THE INFLUENCE OF SOCIAL MEDIA IN PROMOTING IMMORALITY AMONG STUDENTS OF KWARA STATE POLYTECHNIC, ILORIN.

BY

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BEING A RESEARCH WORK SUBMITTED TO THE DEPARTMENT OF MASS COMMUNICATION, INSTITUTE OF INFORMATION AND COMMUNICATION TECHNOLOGY, KWARA STATE POLYTECHNIC, ILORIN

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CERTIFICATION

This is to certify that this research work has been read and approved as part of the requirements for the award of higher national diploma in Mass Communication, Institute of Information and Communication Technology, Kwara State Polytechnic, Ilorin.

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DEDICATION

I dedicate this project work to Almighty Allah for His protection, guidance and mercy over my lives throughout this research work. We also dedicate it to my able parents for their supports, morally, financially and spiritually towards the completion of my programmes.

ACKNOWLEDGEMENT

All praise and adoration be upon Almighty Allah, the creator of universe, the source of wisdom, whom, who used his sufficient power to elevate me to this grate pear of academic pursuit. For this reason, I extend my praise, worship and adoration to my lovely and amiable parents Mr. & Mrs. AFOLABI who derived themselves so many pleasure in order to make this academic pursuit a successful one for me to complete my Higher National diploma **,** I pray may you reap the fruits of your labour and also succeed in all your endeavors(AMEN).

I acknowledge the effort of esteem supervisor **MR. ABDULKADIR, SULEIMAN,** thanks for taking time out of no time to read through my project, may you be blessed abundantly(AMEN). I also extend my appreciation to the Head of Department **MR. OLOHUNGBEBE, F.T.** And all my able lecturers in the Department of Mass Communication for their parentally advice and their contribution towards my academic pursuit.

I must extend my gratitude to my friends and colleagues who has always been there for me, I do appreciate you thanks and may Allah Almighty continue to bless you all abundantly.

My appreciation goes to my brothers and sistersMay Almighty Allah be with you all and also thanks for the support.

ABSTRACT

This study was undertaken to assess the Influence of Social Media in Promoting Immorality among Students of Kwara State Polytechnic, Ilorin. This is aimed at focusing of the forms and causes of immorality among students of Kwara State Polytechnic, Ilorin and to determine if there exist significant relationship between causes of students' immorality and parents' socio-economic status. Descriptive survey was used to carry out the study which was guided by three research questions. The population and study sample consists of Students of Kwara State Polytechnic, Ilorin. The subjects were sampled through cluster sampling techniques. A structured questionnaire was designed by the researcher and validated. The data were collected and statistically analyzed using the simple percentages in tabular form. It was revealed from the findings of the study that unguided social media is a major cause of immoral act, deviation from divine moral guide, caused by negative peer group influence and pornographic films and literatures which affect the individual negatively. The study however recommends improved counseling, self-discipline, proper dressing by students, and adequate/systematic moral education in schools.

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CHAPTER ONE

INTRODUCTION

1.1   Background to the Study

The evolution of Information and Communication Technology (ICT) has thrown young people into the visual space mercilessly. Today's teenagers and youths spend hours surfing the net, engaging themselves in chatting and socializing on different social networking sites such as Facebook, Twitter, WhatsApp, LinkedIn, YouTube, Pinterest, Google+, Tumblr and Instagram. TikTok, etc. This has become a prominent part of their lives as they are more concerned with Facebook friends, videos on YouTube, posts, twits and other online communication than they are with face-to-face friends. Singh, et al. (2020) state that ''today, youths are defining users of social media. Social media made available the platform for youth to build social networks or social relations among people''.

Teenagers and youths have become addicted to online interactions; they claimed that social media help them to stay connected with their friends they do not see often, they also claim that social media allow them to make new friends online, find jobs, business opportunities through LinkedIn, self -fulfillment, importance, expectation, fame, health-related issues and social wellbeing. Brady, Holcomb and Smith, Lusk cited in Ali, Igbal and Igbal(2024) state that social media provides efficient ways for education; students used social media for E-learning, develop communication skill and raise their learning skills.

In spite of what appears to be the positive aspects of social media, studies have also shown that there are a lot of negative aspects of social media particularly on teenagers and youths. It has been discovered that, access to social media by teenagers and youth create a great distraction, affect learning and comprehension of teaching in class, and aid in cheating during examinations. Studies have also shown that teenagers and youths are affected negatively on social media because of unrestricted information available on the social media. Ali, et al.,(2020) in a review of related literature cited the works of Berson and Berson which stated that high exposure to the Internet by youth carries with it a risk. He also cited Jacobsen and Forste whose research findings show that two-third population of the students have lower grade in examination because of the use of social media during class hour. Other negative impacts of social media on teenagers and youths include hacking, immorality, identity theft, phishing scams, and exposure to pornographic materials.

Though the Internet and social media studies are dominating literature in social psychology as well as communication psychology much of the literature on this subject matter is focused on urban youths particularly in the university. Rural youths have been left out in most of the discourse. In Nigeria, social amenities are sparsely available in the urban areas while the rural areas are left with nothing. This creates a serious social divide which is also pronounced with the use of ICT facilities. Opata(2018) commenting on urban/rural divide in Nigeria said, ''a majority of Nigerians live in the rural areas, yet coverage of telecommunications services and access to telecommunications services, facilities and

applications remains lopsided in favour of the urban areas and cities when juxtaposed with the rural part of Nigeria''. As awareness and uses increased in the urban areas with attendants effects we are not sure if the rural communities are experiencing same. This study therefore is set to ascertain the exposure and its effects on Nigerian teenagers and youths in the rural secondary schools.

Morality refers to the principle of right or wrong behaviour. It has its etymological origin from the Latin word "mores" which means "conduct or custom". Ezekwu (2019) has therefore noted that "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, 2024). 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. 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 seemsto be the case in Nigeria.

