

## Social Media Addiction and Moral Behaviour Development of Students of Shehu Shagari College of Education, Sokoto

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### Abstract

*The study examined the relationship between social media addiction and moral behaviour among students of Shehu Shagari College of Education, Sokoto. The research hypothesized that there was no significant relationship between these two variables, and that there was no significant difference between social media addicts and non-addicts in terms of moral behaviour among the respondents. The research design used was descriptive survey of correlational type. The target population for this study was 6, 120 students made up of the entire NCE II students of Shehu Shagari College of Education, Sokoto. The students averagely aged between 18 and 29 were heterogeneous in terms of religion, sex, tribe, and economic backgrounds. Stratified, random and proportionate sampling techniques were employed to arrive at 333 respondents using the Research Advisors table (2006). Two instruments were used by the study: Social Media Addiction Scale (SMAS) adapted by Al-Menayes (2015) and Moral Behaviour Scale developed by Rettig & Pasamanick (1959) adapted by Dogara (2017). Pearson correlation was used on the first hypothesis which was bi-dimensional, and chi-square test of independence was run on the second hypothesis. The results showed there was no significant relationship between social media addiction and moral behaviour development. There was, however, no significant difference between addicts and non-addicts among the 333 samples. The research concluded from its results that, there was no significant relationship between social media addiction and moral behaviour development, and there was also no significant difference between social addicts and non-addicts in terms of moral behaviour. The researchers therefore recommended that parents, guardians, teachers, and government should ensure that children and adolescents do not significantly fall prey to the downsides of social media. Each category has a specific role to play with respect to young people's addiction to social networks*

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### Introduction

The way young men and women nowadays handle themselves online via different social media platforms, resulting in relationships and expression of behaviours which would have rather been difficult or impossible to occur, is a great cause for concern for parents, teachers,

and other categories of people concerned with child-upbringing and moral and cognitive development. The advent of social media marked the first time in human history whereby people got the opportunity to broadcast messages in form of images, words, videos, audios, charts, and a lot more to everyone on the planet.

It is common knowledge that as people become hooked or glued to various activities on social media avenues, there is high tendency of many developing feelings of obsession and irresistibility to sustain such online participation; such is conceptually known as social media addiction.

Addiction to social media is a type of non-substance/behavioural addiction which affects millions of Internet users on the globe today, which necessitates, for many affected people, the adoption of certain psychotherapeutic methods for them to gain a regression from the compulsive behaviour (Powell, 2014).

Social media addiction is a behavioural disorder in which teens or young adults become enthralled by social media and are unable to reduce or cease their consumption of online media despite clear negative consequences and severe drawbacks (Paradigm Treatment Center, 2022). The world continues to witness rapid technological innovations and advancements from which stem electronic devices that are almost fast becoming indispensable instruments in our lives and events in today's world. There is no denying that mere handling of electronic devices, such as cell phones and personal computers, is not psychologically viewed as a problem either to the users of such equipment or their environment. What often raises qualms in relation to such devices is the user's obsession towards the hardware.

Looking critically at social media from psychological viewpoint, it can be

understood that social platforms are embedded with powerful features and activities which can lead to problem behaviour. Social media sites such as Facebook, Twitter, Instagram, LinkedIn, Tiktok, WhatsApp, and Skype have become a global phenomenon; apart from being ways of communication, they are modern avenues for development and sustenance of relationships among peers, family members, couples, working colleagues, and among all kinds of people. The diversity of such online relationships is not viewed as a problem, but the multifaceted psychosocial experiences acquired through such associations. Normally, as relationships take place, social learning, i.e. learning of other people's behaviours, becomes more common and easier. Social media sites, however, serve as springboard for both positive and negative emotions such as joy, love, pride, envy, anger, and aggression which might trigger different sorts of attitudes or behaviours that are constantly weighed on the morality scale in society. This was what tempted the researchers to embark on research that studies moral behaviour as a correlate of addiction to social media platforms among NCE students in Shehu Shagari College of Education, Sokoto.

