

# **Upshot of Uses and Gratifications of Social Media on the Moral Conducts of Business Education Students in Nigerian Universities: A Post Covid-19 Lockdown Effect**

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## **Abstract**

*The study analyzes the uses and gratification of social media on the moral conducts of business education students in Nigerian Universities in a Post corona virus lockdown. The study adopts a survey research design. A high effect sample is determined by size  $d$  and power,  $1-b$ . The sample for the study includes 386 Business Education students in universities across the six zones in Nigeria. A structured questionnaire and focus group discussion guide are instruments for data collection. The instruments are structured through four-point scales of strongly agree, agree, disagree and strongly disagree, with values of 4, 3, 2, and 1 respectively. The instruments are validated by five experts. The study uses the Cronbach alpha reliability method to determine the internal consistency of the instruments. The analysis's overall reliability index is 0.92. Data collection is carried out via 6 research assistants. The collected data is analyzed using mean, standard deviation,  $t$ -test, and analysis of variance statistics. The study discovers 27 items of gratifications affecting moral conducts. The study concludes that diversionary, personal relationship/identity, and surveillance gratifications affect the moral conducts of business education students in Nigerian Universities in a Post COVID-19 lockdown. The finding suggests that business education students should engage in online activities that are of moral benefits to them in particular and the society at large.*

*Keywords: Diversionary gratification; Moral conduct; lockdown effect; Social media; Surveillance gratification*

## **1. Introduction**

The ways activities are carried out in recent times have been drastically affected by the outbreak of a pandemic called corona virus. Coronaviruses are a large family of viruses that are known to cause illness ranging from the common cold to more severe diseases such as Middle East respiratory syndrome (MERS) and severe acute respiratory syndrome (SARS). The novel coronavirus (COVID-19) is a new strain of coronavirus that has not been previously identified in humans (World Health Organization, 2020). The author stated that some coronaviruses can be transmitted from person to person, usually after close contact with an infected patient. Affected persons exhibit symptoms such as cough, fever, difficulty in breathing, digestive problems, loss of taste and smell, and severe acute respiratory syndrome SARS-CoV-2.

The implication of COVID-19 outbreak is that educational institutions, academic programs and general activities had to go on recess and total lockdown to contain the spread of the virus. People were encouraged to stay indoors to avoid exposing themselves, and to limit the spread of the virus. Several families lost their bread winners and loved ones

and many are still living in extreme traumatic condition because of the news and effects of the COVID-19 pandemic. The shutting down of schools at all levels in Nigeria for the past 6 months means that most students would have been engaged the social media platforms for one form of activity or the other. Social media users generate and share all types of content within their established networks.

Social media is an internet site that emphasis the construction of social networks among people for the purpose of sharing different internet resources such as, documents, activities, events, and interests within their individual website pages in real time (Olelewe et al., 2019). Social media receive plenty of interest from all categories of all people in the society, especially among young people, and it has become a tool for exchanging and spreading behavioral model, ideas, views and opinions (OECD, 2013). It is an incontrovertible fact that the internet has a huge and positive impact on the world but in the same vein, the technology has suffered under-utilization and abuses especially those who have rather preferred to use it to perpetrate nefarious activities (Kuen-Yi et al., 2015; Marjan and Mozghan, 2012).

The world of social media is indeed a fascinating one for university students. This is not surprising as it is generally acknowledged that youths by their nature are more exposed to netnography communities than are to their physical environment (Abanyam and Onimwo, 2020). Bolaji et al. (2014) observed that; almost two third of all adolescents use the internet to go online at least once a day. Furthermore the author posted that (73%) of adolescent use a social networking site such as Facebook or my space; 38% share content online such as photos, videos or art work; and 14% blog. Additionally (75%) of all teens have a cell phone with 88% using them to text messages, 64% to exchange pictures and 23% to access social networking sites. These data shows the massive dependence on social media for gratification. No wonder social media has become common among university students to the extent that it has become unfashionable not to engage oneself at least in one social networking site. These social media platforms provide opportunities to business education students to send and receive all manner of chats, pictures, videos etc, the information obtained from unknown friends most times go against the moral conduct expected of would-be teachers (Abanyam, 2017).

