SOCIAL MEDIA AND MORAL DEGENERATION

A CASE STUDY OF LWAMATA SUB-COUNTY -KIBOGA DISTRICT.

BY

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DECLARATION

I **MUTESI JUSTINE**, the undersigned declare that this research report is an original work and has never been submitted to any other institution of higher learning for any academic award.
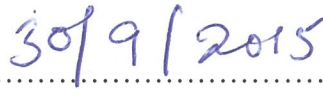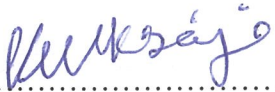
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APPROVAL

This is to certify that this research report has been under my supervision and is now ready for submission to the college of Social Science and Management in partial fulfillment for the award of a Bachelor's Degree in Social Work and Social Administration of Kampala International University.

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DEDICATION

I dedicate this report to my lovely parents Mr. Kanobana Paul for the moral and financial support offered to me towards the completion of my studies. Thank you so much may God bless you

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1.0 Introduction

This section presents the background of the study, statement of the problem, purpose of the study, specific objectives, and research questions, scope of the study, significance and conceptual framework.

Moral degeneration refers to the process of declining from a higher to a lower level of morality. The condition of moral degeneration is seen as concomitant with the decline of the quality of life, and the decline of nations. In the words of Judge Devlin, "an established morality is as necessary as good government to the welfare of society. Societies disintegrate from within more frequently than they are broken up by external pressures."

In the first decade of the 21st century, new social media technologies for social networking such as Facebook, MySpace, Twitter and YouTube began to transform the social, political and informational practices of individuals and institutions across the globe, inviting a philosophical response from the community of applied ethicists and philosophers of technology. While this scholarly response continues to be challenged by the rapidly evolving nature of social networking technologies, the urgent need for attention to this phenomenon is underscored by the fact that it is reshaping how human beings initiate and/or maintain virtually every type of ethically significant social bond or role: friend-to-friend, parent-to-child, co-worker-to co-worker, employer-to-employee, teacher-to-student, neighbor-to-neighbor, seller-to-buyer, and doctor-to-patient, to offer just a partial list. Nor are the ethical implications of these technologies strictly interpersonal. The complex web of interactions between social networking service users and their online and offline communities, social network developers, corporations, governments and other institutions—along with the diverse and sometimes conflicting motives and interests of these various stakeholders—will continue to require rigorous philosophical analysis for decades to come.

Section 1 of the entry outlines the history and working definition of social networking services (hereafter referred to as SNS). Section 2 identifies the early philosophical foundations of reflection on the ethics of online social networks, leading up to the emergence of Web 2.0

standards (supporting user interactions) and full-fledged SNS. Section 3 reviews the primary ethical topic areas around which philosophical reflections on SNS have, to date, converged: privacy; identity and community; friendship, virtue and the good life; democracy and the public sphere; and cybercrime. Finally, Section 4 reviews some of the meta ethical issues potentially impacted by the emergence of SNS.

1.1 Background of the study

The world of Information and Communication Technology is yet to experience something more phenomenal than the phenomenon of social media. According to Nche (2012:18) "without doubt, social media currently seem to take the centre stage in the field of information and communication technology (ICT). In the same vein, Adaja and Ayodele (2013:65) observed that "one of the breakthroughs in information and communication technology in the 21st century was the discovery and emergence of the new social media which have facilitated the creation of the different platforms for social interaction." Kaplan (2010) defined social media as "a group of internet based applications that build on the ideological and technological foundations of web which allow the creation and exchange of user generated content". They refer to the internet-based social websites like the Facebook, MySpace, Twitter, etc. which allow users to interactively communicate with one another. Social media can also refer to those "web-based and mobile-based technologies which are used to turn communication into interactive dialogue between organizations, communities and individuals" (www.wikidpedia). The social media allow users to meet friends, exchange ideas, images, audios, videos and most importantly stay connected. Since their invention, they have become increasingly popular in different countries across the globe.

Hence, Verster (2010) observed that "social social media are fast becoming the default internet mode of interaction, communication and collaboration". In Nigeria, for instance, social social media sites especially facebook , have apparently become common, especially among the youths in the country.

Prior to the invention of this phenomenon, communication over a distance was comparatively difficult. However, the advent of the social media has made the erstwhile impossible become possible, as one can conveniently communicate with anyone at anytime irrespective of geographical barriers and distance. Umekachikelu (2013) has expressed that "it is amazing that

with click one passes information to thousands of people in a second. This is the power of social media ". It has made business, politics and social life effortless and easy. This is further accelerated by the fact that these social media sites are accessible with mobile smart phones, anywhere and at anytime.

