

Television Viewership of English Premier League and Social Bonding Patterns Among Football Fans in Port Harcourt Metropolis

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ABSTRACT

This research examined television viewership of English premier league and social bonding patterns among football fans in Port Harcourt Metropolis. To ascertain the awareness, the extent and determined television viewership patterns. The survey study adopted a purposive sampling technique, while questionnaire were administered to respondents. Findings revealed that English premier league viewers are predominantly males, who enjoy a high degree of excitement and grief associated with a clubs' victory or loss of any match. Television remains the tool for social mobilization and audience inclusion. The study concludes, that football viewership, inspite of its emotional, physical identification traits and its socio-economic benefits, has taken a unique dimension; a ritual of cultural character that transcends regional, national and international colourations of; race, class and creed. The study therefore, recommends and urges governments and its agencies, non-governmental organizations, commercial institutions, advertising agencies and other organizations to explore the media (television) as a tool to address issues of criminal activities at pay-per-viewing centers in Port Harcourt Metropolis, government should establish rules and regulations as well as deploy security operatives to accredited centers when high profile matches are to be played

Keywords: Television, English Premier League, Social bonding patterns, Football fans

INTRODUCTION

Television is an electronic device that brings informational and entertainment programme; it grasps all the ages and almost all the interests of the living. Right from the international programmes, it caters for the needs of all viewers; hence, television holds the highest mode of entertainment and information to the masses. (Ayedee and Manocha, 2020).

According to Onabajo (1999) television is not just a mere transmission device, but it is a medium, which brings its massive audience, into a direct relationship, with particular sets, values and attitudes. Its compact structure makes it an intimate medium, which brings the world, into our homes, (p.32).

To Lindholm (2019), the relationship between sports and television has for the most part been mutually beneficial and has, for the most part, only grown deeper over time. Television allows sports to reach audiences that are too far away to attend sporting competitions live. On the other hand, sports and television broadcasts have built a synergetic relationship that has allowed both to further their interest, (Smith, Evans and Iosifidis, 2015).

The love and passion for football transcend gender, age, colour, and language. In different parts of the world, there are large numbers of people that are fascinated with the game of football. Since the inception of football, people of diverse culture, tribes, languages and dialects have been able to form a kind of bond and intimacy that has stood the test of time. There is no continent where football is not being played or watched. The young and old, male and female have got themselves engaged in this beautiful sport, which has been able to unite people of different ideas, culture and doctrine.

Carp (2019) argues that the English premier league is the most-watched sports league in the world, broadcast in 212 territories to 643 million homes and a potential TV audience of 4.7 billion people. The league has reached a cumulative global audience of 3.2 billion for all programming watched during the 2018/19 season, a six percent increase on the previous campaign.

Every weekend during the football season and some week days, viewing centers are full, stuffy and rowdy as enthusiast flock in their hundreds to go and watch their favorite clubs slug it out on the pitch. Premier league fans are obsessed with the game of football but the brand of football which the foreign leagues offers distinguished itself and, presently occupy a special place in their hearts.

Bonte-Friedhelm (2018) describes with a more detailed view that the English Premier League (EPL) is the world's best league because it offers the most exciting football (soccer). Even with smaller teams, it is rare to see a boring game. This is because attacking and quick-pressing soccer is valued. Players are encouraged to get the ball forward quickly, or catch their opponent off guard. It is a sight that fans all over world enjoy.

Bonte-Friedhelm (2018) also observes, In the United Kingdom (UK), each of the 20 teams can beat one another this was showcased when out of nowhere, Leicester City won the league in 2016. They beat a host of soccer giants, with far bigger budgets, after having almost relegated in previous season. This shows the unpredictability of the English Premier League, which is a large part of its global appeal. The 2017 champions Chelsea, with a huge budget and a star-studded roster, finished fifth in 2018. Unlike in other countries where the big teams thrash everyone else, the English Premier League dominant teams are constantly challenged until they fall.

In Port Harcourt, as in other parts of the country, the English Premier League (EPL) motivates the connection of thousands of fans. According to Osimhen (2019), 84% of football fans in Rivers State watch the English premier league with exciting games and positive atmosphere. Many enthusiasts have formed several fan groups across social, political, economic and cultural divides. Today, innovations in satellite television and digital technologies have deepened the penetration of football in urban and rural areas in Nigeria.

