REVIEW ARTICLE

EFFECTS OF CORONAVIRUS ON OUR SOCIAL LIFE AND INFORMATION SHARING

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ARTICLE DETAILS

Article History:

Received 02 February 2021
Accepted 13 March 2021
Available online 03 May 2021

ABSTRACT

Coronavirus (Covid-19) epidemic known as the fatal plague of viral disease has presently stricken the globe since the 'Spanish flu' a Century ago. There is one quandary; no cure or vaccine for the disease has existed at this moment despite the world having constructed stronger research and health organizations as compared to what existed at the time of the Spanish flu. This has resulted in regular hands washing with soap under running water, using of face masks wearing and hand sanitizers to cover the mouth and the nose. Many countries have bound social gathering and have ordered citizens to avoid overcrowded area, avoid handshake and touching of the face. Culture has been crucial with respect to communication, socialization and the way people live as every country across the world seems to put restriction on the social life of its citizens. As such, the study sought to analyse the impact of covid-19 on our social life and information sharing. This study used a quantitative research with a survey design. The study used questionnaire for data collection. The population of the study consists of the people of Ga-Adangbe, Ewe, Akan, Guan, Gurma, and Mole-Dagbani ethnic groups in Ghana. The sample size of the study comprised of 3,268 people from the sampled ethnic group in Ghana. The study used SPSS to analyse the results of the study. The study revealed that the emergence of Covid-19 explain almost all of the factors that influence the social life and information sharing of Ghanaians. The study found that the more Covid-19 stay with us, the more it influence or affect the social life and information sharing of Ghanaians. In conclusion, there was a statistical significant effect of coronavirus on our social life and information sharing.

KEYWORDS

Covid-19, culture, social life, protocols, information sharing, and ethnic group.

1. INTRODUCTION

The Black Death of 1346-1352 and Spanish influenza of 1918-1921 have been the two fatal viral pandemics which over the last millennium taken lives more than two-fifths of Europe's population (Haldon, Eisenberg, Mordechai, Izdebski, & White, 2020), as well as 50-100 million deceases worldwide (Phiri, 2020). Coronavirus (Covid-19) epidemic known as the fatal plague of viral disease has presently stricken the globe since the 'Spanish flu' a Century ago. In December 2019, 'Patient Zero' of the COVID-19 disease was identified in Wuhan, China (Porcheddu, Serra, Kelvin, & Rubino, 2020). It was declared legitimately as a global pandemic in March 11th by World Health Organization, due to the speedy spread of the disease worldwide when global infections had touched 126,214 and total deaths recorded at 4,628 (Phiri, 2020). Covid-19 and its effect on social values have since the 1930s 'Great Depression' been unprecedented (Yan & Yan, 2020). It has been established by scientist that aged populations, females as contrasting to males, comorbidities and persons with ill health and inhabitants whose new-borns were not formerly vaccinated with Bacillus Calmette-Guerin (BCG) are the most susceptible groups towards COVID-19 infection (Brewer, 2020; Tanaka & Okamoto,

2021). There is one quandary; no cure or vaccine for the disease has existed at this moment despite the world having constructed stronger research and health organizations as compared to what existed at the time of the Spanish flu (Gill, 2021). Encouraging social distancing, confining infected person, executing emergency 'lockdown' policies even though the literature casts much ambiguity surrounding the effectiveness of these policies (Gennaro et al., 2020) and employing traveling restrictions (Anzai, Kobayashi, Linton, & Kinoshita, 2020) to flatten the 'epidemic curve' are the finest options for governments nationwide. When the actual death rate is above its average, lockdown policies are most cost-effective (Gathergood, Gunzinger, Guttman-Kenney, Quispe-Torreblanca, & Stewart, 2021).

The continued closure of businesses and schools mainly in less-industrialized nations could end in civil turbulence which will lessen society's obedience to lockdown procedures. Since no antiviral treatment for coronavirus infection has been proven to be effective, precautionary measures from Doctors and Scientists were put in place so as to control the virus spread (Gennaro et al., 2020). This has also resulted the regular hands washing with soap under running water, using of face masks

Quick Response Code

Access this article online

Website:
www.socvsoc.com

DOI:
[10.26480/svs.02.2021.44.50](http://doi.org/10.26480/svs.02.2021.44.50)

wearing and hand sanitizers to cover the mouth and the nose (Chernozhukov, Kasahara, & Schrimpf, 2021). Many countries have bound social gathering and have ordered citizens to avoid overcrowded area, avoid handshake and touching of the face. Culture has been crucial (Boamah, 2018) with respect to communication, socialization and the way people live as every country across the world seems to put restriction on the social life of its citizens (Furlong, 2020). In Ghana, when people see friends, loved once and elderly people, it is culturally mandatory to greet. Greetings are in the form of shaking hands, hag each other, the young salute or squat to greet the elderly. In Ghana, visiting each other, going out with friends and loved once, and spending time with family is a norm.

At church people worship together without any precautionary measures but now people are asked keep one meter distance from a fellow church member (Milman, Lee, & Neimeyer, 2020). This situation happens at the Muslim community as well. In Ghana, funeral is celebrated to pay respect to the dead. During funeral, it is culturally mandatory to be there, only if you have a relationship with the dead. The relationship can be family, friend, school mate, and working mate. As Akan proverb says 'ayie ye nkogya nkogya', meaning when you visit a funeral, people will also visit yours when the need arise. With Covid-19, there have been restrictions on the total number of people (100 people) that can be at a funeral. The study sought to examine the impact of coronavirus outbreak on the social life of people in Ghana. The study will make useful and meaningful contributions to revive our weak and lost values. It will be beneficiary to community leaders and traditional council in taking the right decision for the society.