However, amidst all sociological benefits, social media have regrettably contributed to moral degeneration and decadence among youths in several countries, including Nigeria. This, no doubt, stems from the gross obsession with and abuse of these social networking sites. The objective of this paper therefore is to critically analyze the moral issues that have arisen from the usage of social media in Nigeria especially among the youths in the country. A qualitative as well as quantitative analytical approach would be employed to achieve this objective.

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 (2008:16) 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, 1993: 102). They appeal to the sense of humanity and relevant for the welfare of the entire members of any society including Nigeria.

Some of the common moral codes of conduct, in Nigeria, for instance, include respect or sacredness of human life, respect for elders, hard work and industry, avoidance of premarital sex, and so on. 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 Lwamata sub-county Kiboga District.

1.2 Statement of the problem

The trend of social media is a rising tendency in Uganda and other societies worldwide in young people to over emphasize moral degeneration among the youth with little concern about morality and spirituality. It seems and appears that, contrary to the ideals of the establishment of the social media, to a great extent, the youth values have been compromised. Social media appears to be having a great toll on the wholesome youth and moral degeneration of the youth in question. Basing on this problem above, the purpose of this study is to investigate Social media and moral degeneration using a case study of Lwamata Sub-Count Kiboga District.

1.3 The purpose of the study

The study was to investigate Social media and moral degeneration in Lwamata Sub-County in Kiboga District.

1.4 Specific objectives of the study

I.   To identify the forms of social media in Lwamata Sub-County-Kiboga.
II. To assess the contribution of social media to moral degeneration in Lwamata Sub-County-Kiboga.
III. To determine the effects of Social media in Lwamata Sub-County-Kiboga.

1.5 Research questions

I.   What are the various forms of social media in Lwamata Sub-County-Kiboga..?
II. What is the contribution of social media to moral degeneration in Lwamata Sub-County-Kiboga.?
III. What are the effects of Social media in Lwamata Sub-County-Kiboga?

1.6 Scope of the study

1.6.1 Subject

The study investigated information communication and moral degeneration using a case study of Lwamata Sub-County --Kiboga.

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1.6.2 Geographical scope

Kihoga District is bordered by Nakaseke District to the northeast and east, Mityana district to the south, Mubende District to the southeast and Kyankwanzi District to the north east. The district headquarters at Kiboga are located approximately 120 kilometres (75 mi) by road, northwest of Kampala, Uganda's capital and largest city. The coordinates of the district are: 0 I OON, 31 46E (l'atitL1de: 1 .0000; Longitude:3 1.7667).

Kiboga district was formed in 1991. It is predominantly a rural district. The district is traversed by a major highway linking Kampala, Uganda's capital city with 1-loima, the base of Uganda's petrochemical industry. The district is administered by the Kiboga District Administration, with headquarters at Kiboga. In 2010, the district was split into two, the western part being st LI as a separate district, Kyankwanzi District.

In, 1991, the national population census estimated the district population at about 98200. The 2002 national census estimated the population of the district at about I 08,900, with an estimated annual population growth rate of 4.3%. In 2012 the population of Kiboga District was estimated at approximately 165.100.

The table below illustrates in numbers, the growth of the population in the district during the first decade of the 21st century. All figures are estimates.

6.1. 3 Time Scope

The study was carried out for a period of fourth months using secondary data from relevant institutions and organizations like social media , NGOs and Government agencies.

1.7 Significance of the study

The findings of the study will be useful or important in many different ways and to many different persons or groups of people as observed below;

To Public Administrators: The findings of this study will vitally be important for public administrators especially working with NGOS in assessing the social media and moral degeneration among the youth and the implications this has on their contribution to community development.

To The Researcher: This research will be important to the researcher as it will be a prerequisite for the completion of a bachelor's degree in social work and social administration of Kampala International University.

CHAPTER TWO

LITERATURE REIEW

2.0 Introduction

This chapter presents literature from various authors about the study variables; social media and moral degeneration. It also shows the relationship between the aforementioned variables.

2.1 Social media

A medium is something we use when we want to communicate indirectly with other people rather than in person or by face-to-face contact. 'Social media' is the plural of 'medium'. The term 'social media' includes the whole range of modern communications social media: television, the cinema, video, radio, photography, advertising, newspapers and magazines, recorded music, computer games and the internet. Many of these are often called 'mass' social media, which implies that they reach large audiences. However, some social media are only intended to reach quite small or specialized audiences, and they can be important too. Social media texts are the programs, films, images, web-sites (and so on) that are carried by these different forms of communication. Social media texts often use several types of communication at once – visual images (still or moving), audio (sound, music or speech) and written language (Buckingham, 2003).

