SOCIAL MEDIA USAGE, MORAL DECADENCE AND THE IMPACT ON THE NIGERIAN FAMILY VALUES: A CRITICAL PERSPECTIVE

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ABSTRACT

 The Nigerian society has witnessed tremendous and rapid change through social media, whose large proportion of features is not only anti-Nigerian, but a clog in the preservation of family value system. Online fraud, pornography, nudity, sexual promiscuity, and other obscene materials such as multiple sexual partners which are glorified in social media sites are anti–Nigerian family values. These evils of social media have frustrated the institutionalization of both communal living, sense of decency and proper conduct on one hand, and on the other, creates a disorganized, and grossly fractured family values. To achieve the objectives of the study, three hypotheses were formulated to guide the study. Literatures related to the variables were reviewed. The sample size of 100 respondents was drawn and same number questionnaire were randomly administered. The gamut of this study is on Social Learning Theory. The chi-square statistical technique was employed to test the hypotheses. Each hypothesis was then tested at 0.05 level of significance with degree of freedom and critical values relative to the statistical technique employed. Findings revealed that the access to social media through smart phones, tablets and computers haves disorganized family values system, and abandoned that informal relationships with siblings and parents, and other unceremonious affairs for the social media. In addition, there has been an increased online fraud through which identity theft and fraudulent emails to swindle unsuspecting victims of their savings. Furthermore, social media has become a dangerous master to the detriment of family's dreams of educating their wards. Based on these, the study concludes that government should consider the possibility of creating an awareness of the ills of social media to young people for the well being of the Nigeria society. Finally, the study recommends that students should decrease their access to social media and give careful consideration to their studies. And that government, teachers and parents should undertake measure to control adverse effects of media consumption by students.

Keywords: Social media; Family values; Online Fraud; Culture; Family disintegration and Globalization

1. Introduction

Social media has become a very special meal served in all homes in contemporary Nigerian society either consciously or unconsciously. The inability of parents and guardians to acknowledge the sudden change in conduct by the younger generations have left them frustrated and disillusioned. As a result, moral decadence appears to be a permanent feature of the present day Nigerian society. In the face of this challenge, large proportion of materials being passed on through social media channels to hundreds of thousands of homes have not decreased but rather continued to increase geometrically and insulating the real Nigerian family value system devoid of foreign influence from being indoctrinated into the young generations, but substituted them with moral decadence. Despite the unrelenting effort of parents, psychologists and critical stakeholders including government at different levels to change the downbeat influence of social media on the decline of family values, the Nigerian society is becoming an unspeakable society where moral decadence not only thrives, but is accorded a pride of place by teenagers and even adults in the community.

Basically, there are ample of things wrong with the Nigerian family. The power of social media which by all standards, is globalization personified, has become so obvious in today's rejection of honesty, truthfulness, respect, decency, obedience, dressing code and language. In the mad rush to acquire the new status of being ardent social media consumers, most Nigerians, particularly the younger generations no longer cherish the moral values of the family. From the foregoing, honesty, moral rectitude, respect for elders, and respect for fellow citizens, respect and loyalty to family values, hard work, resourcefulness, truthfulness, transparency, accountability, and responsibility are values that have lost their relevance in contemporary Nigerian society. This study, therefore, attempts to examine the extent to which social media have caused moral decadence in the Nigerian society, and most importantly the ever steady decline of family values.

With the freedom of expression open to the public through the social media, the vicious circle of moral decadence ensuing from the influence of social media phenomenon is glaringly evident in the grumbling and regretting which have become the past time of elders who are often referred to as *'palm kernel graduates'*(those who grew when Nigeria's economy was agro-based). The frustration finds meaning in the failure to recognize the fact that Nigerians as a people had an identity, a factor that distinguished them from other societies and makes them unique. Their world view and ways of life associated with the people were remarkably distinct. For Chukwu (2013), the principles that animated these qualities constituted their philosophy, their cosmology, and their theology and of course, their moral codes, but today, the good and the enviable family values have not only changed, but distorted and yielded way to a depraved one, the craze to be ardent consumers of social media at the cost of their collective goals. Such is the extent to which social media has distorted the age-old family values that young people in contemporary times no longer regard communal ways of life as anything worth taking seriously. In the traditional Nigerian society, irrespective of the society, the values of truth and honesty are highly extolled in all traditions and are symbolized among the Igbos in the sacred staff of Ofor-na-Ogu. These were anchored on a firm religious foundation, with the gods as witnesses ready to punish anyone who was dishonest in his dealings with others. The virtues of respect for public property, respect for the laws of the land were also common place. Thieves were publicly disgraced so as to deter others, and a life of virtue was rewarded with chieftaincy title and qualified one not only to join the Council of Elders during one's life time but to be named among the ancestors and protectors of the community at death. There were instances were corrupt kings and chiefs were deposed and sometimes banished from the land. There was, therefore, a reward system that served to promote hard work, honesty and transparency in the affairs of men, particularly the kings, the elders and those in authority. Unfortunately, Nigerians have, today, been cornered, by the influence of social media, to live in a society where ethics

are changing very fast and elders are brooding over the negativity of social media on their children's tomorrow.

The whole idea of moral decadence is absurd, but it remains one of the major evils against preserving what the Nigeria's family values represent. Put another way, the observation of present day family value system is a direct contrast to olden day's family value arrangement, where everyone's conduct was open to discussion in order to instill discipline, credibility, and faith in the family treasured heritage. There is no denying the fact that social media is good but its evils have fractured the family value system. For example, social media has outwitted the wisdom of its elders and declaring values which are in conflicts with the ethos of the family value system. In spite of this anomaly, the most popular social media platform, Face book, bragged that in a single day 1 in 7 people on the planet logged on (Drege, 2015) illustrating the importance of social media in social interaction. Admittedly, social media have become very popular means of both interpersonal and public communication in Nigeria and the world at large, but it remains a bad feature in the Nigerian family value system. Hundreds of thousands of residents, mostly young undergraduate students have become heavy consumers of social media and in this circumstance; there has been the failure to preserve the highly respected Nigerian family ethos and the maintenance of the social structure of the Nigerian extended family system.