Morality is said to be referred to the principal of right and wrong behavior. It has its etymological origin from the Latin word "more" which means "conduct or custom. Ezekwu (2008) 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. Some of the moral code of conduct in any society in Nigeria for instance, includes respect for sacredness of human life, respect for elders, hard work and industry, avoidance of premarital sex and so on. To this end, the conduct that is not in tandem with these and more accepted norms or laid down principles of behavior in the country is declared as immoral and unacceptable. A consistent and unchanged abandonment and over looked of moral principles of conduct in the society is what often leads to moral decadence or degeneration in such society which seem to be the case in Nigeria. Amidst all the benefits of social media, the phenomenon has inadvertently given rise to moral issues among university students. The level of moral decadence in Nigeria has become repugnant. As such, Nayyar (2007) observed 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 university undergraduates in the country. 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 without the knowledge of their friends, let alone their parents. More worrying, is a research finding linking social media use and narcissism; and that the use of social networking websites may have an adverse effect on personal characteristics, social decision making and reduce levels of empathy (Abanyam and Onimwo, 2020). The rapid adoption of social media by business education students in Nigerian universities have raised many questions on the “how” and “why” of using social media thus, giving rise to the study of Uses and Gratification in social media.

Uses and gratification (U&G) refers to the “how” and “why” of using social media platforms as an appropriate theoretical framework for examining the uses and gratification of social media and its moral implications. Dowdew et al. (2011) defined uses and gratifications as, an approach to media study focusing on the reason to which people use media and the gratifications they seek from those uses. The strength of U&G lies in its ability to define, elucidate and anticipate uses and consequences of media usage. In other words, U&G explain how and why people use the media rather than how the media influences people (Musassar and Tehseen, 2014; Omoregbe, 1993). The constant use of social media by students in this period of COVID-19 lockdown, with its attendant gratifications, has serious effects on their moral conduct. Similarly, Ellison (2007), listed the benefits of U&G to include developing and maintaining relationships, community engagement, and political participations. In some cases, students may want to stop thinking about their own problems and think about someone else’s problem. Furthermore, the personal relationship/identity needs of U&G suggest that if students are consumers of media, it allows them to reaffirm their identity and position within the society. Most of the activities carried out tend to influence the identity portrayed by Nigerian students, which affects their moral conducts (Asogwa and Ojih, 2013). Similarly, surveillance gratifications suggest that students feel better if they know what is going on around them. It focuses on the audience awareness, and how they use the mass media to become more aware of the world.

In time past, the media has been an instrument used in propagating culture, teaching values and upholding morals in the society. However, with the advent of COVID-19 outbreak, educational institutions, academic programs and general activities had to go on recess and total lockdown to contain the spread of the virus. This gave the students opportunity to engage the social media for different reasons such as for diversion, personal relationship, and surveillance. The table turned hastily as the once revered decency and virtue have been wiped away over the period COVID-19 lockdown lasted.

In Nigeria, social media has become the order of the day as some of the students are involved in online dating, indecent dressing, sexual promiscuity, pornography, cybercrime, and looting of warehouses. These activities were promoted by the use of social media. Fake news and videos were everywhere in the social space, causing hatred among tribes, religion and political parties. These practices negate the moral conducts of a-would-be-teacher, who is trained to be a role model in the society. As a result, concerned Nigerians have raised many questions on why do students use social media? How do they use them? What effect does it have on their moral conduct? These questions therefore give rise to the need to analyze the U&G of social media on the moral conducts of business education students in Nigerian Universities in a post COVID-19 lockdown.

The following null hypotheses guided the study: Location is not a significant difference in the mean ratings of business education students in Nigerian Universities on the diversionary

gratifications of social media on moral conducts in a post COVID-19 lockdown; religion is not a significant difference in the mean ratings of business education students in Nigerian Universities on the diversionary gratifications of social media on moral conducts in a post COVID-19 lockdown; and there is no significant difference in the mean ratings of male and female business education students in Nigerian Universities on the surveillance gratifications of social media on moral conducts in a post COVID-19 lockdown.

## 2. Methodology

### 2.1 Ethical Consideration

The approval for this study was approved by the departments with whom the authors have affiliation with. Participants completed written informed consent form.

