at school and not the image they portray when they go home.

The role of religion and religious institutions cannot be over emphasized because when a person has firm religious training, it will be difficult for such a person to be swayed by peer pressure, modernization or what is trending on social media to engage in sharing provocative pictures.

Young women should realize that they do themselves more harm than good when they post or share their nude or pictures of their body parts online. This is because the internet is a huge database that is also “ubiquitous”, anyone, anywhere at any time can have access to what is available online. Even things privately shared could get into wrong hands and the originators could be blackmailed or put under undue pressure which could put them in harm’s way.

Religious institutions should be proactive in teaching, upholding and exemplifying moral standards. Educational institutions should take up this challenge by establishing standards and special monitoring systems with disciplinary teams within their legal boundaries.

Government should uphold morality in the society by establishing particular legislations against provocative appearances virtually or in the real life, parents need to model moral uprightness to their wards especially on dressing and appearance.

Social media outfits need to do more in placing checks and bans against sexual contents. The society also needs to provide an enabling environment and avenues for young women to be productive, responsible and enterprising because an idle hand is the devil’s workshop.

### **Summary of Findings**

- The study reveals that majority of young women, 93.3% have shared their selfies before on the social media and majority of them 82.2% do not like showing their body parts in selfies. The highest motivation for posting of selfies by young women is to get love.
- 66.7% of the female respondents are unwilling to get artificial curves, buttocks or breast enhancements and other permanent cosmetic or body enhancements.
- Whatsapp is the most popular social media platform for the sharing of selfies among young women as 75.6% of them use this platform.

- Responding to the question of the motivations for the sharing of selfies on the social media, the answers were extremely varied. The highest number of respondents who had the same answer was 22.2% and their motivation for sharing selfies on the social media is to get love (though the kind of love was not specified).
- Responding to the question of the most outrageous selfie they have ever shared, the highest number with the same answer is 30% of respondents and this involves the reveal of their cleavages.
- Only 10% of the female respondents have indeed shared their nude pictures on the social media before.
- Sharing of provocative selfies by young women is an undeniable contemporary reality because majority of the male respondents, representing 97% of young men have seen them before while only 3% responded in the negative.
- Most young males see provocative selfies of young women as a form of entertainment and an equal reaction of disgust respectively.
- The lowest number of young males like provocative selfies of young women while the highest number hate them and those that are neither here or there are in between.
- Most young males claim that they cannot date or marry a girl who has shared her nude picture on the social media while a lower number of them can.

### **Conclusion**

This study reveals that the religion and culture of the Yoruba frowns against nudity or any form of provocative pictures on the social media or any public space. The Western world may not have any issue with this trend, but Africans, especially the Yoruba do not encourage such behaviour.

Contrary to popular beliefs, majority of young women (as findings have revealed in this study), can be still be regarded as conservatives in the midst of the modern developments. It is probable that the absurdity of nudity and provocative images in a religious and cultural society like ours make them noticeable as an oddity in our public spaces. Although most young women are on the social media and have posted selfies before, a sizeable number of them are unwilling to go the extra length of permanently altering their body to get artificial curves, buttocks and breast enlargements, in-plants, silicone lips, tattooing, and other similar acts. Obviously, sharing of nude pictures is a reality, few number of them have shared them before. If most young women post selfies to get love, then they should realize that most young males see provocative pictures as a form of entertainment and have reactions of disgust. Young women should also note that majority of young males cannot date or marry a girl who has shared her nude pictures on the social media.



Evidently, the respondents are only a minute fraction of the populace, findings from them can provide a glimpse into what the society entails. The social media wields massive influence on the society especially the youths. It is high time people focused on the productive use of this fruit of modern technology and maximize the positive realities available on the social media.

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