Moral decadence in all ramifications seems to be a major factor retarding the healthy development of Nigerian youths who will constitute tomorrow leaders. The youths irrespective of gender, location, economic or socio-cultural background are morally bankrupt which could be attributed to parental rearing despite the degree of exposure, educational and socio-economic disposition of the parents. Ogbodo (2019) expressed that one of the greatest problems facing Nigeria in the contemporary is moral bankruptcy due to loss of direction and proper sense of judgement. This appears that the extent to which immorality is perpetrated is no longer considered as evil. It therefore requires urgent and positive value re-orientation and moral counselling at all school levels.

The concept of morality may vary from one culture or tradition to another; however, it generally relates to the principles of right and wrong conducts religiously, socially and otherwise. Ogbodo (2018) defines morality as beliefs about what kind of behaviour is good or bad. Thus, elements of morality such as ethics, virtues, rightness, nobility are said to be comparable when they mean conforming to standard of what is right and good. Ogbodo (2020) stressed that morality implies relationship to character or conduct perceived as good or bad, right or wrong. Sometimes, moral may imply relationship or concern with character or conduct distinguished from intellectual or physical perspectives. In this study however, immorality is defined as a deviant and socially unacceptable behaviour contradicting the

agreed written or verbal norms and values of a given group or institution which must be followed by appropriate endorsement on the perpetrators to serve as deterrent to others. In most instances, moral stands for goodness, virtue, rectitude, integrity, probity, honor, honesty, excellence, perfection or merit depends on what the observer believes which could be objective or subjective.

In the same strain, Okorodudu (2019) stressed that other agents of socialization such as the family, peer group, religious and educational institutions as well as the media should encourage and sponsor relevant public enlightenment programmes that will promote moral education. Immorality is a serious challenge that must be stamped out in academic institutions from the roots to warrant growth and development, however, Agboola and Salawu (2019) stated that immorality in schools can be traced to the interactions of two distinct yet overlapping environmental factors within and outside schools where students socialize. Buttressing this point, Arewa (2019) opined that family factors that encourage immorality could be traced to history of substance abuse, poor parent-child relationship, physical violence between parents and socio-economic status or influence of the family.

The school factors according to Asiyai (2024) and Ngwokabuenui (2022) include unsafe physical school environment, unconducive school environment characterized by acute shortage of learning facilities, school size, teachers' lateness to school, teachers-community relationship, teacher-teacher/principal relationship, poor classroom management/control, teacher-student relationship, teachers' humiliating and open

abhorrence remarks as well as the lesser-faire attitude of the school management/administrator/principals/proprietors couple with the weak or absence of proper and close school monitoring by the stakeholders. Other elements of immorality identified by Mathew (2022) include demonstration of unwarranted pride, arrogance, boastful attitude, envy, jealousy, unhealthy competition, gossiping, rudeness, whispering during class hours, bribery and corruption, disobedience, sexual perversions and pomposity.

Generally, immorality in among youths implies not abiding by the stipulated rules and regulations or guiding conducts resulting in deviant behaviours which are multifaceted in nature. Mitigating the attendant menace of immorality in educational institutions at all levels will require a multi-dimensional approach for a blend of strategies involving all stakeholders. Although there are a number of literatures on the subject in other parts of the nation, no such literature exists in the study area especially in private schools within Maiduguri Metropolis. It is against this background that the influence of social media in promoting immorality among the youths of Kwara State Polytechnic, Ilorin constitutes the thrust of research work.

1.2   Statement of the Problem

Immorality among Kwara State Polytechnic students is increasing on an alarming rate, sending precarious signals on the future of those directly involved and Nigerian development. The uncontrolled use of social media platforms and 'Yahoo Yahoo' have replaced time of study in majority of students lately. This is seen in their mode of dressing,

relationships with opposite sex, mode of disposition to salient issues in their immediate environment, lack of readiness for studies, among others. Common etiquettes are no longer observed and social malaise is skyrocketing by the day. Evidence of varying degrees of immorality in Nigerian youths proliferate in all schools and one of the major cause is attributed to social media addiction. Some of the prevailing research problems of this study is seen in the level of cooperation of Kwara State Polytechnic students in dishing out required information needed by the researchers. Some parents are left in the dilemma of transferring their wards to religiously persuaded schools where moral teachings may form the bedrock.

1.3 Objectives of the Study

The objectives of this study were to identify and determine the:

1. Causes of immorality among students of Kwara State Polytechnic, Ilorin

2. Forms of immorality among students of Kwara State Polytechnic, Ilorin

3. Consequences of immorality among students of Kwara State Polytechnic, Ilorin

4. Determine if there exist significant relationship between causes of students' immorality and parents' socio-economic status.

1.4 Research Questions

The following research questions were answered in this study:

1. What are the causes of immorality among students of Kwara State Polytechnic, Ilorin?

2. What are the forms of immorality among students of Kwara State Polytechnic, Ilorin?

3. What are the consequences of immorality among students of Kwara State Polytechnic, Ilorin?

4. Is there a significant relationship between causes of students' immorality and parents' socio-economic status?

1.5 Significance of the Study

Having learnt from the field of Mass Communication that social media platforms promotes immorality among the youths of Kwara State Polytechnic, Ilorin, this study intends to be of significant to the youths, schools and the general public.

1. This study will be important particularly to Kwara State Polytechnic students in proposing a strategies to curtail uncontrolled use of social media platforms and promote morality.

2. This study is out to make known the positive benefit of social media platforms.

3. This study will enhance the existing body of literature by contemplating the areas of the literature that have not yet been examined or considered and incorporating these factors into the current study. The study will thus form the basis for further studies in the field.

1.6   Scope of the Study

The scope of the study is restricted to the influence of social media in promoting immorality among the youths of Kwara State Polytechnic, Ilorin.