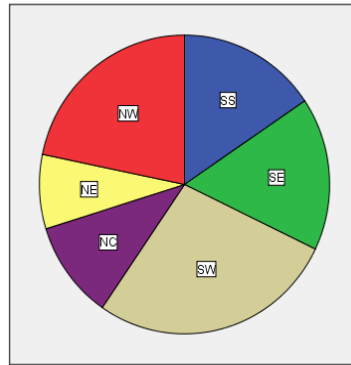
### 2.2 Population and Sample of the Study

Preceding the study, a sample size that gave a high effect size was determined using GPower 3.1 software based on effect size  $d = 0.8$ , power  $(1 - \alpha = .95)$ , Allocation ratio  $N2/N1 = 1$  and statistical test (t tests—mean: Difference between two independent means (two groups) (Faul et al. 2007). Based on the analysis, a sample of above 102 participants will be enough to give the required power to carry out the study. Therefore, the sample for the study comprised of 386 business education students from both public and private universities across the six zones in Nigeria. The researchers were unable to retrieve responses from 31 students; resulting in a 93% return rate on the population. Thus, 386 business education students were used for the study. This procedure is line with the position of Abanyam and Onimawo (2020) who posited that data collection can be done using online or offline platforms or the combination of both.

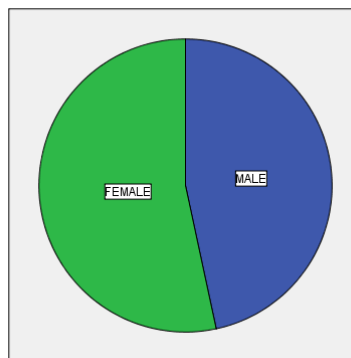
**Table 1:** Frequency distribution of participant’s characteristics

s/no	Variables		Frequency	Percent	Cumulative Percent
1	Locations	South-South (SS)	60	15.5	15.5
		South East (SE)	64	16.6	32.1
		South West (SW)	106	27.5	59.6
		North Central (NC)	41	10.6	70.2
		North East (NE)	31	8.0	78.2
		North West (NW)	84	21.8	100.0
2	Religion	Christianity	182	47.2	47.2
		Muslim	175	45.3	92.5
		Others	29	7.5	100.0
3	Gender	Male	180	46.6	46.6
		Female	206	53.4	100.0

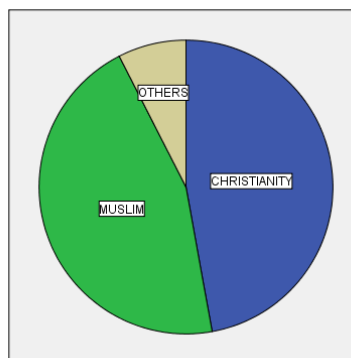
The information on the respondents personal characteristics are further represented graphically in Figures. 1, 2, and 3:



**Figure 1:** Distribution of respondents according to location



**Figure 2:** Gender distribution of respondents



**Figure 3:** Religion distribution of respondents

### **2.3 Instruments**

A structured questionnaire and focus group discussion (FGD) guide were used as instruments for data collection. A structured questionnaire tagged Uses and Gratification of Social Media on Moral Conducts Questionnaire (UGSMCQ) with 27 items, developed by the researchers was used for data collection. The questionnaire was divided into parts I and II. Part I elicited information on the personal characteristics of the respondents, which included the participant's location, religion and gender. This information is shown in Figs: 1,2 and 3. Part II, on the other hand, was divided into three sections: A (9 items), B (11 items) and C (8 items). Each of the Sections (A-C) was structured on a four-point scale of strongly

agree (SA), agree (A), disagree (D) and strongly disagree (SD) with values of 4, 3, 2, and 1 respectively.

Focus group discussion (FGD) guide was also used for data collection. The discussants were business educators, students, and some selected parents who were willing to participate in the discussion. This was for the purpose of obtaining required data towards providing both qualitative and quantitative data in order to enrich the findings of the study. Five (5) discussants made up a group, and there were six groups, one for each of the six Geopolitical Zones in Nigeria. Hence, 30 participants were involved in the FGD process. The FGD, according to Abanyam and Abanyam (2021), is an interview conducted by a moderator among a small group of respondents in an informal and natural way, where the discussants are free to express their views on various topics of interest. The researchers connected with the respondents via Whatsapp, ZOOM and Skype where it was not possible for ZOOM technology to be used.