From the foregoing one could easily assert that there is a lot of grieving by parents over the *normlessness* of the present Nigerian society. As they struggle to live in a family-less society, it is indeed worrisome that one of the most conspicuous features of social media has been the growing lack of interest in family values such as honesty, hard work, discipline, rectitude, morality, integrity and temperament. One can uncommonly describe social media as a worldwide phenomenon, but the speed with which its influence is insulating all the nooks and crannies of the family values is really disturbing. On this basis, one could contend that there is a positive correlation between the emergence of social media and the level of moral decadence in the Nigerian society, particularly when one views the decline in the Nigerian traditional family values. Kiragu (2015) corroborated this assertion when he observes that increasing access to social media has enhanced the capacity to access explicit sexual materials and share them with their peers. The privacy accorded by these social media accounts has not been favoued by the availability of sexual imagery online, but contributes to their popularity among teenagers as avenues for sharing nudity and pornographic materials and also learning risky sexual behaviours

Writing on some of the family values gulped down in the Nigeria society, Ekeanyanwu (2015) lists them to include honesty, moral rectitude, respect for elders, and respect for fellow citizens, respect and loyalty to family values; hard work, resourcefulness, and education, but lamented that these have been abandoned due to the emergence of social media. With the family values becoming ancient, the glamour of social media has placed the pursuit of money, and its accumulations, irrespective of its bloody or fraudulent source as great success. Hence, youthful Nigerians who are heavy consumers of social media believe blood money, easy wealth is the shortest route to societal accolade. As a result, innocent people are being brutally murdered in all nooks and crannies of the Nigerian society with eyes gored out of their sockets, breasts, and virginals chopped off, and tongues severed, as human butchers on rampage. Surprisingly, in the present time, the place of social media has taken a different perception among Nigerian undergraduate students. The judgment has been that the mad rush, learned from social media, to easy wealth, especially amongst the young, and politicians seem impossible to abate. Consequently, the alarming rate of perverse opulence in the Nigerian family owing to social media demonstrates naivety, desperation and un-godly helplessness.

Thus, in a frantic attempt to dismiss whatever misgivings presented against social media, the proponents have unapologetically advocated the utilitarianism and existentialism principles of existence as a way of remaining glued unto social media platforms, despite all doubts. This, it is argued, is to continue to earn acceptance, credibility and followership for the anti-family values which, the social media has been associated with. While the philosophy of utilitarianism which the proponents proposes, guarantees their well-being and also makes their comfort the sole determinant of what is right without giving a hoot to what others hold. This declaration is in line with Ernest Hemingway's scheme: *what is moral is what one feels good after, and what is immoral is what one feels bad after*. In other words, social media gladdens their hearts and no discomfort is observed in their day- to-day existence. Disappointingly, the moral authority of families over young people has been lost to social media and within this ambit is the consequence: depleted respect for collective family values. On the other hand, the existential doctrine proposes that human beings are responsible for their own actions, and experiences, and that the world has no meaning without their comfort. In other words, they owe no one any explanation in their indulgence on social media because without this treat, the world is meaningless. In spite of this, the current obsession with social media is actually disorganizing family's values in line with the present trend of living in an extremely unethical society where there has been a sharp slippage in ethics that has inspired a culture of decline in family values… living in a society that neither teaches ethics at home or at school.

Lamenting about the moral decadence in the society owing to social media, most authors, in the ilk of Elechi Amadi, Pepper Clark, Wole Soyinka and Chinua Achebe have in their works given a comprehensive picture of what the Nigerian society was like before the advent of globalization and by extension, social media. Achebe (1983) succinctly expresses his view when he argues that Nigerians are, today, being faced with the deadly social problems of culture conflict and value confusion, which are not unconnected with the breakdown in traditional values, but subjection to foreign ways of life that are at variance with the days of yore. Essentially, the command of social media has deposited depravity on the door steps of family values. Thus, the subtle invasion, occupation and uprooting of the richly endowed Nigerian family values by social media is unfortunately, an affliction of the cancer of the bone marrow. As a terminal disease, the Nigerian family values has not only become insulated, but infatuated with social media platforms for directives. This crash of family values is similar to Achebe's narrative in his epic novel, Things Fall Apart as enunciated by Obierika in his accusation of the white man:

> *The white man is very clever. He came quietly and peaceably with religion. We were amused at his foolishness and allowed him to stay. Now he has won our brothers, and our clan can no longer act like one. He has put a knife on things that held us together and we have fallen apart. (Achebe, 1958)*

From Obierika's standpoint, it can be argued that the advent of social media in Nigeria was celebrated with fanfare. This is even more so when juxtaposed with the freedom to information it offers as against the restricted and classified information the country has been since inception. However this freedom of information occasioned by social media has not only upturned the Nigerian traditional family value system, but thrown all watchfulness to the wind, by classifying the Nigerian traditional family value system of honesty, truthfulness, respect, decency, obedience, dressing code, and language as ancient, and of no consequence in today's world. Sequel to this, the Nigerian society could no longer resist ills of social media because of the sandy and shaky substratum on which she has tried to build through colonial days by discarding the good part of her traditional society. In essence, both the mighty and

inconsequential have been caught up in the culture, of trying to graft the so called sophistication of the social media world and the result so far has been abysmal failure and today Nigerian families are between and betwixt. From this perspective, it has been argued that the present day footlessness of the Nigerian society is consequent upon the fact that the educated elite are at crossroads with social media hence, lack the necessary orientation needed to re-invent her unique past. Gabriel Okara illustrates this further with his "piano and the drum":

> *I hear a wailing piano solo speaking of complex ways in tear-furrowed concerto; of faraway lands and new horizons with coaxing diminuendo, counter point, crescendo. But lost in the labyrinth of its complexities, it ends in the middle of the phrase at a dagger point.*

What is truly surprising when one reflects on these unfortunate occurrences occasioned by social media is the speed with which the Nigerian society switched over to these mundane values of no consequence, while abandoning its true self-identity. This quick transition puzzles any mind which recounts how the Nigeria could have resisted the influence of social media values while furnishing them with whatever good things are grasped from without.

In today's world, it is undeniable that social media has a negative impact on our lives because the combination of isolation and global reach has eroded our family values. Social media is robbing Nigerians of trust and comfort they once placed in one another, replacing the human fellowship, physical and emotional support they once also drew from each other with virtual connection. Basically, it robs Nigerians from self control and from the ability to think independently and instead makes them gullible to join any group that posts perverse messages that tickle their ears and amuse their senses without evaluating the consequences.

1.2 Statement of the Problem

The sudden emergence and growing use of social media in the Nigerian society has increased the rate of moral decadence, particularly when one views the decline in the Nigeria traditional family value system. The ability of social media to offer discretion and a seamless sharing tool has led to the disintegration of family values and increased sexual immorality, and prostitution in the Nigerian society. Moreover, the disintegration family values owing to the domineering influence of social media have affected socialization process of the younger generation of Nigerians adversely. The heavy reliance on social media to get the much needed information on sexuality and modeling is anti-Nigerian way of inculcating knowledge of discipline and self-awareness into the child. As a result, social media has created a new way of life in Nigeria that is leading people to a morally debased society because social media now controls and offer directives to Nigerian youths by all means. Social media has taken over parenting and contributing much to the new socialization because some parents have nothing enticing to offer to the Nigerian society cherishes. The problems now are: What is the effect of the patronage of social media on family values? How does social media use promote sexual promiscuity, indecent dressing and all kinds of immorality? Is there any relationship between the use of social media and online fraud among young people? These constitute the core problems this study seeks to systematically unravel.