While contributing to this discourse, Adebayo, Akintude and Falase (2017) notes that in African cities and villages, fans connect and identify with football clubs in Europe through digital spectatorship, symbols and imaginations. Through the activities of large privately owned media companies, live soccer games from all over the world, especially Europe, are reaching millions of people via public video theatres or trans-local stadiums. Due to the social, political and cultural negotiations that occur in these virtual public arenas, scholars now acknowledge their relevance and impact of football viewing and fandom on the African society.

In Nigeria, Africa's most populous country, football is the most popular sports. Apart from the imbalance of women's participation, football viewing and fandom in general attracts people from all social strata. As explained by Olaoluwa and Adejayan (2011) football fandom in Nigeria is not an arbitrary practice but an audacious engagement, which the fans exhibits through fashion, affinity and identity information.

Dire as the situation may seem, Onwumechilia and Oloruntola (2014) states, that the continued spread of European football through transnational media is a form of electronic colonialism. Football is the most popular and globalized sporting activity in the world. Among global televised football competitions and leagues around the world, European league such as Spanish LaLiga, Italian Serie A, German Bundesliga, French League 1, the Union of European Football Associations (UEFA) Champion's League, the English Premier League is the top of quality organization and coverage, (p.24).

The English Premier League (EPL) has generated a massive fan base in many Nigerian cities and towns. According to Adetunji (2010), "70% claim to be fans of the (EPL) since the proliferation and increasing affordability of satellite Television or pay TV broadcast in Nigeria." Indeed, Majaro-Majesty(2011) mention that fans have put in place "associations of supporters" with slogan such as Manchester United (Man U) –"the kings of England," "Up ManU" or "One love," Arsenal- "Gunners for life," Chelsea-"the Blues," "the sky is always blue" or "the Billionaires club", Liverpool- "you can't walk alone," "up Liverpool", Manchester City (Man City) -"we are the real citizens."

As a result of the foregoing, the obvious is that, when fans of the same club meet the first time on match day, the chanting of their clubs slogan and songs serves as way of introductory greeting. In some places, fans hold meetings to talk about matters concerning their team and communicate decisions arrived at to their clubs in Europe via electronic mail (e-mail) or social media platforms like Twitter, WhatsApp, YouTube, Twoo, Instagram, LinkedIn Pulse, Snap chat, Facebook, Zoom, and Google are considered the most commonly used of all "social media" site's which are seen as search engine for finding, sustaining old and new fans for the growth, betterment and development of the club.

• **Statement of the Problem**

Thousands of English Premier League fans and football enthusiasts have been following live matches on television through satellite viewing centers across the nooks and crannies of Port Harcourt Metropolis and its environs. This has given room for relaxation, fun and generates increasing tension due to the records of criminalities. The pay-per-view centers are an-all- comers affair since entrance to watch live matches goes from #50, #100, #150, #200 and #500 as the venue determines, thus, having some rip-offs on the viewers. The number of people and its anti-social behaviours exhibited in television viewing centers have continued to raise questions in the mind of many observers.

Besides, this "religion" that has brought people together irrespective of their social status, culture, religion and affiliations has posed a lot of societal threat before, during, and after watching live matches where banter, bitter arguments and quarrels, fighting and in some cases, murder among rival cult groups have been reported severally. Noise pollution, criminal activities, gambling, drinking have also been associated with television viewing centers, hence, people are prone to danger.

Again, in spite of the negative influence associated with pay- per-view-centers on the socio-cultural landscape on the audience, Akanle and Fageyinbo (2015) assert that "football is a strong socio-economic sport in the country this is particularly in comparison with the European Football Clubs. The number of fans of these clubs is enormous as a result of which the economy is strongly evolving and due for scientific investigation (p.46)".

• **Aim and Objectives of the Study**

The specific objectives are to:

1. ascertain the awareness of the English Premier league viewership among Fans in Port Harcourt

metropolis

2. find out the extent of English Premier League viewership among fans in Port Harcourt Metropolis
3. find out if viewership of English Premier League is predominantly out-door or in-door.

- **Research Questions**

Based on the objectives of this study, the following questions were formulated;

1. In what ways are fans aware of the English Premier League viewership in Port Harcourt metropolis?
2. To what extent do fans view the English Premier League matches in Port Harcourt metropolis?
3. In what patterns do fans view the English Premier League matches in Port Harcourt metropolis?