Addiction is described as a compulsive behaviour that leads to negative effects (American Psychological Association [APA] 2017). Addiction is characterized by the inability to control behaviour; it creates a dysfunctional emotional response, and it affects the users ability to abstain from the substance

or behavior consistently (Psychology Today, 2011). Addictions to, for example, drugs, gambling, sports-viewing, over-eating, etc., make people feel bound to such activities such that they become harmful habits, which then obstruct other important activities in their lives; and this can equally be said of people who use social media excessively. Many people wonder why or how social media become addictive. It is noteworthy that as long as such activities as sports-viewing, gambling, swimming, and so forth are addictive to individuals who participate in them on a regular basis, there is nothing apparently different in the case of social media.

Behavioral addictions have much the same effect on the brain as drugs and alcohol, and the same is no different for social media; and for those who utilize social networking apps on a regular basis, the process of scrolling and viewing images, making posts and receiving positive affirmations from others, and other stimuli create the chemical dopamine in the brain; and dopamine reacts with neurotransmitters and creates feelings of pleasure and reward and causing the formation of “addiction pathways” in the brain that makes it hard to resist urges or stop the behavior (Shafir, 2022).

A social media addict can be considered as one with an urge to use social media excessively and compulsively (Pavlicek, 2013). Such a person would be frequently online posting his/her views on both personal and public issues, checking others' profiles, checking the number of likes attracted by his/her recent posts,

sending friendship invitations, starting up chats with others, and a lot more for many hours at the expense of his/her everyday responsibilities affecting their family, school work, job, or other obligations. Similarly, Ward (2022) highlights seven signs of social media addiction:

- i. First thing one does in the morning or when one wakes up during the night is checking social media.
- ii. Checking social media while working.
- iii. Being anxious when one cannot check the contents of one's social media accounts.
- iv. Being constantly checking how one's posts perform.
- v. Spending a lot of time overthinking and planning of one's posts.
- vi. Hearing one's phone buzz while it didn't.
- vii. Neglecting one's hobbies in favour of scrolling to view more on social networks.

Moreover, a pair of researches conducted by Griffiths (as cited in Social Media Victims Law Centre, 2022), found some six behavioural components characterizing addictive behaviour:

- i. Salience.
- ii. Mood modification.
- iii. Tolerance.
- iv. Withdrawal symptoms.
- v. Conflict.
- vi. Relapse.

As usual, there are risk factors for all psychological problems or disorders. Hence, addiction to social media cannot be

an exception. According to Glowiak (2022), common risk factors for social media addiction include the following psychological conditions and behaviours. However, unless a research-based cause-and-effect relationship has been established on a problem, the situations or issues marked as possible triggers of an identified problem are considered as risk factors, presence of which may or may not cause the problem.

- i. Loneliness.
- ii. Boredom.
- iii. Low self-esteem (e.g. poor body image).
- iv. Inflated self-esteem.
- v. Seeking social support during a difficult time.
- vi. Attention-seeking thoughts and behaviours (Extraversion)
- vii. Jealousy of others' perceived successes.
- viii. The need to compete.
- ix. Seeking pleasure in looking down on others to feel better about oneself.
- x. Lack of close friends and peer groups (Elements of introversion).
- xi. Poor impulse control.
- xii. Depression and social anxiety.

Furthermore, desire or intent to deceive other people through exaggeration or faking of stories and lifestyles can also be a reason for constantly logging in on social networks and ending up addicted.

However, some possible negative consequences from over-using social media, as outlined by Shafir (2022) and Cherney (2020) include:

- i. Low self-esteem and comparing yourself to others.
- ii. Increased isolation and loneliness.
- iii. FOMO (Fear of missing out and feeling excluded).
- iv. Social anxiety and embarrassment.
- v. Exposure to negative people who may teach bad behaviours and bad experiences.
- vi. Disrupted sleep patterns due to the effects of blue light.
- vii. Decreased physical activity, which may affect the individual's overall health.
- viii. Possible poor academic performance due to relaxed study habit.
- ix. Depressive symptoms.
- x. Ignoring real-life relationships.
- xi. Reduced ability to empathize with others.
- xii. Exposure to fake news and misinformation which may cause unnecessary distress, fears, doubts, etc.
- xiii. Possible development of extreme views due to radical, biased, customized contents.
- xiv. Possible development of an overall internet addiction.
- xv. Feeling of withdrawal symptoms when disconnected from social media sites.