Based on the foregoing,   it is the objective of this paper to present evidence from several researches that were done by many scholars in different environments that distinctly demonstrates the negative impact of social media. First, it is to identify the examine the patronage of social media on the decline in the Nigerian traditional family value systems, and in the same vein, evaluate the addictive way

and manner social media has taken away family and personal time thereby disorganizing the Nigerian family values. In addition, the study also intends to assess the relationship between the use of social media and online fraud among young Nigerians. Lastly, it is to examine the relationship between social media phenomenon and the engagement in immoral behaviours.

1.3 Materials and methods

The survey design was adopted for this study. It was essentially considered as the most suitable design for the work because students and parents (respondents)' opinion would be the main source of primary data collection. In essence, the population for this study comprises all the students of the two universities and parents in Nigeria. However, the view of Okoro (2001:7) that "population in research … stands for all elements of concern in a given study," reasonably justifies the decision taken above in respect to the choice of the population of this study. The primary data for this research study was collected from 100 respondents through a questionnaire. The instrument for data collection was the questionnaire with both open-ended and close-ended questions. The sample size for this study is 100.

1.4 Theoretical Framework

1.4.1 Social Learning Theory

The social learning theory is the brainwork of Bandura (1971) and it emphasizes that behaviour is learnt and that, the individual's psychological and social adjustment can be assessed in relation to accumulated impact of a series of learning experiences. Elucidating more on this view, Bandura asserts that learning principles like observation principle of learning can adequately explain such social psychological adjustment of individuals. He contends that the most fundamental and significant principles of social learning are the reinforcement principles, through which lot of behaviour is learned. In this vein, Banduru emphasises the implication of reinforcement in situations where an individual observes that the actions of his models are always applauded rather than punished, behaviour is modified to show that reinforcement plays a considerable vital role as far as modeling is concerned in the social and psychological development of individuals.

It is in this light that Bandura and his associates classify model into two groups, real life and reinforcement model. The real life model which comprises parents, siblings, friends, teachers, heroes, books, magazines, pictorial representation, and of course, social media show that the real life models have a positive significance in learning, and therefore held in high esteem. However, individuals seem to adopt those standards of self-reinforcement that correspond with the standard of the models to which they have been exposed, particularly as in this situation: social media. Thus, positive reinforcement strengths responses and develops the tendency for the responses to repeat itself in future. The individual congruence with the above postulation learn behaviour from his environment through observation, probably from his models, and this then begins to spread out, as he continues to remain to social media platforms. In essence, the family and other familiar factors which comprise real life models begin to wane for self-reinforcement models becoming the major determinants of individual's behaviour. Individuals' characteristic behaviours are therefore moulded by their experiences and by the models they imitate from social media. Such reinforcement models in the social media play a very vital role in structuring and remoulding the individuals.

Sequel to this, social media is being accorded the highest esteem in role modeling; they have become the most domineering role modelling in bahaviour formation to the chagrin of the significant others leading to the rejection of family values which once knitted the Nigerian society into a near state of perfection.

From this premise, it thus follows that social media platforms is reinforced by the acceptance or approval that the user gets rather than the moral decadence it is foisting on individuals resulting to the decline of family values in the Nigerian society. The over dependence on social media by the younger generations in Nigeria has not been in the interest of parents who cry for the loss of their children to foreign influence.

Expatiating further, Bandura and Walter developed a social learning theory of personality which supports this fact. To them, this theory is based on the premise that behaviour is learned and personality can be explained in terms of cumulative effects of a series of learning experiences. Consequently, with rapid industrialisation, urbanisation and increased movements to urban areas which came with social media, new ways of life have been ushered in and new values have replaced the old ones, therefore, creating conditions under which family values, age-old taboos and traditional social control mechanism have ceased to have relevance on the people's ways of life. Under this ugly scenario, the domineering role of social media has weakened the social fabric of the Nigerian family values and opened doors to permissiveness that has led the youth into pornography, nudity, sexual promiscuity, and also in patronising such oddity as multiple sexual partners. In addition, there has been an increased online fraud through which identity theft and fraudulent emails to swindle unsuspecting victims of their savings culminating in foisting new, but depraved values on the Nigerian society. With the influence of social media, parents are no longer in the firm position to direct and guide their children. In summary, the uncontrollable influence of social media has created access to disorganised family values system, and also abandoned that informal relationships with siblings and parents. The substitution of family values with social media values has created the disintegration of joint family system which is on daily basis encouraging the vice.

2. Review of Related Literature

2.1 The concept of social media

Perhaps, it is necessary at this point to ask the question: what is social media? The term ' social media' has been variously defined by scholars from different perspectives over the past years, and with each professing what appears to be all encompassing until one reads another. Thus, in this multitude of definitions, one tends to align to align with Jacka and Scott (2011) who contended that ''there is no single recognized definition for social media''. However some scholars have defined it in different perspectives over the past years. Among them are Kaplan and Haenlein (2010), social media is the interaction among people, through which they create, share, and/or exchange information and ideas in virtual communities and networks via social media sites. Bertot, Jaeger, & Grimes (2010) assert that the concept of social media is based on four main pillars covert strengths: partnership, participation, enablement, and time. Similarly, Selwyn (2012) defines it as the application that allows users to converse and interact with each other; to create, edit and share new forms of textual, visual and audio content, and to categorize, label and recommend existing forms of content. In their definition, Ezeah, Asogwa, & Obiorah(2013) say social media are modern interactive communication channels through which people connect to one another, share ideas, experiences, pictures, messages and information of common interest. Contributing also, Duggan & Smith (2013) contend that it is some form of approval that permits a free forum for interactions. Essentially, the use of the social media as channels of communication is a growing trend in Nigeria now, like in virtually all parts of the globe.

According to Kim and Kim, (2010), social media are the emerging digital communication channels which create a user oriented information sharing ground where any people can generate or subscribe information content as both information provider and consumer. Further corroborating this position,

Andreas and Micheal (2010) assert that , "social media is a group of internet-based applications that build on the ideological and technological foundations of web 2.0 and that allow the creation and exchange of user generated content". Kietzmann and Hermkens (2011) elaborates on this, stating that "social media depends on Mobile and Web-based technologies to create highly interactive platforms through which individuals and communities share, co-create, discuss, and modify us er-generated content. They introduce substantial land pervasive changes to communications between communities and individuals". The Oxford dictionary (2011) also defined social media as "websites and applications used for social networking". Another definition of social media is that it is a ''communication channel which is very popular, extremely fast and broad, has proven to be highly effective, as well as trusted by billions of people, to share and discover content concerning individuals, brands, information, entertainment and knowhow'' (Dearborn, 2014). As social media continuously keeps changing, it is difficult to assign a fixed definition to it. In his conception, Buettner, (2016) sees social media as "computer mediated tools that allow people or companies to create, share exchange information, career interest, ideas, pictures/ virtual communities and networks". Basically, no matter how social media is defined, it is considered to be the fastest growing web application in the 21 century and this rapid development is being backed by technological advancement (Heyam, 2014). Mankind has enormously benefited and continues to benefit from it and as such cannot underestimate its importance as far as communication is concerned.

