

Article

Omo Yoruba Atata: A Celebration of Celebrities in Alaroye Newspaper

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Abstract: The column *Omo Yoruba Atata* in *Alaroye* newspaper that celebrates specific personalities of Yoruba origin is studied within the larger context of the celebration of personalities through various approaches in the media landscape in Nigeria. These individuals could be either government officials; or private individuals. This paper attempts to unravel the philosophy behind the creation of the ‘*Omo Yoruba Atata*’ column in the newspaper. The study aims to analyze the criteria for *Alaroye* celebrity column, assess its alignment with traditional Yoruba values, evaluate the selection process's objectivity, investigate potential bias towards specific ethnic groups, gender, fields, or age brackets, and assess the influence of the column on the fame and public recognition of the covered personalities. Interview and content analysis were the research designs used, while the interview guide and coding sheet served as instruments to gather data from thirty-five respondents and 422 items on celebrities featured. Findings show that the philosophy behind the column was unity among the Yoruba and to remember the martyrs of June 12, 1993. The benefits *Alaroye* derived were contributing to the preservation of the history of successful Yoruba indigenes. There was objectivity in the selection of celebrities across ethnic or dialect groups featured while 94% percent of celebrities featured were male politicians and mainly in the age bracket of 50-55, which is not reflective of the notion of celebrities in the Yoruba society.

Keywords: Celebrities; celebration; Yoruba; *Alaroye*; newspaper; “omo Yoruba atata”

Introduction

The concept of celebrity relates to the popularity that is attached to individuals in society because of their activities. Boorstin (1971, as cited in Turner, 2014) argues that ‘a celebrity is a person that is well-known for their well-knownness’. Turner (2014, p.10) adds that: “celebrity is a genre of representation and a discursive effect; it is a commodity traded by the promotions, publicity, and media industries that produce these representations and their effects; and it is a cultural formation that has a social function we can better understand increasingly”. Celebrities are therefore produced through the instrumentality of the mass media, promotion and publicity firms (Summers & Morgan 2008, p.11).

Juntiwasarakji (2018) defines celebrities as people “who are living out narratives that capture our interest and the interest of the media narrative that have entertainment values”. They are referred to what Boorstin (1961 as cited in Elteren, 2013), labeled as “pseudo-events”: an event or activity planned by the mass media, which gains prominence resulting from coverage by the same media and not because of any intrinsic value. Elteren (2013, p.263) adds that the celebrity is “‘human pseudo-event’ fabricated for the media and evaluated in terms of the scale and effectiveness of his or her media visibility”. The media through the

prominence or slant of coverage given to individuals confer some status on them, thereby influencing the perception that the public has of such people. Driessens (2014) states that we live within a social reality “where images of people ‘famous for being famous’ are circulated and consumed daily across the world”. Invariably, the idea of celebrity permeates cultural, political, economic, media, entertainment, sports and other spheres of human endeavour. They also transcend local levels, to reach global audiences. Celebrities such as Elvis Presley, Michael Jackson, Pele, Maradona, Messi, Ronaldo, Beyonce, Muhammed Alli etc. are internationally acclaimed individuals, who rose beyond racial, religious or geographical limits to become global celebrities. The names mentioned earlier are people who are well known and are usually accorded space within the pages of the newspapers, either at the indigenous level or the international level.

Kurzman et al. (2015) explains that in modern society, celebrity has come to dominate status honour, generate enormous economic benefits, and lay claim to certain legal privileges. . For instance; a major player in Nigerian politics, Bola Ahmed Tinubu is a well-known political figure who has held the position of governor of Lagos State (Williams, 2019) and currently the president of Nigeria. Nigerian actress and producer Funke Akindele gained notoriety for her part in the television series "Jenifa's Diary" (Ogunlola, 2017). Another Nigerian talk show host, producer, and journalist Funmi Iyanda is well known. She is well-known in the Nigerian media landscape and honored for her broadcasting achievements (Folayan, 2017). These people have made a significant impact in their fields and added to the diverse political and cultural environment of the South West region of Nigeria. The problem also is that everything is used by the media to persuade people to buy into a story. These days, they play such a significant role in the people's lives that most people find it impossible to avoid them at times. Individuals, often become enmeshed in the feelings that the media portrays (Wease, 2017).

