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Selfitis* and Motivation for Self-portrayal Among Young Nigerians*Olanrewaju O. Akinola, Akintayo A. Ogunsanya, Oluwakemi D. Okunade & Ibrahim A. Adekunle**

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Abstract

Since contemporary technological developments led to an explosion in different media of communication allowing individuals to actively create and publish whatever content they desire, scholars have been investigating trends, activities and implications thereof linked to this advancement. Whereas the literature on selfie is robust, little is known about motivations for taking selfies from a Nigerian perspective. Yet, the rate at which young Nigerians take and share selfies is both intense and passionate suggesting possible obsession, warranting the need to investigate if this critical segment of the national population is aware and mindful of mental illnesses associated with compulsive and excessive selfie-taking and sharing. Consequently, this study investigated motivations that drive young Nigerians' selfie-taking and sharing habit, including gender disparity associated with the activity. A total of 487 questionnaires and 21 interviews, administered on young Nigerians between the ages of 16 and 24 from two tertiary institutions revealed that a substantial number of young Nigerians take, store and share selfies habitually. The study established that young female Nigerians take more selfie than their male counterparts while there is no gender disparity noticed in sharing. An overwhelming majority (85.7 percent) confessed to being obsessed with selfie-taking and sharing, while a corresponding percentage of respondents are not aware of the health-related dangers associated with the activity. In the light of these findings, coupled with the increasing rate of depression and suicide among young people, we conclude that the *Selfitis* disposition observed in a sizeable percentage of young Nigerians is ill-motivated and requires some urgent intervention.

Keywords: Selfitis, Obsession, Selfie, Nigeria

1.0 Introduction

Selfies are self-taken pictures but sometimes with another person. Where the subject of the selfie is joined with, at least, one other person this is known as "usie", the "self" is replaced by the collective "us". Selfie-taking and sharing is not just the trending fad among young people across the globe; the phenomenon now runs through the entire gamut of society; from politicians to religious leaders, practically everyone is involved (see Katz & Crocker, 2016). That people now have access to a wide range of smartphones often furnished with cutting built-in edge camera, has immensely contributed in making selfie popular. This technology, to Hess (2015), ensures that selfies are more comfortable to take and shared on the web, making non-professionals, not only experts, do photography. Flora (2017) found that photography has become a powerful means of self-expression, a symbolic language to express unspoken words, and as a stimulator of behaviours and emotions. The need to self-express led to the desire for a do-it-yourself (DIY) form of photography which existed among people who took self-portrait using self-timer on the camera before the 21st-century invention of selfie.

While there is nothing fundamentally wrong with taking picture of self, the psychological and physical dangers associated with "*Selfitis*", defined as the compulsive desire to take photos of one's self and post them on social media as a way to make up for the lack of self-esteem and to fill a gap in intimacy (Vincent, 2014), should be of great concern, as people go the extra mile to get the perfect shot. This prompted the government of India in 2015 to establish no-selfie-zones at some popular tourist centres, in response to a study which revealed that 13 percent of selfie-related deaths were taken in dangerous situations. Psychologists have also expressed concern about the pathology of the selfie syndrome. Some have likened the selfie obsession to an individual's search for a stable personality. This argument is premised on the assumption that individuals who have weak personality would constantly seek confirmation through 'likes' or commendatory comments to understand who they are and what they are worth. To underscore the extent of the psychosocial concern selfie-taking and sharing has generated, Vincent (2014) published an untrue article claiming the American Psychiatric Association (APA) had officially classified the compulsive desire to take photos of self and share them on social media as a mental disorder; yet, despite been a hoax, the publication circulated widely and spurred empirical investigations (Balakrishnan & Griffiths, 2018).