2.2 The Concept of Morality

The term "morality" comes from the Latin plural "mores", meaning morals off manners. It is used to mean the generally accepted code of conduct in a society or within a sub-group of society. Secondly, it is used to mean the pursuit of the good life. Wilson maintains that morality from his perspective is "a way of life" a "set of principles" and certain attitudes and behaviours towards … fellow men" in a society or within a sub-group. It is also seen as the differentiation of human actions into good and bad in accordance with accepted norms of human conduct. In a simple term, moral means when a being or an action is liable or subject to a moral law or responsibility. For this to take place, the being in question, in this context man, must be rational and free, that is to say that the action must be done with deliberation (knowledge) and free will (volition). An act has a moral value when it can be adjudged good or bad, because of the presence of some ultimate conditions like rationality and freedom (Ochulor, 2011). According to Ochulor (2011), an action or being is amoral when there is no rationality and freedom in the being or about the action. When we say for instance that a man is a moral agent, we mean that man, in so far as he is rational and free is morally responsible for his action, in accordance with an existing moral law. Immoral, on the other hand, has to do with the rightness or wrongness of an action respectively. An act is moral if it is good, praiseworthy and in line with universally acceptable moral standards. A moral person likewise is one who has the habit of doing good acts. On the other hand, a person is said to be immoral if his/ her actions contravene acceptable moral codes (Uduigwomen 2006).

For Ezekwu (2008:16), "morality is used to denote a generally accepted code of conduct in a society or within a subgroup of society that comes to be regarded as essential to its survival and welfare". These accepted norms or codes of conduct in any society often appeal to the moral nature of man "for the human nature is a moral nature, and the moral sphere is exclusively the human sphere" (Omoregbe, 1993: 102). They appeal to the sense of humanity and relevant for the welfare of the entire members of any society including Nigeria. Some of the common moral codes of conduct, in Nigeria, for instance, include respect or sacredness of human life, respect for elders, hard work and industry, avoidance of premarital sex, and

so on. From this perspective, we can classify pornography or acts of posing nude on social media as immoral acts and a viewer as an immoral person.

Ethics and morality are the life wires of every society. This is because society is composed of moral agents who make choices everyday and engage in daily social interactions, influenced by their individual desires, tendencies and preferences. Without a generally acceptable, just and solid principle of morality, the human society would soon degenerate into the state of nature (Ochulor, 2011) where man becomes wolf unto his fellow men, thereby making life to be nasty, brutish and short. Apart from this, every facet of the human life comes under the purview and searchlight of morality because every human action (done freely and with deliberation) not only has moral value but also affects positively or negatively the life of the individual himself, those around him, the society at large, and his ultimate destiny or end. To this end, any conduct that is not in tandem with these and more accepted norms or laid down principles of behaviour in the country is declared as immoral and unacceptable. Also, a consistent and unchallenged abandonment and overlook of the moral principles of conduct in a society by members of the society, is what often leads to moral decadence or degeneration in such society, which seems to be the case in Nigeria.

.2.3 The threatening impact of Social media on culture and the decline in the Nigerian family values

Presently, social media is accessible to almost every individual that has a phone. Essentially the advent of social media has become the biggest platform for communication throughout the world and forever changing interpersonal communication and relationships (Mwaura, 2014). The effect social media usage has on interpersonal relationships is changing the way people communicates and forms face-to-face relationships, while decreasing human social and behavioural skills. Sustaining his position, Mwaura argues that if the trend of social media and online interactivity and communication continues to rapidly grow and increase in the future, face-to-face human contact skills, as well as interpersonal relationships would diminish.

However, the constant exposure to certain information, especially the stories of sexuality has increased risky sexual behaviour lading to moral decadence. With all these information coming from social media, children and adolescent are more often than not likely to take up to these behaviours via imitation. As a result, uneasiness from parents, professionals, and the populace at large about the impact of social media on the Nigerian society has grown steadily over recent years. From this point, social media has continued to pose a real threat to the preservation of Nigerian culture, and by extension, family values, especially with the widespread of depraved values and never-ending corruption of the true identity of the Nigerian parent and all that he represents and will be remembered as for years to come. For example, these social media sites, some, if not all, habitually provide space for consumers to upload and share naked pictures, videos and also some offensive pictures of themselves against the people's collective conscience.

From this prologue, the pertinent question now evolves: What is culture? The term culture, according to Tylor as cited in Chukwu(2016) is: a complex whole which includes knowledge, beliefs, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society. This definition focuses on attributes that people acquire by growing up in a particular society, where they are exposed to a specific cultural orientation. It primarily refers to all the accepted and patterned ways of their life. These patterned ways of life are the body of common understandings, the sum total and organization or arrangement of all the group's ways of thinking, feeling and acting. Apart from Tylor's definition,

which was the earliest, many sociologists and cultural anthropologists have defined culture from different perspectives. Alfred Kroeber (1968) defines it as, "the mass of learned and transmitted motor reactions, habits, techniques, ideas and values and the behaviour they induce" and as " a set of control mechanisms--- plans, recipes, rules, constructions what computer engineer call programmes for governing behaviour (Geertz, 1973). It could also be defined as *the values, beliefs, behaviour, practices and material objects that constitute a people's way of life*. The definition of culture is limitless. Be it as it may, it is generally agreed that it is a toolbox of solutions to everyday problems. It is a bridge to the past as well as a guide to the future. It is one of the phenomena that differentiate human beings from other animals. It is in this vein that Edmund Leach (1985) says culture emphasizes the component of accumulated resources, immaterial as well as material, which the people inherit, employ, transmute, and add to, and transmit (find). In summary, culture is simply a way of life; it speaks volume of the distinctiveness of the community. It gives the direction on how society will function without causing disorganization. Thus, the application of societal culture becomes important to any community.