LITERATURE REVIEW

- **Overview of Television, Fandom and its Origin**

The synopsis of fandom dates back to centuries. This preoccupation has become a major talking point. How it metamorphosed from medieval to present day driven by television and globalization is best understood as football fandom has created a world of complex connectivity that links fans. Congruent with this, Dixon (2012) elaborates that, despite the fact that all fandom must have an origin, there is currently a dearth of empirical scholarly activity relating to this phenomenon. On this point, Crawford (2004) maintains that, when empirical data is considered, the orientation of many investigations tends to neglect critical questions of fan origin in order to pursue what scholars consider to be more exciting, topical and politically interesting issue.

According to FutureLearn (2020) “there is little reliable information about who were the early fans of British Football Clubs. Lots of football clubs were formed in the late-nineteenth century, but only a few survived. Most historians believe that the clubs which lasted tended to be sited in slightly more affluent areas, where skilled and semi-skilled workers would have Saturday afternoon off work and would be able to afford to spend money on attending football.”

Football had been the most spectator sport since time immemorial and being a fan is a tradition that has been passed down through the generations. Brown (2017) notes that “we can trace the lineage of fandom through Latin America and Europe, and back to Britain, where it all began, 150 or so years ago. There, our soccer-supporting ancestors discovered and embraced the emerging game, developed affinities for individual clubs, began to chant and sing, and helped initiate the fan culture that exists today. But the roots of the fandom were established long before the association game was invented and long before football was known as soccer.”

Today, football fans have become of age in a paradoxical environment through digital television connection. A new generation of fans is relating to and changing the game of football in many new and surprising ways. The proliferation of social media platforms has given them unfettered access to football content and players. The modern football fan is moving away from traditional media formats that encourage passive, lean-back football consumption to content consumption driven by immediacy and mobility. These fans want their football fix on their terms, seeking it during the moments that matter and effectively pulling together their own highlights packages. Football fans see football fandom as multi-dimensional from following the exploits of god-like super stars, through to the visceral thrill of the grassroots game.

In the united states, the new millennium’s soccer surge in fandom was initially driven by the increased visibility of television and its impact of European Leagues, especially the English Premier League and Spain’s La Liga, and Mexico’s Liga MX. Prominent TV coverage allowed soccer to muscle in alongside

more traditional US sports, and allowed fans to adopt aspects of the fan culture present in soccer-mad Europe, and in much of the rest of the world.

2.2 Digital technologies and English Premier League Fans

There are numerous benefits attached to being a football fan especially the EPL domestically and internationally. The digital technologies and television have impacted the football world and will continue to do so. The social mediums today have intensified the connection between fans and clubs and provide insights which clubs can learn from. The reality is that change will keep on coming, and faster than ever before. To succeed in engaging the new generation of fan, clubs will need to be flexible, agile, and not afraid to try on new digital boots.

Interestingly, the digital technologies, provides the football fan with a set of powerful transformational opportunities to engage a new generation of fans and empower those already there. The growth and ubiquity of fan interaction and the related impact it is having on a clubs commercial strategy are complex and ambiguous to gauge. On this point, Della *et al.* (2014) writes, “football fans have helped to improve the scouting process clubs use to find new talent. The Transfer market internet platform is an example of how such improvement can be made. Transfer market users all share a common interest in football, and the platform encourages them to interact with each other, contribute ideas, solve problems and create content.”

Fans are not only a source of income for club but also provide moral support, showcase a solid emotional attachment and connection with other fans. Sharing the experience becomes central. In addition, the degree of loyalty implicit in being a fan is a tremendous asset to a club, as it increases the number of frequency, intensity and interactions. By leveraging this relationship, clubs have a unique opportunity to gather information on each and every fan.

Involvement in football as a fan facilitates a sense of integration, community and belonging which might be missing in an individual life. A key factor underpinning the fan base is the sense of “Warmth” which is not available elsewhere. Further contribution by Rationis (2020) added that, the actions performed in the stadiums during the match, pre-and post-game rituals are important in creating a sense of community among fans. From meeting up with other fans for a drink before, during and after the game to the orchestrated coordination of fabric squares to make up a large banner, rituals foster a strong sense of oneness to the fan group. Stubbs (2020) explained that: Fans have access to their own players, which means creating and sharing strong content that enriches the story-while it’s still “hot”- can be a great way of alleviating the frustrations and building positive engagement.