1.7 Limitation of the Study

This research work was without its constraints. Notable among them was the issue of gathering journals and resource materials for the work. It was a tedious process that was not helped by the non – challant or should I say uncooperative attitude of some students Kwara State Polytechnic, Ilorin.

Another constraints was time. Due to the shortness of time, the researchers could not really lay my hands on enough material since there are other class work and assignments to be taken care of.

Financial constraint did not help matters. Finance really limited our scope of converge, as we could not move around a lot. Therefore, we had no choice but to scale down on the rage or scope so that we can be able to meet with other schedules.

1.9 Definitions of Terms

Social Media:websites and applications that enable users to create and share content or to participate in social networking. *Social media* is a computer-based technology that facilitates the sharing of ideas, thoughts, and information through the building of virtual *networks* and communities. ... Users engage with *social media* via a computer, tablet, or smartphone via web-based software or applications.

Immorality:*Immorality* is the violation of moral laws, norms or standards. It refers to an agent doing or thinking something they know or believe to be wrong. *Immorality* is evil, sinful, or otherwise wrong behavior. *Immorality* is often called wickedness and is a state avoided by good people.

Youth:*Youth* is the time of life when one is young, and often means the time between childhood and adulthood (maturity). It is also *defined* as "the appearance, freshness, vigor, spirit, etc., characteristic of one who is young". The period between childhood and adult age.

Platform:is defined as web-based and mobile-based Internet Application that allows the creation, access and exchange of user-generated content. ... In such event, you will promptly remove Content from the *Social Media Platform* upon Diversity Photos' request.

Campaign: a planned series of newspaper articles, television interviews, etc. that are intended to achieve a particular aim: a media campaign against something.

Influence: The capacity to have an effect on the character, development, or behaviour of someone or something, or the effect itself.

CHAPTER TWO

LITERATURE REVIEW

Literature review provides deep insight into related studies and it helped to select appropriate objectives, hypotheses and methodology that further enhance the topic under consideration. Moral decadence in all ramifications seems to be a major factor retarding the healthy development of Nigerian youths who will constitute tomorrow leaders. The youths irrespective of gender, location, economic or socio-cultural background are morally bankrupt which could be attributed to parental rearing despite the degree of exposure, educational and socio-economic disposition of the parents. Ogbodo (2022) expressed that one of the greatest problems facing Nigeria in the contemporary is moral bankruptcy due to loss of direction and proper sense of judgement. This appears that the extent to which immorality is perpetrated is no longer considered as evil. It therefore requires urgent and positive value re-orientation and moral counselling at all school levels.

The concept of morality may vary from one culture or tradition to another; however, it generally relates to the principles of right and wrong conducts religiously, socially and otherwise. Ogbodo (2020) defines morality as beliefs about what kind of behaviour is good or bad. Thus, elements of morality such as ethics, virtues, rightness, nobility are said to be comparable when they mean conforming to standard of what is right and good. Ogbodo (2020) stressed that morality implies relationship to character or conduct perceived as good or bad, right or wrong. Sometimes, moral may imply relationship or concern with character

or conduct distinguished from intellectual or physical perspectives. In this study however, immorality is defined as a deviant and socially unacceptable behaviour contradicting the agreed written or verbal norms and values of a given group or institution which must be followed by appropriate endorsement on the perpetrators to serve as deterrent to others. In most instances, moral stands for goodness, virtue, rectitude, integrity, probity, honor, honesty, excellence, perfection or merit depends on what the observer believes which could be objective or subjective.

2.1 Conceptual Framework

The advent of social media platforms such as Twitter, Facebook, and Intagram represent a new phase of revolution and development in the globalized world'' Adegbilero-Iwari and Ikenwe, 2014 cited in Zakaria and Birikorang(2024). ''Social media otherwise known as the new media is a form of electronic communication which facilitate interaction based on certain interest characteristics on web 2.0 technology'' Asemah(2024) defines social media as a digital interactive media. Sambe (2019) sees social media as a ''new media technology, a product of information of Information and Communication Technology (ICT).

Social media have been tagged a 'hot topic', and a 'new spirit' and one of the most significant social and technological development of the 21st Century'', Levy, 2007 in Anyanwu and Agwu(2024) Social media are also seen as a form of electronic communication on the Internet. Social media is also referred to as ''social networking

websites developed to specifically help people share their views and stay in touch with their friends, relatives, well wishes and other groups in the society'' Okoye (2019). Both the Internet and the social media have become veritable tools in Nigeria. In almost all sector of the economy these new technologies are used. But the extent of their usage in the rural area has been an issue of concern to communication and ICT scholars alike. Odoh, et al. (2020) note, ''despite the effort of the past to locate mass media houses in rural areas, the trend has been that almost all the media houses are urban centered. This has far reaching implication to urbanrural communication relationship. Consequently, the mobile communication networks that made their debut… followed the same pattern.'' In spite of this challenge, empirical data show that Nigeria is greatly benefiting from the new technological revolution of the 21st century.

Odoh and Ajah (2020) in their study entitled, ''bridging rural-urban information gap for development: the social media imperative'' used a survey research method to study undergraduates and secondary school teachers in Igbo-Etiti Local Government Area of Enugu State, a rural setting. The age bracket of the respondent was 17-30 for students and 25-45 for teachers, the study population stood at 9700 and a sample size of 400 was drawn using Taro Yamani. The findings showed that the rural Igbo-Etiti have access to telecommunication services as well as the use of social media. The findings also confirmed that often times the telecommunication networks are epileptic. The findings also confirmed

that, the rural dwellers in Igbo-Etiti use social media to support their development and amongst the preferred are Twitter and Facebook.