A family is a group of people related by marriage, blood, or adoption. According to Ojua, Lukpata, and Atama (2014) define the family as "the traditional African institutions responsible for the transmission of traditional norms and values, beliefs, knowledge and practical skills to the members of the society for their future survival". The family of orientation is the family a person is born into, or the family of birth. It provides children with a name, an identity, and a heritage. In other words, it gives the child an ascribed status in the community and is also a major vehicle for the transfer of culture through socialization. Socialization as widely accepted is the lifelong process of social interaction through which individuals acquire a personal identity and social skills to live as members of a society. It is a lifelong social process of learning cultural patterns, behaviours, and expectations through which a helpless infant is gradually transformed into a more or less knowledgeable, more or less cooperative member of society. Muthigani (1995) indicates that a child gains his or her first standard of behaviour from the teaching of parents and other grown-up person around. Through socialization, individuals not only learn cultural values, roles, norms, and skills of their culture, but also acquire a sense of who they are and where they belong. This explains why social interaction, face - to – face, provides the means via which people gradually become able to see themselves through the eyes of others, learning who they are and how they fit into the world around them. However, it is obvious that teenagers' moral development had suffered serious setbacks in the socialization process otherwise they would not been addicted to the evils of social media which have declined the role of parents in inculcating moral values into the younger generation to aid them embrace what society considered to be "good" and "bad," and imbibe the good and accepted ones .this lack has in no small measure halted the smooth assimilation of family values for a proper functioning the Nigerian society. It is important to know that the development of the sense of morality prevents individuals from acting on unchecked urges, instead enables them consider what is right for the family. This is the reason why all human activities revolve around the family circle. Consequently, the nature of the family determines the society. The role of the family in determining societal construct, therefore, becomes, according to Ojua, Lukpata, and Atama, (2014) necessary for building cultural values in any society. Essentially, values are developed through upbringing and transferred to the society as the family institute. Some of these critical values transmitted include honesty, moral rectitude, respect for elders, and respect for fellow citizens, respect and loyalty to family values, hard work, resourcefulness, and education. They contend that family is where ideologies are first constructed by members that later make up the possible ideology that dissolves into the society ( ). However, in deciding what is right and wrong, it is essential to understand that moral development consist of three levels: pre conventional,

conventional, and post conventional. In the pre conventional stage, young children do not have a higher level of cognitive ability and therefore experience the world around them only through their senses. It is not until the adolescent years that the conventional theory develops; youngsters become increasingly aware of others' feelings and therefore begin to determine what is "good" and "bad", but this conventional stage is never well developed because parents and guardians who should have overseeing the fruition of this stage are always away on political meetings, business trips or some other they deemed extraordinarily important at the detriment of the mess they are now with the decline of family values. With this shortfall, the final stage, called post conventional which is when these youngsters would have started thinking of morality in abstract terms is never actualized. Now, they seem careless, and hold tenaciously the fact that social media may have evils therein but it is not correct to restrict them from accessing the different platforms.

Unfortunately, with this resolution, every aspect of the Nigerian life turning upside down, it is obvious that Nigerians have been disconnected from their values (mores and norms) of their traditional moral, and is headed towards destruction. There is indeed so much danger ahead mirroring the kind of family values being patronized and transmitted today through social media. Social media have unleashed relentless assaults on the Nigerian family values and there is a profound shift in attitude towards immorality. The Nigerian society has experienced so much social regression, so much decadence, in so short a period of time that today, families values have due to social media seen values turned upside down, principles replaced by expediency and character sacrificed for popularity. And so, the Nigeria family has continued daily to celebrate immediate gratification, the crossing of all moral boundaries, and now even the breaking of all social taboos just to be globalised. This explains why Nigerian family values are fast changing to suits the dictates of social media.

The degeneration of the traditional Nigerian family value system mainly through the communication process which has foisted on Nigerians a Westernized family values that are diametrical opposed to the dictates of the Nigerian society. This is reflected in the fact that many Nigerian youths seem to have lost regard for human life and good neighbourliness which were very important moral injunctions and demands of the Nigerian society, but have today ceased to be integral parts of the moral norms and values of Nigerian society owing to the gross obsession with the world of social media for directives

2.4. The role of Social media in promoting cybercrime in the Nigerian society

In Nigeria today, cybercrime is one of the most rapidly increasing forms of computer crime perpetrated by Nigerians of all walks of life, particularly the younger generation against the value of honesty. Succinctly put, it is an unlawful act whereby the computer is used to physically damage or steal unauthorized information with the intent to defraud unsuspecting victims among others, Corroborating this assertion, Tade and Ibrahim (2011) aver that the advent of the cybercrime (yahoo-boys) subculture in tertiary institutions has introduced another dimension of youth's involvement in fraud in the present day Nigerian society. Studies on Internet fraud in Nigeria have been biased to the emergence of the 'yahoo-boys' subculture while neglecting the importance of the structure sustaining it. The family values have suffered as a result of the unscripted activities of the internet as a channel for the perpetration of criminal spamming activities. In Nigeria today, the country's undergraduate students engage in this form of anti-social behaviour for the purpose of living a life of splendor.

Fundamentally, fraud is not a new phenomenon because it has always been around since human history. Its definition and outcomes on victims have not changed. With social media, the method of perpetration of fraudulent activities has evolved to include online capabilities (Lee, 2003). However, the scary aspect of this type of new fraud is that perpetrators can now use the anonymous advantage of the Internet to cause harm (PBI Media, 2003).

One type of Internet Fraud is the Nigerian e-mail fraud. In this particular crime, the victim, for instance, receives an e-mail from an alleged son of a deceased Nigerian head of state, who happens to be the heir to millions of dollars that are hidden in accounts all over the world (Phishing).Phishing is probably the most common and widespread variety of online fraud. It takes the form of various dubious and fake emails or websites, which are meant to induce users to disclose their bank accounts or the passwords to their accounts, which can be used to debit their account (McQuade, 2009). The e-mail recipient is made to believe that he/she is to receive some of the fortune. All that is asked in exchange is a lawyer's fee of several thousands of dollars in order to claim the money. The people who fall prey to this crime send their money and never receive their expected fortune (Koinange, 2002). As a relatively new form of crime, Internet fraud affects a substantial number of people on a daily basis. The effects of Internet fraud are often discussed in terms of financial losses, while the indirect effects go unnoticed. Essentially, internet fraudsters in Nigeria have recognized online opportunities to perpetrate online frauds.

Sending fraudulent messages and online dating were reported low risk (high profit) areas of specialization. A respondent, a male online fraudster (Tade and Ibrahim (2011) states that:

> *I started online fraud in my 2nd semester of 100 level as an imposter via online dating. Then I looked for the profile of people that live in developed country and if it is in Nigeria, I look for people who live in places like Port Harcourt, Abuja, Calabar and Eket. I always posed to them as a big man who needed a wife. Sometimes I posed to them on how my wife disappointed me and took away my property and children. All this is polished in a pitiable way with some pictures, to convince them when I'm chatting with them. However, what I do mainly now is to transmit misleading information online for people to send their bank accounts.*

Similarly, another respondent, a male fraudster in Tade and Ibrahim (2011) asserts that:

> *Online fraud is committed essentially by hacking i.e. gaining unauthorized access to a computer system. Other includes: sniffing, hacking, web cramming, spoofing, credit card fraud, identity theft, data kidnapping through industrial espionage and packing. This however varies from one person to another depending on their level of conviction and ability to make more money*

The above submissions are instructive. It is possible to plan a crime in one country, carry it out in another and move the proceeds from one country to another or more countries. This finding correlates with the work of Michael (2006) who found that the increase in the participation of Nigerian youths in Internet fraud, particularly phishing has increased over time. Thus, using this method, fraudster creates websites that appear legitimate but in reality are scam designed to defraud or obtain information that can be used to commit further economic crimes. This view was also supported by Reddick and King (2007) who claim that in 2006, a British bank reported to have seen sharp increase in Nigerians' involvement in phishing attacks in which e-mail purportedly come from the banks asking customers for sensitive information, such as account number and PIN number. This trend was attributed to increase in accessibility to phishing software on the Internet.