The research instruments were validated by five experts. Cronbach Alpha reliability method was used to determine the internal consistency of the instruments. The analysis yielded a reliability coefficient of 0.82 and 0.73, and 0.67 for sections A, B and C of UGSMCQ respectively. The overall reliability index was 0.92 indicating that the instruments were highly reliable.

## 2.4 Procedure

A descriptive survey design was adopted for this study. Data collection was carried out with the help of 6 research assistants, one to cover each of the 6 Geographic Zones in Nigeria. The researchers personally coordinated the FGD via the use of ZOOM technology. The questionnaire was administered to the respondents through their University online platforms. The data collected for this study were analyzed using mean to answer the research questions and standard deviation to determine the closeness or otherwise of the responses from the mean, while analysis of variance (ANOVA) was used to test hypotheses 1 and 2, while independent t-test statistic was used to test hypothesis 3 with the use of Statistical Package for Social Sciences (SPSS) version 20.

## 3. Results and Discussion

The result of the study is presented in line with the research questions and hypotheses formulated.

### Research Question One

**Table 2:** mean ratings of respondents on the diversionary gratifications of social media on the moral conducts of business education students in Nigerian Universities

S/N	Items statement	$\bar{X}$	SD	Rmk.
1.	Social media creates an imaginary experience which affects moral conducts of business education students	2.99	.94	Agreed
2	Watching videos on social media divert student's attention from studying which in turn affects their moral conduct	2.84	.94	Agreed
3	Listening to certain music on social media diverts \the attention of business	3.33	.77	Agreed

	education students from inspirational music to vulgar words thus affecting their moral conduct.			
4	Imitating immodest dressing by fashion models on social media affect the moral conducts of business education students	3.22	.87	Agreed
5	Constant watching of erroneous videos on social media increases sexual appetite leading to masturbation hence affecting moral conducts of business education students	3.15	.83	Agreed
6	The use of some social media sites for entertainment promotes homosexuality, which affects moral conducts of business education students	3.15	.82	Agreed
7	The use of social media for diversion purpose encourages sexual promiscuity, which also affect moral conducts of business education students	3.20	.74	Agreed
8	Some social media entertainment sites encourage mysticism which in turn affects moral conducts of business education students	3.25	.84	Agreed
9	Some movie sites in social media promote suicidal activities which moral conducts of business education students in the society.	3.15	.90	Agreed
<b>Grand mean A</b>		<b>3.14</b>	<b>.40</b>	<b>Agreed</b>

*Key: X= Mean, SD= Standard Deviation, Rmks = Remarks*

Table 2 presents the mean ratings of respondents on the diversionary gratifications of social media on the moral conducts of business education students in Nigerian Universities in a post COVID-19 lockdown. Items 1-9 recorded mean ratings ranging from 2.84 to 3.33 indicating that the respondents agreed to all the items measuring the diversionary gratifications of social media on the moral conducts of business education students in Nigerian Universities in a post COVID-19 lockdown. The standard deviation which range from 0.74 – 0.94 indicate that the respondents were not far from each other in their opinions. Therefore, with a grand mean and standard deviation of 3.15 and 0.40 respectively, Table 2 indicates that the diversionary gratifications of social media is one of the factors influencing the moral conducts of business education students in Nigerian Universities in a post COVID-19 lockdown.

## Hypothesis One

**Table 3:** Analysis of variance on the mean responses of business education students in Nigerian Universities on the influence of Location as a diversionary gratification on moral conducts

Source of square	Sum of square	Df	Mean-square	F-ratio	Pvalue (sig)	Remk
Between Groups	.182	5	.036	.228	.950	
Within Groups	60.878	380	.160			NS
Total	61.060	385				

*Key: NS=Not Significant*

Table 3 presents the summary of Analysis of Variance test of the responses of business education students in Nigerian Universities on the influence of Location as a diversionary gratification on moral conducts in a post COVID-19 lockdown. Table 3 indicates an F-ratio of 10.23 at 385 degree of freedom, with a P- value of 0.95, which is higher than 0.05 level of significance, indicating that Location is not a significant difference in the mean ratings of business education students in Nigerian Universities on the diversionary gratifications of social media on moral conducts in a post COVID-19 lockdown. The null hypothesis of no significant difference was therefore upheld.