Singh, et al. (2022) in their study of positive and negative effects of social media on Indian youth sampled 126 students of pre and post-graduate colleges situated in Chandigarch City found that India youth are not using social media for academic purpose but rather surfing, chatting and entertainment. Their findings also showed that over-utilization of the social media by students reduces production ability due to continuous surfing which also creates physical as well as mental problems such as mental and physical fatigue, strain, anxiety and panic.

The Concept of Morality

Morality refers to the principle of right or wrong behaviour. It has its etymological origin from the Latin word "mores" which means "conduct or custom". Ezekwu (2019:16) has therefore noted that "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, 2018: 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. 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.

Moral Implication of Social Media Phenomenon in Nigeria

Amidst all the benefits of Social media, the phenomenon has inadvertently given rise to moral issues in Nigeria. While they have fuelled or deepened the level of immorality among the youths in the country; new acts of immorality have cropped up as result of the negative influences available on these social sites. For clarity, some of the moral issues that have arisen from the abuse and obsession with social media shall be discussed below:

- **Sexual Promiscuity**

The level of moral decadence in Nigeria has become repugnant. The previous invaluable moral values and norms have regrettably been ruined, while immorality now reigns especially among the youths. Yaro (2019) has noted that "gone are the days when morality and discipline used to be virtues. Today it is the exact opposite. We now live in a decadent society where morality and discipline are (thrown) overboard". This is evident in the current level of sexual promiscuity among the youths in the country. Ani (2018: 27) 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 our 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, 2019: 21) through these social sites. Hence, social ills that are erstwhile strange and alien to the indigenous norms and values, are becoming increasingly common in the country.

- **Internet Crime**

The emergence of the internet saw the emergence of internet or cyber-criminals commonly known as internet hackers and scammers. Whereas internet hacking is the act of breaking codes and passwords to gain an unauthorized access to computer system; scamming is a clever and dishonest way of making money. These twin criminal acts are fondly known in Nigeria as "yahoo-yahoo" which literary means a consistent surfing of yahoo-chatting device in endless search for victims or "mugus". Nevertheless, it is particularly interesting how one can be at a particular place and commit crime thousands of miles away-this is the power of internet. The phenomenon of social media has unfortunately added to their options, as these internet criminals see these networking sites as avenues to achieve their ignoble and immoral missions.

- **Indecent Dressing and Sexual Harassment**

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.

- **Loss of Sense of sacredness of Human Life and Neighbourliness**

Regard for human life and good neighbourliness are very important moral injunctions and demands. In fact, these moral values are integral parts of the moral norms and values of virtually all societies, including Nigeria. However, many Nigerian youths seem to have lost these values as a result of the gross obsession with the world of social media. This is evident in the manner with which critical events that concern human lives are currently being handled by these youths in the country. Nigerian youths have unfortunately been turned into onlookers in times of disaster with no concern or regard for the dying-lives desperately in need of help. Umekachikelu (2024) has elaborately observed that:

Since the advent of the social media in our country, the loss of the sense of dignity is on the increase. Young people in the name of being the first to know forget the sacredness of the human life that we were known with. This is evident in the attitude of our young men and women towards life. One discovers nowadays that, in the face of a disaster in which people are maimed, injured or killed. Youths rather than coming to their rescue only care about taking pictures or recording of the disaster and the victim with their phones and then upload the images to YouTube, Facebook or other online forums. This is very evident in the aftermath of the June 2012 Dana Airline crash in Iju-Ishaga, Lagos, when thousands of young people residing in the area rushed to the scene, instead of rescuing the people in the plane, began using their phones to take images of the dying plane crash victims. A similar thing occurred when almost a hundred people were burnt to death after an oil tanker caught fire in Rivers State.

Indeed, this is wrong, unacceptable and should be stopped forthwith. The worth of human life is unquantifiable and priceless, hence, should be compulsorily prioritized in all situations especially during moments of disaster.

- **Impatience and Quick Syndrome**

Research has shown that the evolution of the computer and the internet with its characteristic promptness, automation and highly overwhelming speed in carrying out activities has influenced patience and endurance in humans. Yet, the phenomenon of social media seems to have deepened this effect, as with a click of a button, one sends information

to thousands of people. This has affected the value of patience in people generally and particularly among the youths in Nigeria. This is evident in the hasty and impatient lifestyle found among the youths who would want to get everything quick, fast and in the speed of the internet. Mefoh (2020) noted that "even our communication is becoming so crisp and blunt. The verbs found in our speeches reveal inner compulsion of speed. We 'snatch' a file; 'dash off' to a meeting; or 'catch' a plane". Interestingly, this loss of patience among the youths seems to be furnishing the "get-rich-quick syndrome" that has significantly contributed to the rise of crime in Nigeria.

2.2   Theoretical Framework

Uses and Gratification Theory (UGT)

Uses and Gratification Theory (UGT) is anchored on mainly on the view that media use served a variety of needs stemming from the personal social situation of the individual, McQuail (1994). Nwafor(2024) describes uses and gratification as an idea that media use depends on the perceived satisfactions, needs, wishes, or motives of the perspective audience member, which are derived from psychological instincts (needs) such as information, relaxation, companionship, diversion and escape. Ndolo(2016) also states that uses and gratification has ''social and psychological origins of needs which generate expectations of the mass media or sources which lead to differential patterns of media exposure or engagement in other activities resulting in needs gratifications''. However, the adult needs satisfied by the media according to Ndolo include surveillance, excitement,

guidance, relaxation, tension reduction, social integration, entertainment, escape, self and personal identity, social contact, and information acquisition. The major proponents of this theory are Dennis McQuail, Blumler Jay, Katz Elihu and Joseph Brown.

Behaviour Modification Theory

The theory is based on the premise that one is responsible for his actions and emotions, and that one's irrational thinking is responsible for his harmful emotions and dysfunctional behaviour (in this study, the irrational behaviour is immorality). The theory is also based on the principle that one can learn realistic behaviours and can experience a deeper acceptance of oneself and greater satisfaction in life by developing a reality-based perspective. Generally, however, Rational Emotive Therapy is basically centered on the relationship between thinking, feeling and action as expressed by an individual.