Yahoo-boys also send fraudulent messages to dupe subscribers of a particular network. Their knowledge of the working of telecommunications promotions have been cloned and exploited to defraud Nigerians. This involves sending fraudulent messages on their phones concerning a huge amount they have won. The winner is then asked to call a special number to negotiate how the prize would be picked up. He/she is required to send certain amount of credit to the number. Many gullible persons were reported to have been trapped through this technique.

> *I started Internet fraud in 2008, and since then I have graduated into online dating and Lotto which are major achievements for me. Lotto simply means playing an online lottery, which some people have termed Baba-Ijebu. You can decide to do this through our phone and what is called Logo-scan. This involves getting the text trademark of a company mostly telecommunication and then send messages through an online bulk SMS that some people have won electronic gadget like DVD, home theatre,flat screen and black berry (A male online fraudster in Tade and Ibrahim, 2011).*

The common means of collection of fraud money in Nigeria is the banks. Yet, it has been difficult for the act to be curtailed owing to the involvement of the staff of such banks in aiding the crime. They are partners and get sorted out on every successful transaction. According to Tade and Ibrahim (2011), even some bankers are involved in this kind of business because some of them know those big men that always go to safe money in the Swizz banks and other foreign banks. Once you can break even with the security code, you may divert about 5-10 million into your account.

However, for a successful prosecution of fraud, an insider within the payment medium (bank) is important. The banker facilitates payment without attracting the attention of security agencies. They also get their share of the loot (Tade and Ibrahim, 2011). The instability in Nigerian banking sector may have created uncommitted workforce. Working in an insecure establishment makes workers vulnerable. A substantial number of bankers lost their jobs during the economic recession in the country. The fact that those sacked never collected disengagement fee increases the vulnerability of those within the banking sector (mostly youths), with opportunities to explore other means to sustain their lives (Tade and Ibrahim, 2011).

Further analysis shows that the celebration of wealth, particularly among politicians serve to motivate the involvement of youths in cyber crime. The Nigerian society celebrates wealth without questioning the source of the money. Politicians caught defrauding the state become members of committees of the state and are given national awards. In churches and mosques, corrupt individuals are invited to launch building projects and hold esteemed positions. Positions in mosques and churches are almost reduced to cash and carry and objective evaluation is jaundiced by economic considerations. The institution fighting economic crime has not convinced Nigerians in the shabby manner it handles charges against corrupt public office holders. These prosecutions have been reduced to media affairs rather than actual war on corruption. The music industry, mainly dominated by the youths, celebrates wealth, emphasizing the need for unsuspecting client on the Internet to be duped. It is common to hear 'maga8 don pay' in songs.

The above expression by the respondent agrees with the assertion of Achebe (2003). According to him, Nigeria was regarded as one of the most corrupt places in the world owing to political recklessness. Indeed, the nation has been described as chaotic, where order is scarified and shame no longer exists. And as Alder (2003) notes, shameful acts are celebrated and success is redefined, as wealth

becomes more important than means of obtaining it. Thus, instant wealth is usually celebrated among Nigerians. In effect, the norm of celebrating success without recourse to means of acquisition of wealth could be said to have engendered students' involvement in internet fraud (Adeniran, 2008).

2.5 The place of social media on Indecent dressing, sexual harassment, and sexual promiscuity among Nigerian youths

Nigeria's population reached 192 million this year with more than half its people under 30 years of age, Aged 16 to 30 is associated with high risks especially among the male population. It is called the youth bulge and this youth bulge that has been a target in social media sites. The level of moral decadence in Nigeria has become repugnant. The earlier invaluable moral values and norms of yesterday have regrettably been ruined, while immorality now reigns especially among the youths. It is in this spectrum that Yaro (2013) observed that "gone are the days when morality and discipline were virtues. Today it is the exact opposite. Nigerians now live in a decadent society where morality and discipline are ancient, and outdated. This is evident in the current level of sexual promiscuity among the youths in the country. The issue of morality is a worrisome issue that is why many concerned authors have buttressed much on the situation, morality as a pervasive occurrence that hides in the face of the decline of family values. In a similar vein, in Nigeria today, morality and the decline in family values have got their rootstock in the social media. Identical to a cankerworm, social media has eaten deep into the structure of the Nigerian society. Social media has come as a surprise and a strange phenomenon that for now lives in every family in Nigeria. With each passing day, the society is confronted with more and more alarming cases of immoral behaviours in Nigeria, amidst each new case more shocking than the one before.

From the foregoing, it is obvious that one of the most conspicuous features of social media has been the growing lack of interest in family values, particularly morality. One can uncommonly describe social media as a worldwide phenomenon, but the speed with which its influence is insulating all the nooks and crannies of the family values is really disturbing. On this basis, there is y a positive correlation, one can contend, between the emergence of social media and the level of moral decadence in the Nigerian society, particularly when one views the decline in the Nigerian traditional family values.

Pornography in the social media is, today, a common place but a serious problem arises there from remains for the security of the country's teenagers who are so fascinated at how simple it is to watch pornographic content via their phones. As long as they keep downloading these obscene materials into their phones, the more morally bankrupt they become; they sit at home watching them and do not go out to meet real people; when they do, they want to experiment what they are watching with any female. It creates a bad attitude; they want to experiment with what they are watching. Even at school, one individual will download it and plants it on another person's mind on where to get it, and it would go round like wildfire. They would then spread it around, a kind of influential thing hence, the rise in immorality among the younger generation. It is in this vein that prompted Todd (2009) to conclude that social media targeted adolescents in general make vulnerable to sexual misconduct.

Writing earlier on sexual behaviours, Imaita (2011) declared that three out of four teenagers say that the social media content make it seem normal for them to engage in sexual relations, and also engineering them to be opened about sex, including how they talk to their girlfriends and boyfriends. Also, agreeing with Imaita, Philista and Arne (2015) declare that intolerant sexual behaviour has been favoured by the availability of sexual imagery online. Substantiating, they assert that the availability of cyber cafes that are not well regulated has made access to pornographic materials online easy to access, and forming a bunch of hooligans looking for young girls to engage in sexual activities with. Ani (2002) has observed that "sexual immorality has become the talk of the day in the country as one is regarded as

the greatest by the number of sexual partners he/she has in the name of lovers. As a result, pre-marital sex, homosexuality and lesbianism are no more vices among youths. The phenomenon of social media has ruefully exacerbated the matter as one can easily reach out to friends of opposite sex, make new ones and even invite them over (Nche, 2012) through these social sites. Apart from this, social media sites have also served as avenue for some youths to share risqué, nude and sexual images, especially of themselves. This has encouraged sexual immorality and promiscuity in Nigeria.