Addiction to social media may be tamed when a number of measures or steps are taken. Glowiak (2022) and Quilalang (2022) have outlined the certain techniques that may be adopted to check social media addiction.

- i. Limiting time on social media. The addict should be strict about the length of time to spend on social apps in a day. Very little amount of time should go for social networking.
- ii. Sticking to one app. The affected individual should uninstall or close all but one social media app on their smartphone or personal computer. Allowing many social networks to function on their system is a risk factor for addiction.

Developing a strong support network. Having a support network including loved ones, family, friends, a therapist, and a support group is ideal.

- iii. Forming healthy off-line habits. Participation in offline hobbies such as sporting activities, reading stories and public discussions that promote health and personal developments are quite helpful. Such will reduce dependency on social apps.
- iv. Managing notifications. Setting filters on social apps so that the addict receives only the most important messages. This may prevent them from scrolling every now and then to view news or messages as they trickle in.
- v. Doing a digital detox. Taking a break from electronic gadgets that are less

necessary can help in controlling addiction to social networks.

- vi. Uninstalling of apps. This is almost similar to quitting drugs and other things found to be addictive.
- vii. Using Cognitive-Behavioural Therapy. CBT is a counselling procedure in which individuals suffering various forms of addictions and some other psychological issues involve in one-one discussions with psychologists or counselors about their problems, and share ideas and ways on how such problems can be controlled or treated.

However, unlike in cases of addictions to harmful substances such as alcohol and heroine, and in cases of some other addictions such as gambling, stunt riding, unhealthy risky sexual behaviour, the goal of social media addiction treatment is controlled use, not total abstinence owing to the fact that it's impossible to stop a person from completely using their electronic gadgets or accessing the internet (Quilalang, 2022).

### **Theoretical Framework**

The researchers deem it appropriate to explain how and why addiction to social media occurs with the aid of the following theories.

*Choice theory of addiction* was developed by American Psychiatrist William Glasser and appeared in his 1998 book, 'Choice Theory: A New Psychology of Personal Freedom'. One of the tenets of this theory is the idea that all behaviour is chosen. Therefore, the



motivation for such behaviour is always going to be intrinsic. This theory believes that addiction to certain behaviours, drugs or substances occurs because of the choices people make and not because of some types of diseases in them. It is up to the individual to take responsibility for their actions so that they can rectify the situation. It is suggested that if the addict can find a path that will provide them with happiness they will easily be able to break away from their addiction.

Based on choice theory, the only reason why an individual returns to addiction after a cessation is that they have taken the decision to do so because they are believed to be fully responsible for the relapse, and it will be up to them to quit addiction once again if they choose to do so.

There was also the *self-medication theory of addiction* first published in 1985 in an article in the American Journal of Psychiatry by Mark S. Gold. The theory is based on the idea that people use substances, such as alcohol and drugs, or the effects of addictive behaviours such as eating, watching movies, sex, gambling, etc., to compensate for their underlying problems that have not been properly treated. The self-medication theory usually refers to substance use disorders, but it can also be applied to non-substance or behavioural addictions. This theory of addiction suggests that it is the attempt to self-soothe with drugs and certain behaviours that eventually leads to addiction.

*Social learning theory of addiction* also came up. It is an adoption of Albert Bandura's model of social learning, which teaches that all behaviour is primarily learned from others within one's environment. In line with the assumptions of Bandura's theory, therefore, our observations of other people engaging in addictive behaviours lead to the development of addiction. When we observe the behaviours and reactions of other people using addictive substances (or activities), we may wish to repeat what we see.