The study will be relevant to planners, non-government organizations and policymakers to help improve the social life and living standard of Ghanaians. Several studies have been done on information culture of Ghanaians (Boamah, 2018), heritage, culture and religion (Jethro, 2016) but not on covid-19. Studies done on covid-19 is not in relation to the social life and information sharing (Gennaro et al., 2020) but on culture (Furlong, 2020; Singh & Kumar, 2020), on travel (Anzai et al., 2020), social isolation and mitigation (Milman et al., 2020). The greatest prevalent emphasis on practitioners, theorists and social norms campaigns of health-related activities are exploring methods to practice social norms interventions in today's pandemic (Demetriou, 2003). The results of the study will bridge the gap by focusing on the impact of covid-19 on our social life and information sharing.

2. CONTEXT

Ghanaians culture are predisposed by other factors can be traced in Ghana from their original setting (Boamah, 2018). There are over 100 distinct cultural and linguistic groups in Ghana with no official language (Ghana Web, 2016; Ghana Statistical Services, 2016). Information shared by Ghanaians is based on trust. They share information to parties that aligns with their values and beliefs. Information shared to Ghanaians is an exertion towards conserving their expectation for the future in handling risk. These behaviors make the information sensitive to the extent that not everyone will get to know or have information except the trusted once (Boamah, 2014, p. 125). Positive systems of traditions and cultural belief from various Ghanaian cultures on the other side have permitted the growth of some patterns of constructive behavior in the individuals like self-confidence, hospitality, understanding and tolerance. They easily mixed with other people both outside and within their country because of these traits. The disparity among confidentiality in sharing health issues on coronavirus and the desire to follow precautionary measures to prevent themselves from contracting the diseases and stigmatization makes it more fascinating to discover deeper thoughtful of the influence of covid-19 in the information shared and used by Ghanaians, with whom and how they share them with the public.

2.1 Social and behavioral change

The health authorities recommended numerous precautionary steps to monitor the virus spread during the pandemic. This resulted in dramatic changes in daily life, social, and cultural behaviours (Abouk & Heydari, 2021). Regular washing of hands, masks wearing, physical distancing, stop going to social gathering such as religious places, cinemas, school, mall, and workplace became a social norm (Chernozhukov et al., 2021). Adapting to the new situation has a major effect on social life and information sharing. The modern ways of life are causing minor but significant disruptions in our travel schedules, home, and work. Many workers in a variety of industries are concerned about losing their jobs as

the current situation necessitates new strategies for dealing with an uncertain future (Severo, Guimarães, & LuanDellarmelin, 2021). Working from home has become increasingly common, and it is likely to become the standard in the near future. Every company is expected to see major changes in how people shop, work, play, live, and interact.

2.2 Social Norm Theory

This study across evaluations of consensus has established three arguments on what is meant by social norms. Foremost, most reach a decision that social norms need to be "social" to some extent. For example, social norms should follow our social life on how we relate to each other, disseminate information to others, and cultural values. Secondly, most assessors come to an understanding that social norms inform action-oriented in constructing decision in other way (Bunting et al., 2021). For example, the pandemic has force every nation across the world to make decision making on the way we work, associate with each other our outfit etc. Lastly, people's health and well-being are affected by social norms as mentioned by most reviews (Sinclair & Agerström, 2021). For example covid-19 has change the way we live our social life. People in some countries have been forced to wear nose mask which may affect the respiratory systems of humans if we keep on wearing it (Chernozhukov et al., 2021). This new social norm has affected the well-being of people across the world. As most people have lost their jobs and others who have earlier on contracted the diseases have lost their friends, families and loved once. The few that has been recovered from the diseases are experiencing stigmatization which is a threat to human life. Majority know that, social norms can be useful to social order and other cooperation (Neville, Templeton, Smith, & Louis, 2021).

However, exclusively concentrating on the positive purposes restricts the potential of social norms principle though social norms can aid individuals live together to clarify the persistence of covid-19 making isolation and distance among persons (Kvale Sørensen & Franck, 2021). Behaviors and thoughts of others offers people with information and an approach to behavioral intervention which is termed as "social norms" (Sharma, 2020). Social norms intervention in its simplest sense informs individuals what others commend, what they are undertaking and what to do of the precautionary measures on what to do to prevent ourselves from contracting covid-19, so as to inspire them to replicate (Prentice & Paluck, 2020). This strategy has dominated over the world, as the world has taken measures to combat the current pandemic to social change (Hussain & Dawoud, 2021). Though diverse definitions from many reviewers occur in literature but some construct one kind in their definitions. Precisely, social norms as individual constructs defined by six reviewers, emphasized primarily on theories (Vaitla et al., 2017).

Individual constructs of most norms theories define it as common belief of an individual during the time of covid-19 (what others do to prevent themselves from contracting the diseases) and permitted (the degree to which people agree to the precautionary measures prescribed by health professionals across the world to combat covid-19) in the society or specific group. Seminal work by Reno, Kallgren and Cialdini (1990), who terms beliefs of first and second type norms of descriptive injunctive norms respectively. Emotions were mentioned by few reviewers as among the social norms conception. The emotions of people to follow the prescribed precautionary measures to combat covid-19 is high while others give a doubt whether the diseases exist or the precautionary measures prevent people from contracting the diseases. Prosocial norms were explicitly defined as prosocial feelings were reviewed by one as feelings in passing (Siu, Shek, & Law, 2012).