However, as the social footprints of fans takes center stage, there is need for clubs to increase fan engagement and listen to opinion. According to Socios (2020, p.6), football fans now have a real chance to have a meaningful say in club-related decisions. Through polls on the mobile app, football fans can participate in collective decision-making through binding and non-binding polls posted by the club themselves. The ball is really in the clubs court when it comes to the level of engagement they leverage but whichever path they decide to take enhanced digital fan engagement cannot be ignored.

Deduced from the above, the aesthetic motive to become a sports fan involves an individual desire to participate in the sport as a fan because he/she enjoys the artistic beauty and the grace of the sporting movement, Wann *et al.* (2001) cited in UK essays. More so, Aesthetic move to become a sports fan can sway non-fans to become a fan because of the sheer brilliance of a team or individual in football.

Interestingly, Self esteem is also a motive to be a football fan. Supporting a successful football club gives the much desired excitement due to the winning ways of the club. According to UKessay (2017) self esteem gives you the chance to feel better about yourself when your team is victorious, when your team wins you

start to bask in the reflection of your club by being happy. Sports fans often wear clothing apparel by bearing the favorite team's colours and logos when the team is having a successful season.

Remarkably, while fans are displaying commitment, passion for the club, Nigeria's leading beverage brand coca-cola initiated the coca-cola Super Fan Promo seeks to reward EPL fans with four hundred million naira instant cash in what was possibly the biggest industry reward programme in the country for football fans to watch live match in Europe. Similarly, four lucky football fans were privileged to watch the English Premier League between Chelsea and Manchester City courtesy of Nigeria's premium beer brand, Star Larger Beer. The lucky fans watched their favorite's premier league clubs play in a thrilling encounter between the two league giants meeting for the first time in the new league season. The quartet arrived England on the 28th of September, 2017 toured various locations and historical sites. This move amongst other benefits provided by Star Larger beer consumers and football fans in Nigeria with a range of club-related benefits including sponsored trips to Europe to see live football matches involving star larger football clubs.

2.3 THEORETICAL FRAMEWORK

This study was anchored on Play and Social Identity Theories

The Play Theory

William Stephenson in 1967 propounded the play theory. This theory of mass communication holds that the first function of media is to provide entertainment. The theory is based on the assumption that many people use mass media messages more for pleasure and relaxation and information and improvement. According to Stephenson's theory, media serves audiences primarily to create entertainment and provide play experiences.

According to Stephenson's theory, there are two basic situations in life:

1. The play situation; i.e. entertainment, relaxation, pleasure and self-satisfaction etc.; and
2. The work situation (i.e.) self-improvement/development, productivity, reality etc.

People use the media to escape from reality to a world which is not accessible to other times. It is not surprising that some people view only musicals and drama on television, while so concentrating on fashion, and comics in newspapers and magazines. According to Aina (2003:198), many media organizations strategically use entertainment programmes to prepare the way forward for hard, non-entertainment once because of popular appeal. Now, there is a blend of information on entertainment programmes (infotainment) or education and entertainment programmes (edutainment) in the electronic media. This mixture makes radio and television programmes didactic and they are strategies to exploit people's desire for pleasure.

Some Nigerian radio and television stations have entertainment news segments in their news package. These are experimental confirmation of this theory which emphasizes the need for inclusion of entertainment in information dissemination. The play theory of mass communication has been developed and explained by Stephenson in his 1967 book, *The Play Theory of Mass Communication*. The theorist developed the concept to contrast those who argued about the harmful effect of mass media and the information based vision media.

This theory is also in consonance with this study because individual uses the media for a specific purpose/purposes hence it gives credence to this research.

Social Identity Theory

This theory was developed by Henri Tajfel and John Turner within 1970s and 1980s. This theory explains that the social group membership which individuals belong to form their identity. Naturally, people

voluntarily belong to different social groups with both high status and positive images such as social clubs, professional bodies or football team, etc. This serves as a source of pride and self-esteem to them and gives them a sense of social identity or sense of belonging to the social world. This theory believes that people build their personal identities from their group memberships. The group an individual belongs to at work place or the society at large defines the individual's personality. Thus, the nature of a group membership that a person has defines his/her identity.

Furthermore, the social identity is concerned with cognitive and motivational intergroup differentiation. The intergroup differentiation brings about discrimination and prejudice against groups that we do not belong to. For instance, those who belong to Manchester United or Chelsea football clubs hold a high self-esteem for themselves and discriminate against members of Arsenal, Barcelona, Roma, and Real Madrid football clubs, etc.