Beyond personal choice and the fundamental human right to expression, the concern is, the veiled dangers associated with selfie-taking and sharing. Based on observed frequency at which young Nigerians post selfies, we suspect that young Nigerians are obsessed with selfie-taking and some go to the extreme to take a compelling selfie(s), which may put them in harm's way. We acknowledge that some research has been conducted in the area of dangers associated with selfie-taking and sharing. For example, Flaherty and Choi (2016) found that lack of situational awareness and temporary distraction inherent in selfie-taking exposes travellers to potential hazards such as selfie-related falls, attacks from wild animals, electrocution, lightning strikes, trauma at sporting events, road traffic and pedestrian accidents. In another study, Sorokowski et al. (2015) found evidence of a link between narcissism and selfie-posting behaviour, noting that this link is comparatively weak among women than men. However, little research has been done as to what motivates young people to take and share selfies. Most importantly and to the best of our knowledge, this is a pioneer investigation into motivations for selfie-taking by young Nigerians. It is in the realisation of this gap that this study investigated the motivating factor(s) for the popularity and the increasing participation of young Nigerians in taking selfie(s). This study also investigates the uses, possible gender disparity and the intensity of selfie-taking among Nigerian youths. The study similarly investigated young Nigerians' awareness of the dangers associated with selfie obsession.

2.0 Literature Review

Photography is a crucial language of portrayal. A self-portrait is a painting, photograph, or piece of writing made of and by oneself, whether with the help of a brush or of a smartphone. 'Selfie-ism', self-announcement or self-promotion is in the nature of man. For instance, Oelze (2015) cites the example of Rembrandt Harmenszoon van Rijn (1606-1669), an artist who created 80 self-portraits of himself within 40 years, depicting himself as a painter, as a prince, or as the Apostle Paul, with a manuscript of the Gospel in front of him. The cry of a newborn baby can be interpreted to mean 'I have arrived', another form of self-promotion. However, the self-portrait was not invented with the smartphone, and it goes way back in time not only to photography but sculpture and paintings as well. It is only recently that it has metamorphosed into an arms-length version called "selfie".

In today's digital era, there is a mania for sharing self-taken photographs online, and selfie-maniacs are obsessed with recording every single moment of their lives (Coulthard, 2013). The capabilities of the modern smartphone and the novelty of focusing the camera phone from arm's length, invite us to photograph on the spur of the moment, regardless of location or company. This, coupled with the fact that the pictures taken with the smartphone, can be shared with thousands of other people across the globe immediately is not only exciting but equally inviting. Katz and Crocker (2016:132) argue that 'selfie is an effective means of communication among friendship circles, much better than a carefully written essay or letter, or public address'. They suggest that selfies often fill an important conversational role because they are symbols and signs that evoke or provoke variegated meanings that competent viewers can discern. Despite arguing that selfie fills an important conversational role, Katz and Crocker (2016) acknowledged that this is not true in all cases.

In a study that examined whether there is a relationship between selfie-taking and low self-esteem, Lamcja (2017) found that individuals who have manifested low self-esteem and depression tend to engage more in the activity. In their study of selfie addiction among teenagers and adults, Priya, Sparsh and Prince (2017) discovered that 62 percent of the 200 respondents they sampled take selfie as part of daily routine, resulting in indiscriminate selfie-taking; that selfie-takers make different facial styles and take multiple different selfies in order to choose the best one and that teenagers and adults take and share selfies in order to increase their self-esteem and boost confidence. These factors, Priya, Sparsh and Prince (2017) conclude contribute to excessive selfie-taking behaviour resulting in acute *Selfitis*. Similarly, Alblooshi (2015) examined the relationship between self-esteem levels and the number of selfies people take and post, as well as the uses and gratifications of taking and posting selfies. For this purpose, 365 undergraduate students were surveyed online. The result found conflicting evidence; conflicting in the sense that selfie-taking could either mean the presence of high esteem or the absence of it because both are seeking validation. It is this constant search for attention, social validation and dependence on the response of others to maintain self-esteem that results in narcissistic behaviour in the affected people.

Borrowing a leaf from Vincent's (2014) hoax article, Balakrishnan and Griffiths (2018) incorporated the three classifications of *Selfitis* manifestation namely borderline (taking photos

of one's self at least three times a day without sharing on social media), acute (taking photos of one's self at least three times a day and posting each on social media) and chronic (uncontrollable urge to take photos of one's self, round the clock and posting all on social media more than six times a day) to develop a *Selfitis* Behaviour Scale (SBS) consisting of six intervening factors: environmental enhancement, social competition, attention-seeking, mood modification, self-confidence, and subjective conformity. The import of the foregoing is that the phenomenon of *Selfitis* is of real concern, and there is a palpable and reasonable worry that excessive selfie-taking and sharing may have health implications. A common factor between this current study and those reviewed is that the demographic subject of research is young people. The attempt to develop a standard scale to observe, measure and validate *Selfitis* is still on. Even the SBS, while useful, is exploratory and needs rigorous confirmation to be standardised (Balakrishnan & Griffiths, 2018). Regardless, the SBS template is adopted and modified to suit the purpose of this investigation.