It's fascinating to observe how motivated people are to research and admire famous people. In actuality, these celebs are just regular individuals like everyone else. Like everyone else, they are performing their duties, but they receive greater compensation and public recognition. Why the media chooses to portray some who more famous still need to be investigated (Wease, 2017)

Therefore, the gap in this study is to unravel how much of celebration and values earned by the celebrities in Alroye which is often seen as uncertain. Hence, the objectives of this study identify the philosophy of the ‘Omo Yoruba Atata’ column in Alaroye newspaper, the determinants of personalities that fit into the content of the column, does the concept of Alaroye celebrity conform to that of traditional Yoruba values. Also, how objective is the process of choosing individuals who were features in the column, Does the focus specific ethnic groups, gender, human endeavour, or an age bracket? In addition, another objective is to measure the extent the column impact on the fame of the personalities covered? No background information about the newspaper.

Literature Review

1. Mass Media and Celebrity

The mass media and emerging social media platforms like Instagram, YouTube, Twitter, Blogs, and Facebook play a pivotal role in producing celebrities. The media’s framing and representation of individuals often transform them into public figures. Celebrities are distinguished either by their achievements or by statuses attributed through inheritance, media influence, or audience perception (Ouveren et al., 2019). Boorstin, as cited by Turner (2014), emphasizes that entertainers dominate celebrity ranks due to their unique personalities, a factor amplified by corporate organizations leveraging their popularity for brand endorsements and advertisements. According to Ferguson and Mohan (2019), celebrities often use their recognition to promote products, earning significant endorsement fees. Their reputations are shaped by factors such as personality, relationships, appearance, private life management, and expert abilities, all largely constructed by the media, the public, and PR agents (Eunkyoung & Eyun-jung, 2010).

Celebrities are also seen as symbols of globalization, as their fame transcends territorial boundaries through media mediation (Wong & Trumper, 2002, cited in Driessens, 2014). Media coverage highlights their successes, failures, and personal lives, often focusing on relationships, emotions, and gossip. This dynamic

has been redefined by the internet and social media platforms, which facilitate faster dissemination of content and interaction among fans (Marshall, 2010). In Nigeria, the rise of celebrity culture is influenced by Western culture, the internet, and commercial interests. Celebrities have emerged in sports, music, entertainment, politics, and religion, with notable examples such as Kanu Nwankwo, J.J. Okocha, Davido, Wizkid, and Genevieve. As Omenugha, Uzuegbunam, and Ndolo (2016) observe, celebrity culture is rapidly permeating Nigeria's mainstream cultural system.

2. Indigenous Language Newspapers in Nigeria

Indigenous languages are those spoken by communities within a specific country, region, or area, serving as vital tools for promoting societal values, informing, and educating people. In Nigeria, a country with over 300 languages, mass media platforms such as radio, television, and newspapers utilize indigenous languages to foster closer interactions with citizens. The media, as influential institutions, provide platforms for dialogue, agenda-setting, and mobilization while being subject to control by various organizations seeking to influence their messaging. Indigenous language newspapers in Nigeria are written in local languages, including Yoruba, Igbo, Hausa, Efik, Tiv, and others.

The first indigenous language newspaper in Nigeria, *Iwe-Iroyin Fun Awon Egba ati Yoruba* ("The Newspaper for the Egba and Yoruba People"), was launched on November 23, 1859, by Reverend Henry Townsend of the Christian Missionary Society. Initially published bi-weekly in Yoruba, it later included English, with eight pages split between the two languages. The publication focused on religious events, church activities, and local news, aiming to instill a reading culture among the Yoruba people. However, it folded in 1867 due to a crisis between Europeans and the Egba people, which led to the expulsion of missionaries from Egbaland.