By social learning theory of addiction, it can be deduced that, as an individual comes across a lot of people engaging in activities on social networking sites day and night, such an individual feels tempted to engage in the same behaviour. It can be understood that a lot of social media addicts today were modelled by others into what later became addictive to them.

The researchers also found certain theories of moral behaviour relevant for this research.

*Kohlberg's theory of moral development* was inspired by Piaget's work. According to Kohlberg, there are 3 separate levels: Pre-conventional, conventional, and post-conventional.

- Preconventional/Premoral: Moral values reside in external, quasi-physical events, or in bad acts. The child is responsive to rules and evaluative labels, but views them in terms of pleasant or unpleasant consequences of actions, or in terms

of the physical power of those who impose the rules.

- Conventional/Role Conformity: Moral values reside in performing the right role, in maintaining the conventional order and expectancies of others as a value in its own right.
- Post-conventional/Self-Accepted Moral Principles: Morality is defined in terms of conformity to shared standards, rights, or duties apart from supporting authority. The standards conformed to are internal, and action-decisions are based on an inner process of thought and judgement concerning right and wrong.
- *Piaget's Theory of Moral /Cognitive Development* outlined four developmental stages passed through by humans in their lives. Piaget believed that formation of behaviours take place in people during those consistent phases. The stages are as follows:
  1. Sensorimotor Stage: From birth to age two, children experience the world through movement and their senses. During the sensorimotor stage children are extremely egocentric, meaning they cannot perceive the world from others' viewpoints.
  2. Pre-operational Stage: During the Pre-operational Stage of moral and cognitive development, Piaget noted that children do not yet understand concrete logic and cannot mentally manipulate information. Children's increase in playing and pretending takes place in this stage. However, the

child still has trouble seeing things from different points of view. The children's play is mainly categorized by symbolic play and manipulating symbols.

3. Concrete Operational Stage: From ages seven to eleven, children can now conserve and think logically (they understand reversibility) but are limited to what they can physically manipulate. They are less egocentric. During this stage, children become more aware of logic and conservation, topics previously foreign to them. Children also improve drastically with their classification skills.
4. Formal Operational Stage: From age eleven to sixteen and onwards, children develop abstract thoughts and can easily conserve and think logically in their mind. Children are now able to think abstractly and utilize metacognition. Children in the formal operational stage display more skills oriented towards problem solving, often in multiple steps.

### **Statement of the Problem**

The magnitude of the use of various social media platforms has become a cause for concern in recent times, as this phenomenon has driven many researchers across the globe to undertake studies in the area from the psychological point of view. Like any other place in the world, users of social media in Sokoto State are equally affected by social media addiction phenomenon.

In line with the researchers' observations, most students of Shehu Shagari College of Education, Sokoto use web-enabled devices with the support of which they connect with their course mates, friends, lecturers, and other people via platforms like Whatsapp, Facebook, Skype, Wechat, and Tiktok On campus and everywhere. These students carry their devices with them chatting, sending messages, and doing much more. Such students apparently portray some sort of addictive behaviour towards these social networking sites. They probably cannot do without such sites any longer. This is made evident by the unending complaints and stern warnings given by lecturers and parents over the excessive online social activities of students.

Many people believe that students spend more time on mere social activities on their devices than on their academic activities. Moreover, these students normally do not meet only good people online. On social media, just like in offline face-to-face interactions, all types of people are available: substance abusers, drug peddlers, thieves, prostitutes, lesbians, gays, monks, nuns, clerics, politicians, etc. Such numerous friends, followers, subscribers, participators and followed platforms may inevitably affect the behaviours of those connected for better or for worse.

The main thrust of this study, therefore, is to examine how social media addiction correlates with moral behaviour development of students of Shehu Shagari College of Education,

Sokoto, and to find whether there is any significant difference in terms of moral behaviour between social media addicts and non-addicts.

### **Research Questions**

1. Is there significant relationship between social media addiction and moral behaviour of students of Shehu Shagari College of Education, Sokoto?
2. Is there significant difference between social media addicts and non-addicts in terms of moral behaviour development among students of Shehu Shagari College of Education, Sokoto?