2.1 Theoretical background: a meta-theoretical perspective

From media study perspective, we acknowledge that young people are goal-oriented and active media users. In that sense, a selfie is a means of communication and the message communicated as well as the choice of media lies with the communicating entities. However, the habit of taking and sharing selfies is a complex phenomenon that embraces psychology, technology and media theory; hence, a meta-theoretical analysis of *Selfitis* itself is appropriate to examine the multifaceted dimension of the activity.

From the perspective of Freudian personality development theory, *Selfitis* may be understood as a phallic fixation, the developmental condition where an individual's unresolved childhood psychosexual conflicts result in esteem problems, exhibitionistic disposition, narcissism and sexually aggression (Stevenson, 2001). By implication, that some studies have already established some link between *Selfitis* and forms of personality disorders suggest compulsive selfie-taking and sharing is the physical manifestation of a developmental disorder. In other words, selfie-takers may be sick for a fact or on the periphery of some illness. If, for instance, the borderline, acute and chronic definitions are accepted to be valid, it raises the question: at what point does occupational imperatives to regularly take pictures amount to phallic fixation? The

argument can be advanced that a young individual aspiring to be a model will probably take several selfies and post them merely for advertisement as part of the trade. For the same reason, a seasoned model or some celebrity will probably post selfies frequently without necessarily having any developmental fixation.

Indeed, a major criticism of the Freudian theory is that it is too fixated on childhood issues and cannot possibly offer a tenable explanation for all situations because development is life-long. It will appear that Freud's idea of unresolved childhood conflict between the primitive id, moral superego and realistic ego can only provide limited answers to *Selfitis* unless the suggestion is that the billions of avid selfie-takers and sharers on social media suffer some psychosexual fixations. Consider for instance that from the six factors Balakrishnan and Griffiths (2018) isolated as motivators of *Selfitis*, it can be inferred that an enabling environment that supports selfie-taking and sharing encourages hitherto absent social competition with pictures: both the environmental enhancement and social competition factors are unrelated to psychosexual fixations but more a function of technology. In this regard, technological determinism theory becomes essential.

Founded on the idea that technology controls social transformation and influences every facet of society (Hauer, 2017), *Selfitis* is a testament to the power of technology in creating new ways of life as part of social transformation. For a fact, the word "selfie" and all the paraphernalia that supports *Selfitis*, selfie stick, smartphone, photo editing apps and social media, are all directly linked to software and hardware technological advancements of communication and new social attitudes that followed. Notably, this type of technologies did not exist until the late 20th Century and have continued well into the 21st Century. Given that there is a clear social and attitudinal difference to taking and using pictures prior to and after technological progress, Marshall McLuhan's (1994) phrase, first made in 1964, that "the medium is the message", an early exposition on the far-reaching impact of technology in influencing communication, accentuates the logic that technology is the primary driver of *Selfitis*. Although *Selfitis* is not without undesirable consequences on individuals and societies, Hauer (2017:01) exonerate the enabling technology arguing that "the negative consequences of the technological development are the result of poor use by the people, not of the very nature of technology". Similarly, Carbonell,

Chamarro, Obserst, Rodrigo and Prades(2018)asserts that the activities individuals elect to conduct through a medium, not the medium itself, is the problem and may indicate other underlying personal problems.