In Nigeria, the youths represent majority of the population (Omolo, 2014). This young population is often a good target in social media sites. According to Todd (2009) the young are bombarded with videos, shows, advertisements, and movies with sexual messages. In furtherance of this assertion, McCaskey (2012) explains that many people use the social media to prostitute or to promote prostitution.

2.6 Analysis of Results

.   The importance of data analysis in any research study cannot be over emphasized; this is done with a view to testing the hypothesis formulated in this study as well as meeting the overall objectives of the study. To test the hypothesis, the statistical methods used are simple percentage and chi-square (X^2) test of independent at 0.05 level of significance.. The simple percentage was used to analyses general data while the chi-square was used to test the hypothesis formulated for the study. The chi-square enhances calculation and comprehension; it also gives the opportunity, to establish the relationship between the variably.

$$x^2= E(e-0)^2 \text{ or } x^2= E(fe-fo)^2$$

Where O= observed frequency

E = expected frequency

E= summation in other words, summary over all the cell

2.6.1   Test of hypotheses by hypothesis presentation of results

In this section each of the study hypotheses is re-stated in the null and alternate forms. The variables as well as the statistical analysis technique adopted to test the hypotheses were identified and presented. The 0.05 level of significance was used for the statistical testing of each of the hypotheses.

2.6.2. Hypothesis one

Hypothesis I

H_0**:** There is no significant relationship between the threatening impact of social media on culture and the decline in the Nigerian family values

H_1: There is a significant relationship between the threatening impact of social media on culture and the decline in the Nigerian family values

Responses:	SA	A	D	SD
Observed	160	138	22	4
Expected	100	75	50	25

	O	E	O-E	$(O-E)^2$	$(O-E)^2/E$
SA	160	100	60	3600	36
A	138	75	63	3969	52.92
D	22	50	-28	784	15.68
SD	4	25	-21	441	17.64

$$X_c^2 = \sum (O-E)^2/E = 122.24$$

Degree of freedom = (r-1) (c-1)
$$= (2-1)(4-1)$$
$$= (1)(3) = 3$$
$$X_t^2 = 7.81 @ \ 0.05 \ alpha \ level.$$

Decision

Since the computed Chi-square X_c^2 = 122.24 is greater than the table value X_t^2 = 7.81, the alternative hypothesis is accepted while the null hypothesis is rejected. This means that a significant relationship exists between the threatening impact of social media on culture and the decline in the Nigerian family values

2.6.3 Hypothesis II

H_0: There is no significant relationship between social media usage and the promotion of cybercrime among Nigerian youths

H_1: There is a significant relationship between social media usage and the promotion of cybercrime among Nigerian youths

Responses:	SA	A	D	SD
Observed	161.6	139.2	22	3.6
Expected	100	75	50	25

	O	E	O-E	$(O-E)^2$	$(O-E)^2/E$
SA	161.6	100	61.6	4121.64	37.95
A	139.2	75	64.2	784.4	54.96
D	22	50	-28	457.96	15.68
SD	3.6	25	-21.4	424.36	18. 32

$$X_c^2 = \sum (O-E)^2/E = 126.91$$

$$Degree\ of\ freedom = (r-1)\ (c-1)$$
$$= (2-1)\ (4-1)$$
$$= (1)\ (3) = 3$$
$$X_t^2 = 7.81 @\ 0.05\ alpha\ level.$$

Decision

Since the computed Chi-square $X_c^2 = 126.91$ is greater than the table value $X_t^2 = 7.81$, the alternative hypothesis H_1 is accepted while the null hypothesis Ho is rejected. This means that a significant relationship exists between social media usage the promotion of cybercrime among Nigerian youths

2.6.4. Hypothesis 3

Ho: There is no significant relationship between social media usage on indecent dressing, and sexual promiscuity among Nigerian youths

H₁: There is a significant relationship between social media usage on indecent dressing, and sexual promiscuity among Nigerian youths

Responses:	SA	A	D	SD
Observed	152	136.2	24	4.4
Expected	100	75	50	25

	O	E	O-E	$(O-E)^2$	$(O-E)^2/E$
SA	152	100	52	2704	27.04
A	136.2	75	61.2	3745.44	49.94
D	24	50	-26	676	13.52
SD	4.4	25	-20. 6	424.36	16. 97

$$X_c^2 = \sum (O-E)^2/E = 107.47$$

$$Degree\ of\ freedom = (r-1)\ (c-1)$$
$$= (2-1)\ (4-1)$$
$$= (1)\ (3) = 3$$
$$X_t^2 = 7.81 @\ 0.05\ alpha\ level.$$

Decision

Since the computed Chi-square $X_c^2 = 107.47$ is greater than the table value $X_t^2 = 7.81$, the alternative hypothesis H_1 is accepted while the null hypothesis Ho is rejected. This means that a significant association exists between social media usage on indecent dressing, and sexual promiscuity among Nigerian youths

2.7 Discussion of findings

The first hypothesis which states that there is no significant relationship between the use of social media use change and the degeneration of the Nigerian family values among Calabar metropolitan residents was also tested using chi-square statistical analysis with result indicating that there is a significant relationship between the use of social media use change and the degeneration of the Nigerian family values among Calabar metropolitan residents. The null hypothesis earlier stated was therefore rejected. To this, Nigerian family values are fast changing considering diverse societal factors such as globalisation replicated western government policies and information communication technology. These surrounding factors neutralize the sustainability of historical heritage and identity of the Nigerian citizen. These intrusions result in changes in the African culture, most noticeable among young Nigerians because of their high rate of exposure to the internet and social media. The degeneration of the Nigerian family value system mainly through the communication process is lamentable. The act of communication and forms of connection and interaction via social media have changed and foisted on Nigerians a foreign family value negatively. While emphasising that globalization is promoted through technology and a motivating factor for family value system change in Nigeria, Ekeanyanwu and Edewor, (2009) accord these changes to the 89% of western media content imported to Nigeria. Consequently, Eckert (2004) affirm: it is traditional to view adolescents in our society as sloppy, rebellious and irresponsible. This view of adolescents is visited on their language, which is sloppy in its imprecision, rebellious in its supposed use of slang and profanity, and irresponsible in its greater use of non-standard grammar." Many authors have argued (Villegas,2013; Sobowale, Amodu, Aririguzoh, & Ekanem, 2015) that technological exposure, especially among the young generation, is restructuring, and redefining the family function, family value, family dynamic and family relationship even though it is generally believed that the family holds the responsibility of building the young generation. These responsibilities are now shared with the internet especially on social media networks. In Nigeria, the family especially the parents are the child's basic socializing agents.