Folarin and Mohammed (1996) classify the history of indigenous language newspapers into five waves. The first wave (1859-67) saw the publication of *Iwe-Iroyin*. The second wave (1885-92) featured Efik newspapers (*Unwana Efik* and *Obukpon Efik*) and the Yoruba paper *Iwe-Iroyin Eko*. The third wave (1922-37) brought *Eko Akete*. The fourth wave (1937-38) was marked by *Gaskiya Tafi Kwabo*, published by the colonial government to address northern Nigeria's concerns during World War II. The fifth wave covers post-1960 publications following Nigeria's independence.

3. Theoretical framework: Agenda Setting Theory

The origin of agenda setting theory dates back to 1922, when Walter Lippmann voiced his worry about the critical role that the media can play in shaping the public's perception (Zain, 2014). Zain (2014) explains that the agenda setting theory examines the ways in which the media shapes public opinion on a particular topic. The primary emphasis or problem that the public or people of society are most concerned about is the public agenda. One of the main ways that journalism influences its audience is through the daily news's reiteration of messages concerning public issues and the mass media's ubiquitous presence in our everyday lives. In turn, the accidental nature of this learning facilitates the swift transition of issues from the media agenda to the public agenda (McCombs and Valenzuela, 2007).

The mass media has a unique ability to influence or contribute to the audience's priorities, values, focus, and perceptions. Due to the mass media's influence, media viewers are more likely to focus on problems that they believe should be on their political agendas or to establish their own opinions (Littlejohn and Foss, 2009). According to McCombs (2018), Agenda setting deals with the news and the way people think and discuss topics highlight certain aspects of them. Other factors are not as important. Beyond just directing public attention, the media's agenda-setting function has other effects. These repercussions include observable behavior as well as attitudes and beliefs. It is crucial to distinguish between two characteristics of attitudes and opinions. The first is the strength of the opinion, starting with the basic question of whether an opinion exists at all.

In relation to this study the mass media as represented by the Omo Yoruba Yoruba Atata Column can raise individuals hitherto undone or marginally popular to celebrity status through the positive reportage, frequency or prominence it attaches to such individuals. In doing this the media draws, the attention of the

readers to aspects of the celebrities' actions that they feel resonates with the values ascribed to by the readers. For, instance, the media can decide to present the philanthropy of a celebrity in order to draw up more positive perception of the person as having the interest of the public at heart.

Methodology

This study employed interview and content analysis methods to collect data for the study. Interview was employed because the newspaper caters to a Yoruba-speaking readership and honours cultural icons, interviews enable researchers to delve into the context of Alaroye's portrayal of Yoruba celebrities. According to the publisher, Alao Adedayo, the newspaper aims to sustain the reading and speaking of the Yoruba language and to be the voice of the Yoruba (Salawu and Amenaghawon, 2023). These interviews could reveal the editorial decisions, motivations, and cultural values that are woven throughout the stories.

The data collection process entailed interviews with the two personalities involved in the publication of *Alaroye*: the publisher, Mr. Alao Adedayo and the Editor, Mrs. Taiwo Adedayo. Also, three Yoruba language experts from the media and academia were interviewed. Interviews were also conducted with thirty respondents including civil servants, clergy, interns, journalists, tailors, market men, and women, who were selected, using purposively sampling as a result of their familiarity with *Alaroye* newspaper and the issue of Yoruba celebrity.

On the other hand, content analysis is a way of studying and analyzing various forms of communication through a systemic, objective and quantitative manner with the purpose of measuring variables (Kerlinger, 2000 cited in Wimmer and Dominick, 2003) this allowed the researchers to gather data that would help in authenticating and generalizing the findings from the study. The data collection process through content analysis was carried out by analyzing the compilation of *Omo Yoruba Atata* that contained over 422 celebrities. This was helped to achieve the aims of this study. Some of the findings were presented in tabular form using percentages and frequency counts. The instrument for data gathering for the interview was interview guide that contained ten questions drawn from the objectives of this study. These researchers to the interviewees selected for the study personally administered this. For the content analysis, content analytical categories were created to identify the units of analysis related to this study.