Also, recognising that personal factors that have grievous social consequences and, maybe clinical diagnosis too, seem to influence why and how people conduct erotic chats on Whatsapp for example, Ogunsanya, Akinola and Okunade (2019) emphasised that individuals do put technology to deliberate use which seems to gratify their ingrained and underlying cravings. As such, being a product of technology and for the fact that personal choices conditions media use, the use and gratification theory is relevant to *Selfitis*.The use of selfie to self-brand or self-promote is within the right and choice of any individual. From the angle of theuse and gratification theory, media users actively use the media to satisfy a personal need or idiosyncrasies such that any medium they consider instrumental to the gratification of their preferences is used while others are ignored. The idea behind the use and gratification theory offers a logical tie, albeit suggested and requiring empirical validation for certainty, between both the Freudian idea of fixation and technological determinism. From the perspective of Freud's developmental fixation, compulsive selfie-taking and sharing may be interpreted as a response to obsessions about self or body image such that individuals who have phallic fixations are aided by technology to caress and gratify their ego. On the other hand, technology itself may have inadvertently promoted a culture of self-masturbation arising from the social competition (see Balakrishnan & Griffiths, 2018) to get most likes or commendatory comments on pictures.

The motivations for compulsive selfie-taking and sharing is somewhere between the foregoing. But, apparently, the motivations for and intensity of selfie-taking and sharing among young people vary. The concern is whether selfie-takers are aware of the possible implications of their choice and behaviour.

2.2 Operational definition of *Selfitis* obsession

Obsession and its ramifications have an enduring legacy in the field of psychology and psychiatry. Aside from experts in human cognitive processes, even laymen with little or no knowledge typically use the term to indicate actions that are habitual and have potentially negative consequences. Yet, there is an important technical difference between obsession and compulsion that must be taken into account in the context of this study. According to Araujo,

Carneiro and Duriguetto (2018:1) obsession refers to 'an idea of coercion and compulsion, in which the subject is obliged to act and think against his will.' Similarly, the APA (2020) describes obsession as persistent and intrusive urges that result in distressing emotions such as anxiety or disgust. The APA further notes that when individuals cannot become suppressive to their obsessions, they engage in compulsive acts in response to their object of obsession. Thus, a difference exists between obsession and compulsion to the extent that the former is a fixation on an idea, perhaps body image. In contrast, compulsion is the enactment of specific actions to relieve the fears and insecurities obsessive feeling cause, perhaps habitual selfie-taking and sharing to derive a feeling of good body image. As compulsive actions grow in response to obsessive feelings:

In the most severe cases, a constant repetition of rituals may fill the day, making a normal routine impossible. Compounding the anguish these rituals cause is the knowledge that the compulsions are irrational. Although the compulsion may bring some relief to the worry, the obsession returns and the cycle repeats over and over, (APA, 2020).

Having established the foregoing, that is compulsion acts are responses to obsessive feelings, and bearing in mind that no standardised scale yet exists for quantifying and measuring *Selfitis*, we adopt Vincent's (2014) *Selfitis* classification namely borderline, acute and chronic obsession for this study. However, given that the classification template is contested but nonetheless useful and considering that selfie-taking and sharing have become a global pop-culture which, in our view, renders the numeric definition originally given to the classification impractical and unrealistic, we modified the definition to suit our purpose as well as reflect the pop-culture reality.

Therefore, we define *Selfitis* obsession to mean the habit of *compulsive* selfie-taking resulting in excessive accumulation of personal pictures on an individual's smartphone for no apparent reason other than to share on social media. This definition is restricted to self-taken pictures of an individual that includes mainly the individual or no more than one other person. By implication, any pictures that are not self-taken, or is of a group, or are of the individual in a group at an occasion or any other pictures that are not self-taken and is more than two individuals are excluded. In addition, we quantitatively, categorise the numerical thresholds that characterise *Selfitis* obsession as follows:

- Between 100 – 200 selfies stored on an individual's smartphone – Normal *Selfitis*
- Between 201 – 500 selfies stored on an individual's smartphone –Borderline *Selfitis* obsession
- Between 501 – 1000 selfies stored on an individual's smartphone – Acute *Selfitis* obsession
- Above 1001 selfies stored on an individual's smartphone – Chronic *Selfitis* obsession

3.0 Methodology

The main focus of this exploratory study was to understand the motivation for self-portrayal among young Nigerians. We used a combination of survey and interviewed to examine the intensity of selfie-taking and whether these young Nigerians are aware of the psychological dangers associated with selfie obsession, including if gender disparity moderates *Selfitis*.