The second hypothesis which states that there is no significant relationship between social media usage and online fraud among Nigerian youths was tested using chi-square statistical technique with result indicating that there is a significant relationship between the two variables. According to Tade & Aliyu(2011), internet fraud is one of the most rapidly increasing forms of computer crime, and that the advent of the 'yahoo-boys' subculture in tertiary institutions has introduced another dimension of youth's involvement in cyber crime. The above submissions by the respondents revealed that the cultural lax created by the introduction of social media into the Nigerian society has provided the platform for the emergence of infamous yahoo-boys subculture, most especially among students. One can submit that the confidentiality and time alone that social media provides to potential users has exceptionally improved the summit of flexibility and structural involvedness of online fraud as many the online frauds can be committed while at home. It has serious health implications on those swindled. As it is, it might be difficult for the perpetrators to desist from the act except the motivation to engage in the act is diminished. The high profit and low risk of the business has made paid job unattractive to youths in the country. Many undergraduates in Nigerian universities have embraced Internet fraud as a way of life because it brings instant wealth. Basically, neglect of the youth by those in positions of authority increases their vulnerability to Internet fraud.

The third hypothesis states that there is no significant relationship between social media usage on indecent dressing, and sexual promiscuity among Nigerian youths. Results from this hypothesis showed the null hypothesis is rejected and the alternative hypothesis upheld. This means that there is a significant relationship between social media usage on indecent dressing, and sexual promiscuity among Nigerian youths. With regard to sex, three out of four teenagers say that the social media content make it seem normal for youngsters their age to engage in sexual relations. Being open about sex and how they talk to their girlfriends or boyfriends about it is largely because of what they see and hear (M Imaita, 2011). Thus the study by Todd (200) concluded that mass media targeted adolescents in general in turn making them vulnerable to sexual involvement. This finding has a relation to the work of Nkechi & Nche (2014) that the problem of indecent dressing and the consequent sexual harassment in the country, especially in tertiary institutions, have been made worse by the phenomenon of social media. As has been said earlier, some, if not all, of these social media sites often provide room for users to upload and share pictures and videos. Unfortunately, these provisions have been abused as many users share risqué pictures of themselves or celebrities wearing skimpy clothes while some appear wearing their pants or trousers below their waste in the name of sagging. Again, some of these social networking sites such as facebook, also have provisions for advertisements in which some of the so called trendy mini-female clothes are advertised for users. All these exposures have really influenced the mode of dressing in Nigeria especially among the youths, which partly explains the rise of sexual harassment in the country.

2.8 Conclusion and Recommendations

This study has demonstrated that social media usage is an albatross on family value system in the Nigerian society. Social media platforms have distorted the functions of parents in the Nigerian society, particularly in inculcating new values which have speeded the decline of family values. In fact, family value system is not likely to thrive and persist in a society where social media is cyclically intertwined with the lacks of decency, discipline, honesty, transparency and accountability. Young people's behaviours have been heavily tied to the peer culture because they learn from and imitate the peers they like and admire. Wanting to be attractive to others becomes very important, and this factor is significant because of the attention given to social media sites where sexual promiscuity, Internet crime, indecent dressing and sexual harassment, including loss of sense of sacredness of human life and neighbourliness have become common place. Notwithstanding these moral effects of the phenomenon of social media in the country, one can no longer imagine a world with it. Therefore, all hands must be on desk especially that of parents and youths themselves, to salvage the social media-induced moral degeneration that is currently been witnessed in the country. This study reveals that Nigerian society has not been fortunate enough to be formidable in enshrining her values before the emergence of social media. From the foregoing conclusion, the following recommendations are suggested, but these recommendations must be used by every parents of who have children having access to the social media. Of course, there will be trust issues coming out from this, as teenagers, rebellious by nature, will feel that their privacy rights are being violated, or in other words, their activities are being controlled and there will be no freedom for them to do things, in this case to socialize. However, it is the job of the parents to make their children understand and cope with the situation, without causing them to rebel more and started lying about their online activities. Trying to be friends and understanding towards the children will help a lot, as they will trust their parents more, and if they have some kind of doubt regarding their friends' or celebrities activities they see online, they will go to their parents for advice.

1. Firstly, parents should also consciously contribute to the building of a morally viable Nigerian society by instilling strong moral values into their children right from their homes which is the microcosm of the larger society. This will curb the level of moral decadence in the country. Furthermore, parents must monitor Internet use and making use of commercially available

parental controls buttons to select sites to visit. Also placing the computer in a central area of home can make this easier. Remain calm when you discover any inappropriate use and have a talk with them

2. Furthermore, there should be a formal or informal contract with children about the proper use of the Internet and make clear the consequences for misuse. Again, it is necessary to allow your children walk you through the places they go online, and who they communicate with as this would help in streamlining their activities. Also discuss the house rules related to Internet use with the children and their friends when they come visiting. Also, be certain that they are not able to engage in unmonitored or inappropriate channels while at their friends" homes.

3. Besides, parents desirous of instilling moral discipline into their children must begin to set limits on social media usage and availability, depending on the age and maturity of the children. At this juncture, it is absolutely necessary to refute the impression that getting phones with internet connectivity shows love and compassion to these children. This is a fallacy; it rather destroys than build a stable and disciplined family. In addition, government should regulate the age at which certain young people are allowed to use the social media. This suggestion stems from the point that the youths admitted that they use the social media platforms to date. Sequel to this, government has to liaise with social media network providers to create an age barrier restricting Nigerian minors from using the social media until they attain a ripe age of reasoning as provided by the constitution of the country and her other relevant laws. This shall be instrumental toward forestalling pregnancy out of wedlock which is capable of truncating many a youth's education and future in a country like Nigeria.

4. In addition, there should be a formal or informal contract with children about the proper use of the Internet and make clear the consequences for misuse. Again, parents must monitor Internet use and making use of commercially available parental controls buttons to select sites to visit. Also placing the computer in a central area of home can make this easier. Remain calm when you discover any inappropriate use and have a talk with them. It is also important to allow your children walk you through the places they go online, and who they communicate with as this would help in streamlining their activities. Also discuss the house rules related to Internet use with the children and their friends when they come visiting. Also, be certain that they are not able to engage in unmonitored or inappropriate channels while at their friends' homes.

5. Above all, government should through the Ministry of Communications Technology of the Federal Republic of Nigeria propose an enactment of social media use act to the National Assembly to enact an act that would provide the users of the social media with their dos and don'ts. This is quite necessary now, as one of the findings of this study show that some residents (students) use the social media to engage in cyber crimes. Such act shall provide the legal framework that would help law courts to adjudicate on cyber crime cases in Nigeria, as the Federal Ministry of Information and Communication's ICT policy draft (2012:18) states that the "major challenges facing the country in the area of ICT development include cyber crimes." It will equally give the legal back-up to check their students' uses of the social media.

6. In addition, Internet providers such as Google and Yahoo, and social networking sites, such as Facebook and YouTube, need to continue to work with parents and policy makers to create awareness and opportunities for privacy protection of youth and to develop technologies that can assist the younger generations of Nigerians in staying safe.

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