### **Research Objectives**

1. To study the relationship between social media addiction and moral behaviour of students of Shehu Shagari College of Education, Sokoto.
2. To examine the difference between social media addicts and non-addicts in terms of moral behaviour development among students of Shehu Shagari College of Education, Sokoto.

### **Research Hypotheses**

1. There is no significant relationship between social media addiction and moral behaviour of students of Shehu Shagari College of Education, Sokoto.
2. There is no significant difference between social media addicts and non-addicts in terms of moral behaviour development among students of Shehu Shagari College of Education, Sokoto.



## Methodology

The research design adopted for the study is descriptive survey of correlational type, which primarily focuses on describing the extent of relationships or differences between quantitative variables. A descriptive research design helps provide answers to the questions of who, what, when, where, and how associated with a particular research problem (Baron, 2001).

However, the target population for this study was 6, 120 students made up of the entire NCE II students of Shehu Shagari College of Education, Sokoto. The students averagely aged between 18 and 29 were heterogeneous in terms of religion, sex, tribe, and economic backgrounds. Stratified, random and proportionate sampling techniques were employed to arrive at 333 respondents using the Research Advisors table (2006). The respondents were found to be stratified into six different schools (faculties) further classified into males and females. Because of this stratification, random sampling was adopted such that one course/combination was randomly picked from each school, and the sample came to 2,233. Proportionate sampling method was applied then to produce an appropriate number of respondents in each selected Course/Combination. Percentages were worked out in arriving at the numbers of male and female respondents. In administering the instruments, random selection was applied.

Two instruments were used by the study: Social Media Addiction Scale

(SMAS) Adapted by Al-Menayes (2015) and Moral Behaviour Scale developed by Rattig & Pasamanick (as adapted cited by Danjuma, 2017).

Al-Menaye exposed his adapted scale to a set of senior academicians working in Kuwait University, and obtained a high content validity for the instrument; the resource persons confirmed its relevance to the measured attribute. Additionally, the three-factor scores of the SMAS were correlated with the five items of the Social Media Engagement Questionnaire (SMEQ), and there was a 93% positive correlation, which gives the instrument a high concurrent validity. Moreover, Damilola (2016) further exposed SMAS to lecturers in the University of Ibadan, Nigeria who also adjudged that the instrument had enough content validity to measure social networking addiction on Nigerian population.

The SMAS received a Cronbach's alpha of 0.94 based on a sample of 120 Undergraduate students randomly picked from various Departments in Kuwait University. Damilola (2016) rather conducted a test-retest on 30 students in University of Ibadan and arrived at an 'r' of 0.76, which was high enough for consideration.

The Moral Behaviour Scale developed by Rattig & Pasamanick (1959) has been adopted in many countries. Coetzee et al. (2005) used the scale in South Africa on secondary school students and reported that the instrument had construct validity.

Danjuma (2017) modified the scale and forwarded it to his team of supervisors for vetting. The scale was finally adjudged to have high content validity. The original scale by Rettig & Pasamanick had a Kuderson-Richardson reliability coefficient of 0.93. While, Danjuma (2017) obtained an index of 0.70 in a test-retest on 24 senior students of Government Day Secondary School, Keana, Bauchi State, Nigeria.

### Data Analyses and Presentations

Out of the total sample of 333, the study had a total of 235 addicted respondents; 183 males, 52 females. 98 respondents were not addicted to social media; 74 of whom males, 24 females. Additionally, out of the total sample of 333, 112 male respondents were identified as morally good, 85 wmorally bad, while 71 female respondents were

identified as morally good, and 65 morally bad.

**Hypothesis 1:** There is no significant relationship between social media addiction and moral behaviour of students of Shehu Shagari College of Education, Sokoto.