2.3 Empirical Review

Agboola and Salawu (2024) stated that immorality in schools can be traced to the interactions of two distinct yet overlapping environmental factors within and outside schools where students socialize. Buttressing this point, Arewa (2024) opined that family factors that encourage immorality could be traced to history of substance abuse, poor parent-child relationship, physical violence between parents and socio-economic status or influence of the family.

According to Asiyai (2024) and Ngwokabuenui (2022) the school factors include unsafe physical school environment, unconducive school environment characterized by acute shortage of learning facilities, school size, teachers' lateness to school, teachers-community relationship, teacher-teacher/principal relationship, poor classroom management/control, teacher-student relationship, teachers' humiliating and open abhorrence remarks as well as the lesser-faire attitude of the school management/administrator/ principals/ proprietors couple with the weak or absence of proper and close school monitoring by the stakeholders.

According to Mathew (2022), other elements of immorality identified by include demonstration of unwarranted pride, arrogance, boastful attitude, envy, jealousy, unhealthy competition, gossiping, rudeness, whispering during class hours, bribery and corruption, disobedience, sexual perversions and pomposity.

Generally, immorality in school implies not abiding by the stipulated rules and regulations or guiding conducts resulting in deviant behaviours which are multifaceted in nature. Mitigating the attendant menace of immorality in educational institutions at all levels will require a multi-dimensional approach for a blend of strategies involving all stakeholders. Although there are a number of literatures on the subject in other parts of the nation, no such literature exists in the study area especially in private schools within Maiduguri Metropolis. It is against this background that the causes, forms, consequences and determining the relationships between immorality, educational and socio-economic

status of parents whose wards are in private schools in Borno State, Nigeria constitutes the thrust of this study.

Nnamonu (2019) aptly expressed that "while the internet is the chief host of social media sites, the youths are the most predominant clients". Hence, social media have become overwhelmingly common among youths in the country. Nche (2012:19) has observed that

> *In the manner of a wild fire in harmattan, the phenomenon of social media (networking) has spread to all nooks and crannies of Nigeria, engulfing a large number of her youths. Social media usage has become so common among the youths, that it has become unfashionable not to engage oneself at least in one of the social networking sites.*

In the same vein, Umekachikelu (2018) asserted that "Many Nigerians including the rich and poor, educated and illiterate, young and old, Muslims and Christians now enjoy the services of the social media. But the youth are the major players in this sector, as they have being tagged as the digital age." Some of the common social media sites among Nigerian youths are Facebook, 2go, Myspace, Twitter, WhatsApp etc. According to the research conducted by Adaja and Ayodele (2018:71) to determine the percentage of Nigerian youths on Facebook and how often do they use the social network, using questionnaires issued to the students of OlabisiOnabanjo University, Ago-Iwoye, Ogun state of Nigeria.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0   RESEARCH DESIGN

This research study is designed to address the influence of social media in promoting immorality among the youths of Kwara State Polytechnic, Ilorin. This goal cannot be achieved unless the research work is orderly and logically accurate.

Research design is the basic plan that guide data collection and the analysis phase of a research work. The design for this research work is a framework which specify the type of information to be gathered including the source of data and the procedure used in collecting them.

3.1   RESEARCH METHOD

On the basis of this study, the research design used for collecting the required information is the survey analysis basic of self-administrated questionnaire, interview and based on descriptive and inferential statically tools of measuring data. The primary and secondary data are sources of information on influence of social media in promoting immorality among the youths of Kwara State Polytechnic, Ilorin.

3.2   POPULATION OF THE STUDY

The population of the study covered mostly staff and students of Kwara State Polytechnic and some resident of Ilorin metropolis in which one hundred (100) participants

have been determined to be selected as sample size to represent the entire population. This is believed to have represented various destinations of Ilorin metropolis where they reside.

3.3   SAMPLE SIZE AND SAMPLING TECHNIQUE

Sample size can be defined as the part of the section of a population [Wudum, 2019].

According to Ezeja, (2020), it is the actual number or part of a study population that is objective selected for such study.

The sample size of 100 was drawn from the population using simple and systematic sampling techniques which afford every individual in the large population equal opportunity or chance of being selected based on the technique. The sample population now presents the researchers respondents.

3.4   INSTRUMENTATION

The questionnaire, interview and personal observations were used for collection of data. The instruments used for collection of data are meant for Kwara State Polytechnic populace which is used to represent residents of Ilorin. The questionnaire is rightly used to measure the independence variable identified in the research question and hypothesis.

3.5   VALIDITY AND RELIABILITY OF THE INSTRUMENTS

The concurrent rapidly method was used to ensure that the instrument measured what is expected to measure. The instruments used are valid because it enables the research to obtain quick and accurate information or data. The instrument made straight effort to reach

the selected group and the sampled member were able to give the required information needed for concrete conclusion of the research work.

3.6   METHOD OF ADMINISTRATION OF THE INSTRUMENT

This refers to the tools used in gathering information needed for the research work from individual units of analysis. The basic survey instrument employed in this study is questionnaire method. Adequate information was solicited through appropriate sample selected from the population and since there was a limited time for this study, it was not appropriate to use mail method of questionnaire administration which required the posting of such questionnaire to the respondents. The questionnaire copies were administered to the staff and students who filled and returned to the researcher independently

Thus, the face-to-face questionnaire administration requires that pre-determinant subject by the given questionnaire in the presence of the researchers was based. This method was deemed appropriate because it was easy to distribute and collect the questionnaire from the respondents as soon as they finished instead of waiting for them to arrive from mail.