Mindful of United Nations' definition of a young person as a male or female between the ages of 15 and 24 and our desire for quality data, we settled for university undergraduates from two universities: Olabisi Onabanjo University, Ago Iwoye and Tai Solarin University of Education, Ijagun, both located in Ogun State. The reason for selecting this demography was that most undergraduates of tertiary institutions in Nigeria are between age 16 and 25. More so, we suspected that this age group is deeply involved in selfie-taking and sharing, and they are equally literate enough to respond to our research instruments. Hence, stratified convenient sampling technique was adopted in selecting 500 respondents at 250 respondents from each institution. Similarly, because we also set out to examine possible gender disparity in selfie-taking and sharing, the questionnaire was distributed on a 60/40 percent basis (female 60 percent and male 40 percent). This was in recognition of Adeyemi and Akpotu's (2004) submission that a gap existed between female and male in the university enrolments and specifically, that female enrolment is higher in the south compared to the northern zones of the country.

A 22 item instrument was administered on a-face-to-face and instant collection method by the authors to willing respondents. 487 (97.4 percent) of the 500 questionnaires administered were adjudged valid and analysed. From 50 (10.3 percent) respondents who showed a sign of

obsession, 21 respondents who were willing and available were purposively selected and interviewed. This was possible because they gave their contact and consented to provide more information if and when contacted. This category of respondents was interviewed to probe deeper into their motivation and possible awareness or lack of awareness of the dangers associated with their perceived selfie obsession.

4.0 Data Analysis and Discussion:

Data collected from the survey and interview is hereby analysed quantitatively using tables and figures. Survey data, bothering on motivation for selfie-taking, types, mode and intensity of selfie-taking including gender disparity, are analysed first followed by interview data.

Survey Data

{Insert Table 1.1 Near Here}

Table 1.1 above shows that respondents take selfie more on special occasions like birthday, wedding, matriculation, graduation and other special moments. On occasions like this, it is common to put on new or special dresses, a new hairstyle and new make-up. For the selfie-takers, this is their way of documenting such unique moments and occasions. This correlates to the environmental enhancement factor related to feeling good, self-expression, memories, and trophies. Balakrishnan & Griffiths (2018) opine that when the environment is enjoyable, the taking of selfies helps create better memories. In addition, and going by the response from those interviewed, some take selfie just for the fun of it, particularly, when they have nothing doing. Some said it is for them, a means of relaxation particularly when they are "chilling out" with friends and family members.

{Insert Table 1.2 Near Here}

{Insert Table 1.3 Near Here}

{Insert Table 1.4 Near Here}

Going by table 1.2 above, it is very clear that most of the respondents take selfies a lot. This new development has an impact on photography as a profession because smartphones promotes the do-it-yourself 'selfiegraphy' which makes photography more fun and less technical for everyone. As evident in Table 1.3 the face is the main object of selfies among young Nigerians

understandably because the intention is to show their beautiful features, a trend aided by photo editing applications and options that enhances the allure and attractiveness of the face. Whereas exclusive body part or mood selfies are not as high as "usie" with relatives and friends, the body part selfies (10.7 percent) and mood selfies (14.8 percent) suggests that this is a trend that is supported by and common to the selfie culture. Table 1.4 indicates that 'regular' and 'intense' selfie-takers constitute 43.8 percent of the population surveyed, while 'occasional' and 'rare' selfie-takers make-up 56.3 percent. We, however, note that while 'rare' and 'intense' can be relatively conceived and understood, the line between 'occasional' and 'regular' is faint and may need further probing. It is from the 50 (10.3 percent) who confessed to being intense selfie takers that 21 willing and available respondents were selected for interview. This was possible because the survey instrument elicited and collected phone contact voluntarily given by many of the respondents.

Gender disparity

Gender disparities were tested for two factors regarding taking selfies on the one hand and sharing selfies on the other hand. There was a marked difference between male and female respondents as per selfie-taking. Table 1.5 reveals a significant outcome ($t = 4.927, p < 0.05$). The mean score ($\bar{x} = 55.43$) obtained for young male respondents is significantly lesser than the mean score ($\bar{x} = 63.47$) obtained for the female respondents, implying that there is a disparity in the way young male and female Nigerians take a selfie.