3. LITERATURE REVIEW

Stricken nations comprising China, Italy, Iran and USA found that the COVID-19 plague is verifying to be an unparalleled tragedy in all facets especially social, economic and health Gennaro et al. (2020). It has had solid influence globally yet is too premature to predict any convincing consequence. Low-income nations seem to have two likely situations if particularly those affected high income nations by the plague seem to suffer disastrous perspective. In a most horrible situation, many unprepared countries during the Covid-19 plagues had insufficient resources assigned to manage the viral disaster and its magnitudes will be disastrous. Like the worldwide epidemic in 2003 called SARS-CoV, Covid-19 will not affect Africa and South America on a greatly on a note that viruses that are respiratory spread in the winter and hence the

hemisphere of the south will be influenced late in the year (World Health Organization, 2020).

The consequence of a light called UV on the virus existence on surfaces, the higher temperatures, pre-exposure with coronaviruses and immunological dissimilarities of the populace (innate immunity) can also add to the climate-specific cultural differences (with interest on indoors than outdoors) (Hopman, Allegranzi, & Mehtar, 2020). For the existence capability of the virus, Chin and colleagues indirectly backed these facts that artificially replicated diverse environmental conditions (Chin et al., 2020). We could record a lesser rate of hygiene-linked infections that still denote top death causes if the preventive measures could be employed (Bcheraoui et al., 2017).

Singh & Kumar (2020) found that the current situation developed by Covid-19 has thrown the socio-cultural structure of community and culture at work into disarray. The safety and health policies have taken precedence over every local culture's norms. A new culture has been developed globally, with the main emphasis on preventing the highly contagious Covid-19 from spreading. Physical distancing, sanitizers, hand gloves, and facemasks became our social norm (Chernozhukov et al., 2021). The present situation has given the virtual world a boost, and policymakers are taking a variety of measures to improve the contactless experience. The current situation, like any coin, has two parts: challenges and opportunities. Organizations will be able to recruit the talented from everywhere thanks to the increased use of remote working. This will save money on administrative costs and office space. Workers would be able to work from home during their preferred flexible working hours.

Long-term remote working, on the other hand, may lead to diluted boundaries of work-life, increased psychological stress, absence of interpersonal relationships, communication gaps among team members, concerns of job security, and a deterioration of culture in the organization. The social structure is undergoing unprecedented changes. For human survival, the new normal will need new forms of life. Thus, effective companies must adapt to improved applications of cutting-edge technology and invest in improving experience of employee in order to drive sustainable growth. Employees can need extensive sensitization and training in order to embrace the innovative ways of working. People will be at the centre of a successful company, and efforts will be made to protect the culture.

It seems likely that those who see significant relational figures die from infection in quarantine, or those whose life is threatened by joblessness, will have their core beliefs questioned. Mainly in situation of wide COVID fatalities, the ability to reserve core beliefs by taking part in isolation is without bound (Milman et al. 2020). Anguish could be categorized after such devastating losses to create essence through reaffirmation and revision of already loss core beliefs. The process of creating meaning as crucial predictor of mental health results has been continually emphasized by most study following grief (Milman et al. 2020). Mental health indications development can be interceded if the process turns out to be fruitless and stagnated (Milman et al. 2020). Contrariwise, the backing in making meaning is related with the products of more resistant mental health. Involving in social isolation base on this research as established by the outcomes of this study described by greater heights of meaning making which in turn was related with low anxiety concerning the plague.

According to Victor Frankl in his foundational work, the choice to isolate during the pandemic offers insights into how meaning making might be supported (Milman et al. 2020). In focus camps, Frankl described his experiences thru the Holocaust to designate how meaning can develop from self-empowerment suggest that, to find meaning in circumstances, there is capability to select our answers to the same adverse circumstances. Even in the context of seemingly devastating loss, to willingly isolate is basis for preserving agency in making meaning of the covid-19 disease. Involving in nonsocial precautionary procedures like washing the hands was expressively linked with advanced stages of coronavirus unease. Such nonsocial safety measures were in fact linked with higher marks on the Coronavirus Anxiety Scale (CAS) 2.0 than relaxing not to do anything to avert infection of Covid. The clinical indicators threshold in CAS suggested intensified anxiety was in dysfunctional variety. Significantly, social isolation is linked to lower stages of coronavirus anxiety which are not symbolic of clinical dysfunction.

Unlike past studies, this study however examined participants who used

exclusively nonsocial precautions. That is, aide to social isolation is not just a precautions but stand-alone preventive procedures. Previous studies have found that nonsocial preventive procedures lessen mental health symptomatology (Milman et al. 2020). Measures are planned to stop or eliminate coronavirus infection having contact since these nonsocial safety measures are combative. Research investigating the etiology of Obsessive Compulsive Disorder (OCD) can offer understandings into the harmful consequence of engaging solely nonsocial procedures to mitigate COVID spread. Isolated activities are pre-emptive since they work to curtail disclosure to coronavirus. OCD is abstracted as the result of repetitive efforts to eradicate or escape supposed risk (Milman et al. 2020).

As compared to anxiety disorders, the source of an individual's anxiety is neutralized when such obsessive avoidance behaviors offered short period relief. The gravity of the professed risk is strengthening to raise anxiety in the long period by supporting the need for evasive act. The fright of being infected marked by OCD serves as an applicable case. Handwashing as the result of fear of getting infected offers credibility to the risk of infection which generates strong constructive response that intensifies anxiety. It is certain that the risk of being infected is actually real as in this pandemic. The constant wearing of mask and handwashing could be challenging as these "proximal defenses" could raise the idea of COVID threat which would later intensifies anxiety especially when these are the only protective procedures society depend (Chernozhukov et al., 2021).