3.7   METHOD OF DATA ANALYSIS

Simple percentage description and inferential statistics were used in analyzing the data. Simple percentage will enhance the understanding of the traits of the categories, general distribution, and educational level among others. The central tendencies will also be used in describing the demographic and other variables through the descriptive statistics and central

tendencies. Thereafter, the data generated were analyzed in line with the four research questions that were earlier stated to guide the execution of the study.

CHAPTER FOUR

4.1   DATA PRESENTATION AND ANALYSIS

The result presented and discussed below is based on the analysis of the one (100) hundred copies of questionnaires completed and returned by the respondents.

The analysis is based on the fully completed questionnaire returned to the investigator as shown in the subsequent tables so as to present the required information upon the response of respondents.

ANALYSIS OF DEMOGRAPHIC SEGMENT OF THE INSTRUMENT

SECTION A

Table 4.1: Sex Distribution of respondents

Respondents	No of Responses	Percentages (%)
Male	45	45%
Female	55	55%
Total	**100**	**100%**

Source: Research survey, 2024.

From the above table, it shows that out of 100 respondents, 45 respondents representing 45% were male, while 55 respondents representing 55% were female. This implies that male respondents are more than the female respondents.

Table 4.2: Age distribution of Respondents

Respondents	No of Responses	Percentage (%)
16-20	33	33%
21-30	52	52%
31-40	9	9%
41 & above	6	6%
Total	**100**	**100%**

Source: Research survey, 2024.

The table 4.2 above represents the age distribution of respondents. It was observed that out of 100 questionnaires collected, 33% which represents 33 respondents fell under the age bracket 16-20, 52% or 52 respondents were between the age of 21-30, 9% or 9 respondents were between 31-40 years, while 6% or 6 respondents fell under 41years and above.

Table 4.3: Distribution of Marital Status of Respondents

Respondents	No of Responses	Percentage (%)
Single	71	79%
Married	29	22%
Total	**100**	**100%**

Source: Research survey, 2024.

From the above table, it was observed that out of 100 questionnaires collected, 79 or 71% which made up of 71 respondents are single, while 29 or 29% respondents are married. This implies that unmarried respondents dominated married respondents.

Table 4.4: Academic Qualification Distribution of Respondents

Respondents	No of Responses	Percentage (%)
Diploma	21	21%
National Diploma	37	37%
Higher National Diploma	32	32%
Degree	10	10%
Total	**100**	**100%**

Source: Research survey, 2024.

The above table shows the educational qualification distribution of respondents based on 100 units returned questionnaires. 21% obtained Diploma, 37% obtained National Diploma, 32% obtained Higher National Diploma while 10% obtained Degree.

Table 4.5: Occupational distribution of the respondents

Respondents	No of Responses	Percentage (%)
Self-employed	21	21%
Civil servant	24	24%
Student	47	47%
Others	8	8%
Total	**100**	**100%**

Source: Research survey, 2024.

From the above table, it can be deduced that out of 100 questionnaire collected 21% or 21 respondents were self-employed, 24% or 24 respondents are civil servants, 47% or 47 respondents were students, while others who did not disclose their occupational activities were 8% or 8 respondents.

ANALYSIS OF QUESTION FROM QUESTIONNAIRE

Section B:

Table 4.6

Question: Do you know social media sites?

Respondents	No of Responses	Percentage (%)
Yes	100	100%
No	-	-
Total	**100**	**100%**

Source: Research survey, 2024.

This table above shows that all the respondents are familiar with social media sites.

Table 4.7:

Question: How often do you use social media sites?

Respondents	No of Responses	Percentage (%)
Very often	44	44%
Often	40	40%
Seldom	12	12%
Not at all	4	4%
Total	**100**	**100%**

Source: Research survey, 2024.

From the above, it can be seen that 44% of the respondent browse social media sites very often, 40% visits often, 12% visits seldomly while only 4% barely visit social media sites. This implies that majority of the respondents use social media sites often.

Table 4.7

Question: Do you gain morals through the use of social media sites?

Respondents	No of Responses	Percentage (%)
Yes	82	82%
No	18	18%
Total	**100**	**100%**

Source: Research survey, 2024.

From the above table, it can be seen that 82% of the respondents believed there are moral gains through the use of social media sites while 18% of the respondents said there are a lot of immoral lessons through the use of social media sites. This means that majority of the respondents were of the opinion that there are moral gains through the use of social media sites.

Table 4.8

Question: Do you think social media sites use is appropriate for any serious minded students?

Respondents	No of Responses	Percentage (%)
Yes	79	79%
No	21	21%
Total	**100**	**100%**

Source: Research survey, 2024.

From the above table, it can be seen that 79% of the respondents supported the view that social media sites use is appropriate for serious minded students while 21% of the respondents were of the contrary view.

Table 4.9

Opinion: Social media use contributes immensely to immorality among students of Kwara State Polytechnic

Respondents	No of Responses	Percentage (%)
Strongly agree	44	44%
Agree	48	48%
Neutral	8	8%
Disagree	-	-
Strongly disagree	-	-
Total	**100**	**100%**

Source: Research survey, 2024.

From the above table, it can be seen that 44 respondents which represents 44% strongly agreed that Social media use contributes immensely to immorality among students of Kwara State Polytechnic, 48% of the respondents equally agreed, 8% were neutral in their opinion while there is disagreement that Social media use contributes immensely to immorality among students of Kwara State Polytechnic.

Table 4.10

Opinion: Peer group or peer pressure have impacts on immoral living of students of Kwara State Polytechnic, Ilorin.

Respondents	No of Responses	Percentage (%)
Strongly agree	35	35%
Agree	48	48%
Neutral	12	12%
Disagree	2	2%
Strongly disagree	3	3%
Total	**100**	**100%**

Source: Research survey, 2024.