{Insert Table 1.5 near here}

{Insert table 1.6 near here}

Table 1.6 reveals a non-significant outcome ($t = 1.65, p > 0.05$). The mean score ($\bar{x} = 58.45$) obtained for male respondents is not significantly lesser than the mean score ($\bar{x} = 59.43$) obtained for female respondents. It can, therefore, be concluded that there is no disparity in the way young male and female Nigerians share a selfie.

Interview Data

The purpose of the interview was to establish and understand the motivation for selfie-taking and to know whether those who show sign of or confess obsession are aware of the dangers associated with their obsession.

{Insert Table 1.7 Near Here}

{Insert Table 1.8 Near Here}

{Insert Table 1.9 Near Here}

{Insert Table 1.10 Near Here}

{Insert Table 1.11 Near Here}

With 71.4 percent of the participants claiming to take selfie everyday (see table 1.7) and combined 85.7 percent having over 2000 personal pictures of theirs on their smartphone (see table 1.8), the suggestion is that most of the respondents have chronic *Selfitis* obsession, only 13 percent have acute *Selfitis* obsession with 1000 selfies while, notably, no percentage is returned for normal *Selfitis* and borderline *Selfitis*. Ironically, the majority (85.7 percent) whose response corresponds to the Chronic *Selfitis* obsession are not aware of the health dangers associated with this type of behaviour. This situation, for instance, aligns with the submission of Al-Menayes (2015) that people whose use of social media indicates addiction are more likely to continue their attachment on account of been satisfied suggesting either outright denial of the fact or genuine unawareness. Regardless, whether the respondents store or share their selfies, there seems to be an urgent need for intervention action.

Summary of Findings

From the findings of this study, only a few young Nigerians have acute *Selfitis* obsession while the majority are chronic selfie-takers. Similar to Balakrishnan and Griffiths (2018), environmental enhancement is a major factor that influenced the young Nigerians who partook in the study to take a selfie for documenting special events and occasions as well as show their new dresses, hair styles and make-up. In fact, selfie-taking has become a pastime for many young Nigerians. In terms of selfie-taking and sharing, this study revealed that there is gender disparity in the way young Nigerians take a selfie. Females take more selfies than their male counterparts,

but when it comes to sharing, there is no obvious disparity. The high point of this study is that many young Nigerians, even among those who confessed to being obsessed with selfie-taking, are not aware of the health hazard of this behaviour.

Recommendations

Given that this study is exploratory, young Nigerians are intensely involved in selfie-taking and sharing and – as the findings indicate – obsessive feelings could be responsible for compulsive selfie-taking among this population, it is necessary to conduct a more rigorous and representative study. This will confirm the extent to which selfies are a compulsive activity or mere pastime. The element of psychological underpinnings in selfie-taking and sharing is critical and cannot be belittled. Since 2019, a number of young Nigerians have died in the circumstances suspected to be related to psychological conditions like depression. In light of this, we recommend that future studies be cross-disciplinary, a collaboration between communication experts and psychologists to understand how underlying psychological factors determines selfie-taking and share, including the communication nuances depicted in selfies.

As communication researchers, we concede that selfie, aided by high-tech smartphones, is a smart and modern way to self-represent, commune and interact with friends and family members. Our concern is, when self-imaging becomes the only means through which young Nigerians validate their existence and idealise their personalities in this era of increased depression and suicide, there is an urgent need for caution and intervention on the part of young people and on the part of parents and government respectively. Hence, we recommend two levels of interventions: for those who self-confessed to be addicted to selfie-taking and sharing, they need urgent behavioural therapy. Indeed, subsequent studies concerning motivations for selfie-taking and sharing in Nigeria should include expert suggestions for intervention therapy considering that mental and/or psychological health is not well attended to in the country. However, for those who are not yet addicted to their parents, educators, relevant government agencies, and civil organisations should embark on massive education to save the nation by saving its youthful population.

Conclusion

Selfie-taking and sharing is a pop-culture around the world. Yet, it raises concerns about possible indications of obsession and other psychological health issues. Findings of this pioneering study on motivations for selfie-taking and sharing in Nigeria suggests that the obsession is a motivator for engaging in selfie-taking. Since selfie is here to stay as part of the new culture induced by technology, there is a need to understand the ramifications of this phenomenon on the Nigerian society.