This hypothesis was split into two due to the bi-dimensional nature of moral behaviour, which is either good or bad as measured by the adopted instrument of Crissman, and Rettig & Passamanick (as cited and adapted by Danjuma (2017)). This hypothesis was tested by correlating scores of moral behaviour scale with scores of social media addiction scale of addicted respondents on Pearson Product Moment Correlation Coefficient on SPSS as indicated by Tables 1 and 2.

**Table 1: Relationship between Good Moral Behaviour and Social Media Addiction of Students of SSCOE Sokoto**

Variable	N	Mean	S.D	Df	r-Cal	p-Value	Decision
Good-Moral	183	190.8	34.09	181			
Addiction	183	53.35	7.63		-0.05	0.60	H <sub>0</sub> Retained

Table 1 depicts the analysis of the relationship between good moral behaviour and social media addiction of students of Shehu Shagari College of Education (SSCOE), Sokoto. On the table, it is indicated that out of 235 addicted respondents, 183 possessed good moral behaviour. Good moral behaviour as the dependent variable shows a mean score of

190.80 with a standard deviation of 34.09. Social media addiction as the independent variable in the analysis indicates a mean score of 53.35 with a standard deviation of 7.63. The table shows a negative Pearson correlation (r-Cal) of -0.05 in relation to a p-Value of 0.60 at an alpha of 0.05 under 181 degree of freedom. As the p-Value (0.6) is greater than  $\alpha$  (0.05), the hypothesis is

hereby retained, which statistically means that there is no significant relationship between good moral behaviour and social

media addiction of students of Shehu Shagari College of Education (SSCOE), Sokoto.

**Table 2: Relationship between Bad Moral Behaviour and Social Media Addiction of Students of SSCOE Sokoto**

Variable	N	Mean	S.D	Df	r-Cal	p-Value	Decision
Bad-Moral	150	85.03	28.55	148	0.05	0.65	H <sub>0</sub> Retained
Addiction	150	53.35	7.63				

Table 2 depicts the analysis of the relationship between bad moral behaviour and social media addiction of students of Shehu Shagari College of Education (SSCOE), Sokoto. On the table, it is indicated that out of 235 addicted respondents, 150 possessed bad moral behaviour. Bad moral behaviour as the dependent variable on the analysis shows a mean score of 85.03 with a standard deviation of 28.55. Social media addiction as the independent variable indicates a mean score of 53.35 with a standard deviation of 7.63. The table shows a positive Pearson correlation (r-Cal) of 0.05 in relation to a p-Value of 0.65 at a level of significance of 0.05 under 148 degree of freedom. As the p-Value (0.6) is greater than  $\alpha$  (0.05), the hypothesis is hereby retained, which statistically means that there is no

significant relationship between bad moral behaviour and social media addiction of students of Shehu Shagari College of Education (SSCOE), Sokoto.

For a better understanding, such a result means that the respondents' addiction to social media platforms such as Facebook, Twitter, Whatsapp, Skype, Instagram, and so on is not significantly related to their bad moral behaviour development. Based on this finding, being frequently on social networking sites does not significantly lead to bad moral behaviours.

**Hypothesis 2:** There is no significant difference between social media addicts and non-addicts on the basis of moral behaviour among students of Shehu Shagari College of Education (SSCOE), Sokoto.

**Table 3: Difference Between Social Media Addicts and Non-Addicts on the Basis of Moral Behaviour in SSCOE Sokoto**

Variable	N	$\chi^2$	Df	p-Value	Decision
Addict/Non-Addict	333	2.003	1	0.157	H <sub>0</sub> Retained

Table 3 indicates the Chi-square analysis of the difference between social media addicts and non-addicts on the basis of moral behaviour. Chi square was used because moral behaviour was bi-dimensional (good & bad) and there were addicted and non-addicted respondents, giving a 2x2 contingency table. Among the total of 333 sampled respondents, 235 were addicted, 98 were non-addicted. A Chi-square value of 2.003 and a *p*-Value of 0.157 at 0.05 level of significance under 1 degree of freedom were found. Such a result indicates that the *p*-Value (0.157) >  $\alpha$  (0.05).