From the above table, it can be seen that 31 respondents which represents 31% strongly agreed that peer group or peer pressure have impacts on immoral living of students of Kwara State Polytechnic, Ilorin, 48% of the respondents equally agreed, 12% were neutral in their opinion, 2% disagreed while 3% strongly disagreed in their opinions. This implies that majority of the respondents agreed to the assertion that peer group or peer pressure have impacts on immoral living of students of Kwara State Polytechnic, Ilorin.

Table 4.11

Opinion: The use social media site teaches Kwara State Polytechnic students immorality.

Respondents	No of Responses	Percentage (%)
Strongly agree	29	29%
Agree	48	48%
Neutral	14	14%
Disagree	3	3%
Strongly disagree	6	6%
Total	**100**	**100%**

Source: Research survey, 2024.

From the above table, it can be seen that 29 respondents which represents 29% strongly agreed that the use social media site teaches Kwara State Polytechnic students immorality, 48% of the respondents equally agreed, 14% were neutral in their opinion, 3% disagreed while 6% strongly disagreed in their opinions. This implies that majority of the respondents agreed to the assertion that the use social media site teaches Kwara State Polytechnic students immorality.

Table 4.12

Opinion: Sexual immorality brings about low and unattained educational goals.

Respondents	No of Responses	Percentage (%)
Strongly agree	29	29%
Agree	50	50%
Neutral	10	10%
Disagree	9	9%
Strongly disagree	2	2%
Total	**100**	**100%**

Source: Research survey, 2024.

From the above table, it can be seen that 29 respondents which represents 29% strongly agreed that sexual immorality brings about low and unattained educational goals, 50% of the respondents equally agreed, 10% were neutral in their opinion, 9% disagreed while 2% strongly disagreed in their opinions. This implies that majority of the respondents agreed to the assertion that sexual immorality brings about low and unattained educational goals.

Table 4.13

Opinion: Self-discipline by students can reduce immorality among students of Kwara State Polytechnic.

Respondents	No of Responses	Percentage (%)
Strongly agree	38	38%
Agree	39	39%
Neutral	14	14%
Disagree	5	5%
Strongly disagree	2	2%
Total	**100**	**100%**

From the above table, it can be seen that 38 respondents which represents 38% strongly agreed that self-discipline by students can reduce immorality among students of Kwara State Polytechnic, 39% of the respondents equally agreed, 14% were neutral in their opinion, 5% disagreed while 2% strongly disagreed in their opinions. This implies that majority of the respondents agreed to the assertion that self-discipline by students can reduce immorality among students of Kwara State Polytechnic.

Table 4.14

Opinion: Indecent dressing promotes immorality among students of Kwara State Polytechnic, Ilorin.

Respondents	No of Responses	Percentage (%)
Strongly agree	27	27%
Agree	47	47%
Neutral	12	12%
Disagree	4	4%
Strongly disagree	10	10%
Total	**100**	**100%**

From the above table, it can be seen that 27 respondents which represents 27   % strongly agreed that indecent dressing promotes immorality among students of Kwara State Polytechnic, Ilorin, 47% of the respondents equally agreed, 12% were neutral in their opinion, 4% disagreed while 10% strongly disagreed in their opinions. This implies that

majority of the respondents agreed to the assertion that indecent dressing promotes immorality among students of Kwara State Polytechnic, Ilorin.

Table 4.15

Opinion: Government sensors on immoral posts such as pornographic films will help reduce bad influence on social media use.

Respondents	No of Responses	Percentage (%)
Strongly agree	100	100%
Agree	-	-
Neutral	-	-
Disagree	-	-
Strongly disagree	-	-
Total	**100**	**100%**

Source: Research survey, 2024.

From the above table, all the respondents agreed to the assertion that Government sensors on immoral posts such as pornographic films will help reduce bad influence on social media use.

Table 4.15

Opinion: Lecturers and parents' personal examples as models of sound morality will reduce the rate of immorality among students of Kwara State Polytechnic, Ilorin.

Respondents	No of Responses	Percentage (%)
Strongly agree	39	39%
Agree	48	48%
Neutral	13	13%
Disagree	-	-
Strongly disagree	-	-
Total	**100**	**100%**

From the above table, it can be seen that 39 respondents which represents 39% strongly agreed that Lecturers and parents' personal examples as models of sound morality will reduce the rate of immorality among students of Kwara State Polytechnic, Ilorin, 48% of the respondents equally agreed, 13% were neutral in their opinion. There is no disagreement that Lecturers and parents' personal examples as models of sound morality will reduce the rate of immorality among students of Kwara State Polytechnic, Ilorin.

4.2   Analyses of Research Questions

The research topic is "The influence of social media in promoting immorality among the youths with a particular reference to students of Kwara State Polytechnic, Ilorin" and the following outcome were arrived at;

Research question 1: What are the causes of immorality among students of Kwara State Polytechnic, Ilorin?

Response to this research question is contained in table 4.9 where 92 (92%) of the respondents out of 100 respondents agreed that indeed Social media use contributes immensely to immorality among students of Kwara State Polytechnic. This shows that majority of the respondents believed that one of the major cause of immorality among youths is social media site use.

Research question 2: What are the forms of immorality among students of Kwara State Polytechnic, Ilorin?

Response to this research question is contained in table 4.12 and 4.14 where 79% and 74% of the respondents out of 100 respondents affirmed that indecent dressing and premarital sex contributes immensely to the moral decadence of students of Kwara State Polytechnic, Ilorin.

Research question 3: What are the consequences of immorality among students of Kwara State Polytechnic, Ilorin?

Response to this research question is contained in table 4.9 where 92 (92%) of the respondents out of 100 respondents believed that social media content if left uncensored will continue to impact negatively on the students of Kwara State Polytechnic, Ilorin?