Findings from the interview guide were analyzed through comparative-contrast of responses from all the interviews. This was used to provide data to answer the stated objectives of this study. In addition, findings from content analysis of the column were analyzed through simple percentages and frequency counts. This allowed for adequate and simplified presentation of findings. Also, the narrative data analysis technique was used for further discussion

The Findings

1. Philosophical foundation for the creation of *Omo Yoruba Atata*

The Key Informant 1 explained that the philosophy behind *Omo Yoruba Atata* was to create for more unity among the Yoruba people, irrespective of political, dialect or religious divides. The column, he added was published to promote the image of the Yoruba tribe, by displaying the activities of Yoruba people and to achieve progress for the tribe, through promoting the icons of this ethnic group that is counted as the second-largest ethnic group in Nigeria and the largest in the Southern axis of Nigeria.

The Key Informant 1 added that the compilation was mainly dedicated to the acclaimed winner of June 12, 1993, Nigerian Presidential election: Chief MKO Abiola and his wife Kudirat Abiola. Both of them lost their lives in the struggle for the actualization of the mandate. Chief Abiola died in detention; while Kudirat Abiola was assassinated. He noted that the main column was dedicated to, all those who lost their lives during the demonstrations that followed the annulment of the election. It was also to document the names, positions, and achievements of Yoruba politicians between 1992-2002. He noted that the *Omo Yoruba Atata* column was published, as a historical compendium on the Yoruba race; to document great events and the story of Yoruba sons and daughters, for future generations to read and learn from.

However, the editor of Alaroye, Taiwo Adedayo pointed said there was no specific philosophy behind the selection of celebrities that were featured in the *Omo Yoruba Atata* Column. She noted that:

We publish them only to highlight the Yoruba people, the contributions they have made to the Yoruba community. Hence, each time they celebrate any notable anniversary: birthdays, promotion and the likes, we used the publication to celebrate, them to create awareness of appreciation and recognition of their impact and role in the Yoruba community.

The implications of the responses from the publisher and the editor of Alaroye is that the newspaper did not follow a systematic pattern in selecting celebrities or those it perceived an exemplary Yoruba indigene. This invariably resulted in some lopsidedness, in terms of different segments of society that were featured in the column. Newspapers that include celebrities give readers access to popular culture and a source of amusement (Oshodi & Ogunduyile, 2015). Newspaper material is made more exciting and engaging by the fact that readers frequently take pleasure in keeping up with the lives and exploits of their favorite celebrities. Personalities that featured in selected *Omo Yoruba Atata* column: To answer this question, the researchers analyzed the content of the *Omo Yoruba Atata* column to evaluate the pattern of distribution of celebrities that were featured.

Table 1. Distribution of Celebrities Featured in *Omo Yoruba Atata* Across Professions

Profession	Frequency	Percent
Religion and Education	3	0.71%
Law and Medicine	9	2.13%
Military	4	0.94%
Politics	400	94.7%
Business	4	0.47%
Ethnic	2	0.94%
Leaders		
Total	422	100.0%

The findings from Table 1 show that the majority of celebrities featured in the *Omo Yoruba Atata* Column were mainly from the political class represented by 94.7%. This shows a philosophical disequilibrium between the philosophical basis of the column and the actual content. The key component of the philosophy as noted by the publisher and the editor was to promote unity among the Yoruba ethnic group by displaying their achievements irrespective of political, religious or the dialect.

Celebrities from other professions were largely omitted in this compilation designed to celebrate Yoruba sons and daughters and their achievements. There are celebrities across different fields such as business, academia, sports, entertainment, diaspora community, religion, law and other spheres of human endeavor that could be included in a compilation to celebrate a tribe.