Staying at home, avoiding travels and practicing social distance as COVID defences would protect not only being exposed to the virus but coronavirus anxiety by conserving agency and individual sense of control. Understanding hectic life might not exclusively be intrapsychic but socially negotiated procedure. Practicing measures suggested by authorities through the media could assist individuals to feel belonging and concordance with people's experience as in the pandemic. Adhering to both social and physical transmission modification procedures may affirm culturally thought values and meanings which allow a sense of existential basis that let go COVID anxiety to promote sense of solidarity even when practicing physical distancing from others.

Threatening events defended by individuals that make relevant personal mortality by adhering to resolutely dominant cultural worldview and its prescribed attitudes and behaviours are explained in accordance with general research on Terror Management Theory. Improving security connection to broader societal extent of the pandemic can lessen coronavirus by engaging in normative social prescriptions and appropriate procedures to alleviate COVID spread as seen through TMT lens. An individual social validation efforts to give pandemic meaning is case by aligning with societal norms to have constructive effects on bereavement through research. Meaning making influenced by advanced investigation of this and other social practice through this pandemic could be a great future study priority.

4. METHODOLOGY

This study is a quantitative research with a descriptive research design for effects of covid-19 on our social life and information sharing. The study used survey strategy because the research describes the characteristics of people from different tribes in Ghana used as a population in the study. The study used questionnaire for data collection. Statistically, quantitative data was analysed to explain the results of the study. Hypothesis was tested using the quantitative information. The study used a survey with closed-ended questionnaire because the researcher want to collect quantitative data from participants based on research objectives. The analysis of the study is inferential statistics because the study will identify statistically significant differences between the effects of covid-19, social life, and information sharing (McLeod, 2019). The population of the study consists of people from the six main ethnic groups in Ghana. These ethnic groups are Ga-Adangbe, Ewe, Akan, Guan, Gurma, and Mole-Dagbani.

The population of the study was too large that the researcher could not get the exact number for the population of the study. The study used non-probability sampling since the population was too large and cannot be sampled, people from Ga-Adangbe, Ewe, Akan, Guan, Gurma, and Mole-Dagbani ethnic group got the chance of being selected due to their availability during the data collection. The study used snowball sampling technique because participants who got the chance to take part in the

study were advice to recommend to other participants they know. Therefore, the population for the study was relatively homogeneous. Participants that were used for the study were people from Ga-Adangbe, Ewe, Akan, Guan, Gurma, and Mole-Dagbani ethnic group in Ghana. Secondary data relating to the researcher's aim and objectives of the study was derived from online resources, journals, articles and conference proceedings through the university library.

Items in the questionnaire were related to past studies of student's interest in online learning. The researcher used questionnaire to gather the data for studying the issue under investigation. In this time of pandemic, the researcher used Google Forms as a means to collect responses from participants. After coding it in Google forms, the researcher shared the link to participants through email and WhatsApp. Participants were asked to click on the link to locate them to the form. After filling it online, they were asked to click on submit. The researcher collected all the responses from his mail. The responses were downloaded in a form of spreadsheet which were used for coding in SPSS. Questionnaire in Google forms allowed for complete invisibility, which maximizes comfort for participants when answering.

The Five-point Likert-type scales which ranged from 'Strongly Agree' to 'Strongly disagree' were used. The researcher developed the items in the questionnaire. The instrument for data collection was vetted by the researchers in the field of research methodology. This was done to determine the face and content validity of the instruments. However, all corrections and modifications that were made by the researchers were effected and research statements or items reconstructed based on the satisfactory comments of the researchers. Pilot study was done to check the understanding of participants on the items in questionnaire based on the research purpose and language clarity of the items in the questionnaire. After the pilot study, reliability test of the results were analysed using SPSS. The reliability test of the Cronbach's Alpha was .813. This enables the researcher to develop instruments that yielded valid information for the study.

Data was collected within four weeks. The data were analysed using confidence interval, confirmatory factor analysis, and hypothesis testing. Statistical Product and Service Solutions (SPSS) version 22 was used to analyse data for each objectives and hypothesis. In conducting the study, participation in the study was voluntary and respondents were informed about their rights to decline participation at any time. The respondents' anonymity was assured and the data that they provided were treated with the utmost confidentiality. Appropriate citations and references were done in the study.

5. RESULTS

The survey results for the study investigated on the effect of coronavirus on our social life and information sharing in Ghana. The results also show the hypothesis that test the effect and relationship between the variables. The variables of the study was coded in SPSS where coronavirus was coded as Covid, social life was coded as life, information sharing was coded as Infor, Ga-Adangbe was coded as Ga, Akan was coded as Akan, Guan was coded as Guan, Gurma was coded as Gurma, Mole-Dagbani was coded as Dagb, and Ewe was coded as Ewe. Table 1 showed the strength and direction of the relationship between Ga and Akan, the relationship between Ga and Guan, the relationship between Ga and Gurma, the relationship between Ga and Dagb, the relationship between Ga and Ewe, the relationship between Guan and Covid, the relationship between Guan and life, the relationship between Guan and infor. Moreover, the relationship between Akan and Guan, the relationship between Akan and Gurma, the relationship between Akan and Dagb, the relationship between Akan and Ewe, the relationship between Akan and Covid, the relationship between Akan and life, the relationship between Akan and infor. Also, the relationship between Guan and Gurma, the relationship between Guan and Dagb, the relationship between Guan and Ewe, the relationship between Guan and Covid, the relationship between Guan and life, the relationship between Guan and infor. Again, the relationship between Gurma and Dagb, the relationship between Gurma and Ewe, the relationship between Gurma and Covid, the relationship between Gurma and life, and the relationship between Gurma and infor. Again, the relationship between Dagb and Ewe, the relationship between Dagb and Covid, the relationship between Dagb and life, and the relationship between Dagb and infor. Again, the relationship between Ewe and Covid, the relationship between Ewe and life, and the relationship between Ewe and infor. Again, the

relationship between Covid and life, and the relationship between Covid and life. Lastly, relationship between life and infor.