The null hypothesis is therefore retained to affirm that there is no significant difference between social media addicts and non-addicts on the basis of moral behaviour among students of Shehu Shagari College of Education (SSCOE), Sokoto. In layman's language, this result means that both social media addicts and non-addicts did not differ much in their moral behaviours. The researcher's arrival at this result and eventual acceptance of this hypothesis were statistically necessitated by the result of the hypothesis which tested the relationship between social media addiction and moral behaviour in which the two sub-hypotheses were both equally retained.

## Discussions

For a better understanding of the finding from the analysis of hypothesis one, the statistics means that the addictive behaviour of the respondents, who were students of Shehu Shagari College of

Education, Sokoto, with respect to social media platforms such as Facebook, Twitter, Whatsapp, Skype, Instagram, and so on did not significantly correlate with their good moral behaviour development. Based on the finding, it could be deduced that being frequently on social networks did not lead to good moral behaviours in respect of the samples.

Aspects of good moral behaviours as assessed by the morality scale employed by the study included behaviours, attitudes, habits, lifestyles opposed to theft, murder, substance abuse, womanizing, compassion, robbery, indecency, smoking, narcissism or arrogance, and so forth. However, retention of the second part of the first hypothesis depicting the absence of significant correlation between bad moral behaviour and social media addiction indicated that bad behaviours such as the aforementioned had no significant bearing with addiction to social media in respect of the samples. The coefficients were not high enough to indicate a positive or negative correlation as in the case of the previous finding with respect to good behaviours.

A cross-sectional convenient sample of 23,532 Norwegians completed an open web-based survey in 2016 whose results demonstrated among others that lower self-esteem and narcissism were associated with higher scores on the Bergen Social Media Addiction Scale, explaining a total of 17.5% of the variance. The findings supported the notion of addictive social media use reflecting a need to feed the ego (i.e., narcissistic personality traits) and an attempt to inhibit a negative

self-evaluation (i.e., self-esteem). Narcissism is the source trait for arrogance, low humour, rigidity, domineering personality, and inflated self-esteem. According to such a finding, social media addiction could be the reason for such negative (bad) behaviours.

In the same vein, a significant positive correlation when scores on the Bergen scale on social networking addiction were compared with scores on social anxiety, loneliness, and depression in a research by Toung and Poureh (2017) on 400 undergraduate Pakistani samples.

Analysis of hypothesis two which was on the difference between social media addicts and non-addicts in terms of moral behaviour revealed a Chi-square value of 2.003 and a  $p$ -Value of 0.157 at 0.05 level of significance under 1 degree of freedom. Such a result indicates that the  $p$ -Value (0.157)  $>$   $\alpha$  (0.05). Deductively, since there was no significant relationship between both dimensions of moral behaviour and addiction to social media, then addicts and non-addicts could not be significantly different in terms of moral development. In other words, non-addicts were respondents who had no addiction problem; this made them immune to the perceived effects of social network activities. As this research found that addicts' moral behaviours had no significant correlation with their addiction syndrome, non-addicts then would be automatically unaffected, and this was what the analysis of the hypothesis depicted.

## Conclusion

The research concluded that, there was no significant relationship between social media addiction and moral behaviour, and there was no significant difference in terms of moral behaviour between social media addicts and non-addicts among students of Shehu Shagari College of Education, Sokoto.

## Recommendations

The following are the recommendations of the study based on its findings:

1. Parents and all guardians anywhere should be aware of the activities and relationships of their adolescent children going on on various social networking platforms. This is despite the absence of a significant correlation between moral behaviour development and addiction to social networks as established by this research. Positive correlation could be found between the variables with some other subjects even within the same environment of Shehu Shagari College of Education, Sokoto. Watching over childrens' social media activities prevents wrong behaviour formation and modification.
2. Teachers and lecturers should make their students aware of the downsides of social media; and government should control the activities of social networking sites in their respective states so that citizens do not turn them into avenues where they teach violence, extremism, wrong sexual activities and orientations, substance misuse, drug peddling, disobedience to



parents and to constituted authorities, and so forth.

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