Findings also show that the column did not tilt towards any particular state, ethnic or dialect group among the Yoruba. All the Yoruba states that had elected political officials were featured. Therefore, members of the executive and legislators at the Federal and State levels from Ekiti, Lagos, Kogi, Kwara, Ogun, Ondo, Osun and Oyo state were featured.

Consequently, the implication of the celebrities featured in Alaroye been skewed to the coverage of the political class ahead of other professions such as medicine. Law, academia, religion, business, sports and entertainment is that Alaroye did not project other professions as worthy of emulations. The focus on politicians in *Omo Yoruba Atata* Column is also reflective of the prominence, frequency and preferences of newspapers in Nigeria to political content ahead of other issues of national or global impact.

Table 2: Gender Distribution of Celebrities Featured in *Omo Yoruba Atata* Column.

Gender	Frequency	Percent
Female	22	5.21%
Male	400	94.78%
Total	422	100.0%

Table 2 clearly shows that there was a gender imbalance in the selection of celebrities that were featured in the *Omo Yoruba Atata* column. This was not representative of the number of Yoruba women, who are celebrities in their various endeavours. The column featured 400 male celebrities representing 94.78%, while 22 women (5.21%) were featured.

The implication of this is that *Alaroye* did not provide space for women celebrities to be read and inspire other females to see that irrespective of gender, they can succeed in their endeavours. This may be as implication of being seen as not performing well compared to their male counterpart. They are worthy female celebrities from the ethnic stock in Nigeria who have excelled in Sports, entertainment, fashion, medicine, law, commerce, politics and other spheres of human endeavors that could have been featured. It is important that in framing of celebrities and setting agenda, the media must create equality and balance with regards to the gender distribution of those to be featured in content such as the *Omo Yoruba Atata Column*

2. Responses Of Objectivity In The Selection Process Of Celebrities Featured in *Omo Yoruba Atata*

To answer the question of objectivity in the selection of celebrities featured, the publisher of *Alaroye* (The Key Informant 1) was interviewed. The key Informant noted that the process of selection was very objective. The Key Informant 1 said:

Back then, we used to select them based on credibility and their contributions to Yoruba development. If you read the write-up very well, you would observe that we do mention what they did at a particular point in time. We also consider Yoruba people that are making it in their choice of work and those that started from scratch to make it. We do not need to know you physically or have any affiliation with you. Once you are a Yoruba man or woman with a good reputation, we write about you. I think most of the Yoruba's that fought tirelessly during the Abacha regime and NADECO benefitted from the write-up immensely.

Therefore, the publisher explained that the newspaper endeavored to promote only Yoruba people who had excelled in their chosen profession. He, however, lamented that the column was rested because some of the acclaimed celebrities had compromised their stance. The publisher said, "It is unfortunate that during this political dispensation, most of them have compromised, as a result of that, we stopped". Mr. Adedayo explained that the pursuit of political relevance and the hydra-headed issue of corruption have damaged the personalities of some of the politicians.

3. Contribution Of The *Omo Yoruba Atata* Column To The Fame Of The Personalities Featured

The publisher, Mr. Alao Adedayo and the editor, Mrs. Taiwo Adedayo noted that the *Omo Yoruba Atata* column documented the achievements of the personalities featured for the present and future generations, who might not have adequate details on the achievements of the Yoruba celebrities. Some of the prominent politicians or activists featured include:

- i. Pre-Independence Nationalist/politician: Herbert Macaulay
- ii. First Republic Politicians: Chief Obafemi Awolowo (Premier of the then Western region of Nigeria).
- iii. Samuel Ladoke Akintola: He was also a Premier of the Western region
- iv. Military Head of State/Civilian President: Chief Olusegun Obasanjo, who was privileged to rule Nigeria from 1977-1979, and again from 1993-1999 as an elected civilian President. Obasanjo remains one of the most prominent and influential Yoruba sons that are known in Nigeria and beyond.
- v. Chief Moshood Kashimawo Abiola: Billionaire, philanthropist and the winner of the 1993 presidential election in Nigeria, viewed as the most peaceful presidential election in the history of the country.
- vi. Chief Ayo Adebajo: Political activist; belonged to the National Democratic Coalition (NADECO) which fought for the actualization of the victory of Chief M.K.O Abiola in the 1993 Presidential poll, that was annulled by the military dictatorship headed by General Ibrahim Babangida.
- vii. Chief Cornelius Olatunji Adebayo: Former governor of Kwara State, North Central, Nigeria.
- viii. Sulia Adedeji: Popular Yoruba politician, philanthropist and business mogul. Was also assassinated in 1996.
- ix. Adedibu Lamidi-Political icon in Yoruba land, with his brand of politics, labeled *Amala* politics.

The benefit that the newspaper derives from the publication of the *Omo Yoruba Atata* column according to the publisher is that it serves as *Alaroye's* contribution to the promotion of the Yoruba ethnic stock. By celebrating Yoruba achievers, the publisher Mr. Alao Adedayo said the younger generation would emulate their good deeds. The benefits are more of its social responsibility for enhancing the image of the Yoruba.

The implication of featuring some successful or prominent celebrities such as Wole Soyinka (Nobel Laurette) Herbert Macaulay (Foremost Nationalist), General Olusegun Obasanjo (Head of State and later President of Nigeria) is that it would inspire the readers especially, youths to follow the pathway that the highlighted people followed to succeed. Furthermore,

4. Responses On Whether *Omo Yoruba Atata Column* Reflects The Concept Of Celebrities In Yoruba Society
The content analysis of the compilation of the *Omo Yoruba Atata* column revealed that the majority of the celebrities were drawn from the political class. They were only those representing their communities at the local, state and federal levels. A few, such as Herbert Macaulay (foremost Yoruba nationalist), Chief Olusegun Obasanjo (Civilian and Military Head of State) and Chief Obafemi Awolowo (Premier of the then Western Region of Nigeria) served at the national level. This, however, is not representative of the broader concept of a celebrity in the Yoruba culture. According to a Yoruba language expert (Key Informant 2), "a celebrity is called *Gbajumo* in Yoruba culture, someone that is popular and known to many resulting from the nature of work or profession. Two other respondents (Key Informants 3 and 4) also spoke in the same vein, noting that celebrities are people who have distinguished themselves in their chosen field. They explain that celebrities in the Yoruba traditional system include oral poets, farmers, hunters, village schoolteachers, medical doctors, and other people in academic circles such as professors.

Some of the respondents had similar definitions of who a celebrity is in the Yoruba society, but with different examples. According to them *Gbajumo*, a celebrity, in the eyes of a typical Yoruba person has the following features: must have a good job, be a socialite, be a free spender and a cheerful giver and must be famous. They added that for one to be a *Gbajumo*, it could for good or otherwise. The examples of good celebrities in Yoruba society that they gave include Late Chief .M.K.O. Abiola, Late Lamidi Adedibu, Alhaji Razaq Akanni Okoya, etc. The bad examples of celebrities in Yoruba society that the respondents gave include Anikura Baba Jaguda in the 60s and Oyenusi, a notorious armed robber in the 70s.

They were unanimous in them in the belief that one's profession can make one a celebrity. Listed, as celebrities were Fela Anikulapo, Sikiru Ayinde Barrister, both were globally celebrated Nigerian musicians. Others include military and paramilitary officers. The respondents agreed that celebrities in Yoruba Society are situated in virtually all the fields of human endeavor such as footballers, news reporters, teachers, and lecturers.