Table 1: Correlation Analysis between the variables

	Ga	Akan	Guan	Gurma	Dagb	Ewe	Covid	Life	Infor
Ga	1								
Akan	.595**	1							
Guan	.478**	.888**	1						
Gurma	.527**	.749**	.850**	1					
Dagb	.582**	.348**	.373**	.427**	1				
Ewe	.664**	.562**	.646**	.782**	.377**	1			
Covid	.747**	.827**	.873**	.893**	.628**	.856**	1		
Life	.626**	.579**	.539**	.661**	.376**	.782**	.748**	1	
Infor	-.529**	-.359**	-.471**	-.350**	-.304**	-.578**	-.563**	-.308**	1

Source: Researchers' field survey, 2020

The current study employed a Pearson correlation. The correlation between Ga-Adangbe and Akan was positively medium ($r = .595^{**}$, $n = 3,268$, $p < 0.05$) and significant. This explained a 35.4% variation of the Ga-Adangbe ethnic group in Akan ethnic group ($r^2 = .595^{*} .595^{*} 100$). A positive correlation means that there is an increase in Ga-Adangbe ethnic group and as Ga-Adangbe ethnic group expand the more Akan ethnic group expand. The correlation between Ga-Adangbe and Guan was positively medium ($r = .478^{**}$, $n = 3,268$, $p < 0.05$) and significant. This explained a 22.8% variation of the Ga-Adangbe ethnic group in Guan ethnic group ($r^2 = .478^{*} .478^{*} 100$). A positive correlation means that there is an increase in Ga-Adangbe ethnic group and as Ga-Adangbe ethnic group expand the more Guan ethnic group expand. The correlation between Ga-Adangbe and Gurma was positively medium ($r = .527^{**}$, $n = 3,268$, $p < 0.05$) and significant. This explained a 27.8% variation of the Ga-Adangbe ethnic group in Gurma ethnic group ($r^2 = .527^{*} .527^{*} 100$). A positive correlation means that there is an increase in Ga-Adangbe ethnic group and as Ga-Adangbe ethnic group expand the more Gurma ethnic group expand. The correlation between Ga-Adangbe and Mole-Dagbani was positively medium ($r = .582^{**}$, $n = 3,268$, $p < 0.05$) and significant. This explained a 33.9% variation of the Ga-Adangbe ethnic group in Mole-Dagbani ethnic group ($r^2 = .582^{*} .582^{*} 100$). A positive correlation means that there is an increase in Ga-Adangbe ethnic group and as Ga-Adangbe ethnic group expand the more Mole-Dagbani ethnic group expand. The correlation between Ga-Adangbe and Ewe was positively medium ($r = .664^{**}$, $n = 3,268$, $p < 0.05$) and significant. This explained a 44.1% variation of the Ga-Adangbe ethnic group in Ewe ethnic group ($r^2 = .664^{*} .664^{*} 100$). A positive correlation means that there is an increase in Ga-Adangbe ethnic group and as Ga-Adangbe ethnic group expand the more Ewe ethnic group expand. The correlation between Ga-Adangbe and coronavirus was positively high ($r = .747^{**}$, $n = 3,268$, $p < 0.05$) and significant. This explained a 55.8% variation of the Ga-Adangbe ethnic group in observing coronavirus protocols ($r^2 = .747^{*} .747^{*} 100$). A positive correlation means that there is an increase in Ga-Adangbe ethnic group and as Ga-Adangbe ethnic group expand the more coronavirus protocols are observed. The correlation between Ga-Adangbe and social life was positively high ($r = .626^{**}$, $n = 3,268$, $p < 0.05$) and significant. This explained a 39.2% variation of the Ga-Adangbe ethnic group in their social life ($r^2 = .626^{*} .626^{*} 100$). A positive correlation means that there is an increase in Ga-Adangbe ethnic group and as Ga-Adangbe ethnic group expand the more it affect their social life. The correlation between Ga-Adangbe and information sharing was negatively high ($r = -.529^{**}$, $n = 3,268$, $p < 0.05$) and significant. This explained a 30% variation of the Ga-Adangbe ethnic group in their information sharing ($r^2 = -.529^{*} -.529^{*} 100$). A negative correlation means that there is a decrease in Ga-Adangbe ethnic group in terms of information sharing. So, as Ga-Adangbe ethnic group decreases the more it affect their information sharing to decrease.