## Research Question Two

**Table 4:** Mean ratings of respondents on the personal relationship/identity gratifications of social media on the moral conducts of business education students in Nigerian Universities

S/N	Items statement	$\bar{X}$	SD	Rmk.
1.	The use of abbreviation to chat in social media affects Business education students communication skills which affects their moral conduct	2.94	.92	Agreed
2	Bonding with friends online makes Business education students live a withdrawn life thus affecting their moral conduct.	2.88	.97	Agreed
3	Social media encourages Business education students to indulge in multiple online sexual partners which tends to affect their moral conduct	2.63	.93	Agreed
4	Maintaining certain relationship within social media leads to masturbation which affects their social and moral conducts.	3.05	.88	Agreed
5	The use of social media shapes behavior hence influencing the moral conducts of business education students	2.89	.98	Agreed
6	The reaffirmation of identity in social media influences the moral conduct of business education students	2.92	.92	Agreed
7	The imitation of trans-gender image/dressing on social media affects Business education student moral conducts.	2.89	.94	Agreed
8	Business education students make use of social media to advertise their indecent dressing which affect their moral conducts.	2.85	.87	Agreed
9	Business education students give fake or false information in order to hide their deficiencies, which affect their moral conducts.	2.79	.90	Agreed
10	The constant posting of fake/false information on social media by to attract'' likes'' on social media, affects their moral conducts.	2.67	1.04	Agreed
11	Trying to be like another person on social media affects the moral conduct of business education students.	2.60	1.04	Agreed
<b>Grand mean B</b>		<b>2.80</b>	<b>.68</b>	<b>Agreed</b>

Table 4 presents the mean ratings of respondents on the personal relationship/identity gratifications of social media on the moral conducts of business education students in Nigerian Universities in a post COVID-19 lockdown. Items 1-11 recorded mean ratings ranging from 2.60 to 3.05 indicating that the respondents agreed to all the items measuring the diversionary gratifications of social media on the moral conducts of business education students in Nigerian Universities in a post COVID-19 lockdown. The standard deviation which range from 0.87 – 0.104 indicate that the respondents were not far from each other in their opinions. Therefore, with a grand mean and standard deviation of 2.80 and 0.68 respectively, Table 3 indicates that the personal relationship/identity gratifications of social media is one of the factors influencing the moral conducts of business education students in Nigerian Universities in a post COVID-19 lockdown.

## Hypothesis Two:

**Table 5:** Analysis of variance on the mean responses of business education students in Nigerian Universities on the influence of religion as a personal relationship/identity gratification on moral conducts

Source of square	Sum of square	Df	Mean-square	F-ratio	Pvalue (sig)	Remk
Between Groups	17.539	2	8.770	21.262	.000	S
Within Groups	157.967	383	.412			
Total	175.506	385				



Key: S= Significant

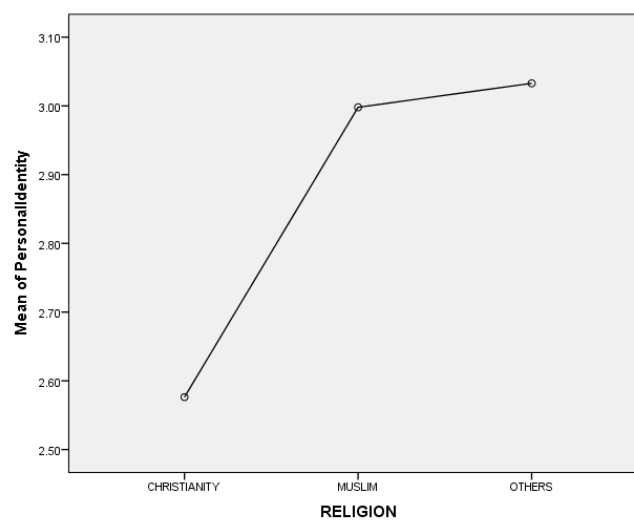
Table 5 presents the summary of Analysis of Variance test of the responses of business education students in Nigerian Universities on the influence of religion as a personal relationship/identity gratification on moral conducts in a post COVID-19 lockdown. Table 5 shows an F-ratio of 21.26 at 385 degree of freedom, with a P- value of 0.00, which is lower than 0.05 level of significance, indicating that there is a significant difference in the mean responses of business education students in Nigerian Universities on the influence of religion as a personal relationship/identity gratification on moral conducts in a post COVID-19 lockdown. Thus, the null hypothesis of no significant difference was not upheld. To determine the source of difference, Post-hoc analysis test was carried out using Bonferroni multiple comparisons. The result is presented in Table 6.