In terms of the sphere of influence of a celebrity, they noted that it could be among families or friends, within a local vicinity, state, country or internationally. One of the respondents, added that celebrities could also be called hero/heroine, to the extent that some were deified. Such include Ogun, the god of iron, Sango, the god of thunder, Osun, the popular river goddess of the Osun Oshogbo river and festival. She noted that great Yoruba warriors who fought in defense of their communities are also labeled celebrities in the Yoruba land. Such include Moremi, Efunroye Tinubu, Basorun Ogunmola, and others.

The interviewees concluded that celebrities in Yoruba society are not chosen or recognized based on wealth, education, profession, religion or social class but by their deeds that have contributed to the good of their society.

Discussion

The study critically examined the concept of celebrities within the Yoruba cultural context, emphasizing that traditional Yoruba society views celebrity status as transcending age, vocation, religion, and ethnicity. This is contrary to the elitist and politically centered focus of the *Omo Yoruba Atata* column.

By contrasting Yoruba traditional perspectives with Western views, such as those of Turner (2014), the study broadens the understanding of celebrity culture, highlighting that Yoruba celebrities are celebrated for their societal contributions rather than wealth or media visibility.

The study sheds light on how indigenous language newspapers, such as *Alaroye*, could play a pivotal role in celebrating individuals who have excelled in their professions, emphasizing societal welfare over material achievements. It offers a philosophical underpinning for media practitioners by advocating for content that celebrates individuals' contributions to societal development, serving as a source of inspiration for readers and a tool for cultural preservation.

The study highlights how the growth of Nollywood and the entertainment industry in Nigeria has amplified celebrity consciousness, establishing celebrities as audience-gathering mechanisms and catalysts for diversifying into other societal domains such as politics and business. It provides insights into how the media constructs celebrity status through visibility, as noted by scholars like Franck and Nuesch (2007) and Driessens (2014), and how this phenomenon applies to Nigerian society. The study refutes the notion of an age-restricted definition of celebrities by affirming that young individuals in sports, music, and other fields are equally celebrated in Yoruba society, reflecting a progressive shift in traditional norms.

The study underscores the need for media columns, like *Omo Yoruba Atata*, to align more closely with the broader societal values and ethical foundations of celebrating individuals who contribute positively to society, rather than focusing solely on political elites. Hence, these contributions deepen the understanding of celebrity culture in Yoruba society and offer practical recommendations for more inclusive and culturally grounded media practices.

Conclusion

This study focused on the analysis of *Omo Yoruba Atata*: A celebration of celebrities in *Alaroye* newspaper, an indigenous Yoruba Language newspaper. The findings show that the column was philosophically hinged on promoting Yoruba indigenes who have excelled, to serve as examples for the future generation of people. In addition, it was to celebrate Yoruba celebrities who were involved in the pursuit of the actualization of the result of the 1993 presidential election that was won by a Yoruba indigene: MKO Abiola. It was also concluded that the publishers and editors were objective in their selection of celebrities that were featured. This was so because when the column was published most of the celebrities were still held in high esteem by the people.

The publisher also confirmed that the column was rested because they did not see celebrities' featured deserving of mention in the next editions of the column or the compilation. It was also discovered that the column focused mainly on celebrities in the political circle, with very minimal mention of celebrities in medicine, law, industry academics, and religion. Similarly, there was outright neglect to mention celebrities in sports, entertainment, diaspora community among others.

There was gender imbalance in the selection of celebrities that were featured in the column, as over ninety-four percent of people featured were men. The age bracket that was featured most in the column were those between 50-59 years and those between 60-69 years. However, there was no bias in the selection of celebrities in terms of their state or Yoruba dialect group they hail from. This is so because celebrities were drawn from the eight states that have Yoruba indigenes. It is therefore recommended that future researcher should consider studying the influence of indigenous celebrities in the indigenous newspaper. There is need to look at the direction of the stories on the celebrities.

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Informed Consent Statement: Any research article describing a study involving humans should contain this statement: 'Informed consent was obtained from all subjects involved in the study. For studies not involving humans, please exclude this statement.'

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