The correlation between Akan and Guan was positively high ($r = .888^{**}$, $n = 3,268$, $p < 0.05$) and significant. This explained a 78.9% variation of the Akan ethnic group in Guan ethnic group ($r^2 = .888^{*} .888^{*} 100$). A positive correlation means that there is an increase in Akan ethnic group and as Akan ethnic group expand the more Guan ethnic group expand. The correlation between Akan and Gurma was positively high ($r = .749^{**}$, $n = 3,268$, $p < 0.05$) and significant. This explained a 56.1% variation of the Akan ethnic group in Gurma ethnic group ($r^2 = .749^{*} .749^{*} 100$). A positive correlation means that there is an increase in Akan ethnic group and as Akan ethnic group expand the more Gurma ethnic group expand. The

correlation between Akan and Mole-Dagbani was positively medium ($r = .348^{**}$, $n = 3,268$, $p < 0.05$) and significant. This explained a 12.1% variation of the Akan ethnic group in Mole-Dagbani ethnic group ($r^2 = .348^{**} .348^{**} 100$). A positive correlation means that there is an increase in Akan ethnic group and as Akan ethnic group expand the more Mole-Dagbani ethnic group expand. The correlation between Akan and Ewe was positively medium ($r = .562^{**}$, $n = 3,268$, $p < 0.05$) and significant. This explained a 31.6% variation of the Akan ethnic group in Ewe ethnic group ($r^2 = .562^{**} .562^{**} 100$). A positive correlation means that there is an increase in Akan ethnic group and as Akan ethnic group expand the more Ewe ethnic group expand. The correlation between Akan and coronavirus was positively high ($r = .827^{**}$, $n = 3,268$, $p < 0.05$) and significant. This explained a 68.4% variation of the Akan ethnic group in observing coronavirus protocols ($r^2 = .827^{**} .827^{**} 100$). A positive correlation means that there is an increase in Akan ethnic group and as Akan ethnic group expand the more coronavirus protocols are observed. The correlation between Akan and social life was positively medium ($r = .579^{**}$, $n = 3,268$, $p < 0.05$) and significant. This explained a 33.5% variation of the Akan ethnic group in their social life ($r^2 = .579^{**} .579^{**} 100$). A positive correlation means that there is an increase in Akan ethnic group and as Akan ethnic group expand the more it affect their social life. The correlation between Akan and information sharing was negatively medium ($r = -.359^{**}$, $n = 3,268$, $p < 0.05$) and significant. This explained a 12.9% variation of the Akan ethnic group in their information sharing ($r^2 = -.359^{**} -.359^{**} 100$). A negative correlation means that there is a decrease in Akan ethnic group in terms of information sharing. So, as Akan ethnic group decreases the more it affect their information sharing to decrease.

The correlation between Guan and Gurma was positively high ($r = .850^{**}$, $n = 3,268$, $p < 0.05$) and significant. This explained a 72.3% variation of the Guan ethnic group in Gurma ethnic group ($r^2 = .850^{**} .850^{**} 100$). A positive correlation means that there is an increase in Guan ethnic group and as Guan ethnic group expand the more Gurma ethnic group expand. The correlation between Guan and Mole-Dagbani was positively medium ($r = .373^{**}$, $n = 3,268$, $p < 0.05$) and significant. This explained a 13.9% variation of the Guan ethnic group in Mole-Dagbani ethnic group ($r^2 = .373^{**} .373^{**} 100$). A positive correlation means that there is an increase in Guan ethnic group and as Guan ethnic group expand the more Mole-Dagbani ethnic group expand. The correlation between Guan and Ewe was positively medium ($r = .646^{**}$, $n = 3,268$, $p < 0.05$) and significant. This explained a 41.7% variation of the Guan ethnic group in Ewe ethnic group ($r^2 = .646^{**} .646^{**} 100$). A positive correlation means that there is an increase in Guan ethnic group and as Guan ethnic group expand the more Ewe ethnic group expand. The correlation between Guan and coronavirus was positively high ($r = .873^{**}$, $n = 3,268$, $p < 0.05$) and significant. This explained a 76.2% variation of the Guan ethnic group in observing coronavirus protocols ($r^2 = .873^{**} .873^{**} 100$). A positive correlation means that there is an increase in Guan ethnic group and as Guan ethnic group expand the more coronavirus protocols are observed. The correlation between Guan and social life was positively medium ($r = .539^{**}$, $n = 3,268$, $p < 0.05$) and significant. This explained a 29.1% variation of the Guan ethnic group in their social life ($r^2 = .539^{**} .539^{**} 100$). A positive correlation means that there is an increase in Guan ethnic group and as Guan ethnic group expand the more it affect their social life. The correlation between Guan and information sharing was negatively medium ($r = -.471^{**}$, $n = 3,268$, $p < 0.05$) and significant. This explained a 22.2% variation of the Guan ethnic group in their information sharing ($r^2 = -.471^{**} -.471^{**} 100$). A negative correlation means that there is a decrease in Guan ethnic group in terms of information sharing. So, as Guan ethnic group decreases the more it affect their information sharing to decrease.

The correlation between Gurma and Mole-Dagbani was positively medium ($r = .427^{**}$, $n = 3,268$, $p < 0.05$) and significant. This explained 18.2% variation of the Gurma ethnic group in Mole-Dagbani ethnic group ($r^2 = .427^{**} .427^{**} 100$). A positive correlation means that there is an increase in Gurma ethnic group and as Gurma ethnic group expand the more Mole-Dagbani ethnic group expand. The correlation between Gurma and Ewe was positively high ($r = .782^{**}$, $n = 3,268$, $p < 0.05$) and significant. This explained 61.2% variation of the Gurma ethnic group in Ewe ethnic group ($r^2 = .782^{**} .782^{**} 100$). A positive correlation means that there is an increase in Gurma ethnic group and as Gurma ethnic group expand the more Ewe ethnic group expand. The correlation between Gurma and coronavirus was positively high ($r = .873^{**}$, $n = 3,268$, $p < 0.05$) and significant. This explained a 76.2% variation of the Gurma ethnic group in observing coronavirus protocols ($r^2 = .873^{**} .873^{**} 100$). A positive correlation means that there is an increase in Gurma ethnic group and as