**Table 6:** Post-hoc analysis test of multiple comparisons of religion

(I) Religion	(J) Religion	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
Christianity	Muslim	-.42169*	.06799	.000	-.5852	-.2582
	Others	-.45657*	.12841	.001	-.7653	-.1478
Muslim	Christianity	.42169*	.06799	.000	.2582	.5852
	Others	-.03488	.12876	1.000	-.3445	.2747
Others	Christianity	.45657*	.12841	.001	.1478	.7653
	Muslim	.03488	.12876	1.000	-.2747	.3445

\*. The mean difference is significant at the 0.05 level.

Table 6 presents the post-hoc analysis test using Bonferroni multiple comparisons method. The post-hoc analysis test was carried out to determine the source of difference among opinions of Christian, Muslim and other religion on the personal relationship/identity gratifications of social media on the moral conducts of business education students in Nigerian Universities in a post COVID-19 lockdown. The post-hoc test reveals that the opinion of Christians significantly differs from that of the Muslims and other religions. This is further presented in Figure 4:



**Figure 4:** Chart showing Post-hoc analysis test of multiple comparisons

### Research Question Three

**Table 7:** Mean ratings of respondents on the surveillance gratifications of social media on the moral conducts of business education students in Nigerian Universities

S/N	Items statement	$\bar{X}$	SD	Rmk.
1.	The use of surveillance as a ransom ware by business education students affects their moral conduct.	2.97	.88	Agreed
2	Craving for cyber bulling knowledge on social media affects the moral conduct of business education students.	3.09	.91	Agreed
3	The practice of scamming people on social media by business education students affects their moral conduct.	2.96	.90	Agreed
4	Hacking into other people’s social media account by business education students affects their moral conduct.	3.06	.85	Agreed
5	Phisling and brand impersonation by business education students on social media affects their moral conduct.	2.79	.93	Agreed
6	The practice of stealing peoples’ password to have access into their private information by business education students affects their moral conduct.	2.94	.94	Agreed
7	The use of third party apps and creating links by business education students to defraud unsuspecting users affects their moral conduct.	2.86	.92	Agreed
8	Using social media in tracking activities of innocent victims by business education students affects their moral conduct.	2.99	.90	Agreed
	<b>Grand mean C</b>	<b>2.95</b>	<b>.59</b>	<b>Agreed</b>

Table 4 presents the mean ratings of respondents on the influences of surveillance in social media on the moral conduct of university undergraduates in Nigeria. Items 1-8 recorded mean ratings ranging from 2.79 to 3.09 indicating that the respondents agreed to all the eight items measuring the surveillance gratifications of social media on the moral conducts of business education students in Nigerian Universities in a post COVID-19 lockdown. Also, the standard deviation which ranges from 0.85 – 0.91 indicates that the respondents were not far from each other in their opinions. Therefore, with a grand mean and standard deviation of 2.95 and 0.50 respectively, Table 7 indicates that the surveillance gratifications of social media have influence on the moral conducts of business education students in Nigerian Universities in a post COVID-19 lockdown.

### Hypothesis Three

**Table 8:** Independent t-test analysis of the responses of male and female business education students in Nigerian Universities on the surveillance gratifications of social media

	Gender	N	Std. Deviatio n	Mean Difference	t	Df	F	Sig. (2-tailed)
Surveillance	Male	180	9.860	.51595				
	Female	206	F	.61186	.30782	5.301	384	9.860
					.30782	5.362	383.529	.