Therefore, group member of a particular group seeks to find negative aspects of another group which they do not belong to, thereby enhancing their self-image and the status of the group to which they belong. However, social identity is an individual sense of which he/she is based on his group.

These theories are all related to this study because mass communication affects changes and benefits in the behaviors, attitudes and actions of viewer(s) through repeated or constant exposure to the media (television). More importantly, television affects people behaviour directly or indirectly and impact, shapes individuals social groups as well as society's expectations in one way or the other. Today, football is a major live event on television globally. Football is the new melting point of cross border civilization, cross cultural and generational convergence. Football has become a product through which people make sense of their existence. Football has created a world of complex connectivity that links the everyday actions of millions of people across societal, ethnic, and geographical, landscape as well as racial and gender divide. Football is the key component of the complex connectivity which defines the audience self-identity in modern times.

The crux of this research is in-line with this theory because individual identifies with a group for the purpose of recognition, connections, and protection. More so, belonging to a group brings about social identity. This theory, therefore gives credence to the study.

METHOD OF STUDY

The survey research design was used in the gathering, analysis and interpretation of data with questionnaire as the instrument. The populations of this study are the residents of Port Harcourt Metropolis, with a population figure of 3,171,000 according to 2021 National Population Census (NPC). The sampling procedure adopted for this study is purposive sampling. The purposive sampling technique was used because it allowed the researchers to select those that would serve as respondents of the study base on their knowledge of the population. Questionnaire was used as instrument of data collection. Taro Yamane model is used to determine the sample size:

$$n = \frac{N}{1 + N(e)^2}$$

where n = sample size

N = population size

e = marginal error chosen as 0.05

N = 3,171,000

$$n = 3171000/1 + 3171000 * (0.05)^2 = 398.74 \text{ 2 (congruent) } 400$$

DATE PRESENTATION AND ANALYSIS

Four hundred (400) copies of the questionnaire were administered for this study to the respondents, thus,

Table 4.1: Summary of Retrieved Questionnaire across the Clusters in Port Harcourt

Metropolis

S/N	Cluster	Distributed	Returned	% Returned by Cluster	Valid Copies	% valid Copies
1	Diobu	100	89	25.28	86	25.67
2	Obio/Akpor	100	93	26.42	90	28.87
3	Akpajo/Elemé	100	81	23.01	75	23.39
4	Ikwerre	100	89	25.29	84	25.08
	TOTAL	400	352	100	335	100

Source: Field Survey, (2021)

As can be seen in Table 4.1 of the 400 questionnaires administered only 352 copies of questionnaire were returned in good condition. 100 questionnaires were sent to each of the four selected Clusters within Port Harcourt Metropolis, only 352 were return. 89 copies representing 25.28% of retuned questionnaire from Diobu Cluster, 93 copies representing 26.42% were returned in good condition from Obio/Akpor Cluster, 81 copies representing 23.01% were returned from Akpajo/Elemé Cluster, and 89 copies representing 25.29% were returned from Ikwerre Cluster.

Table 4.2: Returned Questionnaire by Gender (n = 352)

Sex	Returned	% by Gender
Male	198	56.25
Female	154	43.75
Total	352	100

Source: Field Survey, (2021)

As can be seen in table 4.2 a total of 400 copies of questionnaires were administered and only 352 copies were returned. The male respondents returned 198 copies representing (56.25%) of total returned questionnaires, while female respondents returned 154 copies representing (43.75%) of total returned questionnaires.

Analysis of the Retrieved Questionnaire by Respondent's Ages

Respondents were asked to indicate their age brackets. The retrieved copies of questionnaire by

respondent's ages are summarized in Table 4.3.

Table 4.3: Respondents Age Distribution (n=352)

S/N	Status	N	%
1	18-25	92	26.14
2	26-35	109	30.97
3	36-45	87	24.72
4	46-55	64	18.19
	Total	352	100

Source: Field Survey, (2021)

Table 4.3 illustrates the ages of the respondents. Respondents' ages range from 18 to above 55 years. The respondent's age between 26 to 35 responded more with 108 respondents giving a 30.97% of the responses. This is followed by respondents between the ages of 18-25, this fall within this category accounting for 26.14% of the respondents. Respondents within the age bracket of 36-45 are 87 accounting for 24.72% of the respondents. Also, respondents within the ages of 46-55 accounting for 18.19%.