4.3   Discussion of findings

This research work has empirically found out certain facts about the influence of social media in promoting immorality among the youths with a particular reference to students of Kwara State Polytechnic, Ilorin. From the data obtained in the study, the influence of the youths' use of the social media has been factually established. This study found out that with the use of social media, Nigerian youths access immoral posts which results into various kinds of immoral acts. This was ascertained as greater percentage of the respondents accepted that, social media use teaches Kwara State Polytechnic students immorality.

The level of moral decadence in Nigeria has become repugnant. The previous invaluable moral values and norms have regrettably been ruined, while immorality now reigns especially among the youths. Yaro (2019) has noted that "gone are the days when

morality and discipline used to be virtues. Today it is the exact opposite. We now live in a decadent society where morality and discipline are (thrown) overboard". This is evident in the current level of sexual promiscuity among the youths in the country. Ani (2021) 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 our 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. Hence, social ills that are erstwhile strange and alien to the indigenous norms and values, are becoming increasingly common in the country.

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.

CHAPTER FIVE

SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATIONS

5.1   Summary of findings

Amidst all the benefits of Social media, the phenomenon has inadvertently given rise to moral issues in Nigeria. While they have fuelled or deepened the level of immorality among the youths in the country; new acts of immorality have cropped up as result of the negative influences available on these social sites. For clarity, some of the moral issues that have arisen from the abuse and obsession with social media shall be discussed below:

The level of moral decadence in Nigeria has become repugnant. The previous invaluable moral values and norms have regrettably been ruined, while immorality now reigns especially among the youths. Yaro (2021) has noted that "gone are the days when morality and discipline used to be virtues. Today it is the exact opposite. We now live in a decadent society where morality and discipline are (thrown) overboard". This is evident in the current level of sexual promiscuity among the youths in the country. Ani (2019: 27) 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 our 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, 2021: 21) through these social sites. Hence, social ills that are erstwhile strange and

alien to the indigenous norms and values, are becoming increasingly common in the country.

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.

5.2   Conclusion

This research gave a greater attention to the moral implication of the abuse of these social media sites especially by the youths in the country. These included Sexual promiscuity, Internet crime, Indecent dressing and sexual harassment, Loss of sense of sacredness of human life and neighbourliness and Impatience and quick syndrome.

Having established the bad influence of wrong use of social media sites by Kwara State Polytechnic students, the research concludes that other agents of socialization such as

the family, peer group, religious and educational institutions as well as the media should encourage and sponsor relevant public enlightenment programmes that will promote moral education. Immorality is a serious challenge that must be stamped out in academic institutions from the roots to warrant growth and development.

5.3   Recommendations

To actually control or curb the moral effects of social media phenomenon in Nigeria, the following have been recommended:

i.   Students of Kwara State Polytechnic, Ilorin should endeavor to dress modestly to form a good role model for Nigerian youths.

ii.   Government sensors on immoral posts such as pornographic films will help reduce bad influence on social media use.

iii.   Lecturers and parents' personal examples as models of sound morality will reduce the rate of immorality among students of Kwara State Polytechnic, Ilorin.

iv.   Parents should guide against social media obsession among their children, by ensuring that they are not allowed much time to surf the internet or their phones especially at home.

v.   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.

vi.   The youths should refrain from every act of immorality as this does not mean well for the future of the country, since it is said that youths are the leaders of tomorrow.

vii.   They should also avoid the obsession and abuse of the social media sites, but instead should moderately utilize the array of benefits which they offer.

viii.   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.

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APPENDIX

QUESTIONNAIRE

Department of Mass Communication,
Kwara State Polytechnic,
P.M.B 1375,
Ilorin, Nigeria.

Dear Respondent,

We are students of the Department of Mass Communication, Kwara State Polytechnic, Ilorin carrying out a research on "The influence of Social Media in Promoting Immorality among students" (A Case Study of Kwara State Polytechnic, Ilorin).

Kindly complete the attached questionnaire as objective as possible. Be assured that all responses provided will be treated confidentially.

Thanks for your co-operation.

Yours faithfully,

Researcher

INSTRUCTION: please tick (√) the answer you consider appropriate. The questionnaire will be in two part, section A and section B

SECTION A
Personal Data
1. Sex: Male ( )   Female ( )
2. Age: 16-20 ( ) 21-30 ( ) 31-40 ( ) 40yr( )s and above ( )
3. Marital Status: Single ( ) Married ( )
4. Educational Qualification: Diploma ( ) ND   ( ) HND ( ) Degree ( )
5. Occupation: Self-employed ( ) Civil servant ( ) Student ( ) Others ( )

SECTION B

6. Do you know social media sites?
   (a) Yes (   ), (b) No (   )
7. How often do you use social media sites?
   (a) Very often (   ), (b) often (   ), (c) seldom (   ), (d) Not at all (   )
8. Do you gain morals through the use of social media sites?
   (a) Yes (   ), (b) No (   )
9. Do you think social media sites use is appropriate for any serious minded student?
   (a)Yes (   ) (b) No (   )

KEY

SA	-	Strongly agree
A	-	Agree
N	-	Neutral
D	-	Disagree
SD	-	Strongly disagree

S/N	Question	SA	A	N	D	SD
10	Social media use contributes immensely to immorality among students of Kwara State Polytechnic, Ilorin					
11	Peer group or peer pressure have impacts on immoral living of student in Kwara State Polytechnic, Ilorin					
12	The use of Social media teaches Kwara Poly students immorality.					
13	Sexual immorality brings about low and unattained educational goals.					
14	Self-discipline by students can reduce immorality among students of Kwara State Polytechnic, Ilorin					
15	Indecent dressing promotes immorality among students of Kwara State Polytechnic, Ilorin					
16	Government sensors on immoral posts such as pornographic films will help to reduce bad influence on social media use.					
17	Lecturers and parents' personal examples as models of sound morality will reduce the rate of immorality among students of Kwara State Polytechnic, Ilorin					