Table 8 presents the results of the Independent t-test analysis of the responses of male and female business education students in Nigerian Universities on the surveillance gratifications of social media on moral conducts in a post COVID-19 lockdown. Table 8 indicates an F-ratio of 9.86 at 385 degree of freedom, with a P- value (sig, 2 tailed) of 0.00, which is lower than 0.05 level of significance, indicating that male and female business

education students in Nigerian Universities significantly differ in their opinion on the surveillance gratifications of social media on moral conducts in a post COVID-19 lockdown. Therefore, the null hypothesis of no significant difference was not upheld. The findings of the study are discussed in subheads, in line with the objectives of the study as follows:

### **3.1 Diversionsary Gratifications of Social Media on Moral Conducts**

The study found out that creating an imaginary experience via social media; diverting student's attention from studying while watching immoral videos on social media; frequent listening to worldly music on social media; and constant watching of erroneous programs on social media increases appetite for masturbation hence, affecting moral conducts of business education students. The findings are in line with Blumler and Katz (1974) who posited that some people may choose the media as an escape from reality this allows the consumer to divert from everyday life and routine to something different of their choice. This has negative effects. Furthermore, Abanyam and Guma (2021) and Okeke et al. (2013) stated that amidst all the benefits of social media, the phenomenon has advertently given rise to moral issues in Nigeria while they have fueled or deepened the level of immorality among the youth in the Country. New acts of immorality have cropped up as a result of the negative influences available on social sites.

### **3.2 Personal Relationship/Identity Gratifications of Social Media on Moral Conducts**

The study found that use of abbreviation to chat in social media affects Business education students communication skills; bonding with friends online makes business education students live a withdrawn life; and imitation of trans-gender image/dressing on social media affects Business education student moral conducts. It was further revealed that the use of social media to advertise their indecent dressing; giving fake or false information in order to hide their deficiencies; and trying to be like another person on social media affects the moral conduct of business education students. These corroborates the findings of Al-Rahmi and Zeki (2017) and Asogwa and Ojih (2013) who observed the activities and behaviors of users of social media to include trans-gender image and dressing, uploading nude pictures and indecent video as well as downloading pornographic pictures and videos of celebrities dressing indecently, having multiple online sexual partners, which enable them to masturbate as well as become addicted to such platforms.

### **3.3 Surveillance Gratifications of Social Media on Moral Conducts**

The study found that the use of surveillance as a ransom ware by business education students affects their moral conduct; craving for cyber bulling knowledge on social media; the practice of scamming people on social media by business education students; hacking into other people's social media account; and phisling by business education students on social media affects their moral conduct. The study further found that the practice of stealing peoples' password to have access into their private information; the use of third party apps and creating links by business education students to defraud unsuspecting users; and using

social media in tracking activities of innocent victims by business education students affects their moral conduct. These findings buttressed the statements of Kim (2011) and Nche (2012) who stated that the emergence of the internet saw the emergence of internet crime or cyber-criminals commonly known as internet hackers and scammers.

### **3.4 Focus Group Discussion**

The FGD further revealed that 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. The case of an Australian-based Facebook user Kaina Wells who almost lost 500 dollars to a Nigerian who impersonated Adrian, Kaina’s friend and that of Evan who almost gave out 900 dollars to a Nigerian, who impersonated Calvin, Evan’s friend and claimed to be stranded in London. However, what seems to be climax of this moral decadence was the case of late Cynthia Udoka Osokogu who was defrauded and killed in August by those she met on Blackberry messenger (BBM). This qualitative information provided more credibility to the quantitative data.

## **4. Conclusion and Recommendations**

The study was conducted to analysis of the uses and gratification of social media on the moral conducts of business education students in Nigerian Universities in a post corona virus (covid-19) lockdown. The study therefore concluded that diversionary, personal relationship/identity, and surveillance gratifications of social media contribute negatively to affecting the moral conducts of business education students in Nigerian Universities in a post COVID-19 lockdown.

From the findings of the study, the researchers formulate the following recommendations: business education students should divert their attentions to educative messages and activities in social media which will inculcate positive societal values in order to avoid activities such as sexual promiscuity, premarital sex homosexuality, lesbianism etc; business education students should avoid the practice of having multiple online sexual partners, which make them become addicted to such platforms, but should indulge in relationships that will affect their moral conduct positively; business education students should engage in online activities that are of moral benefits to them in particular and the society at large; and business education students should leverage on the advantages of surveillance gratifications by devising monitoring mechanisms that will guide against hackers, cyber bullying and other fraudulent practices associated with social media gratifications.

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