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Table 1.1: Respondents' motivation for taking Selfie

Parameter	Neutral		Strongly Disagree		Disagree		Agree		Strongly Agree	
	Freq	%	Freq	%	Freq	%	Freq	%	Freq	%
I take selfie only at special events and occasions	97	19.9	22	4.5	85	17.5	155	31.8	128	26.3
I take selfie when I am putting on a new dress	76	15.6	30	6.2	90	18.5	172	35.3	119	24.4
I take selfie when I change my hair style	57	11.7	37	7.6	76	15.6	160	32.9	157	32.2
I take selfie when I have a new make-up	57	11.7	66	13.6	100	20.5	147	30.2	117	24.0
I take selfie when I am bored	88	18.1	57	11.7	145	29.6	109	22.4	88	18.1
I take selfie only when I am happy	95	19.5	48	9.9	112	23.0	135	27.7	97	19.9
Selfie helps record special moments	32	6.6	12	2.5	20	4.1	159	32.6	264	54.2

Source: Authors' field survey, 2019

Table 1.2: Mode of taking pictures among respondents

Parameter	Frequency	Percentage (%)
I take pictures with a digital camera in the studio	49	10.1
I do a photo shoot at chosen locations with the aid of a photographer	14	2.9
I take pictures at occasions with the aid of photographer	24	4.9
I take Selfie with my smartphone	367	75.4
I take "usie" with friends and acquaintances with my smartphone	21	4.3
None of the above	12	2.5
Total	487	100

Source: Authors' field survey, 2019

Table 1.3: Type or nature of Selfie most taken by respondents

Parameter	Frequency	Percentage (%)
Picture showing face alone	204	41.9
Picture showing particular side of their body	52	10.7
Picture showing their mood	72	14.8
Picture showing themselves with friends and family	159	32.6
Total	487	100

Source: Authors' field survey, 2019

Table 1.4: Intensity of selfie-taking among respondents

Parameter	Frequency	Percentage (%)
Occasional	146	30.0
Regular	163	33.5
Intense	50	10.3
Rare	128	26.3
Total	487	100

Source: Authors' field survey, 2019

Table 1.5: Independent sample t-test showing significant gender differences in the way young Nigerians take a selfie.

Gender	N	Mean	SD	Std Error	t-cal	Sig of t
Male	136	55.43	14.87	1.28	4.927	0.000
Female	351	63.47	16.63	0.89		

Source: Authors' field survey, 2019

Table 1.6: Independent sample t-test showing significant gender differences in the way young people share a selfie.

Gender	N	Mean	SD	Std Error	t-cal	Sig of t
Male	136	58.45	13.22	0.98	1.65	0.094
Female	351	59.43	14.54	0.76		

Source: Authors' field survey, 2019

Table 1.7: Regularity of taking Selfie by young Nigerians

Parameter	Frequency	Percentage (%)
Daily	15	71.4
Weekly	6	28.6
Total	21	100

Source: Authors' field survey, 2019

Table 1.8: Number of personal pictures on participants' smartphone.

Parameter	Frequency	Percentage (%)	Selfitis obsession manifestation
5,000 and above	3	14.3	Chronic
3,000 and above	3	14.3	Chronic
2,000 and above	12	57.1	Chronic
1,000 and above	3	14.3	Acute
Below 500	-	-	None
Below 200	-	-	None
Total	21	100	

Source: Authors' field survey, 2019

Table 1.9: Participants' use of their selfies

Parameter	Frequency	Percentage (%)
Store	15	71.4
Share	6	28.6
Total	21	100

Source: Authors' field survey, 2019

Table 1.10: Participants' evaluation of their selfie obsession status

Parameter	Frequency	Percentage (%)
Yes, I am obsessed	18	85.7
No, I am not obsessed	3	14.3
Total	21	100

Source: Authors' field survey, 2019

Table 1.11: Are participants aware of any health implication related to the compulsive selfie-taking?

Parameter	Frequency	Percentage (%)
Yes	3	14.3
No	18	85.7
Total	21	100

Source: Authors' field survey, 2019