Table 4.4: Respondents Educational Qualification (n = 352)

SN	Education	N	%
1	Artisan	39	11.08
2	WASC or Equivalent	71	20.17
3	OND/NCE	82	23.3
4	HND/B.Sc	95	26.99
5	M Sc	41	11.65
6	Ph.D	24	6.82
	TOTAL	352	100

Source: Field Survey, (2021)

Table 4.4 illustrates the respondents' Educational Qualification. 39 Respondents representing 11.08% are Artisans, 71 Respondents representing 20.17% are WASC holders, 82 Respondents representing 23.30% are OND/NCE, 95 Respondents representing 26.99% are HND/B.Sc. holders, 41 Respondents representing 11.65% are M.Sc. holders and 24 Respondents representing 6.82% are Ph.D. holders

Table 4.5: Respondent Employment Category (n = 352)

Employment Category	N	% By Employment Category
Government Employed	113	32.1
Private Employment	96	27.27

Self-Employment	101	28.69
Unemployment	42	11.93
Total	352	100

Source: Field Survey, (2021)

Table 4.5 illustrates the respondents' Employment Category. 113 Respondents representing 32.10% are Government Employed, 96 Respondents representing 27.27% are Private Employed, 101 Respondents representing 28.69% are Self-Employed and 42 Respondents representing 11.93% are Unemployed.

Table 4.6: Ascertain the awareness of the English Premier League Viewership among fans in Port Harcourt Metropolis

Method of Watching	N	%
Daily	119	33.81
Weekend only	208	59.09
I Don't Watch	26	7.1
Total	352	100

Source: Field Survey, (2021)

Table 4.6 illustrates the awareness of the English Premier League Viewership among fans on TV 119 Respondents representing 33.81% watch TV daily, 208 Respondents representing 59.09% watch TV only on weekends and 26 Respondents representing 7.10% do not watch TV.

Table 4.7: Find out the extent of English Premier League Viewership among fans in Port Harcourt Metropolis

Viewership	N	%
Yes	268	76.14
No	84	23.86
Total	352	100

Source: Field Survey, (2021)

Table 4.7 illustrates the Respondents' Viewership of the English Premier League fans in Port Harcourt Metropolis. 268 Respondents representing 76.14% view the English Premier League while 84 Respondents representing 23.86% do not view the English Premier League.

Table 4.8: Find out if Viewership of English Premier League is predominantly out-door or in-door

Viewership Pattern	N	%
Daily	144	40.91
Weekends	208	59.09
Total	352	100

Source: Field Survey, (2021)

Table 4.8 illustrates the Respondents' pattern of viewing the English Premier League. 144 Respondents representing 40.91% view the EPL daily while 208 Respondents representing 59.09 % view the EPL on Weekends.

DISCUSSION OF FINDINGS

Base on the data analysed, it can be seen that majority of the respondents (80.5%) are aware of the English Premier League in Port Harcourt Metropolis. This shows that the level of awareness is high, hence viewers enjoy a high degree of attraction, attention and exposure. More importantly, the English Premier League is the most populous and attractive European football league among audience in Port Harcourt Metropolis. Majority of the respondents acknowledge that the English Premier League connects fans together irrespective of age, class, religion, gender and political affiliation when matchers are viewed together in viewing centers.

CONCLUSION

This research was necessitated by the fact that fans have emotional and physical identification if properly harnessed can be translated into socio-economic cultural and political value. Therefore, football could be translated into a cultural product, an economic product-commodity, a political product, ideological and international diplomacy and a social product of self-identification and social bonding. Football fans are spectators "whether inside a football stadium, in front of the television in a pay-per-viewing center, or at home, listening to "live" match commentary on the radio, football fans are audiences. More so, the study of football fans is thus by definition a study of audience".

RECOMMENDATIONS

The following recommendations were made;

- The need for future research on television viewership of English Premier League and social bonding patterns among football fans is recommended. In addition, future research can involve a much larger sample, which has more ethno-centric, demographic and psychographic diversities in sample and research field.
- The English Premier League have provided the platforms through which messages on social inclusion: gender equity and diversities have been promoted globally
- Again, the English Premier League could serve as a platform of social mobilization tool and a rallying point for government, non-governmental organizations and commercial institutions with important messages on youth empowerment and education.

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