Gurma ethnic group expand the more coronavirus protocols are observed. The correlation between Gurma and social life was positively medium ($r = .661^{**}$, $n = 3,268$, $p < 0.05$) and significant. This explained a 43.7% variation of the Gurma ethnic group in their social life ($r^2 = .661^{**} .661^{**} 100$). A positive correlation means that there is an increase in Gurma ethnic group and as Gurma ethnic group expand the more it affect their social life. The correlation between Gurma and information sharing was negatively medium ($r = -.350^{**}$, $n = 3,268$, $p < 0.05$) and significant. This explained a 12.3% variation of the Gurma ethnic group in their information sharing ($r^2 = -.350^{**} -.350^{**} 100$). A negative correlation means that there is a decrease in Gurma ethnic group in terms of information sharing. So, as Gurma ethnic group decreases the more it affect their information sharing to decrease.

The correlation between Mole-Dagbani and Ewe was positively medium ($r = .377^{**}$, $n = 3,268$, $p < 0.05$) and significant. This explained 14.2% variation of the Mole-Dagbani ethnic group in Ewe ethnic group ($r^2 = .377^{**} .377^{**} 100$). A positive correlation means that there is an increase in Mole-Dagbani ethnic group and as Mole-Dagbani ethnic group expand the more Ewe ethnic group expand. The correlation between Mole-Dagbani and coronavirus was positively medium ($r = .628^{**}$, $n = 3,268$, $p < 0.05$) and significant. This explained a 39.4% variation of the Mole-Dagbani ethnic group in observing coronavirus protocols ($r^2 = .628^{**} .628^{**} 100$). A positive correlation means that there is an increase in Mole-Dagbani ethnic group and as Mole-Dagbani ethnic group expand the more coronavirus protocols are observed. The correlation between Mole-Dagbani and social life was positively medium ($r = .376^{**}$, $n = 3,268$, $p < 0.05$) and significant. This explained a 14.1% variation of the Mole-Dagbani ethnic group in their social life ($r^2 = .376^{**} .376^{**} 100$). A positive correlation means that there is an increase in Mole-Dagbani ethnic group and as Mole-Dagbani ethnic group expand the more it affect their social life. The correlation between Mole-Dagbani and information sharing was negatively low ($r = -.304^{**}$, $n = 3,268$, $p < 0.05$) and significant. This explained a 9.2% variation of the Mole-Dagbani ethnic group in their information sharing ($r^2 = -.304^{**} -.304^{**} 100$). A negative correlation means that there is a decrease in Mole-Dagbani ethnic group in terms of information sharing. So, as Mole-Dagbani ethnic group decreases the more it affect their information sharing to decrease.

The correlation between Ewe and coronavirus was positively high ($r = .856^{**}$, $n = 3,268$, $p < 0.05$) and significant. This explained a 73.3% variation of the Ewe ethnic group in observing coronavirus protocols ($r^2 = .856^{**} .856^{**} 100$). A positive correlation means that there is an increase in Ewe ethnic group and as Ewe ethnic group expand the more coronavirus protocols are observed. The correlation between Ewe and social life was positively high ($r = .782^{**}$, $n = 3,268$, $p < 0.05$) and significant. This explained a 61.2% variation of the Ewe ethnic group in their social life ($r^2 = .782^{**} .782^{**} 100$). A positive correlation means that there is an increase in Ewe ethnic group and as Ewe ethnic group expand the more it affect their social life. The correlation between Ewe and information sharing was negatively medium ($r = -.578^{**}$, $n = 3,268$, $p < 0.05$) and significant. This explained a 33.4% variation of the Ewe ethnic group in their information sharing ($r^2 = -.578^{**} -.578^{**} 100$). A negative correlation means that there is a decrease in Ewe ethnic group in terms of information sharing. So, as Ewe ethnic group decreases the more it affect their information sharing to decrease.

The correlation between coronavirus and social life was positively high ($r = .748^{**}$, $n = 3,268$, $p < 0.05$) and significant. This explained a 56% variation of the effect of coronavirus in the social life of Ghanaian ethnic groups ($r^2 = .748^{**} .748^{**} 100$). A positive correlation means that the more coronavirus protocols are observed, the more it affect the social life of Ghanaian ethnic groups. The correlation between coronavirus and information sharing was negatively medium ($r = -.563^{**}$, $n = 3,268$, $p < 0.05$) and significant. This explained a 31.7% variation of the effect of coronavirus in the information sharing of Ghanaian ethnic groups ($r^2 = -.563^{**} -.563^{**} 100$). A negative correlation means that there is a decrease in observing coronavirus protocols in terms of information sharing. So, as observing of coronavirus protocols decreases the more it affect the information sharing of Ghanaian ethnic groups.

Table 2: Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.826 ^a	.682	.680	.39473

Source: Researchers' field survey, 2020

From the R Square in table 2 the value is .682 which is greater than .3 and is considered as a good fit. The R square from table 1 is .682 which means the effect of Covid-19 account for only 68.2% of the variation in our social life and information sharing. Therefore 31.8% of variation in our social life and information sharing is explained by other factors. So the emergence of Covid-19 explain almost all of the factors that influence the social life and information sharing of Ghanaians. Also, a positive correlation of .682 means that the more Covid-19 stay with us, the more it influence or affect the social life and information sharing of Ghanaians.

Table 3: ANOVA

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	119.221	2	59.611	382.585	.000 ^b
	Residual	55.624	357	.156		
	Total	174.846	359			

Source: Researchers' field survey, 2020

The significant value from table 3 of ANOVA is .000 which is below .001 and .005. This indicates that there is a statistical significant effect of coronavirus on our social life and information sharing.

6. FINDINGS

The study revealed that as Ga-Adangbe ethnic group expand the more Akan ethnic group expand. Furthermore, as Ga-Adangbe ethnic group expand the more Guan ethnic group expand. Moreover, as Ga-Adangbe ethnic group expand the more Gurma ethnic group expand. Also, as Ga-Adangbe ethnic group expand the more Mole-Dagbani ethnic group expand. Also, as Ga-Adangbe ethnic group expand the more Ewe ethnic group expand. Also, as Ga-Adangbe ethnic group expand the more coronavirus protocols are observed. Also, as Ga-Adangbe ethnic group expand the more it affect their social life. Lastly, there was a decrease in Ga-Adangbe ethnic group in terms of information sharing. So, as Ga-Adangbe ethnic group decreases the more it affect their information sharing to decrease.

The study found that there was an increase in Akan ethnic group and as Akan ethnic group expand the more Guan ethnic group expand. Furthermore, there was an increase in Akan ethnic group and as Akan ethnic group expand the more Gurma ethnic group expand. Moreover, there was an increase in Akan ethnic group and as Akan ethnic group expand the more Mole-Dagbani ethnic group expand. Also, there was an increase in Akan ethnic group and as Akan ethnic group expand the more Ewe ethnic group expand. Again, there was an increase in Akan ethnic group and as Akan ethnic group expand the more coronavirus protocols are observed. Again, there was an increase in Akan ethnic group and as Akan ethnic group expand the more it affect their social life. Lastly, there was a decrease in Akan ethnic group in terms of information sharing. So, as Akan ethnic group decreases the more it affect their information sharing to decrease.

The study shows that there was an increase in Guan ethnic group and as Guan ethnic group expand the more Gurma ethnic group expand. Furthermore, there was an increase in Guan ethnic group and as Guan ethnic group expand the more Mole-Dagbani ethnic group expand. Moreover, there was an increase in Guan ethnic group and as Guan ethnic group expand the more Ewe ethnic group expand. Also, there was an increase in Guan ethnic group and as Guan ethnic group expand the more coronavirus protocols are observed. Also, there was an increase in Guan ethnic group and as Guan ethnic group expand the more it affect their social life. Lastly, there was a decrease in Guan ethnic group in terms of information sharing. So, as Guan ethnic group decreases the more it affect their information sharing to decrease.

Furthermore, the study revealed that there was an increase in Gurma ethnic group and as Gurma ethnic group expand the more Mole-Dagbani ethnic group expand. Moreover, there was an increase in Gurma ethnic group and as Gurma ethnic group expand the more Ewe ethnic group expand. Also, there was an increase in Gurma ethnic group and as Gurma ethnic group expand the more coronavirus protocols are observed. Also, there was an increase in Gurma ethnic group and as Gurma ethnic group expand the more it affect their social life. Lastly, there was a decrease in Gurma ethnic group in terms of information sharing. So, as Gurma ethnic

group decreases the more it affect their information sharing to decrease. Moreover, the study found that there was an increase in Mole-Dagbani ethnic group and as Mole-Dagbani ethnic group expand the more Ewe ethnic group expand. Furthermore, there was an increase in Mole-Dagbani ethnic group and as Mole-Dagbani ethnic group expand the more coronavirus protocols are observed. Also, there was an increase in Mole-Dagbani ethnic group and as Mole-Dagbani ethnic group expand the more it affect their social life. Lastly, there was a decrease in Mole-Dagbani ethnic group in terms of information sharing. So, as Mole-Dagbani ethnic group decreases the more it affect their information sharing to decrease.

Also, the study shows that there was an increase in Ewe ethnic group and as Ewe ethnic group expand the more coronavirus protocols are observed. Furthermore, there was an increase in Ewe ethnic group and as Ewe ethnic group expand the more it affect their social life. Lastly, there was a decrease in Ewe ethnic group in terms of information sharing. So, as Ewe ethnic group decreases the more it affect their information sharing to decrease. The results of the study revealed that a positive correlation means that the more coronavirus protocols are observed, the more it affect the social life of Ghanaian ethnic groups. The findings is similar to the results of Chernozhukov et al. (2021) and Milman et al. (2020). Furthermore, there was a decrease in observing coronavirus protocols in terms of information sharing. So, as observing of coronavirus protocols decreases the more it affect the information sharing of Ghanaian ethnic groups. The findings is similar to the results of Singh & Kumar (2020) and Hopman, Allegranzi, & Mehtar (2020). Moreover, the emergence of Covid-19 explain almost all of the factors that influence the social life and information sharing of Ghanaians. Also, a positive correlation of .682 means that the more Covid-19 stay with us, the more it influence or affect the social life and information sharing of Ghanaians. The findings is similar to the results of Chernozhukov et al. (2021), Milman et al. (2020), Singh & Kumar (2020), Hopman, Allegranzi, & Mehtar (2020), Chin et al. (2020), Bcheraoui et al. (2017), and Gennaro et al. (2020).

7. CONCLUSION

The results indicates that there was a statistical significant effect of coronavirus on our social life and information sharing.

7.1 Recommendation

The study account for 68.2% of the variation in our social life and information sharing. Therefore several studies can look at other factors that affect our social life and information sharing. Future studies in different geographical area is welcome because the results will confirm or contrast to this study. When that happens, it contribute to empirical studies.

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