These social media are all around us, and they play a significant part in our lives. Social media help us to understand the world and our place in it. This is why it is so important for us to understand and study them. Social media education involves making social media as well as analyzing social media . In this booklet, though, our main emphasis is on analyzing (Buckingham, 2003).

According to Buckingham (2003), Social media can be categorized into two; Traditional social media and social media . Traditional social media includes television, radio, newspapers, magazines, tax press and other print publications. Social media - terms used to describe the new generation of digital, computerized, or networked information and communication technologies. These can take many different forms, including internet forums, blogs, wikis, podcasts, and

picture-, music- and video-sharing. Examples of social media applications are Google Groups, Wikipedia, MySpace, Face book, YouTube, Second Liie, Flickr and Twitter.

2.2 Television

Television is the dominant medium for young people—and adults—around the world. From the mid-1980s to the mid-1990s, the number of television channels, household television sets and hours spent watching television more than doubled. There are now approximately 250 television sets per thousand inhabitants in the world—far more than the number of telephones. Satellite television reaches all continents, offering increasing numbers of channels targeting specific market segments, including young viewers. In the late 1990s, some 50 television channels directed specifically to children were launched, several of which have had enormous international success.

According to Susan Gigli (2004), weekly television viewing far surpasses radio listening in nearly every region, and dwarfs newspaper and internet use. Average daily use of television especially among those school-age children around the world with access ranges from between 1.5 hours to more than four hours; many of these same children will rarely read a book. The prominence of television in young people's daily lives makes it one of their major information sources about the world around them.

According to Trading economics (2012), the percentage of households owning television sets in Uganda is 45.92%. and the programs as the viewed by Ugandans include news at 43%, sports standing at 28%, local issues at 34%, music 36%, educational programs at 17% and movie watching at 51% as the graph below shows.

2.3 Radio

After television viewing, listening to the radio is the next most popular activity among children, young people and adults worldwide. Actual listening rates among the young vary greatly, however, depending on the quality of national broadcasting and the availability of private alternatives. In many countries, there has been a boom among young people in radio listening over the past decade, the result of the emergence of dozens of private radio stations. This is particularly the case in Africa, Uganda inclusive (Susan Gigli, 2004).

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Most young people tune in to the radio primarily for music and entertainment. However, some local radio stations have been very successful in attracting and informing more socially active segments of the population, young and old alike. A good example is the ANEM network of independent radio stations in the former Yugoslavia. It has become a major source of diverse information and entertainment for youth interested in social life (Susan Gigli, 2004).

As of December 2008, Uganda had 220 licensed radio stations 32 of which were off air and 188 were operational. Their program line ups vary from analyzing local newspapers, News, music, and lately talkshows which have more or less become the in thing for all radio stations. Notable among these are; Radio Simba (97.3), Central broadcasting services (CBS, 88.8), Sanyu FM, Capital Radio (91.3) etc.

According to the Uganda Communications Commission 2nd National Electronic Social media Performance Study (2012), over 90% of respondents in both Northern and Eastern region affirmed that they do listen to radio. In all districts, radio listenership was over 90% except in Moroto where it was 82%.

On programme preference, news and current affairs was ranked first among favourite programmes on radio, followed by entertainment and programming on social/cultural/social issues as the graph below indicates.

Internet

The internet has been gaining popularity among young people, though at a much slower pace than television and radio. In spite of significant differences among the developed and developing world, the use of computers and the internet is rising steadily, fastest among young men. That there are so many more computer-literate young people than adults indicates the younger generation's greater interest in and aptitude for technological advances. Around the world, young users are increasingly turning to the internet as a source of information, communication, socializing and entertainment. At the same time, web access is the source of the greatest divide, both between countries (internet use in industrialized countries far outpaces use in the developing world), and within countries (internet use concentrated among wealthier and better-educated urban youth) (Susan Gigli,2004).

Nevertheless, even in countries where internet and computer use is low, young people actively seek access whenever possible, most often in internet cafes. Young people are enthusiastic about the internet because, more than any other medium, it helps them establish contact with the outside world and freely seek information. Perhaps it is 'free' access to information that also accounts for the higher levels of trust young people (and adults as well) often place in information on the web than in information from traditional social media (Susan Gigli, 2004).

People both young and adults use the internet primarily for communicating (email and chat rooms); downloading (computer games, software and music); and obtaining information (about education, entertainment, sports, "taboo" topics not addressed by adults, and news that may be censored for political motives).

Print Social media

Print social media includes majorly newspapers and magazines. In Uganda social media houses dealing in print include dailies like The New Vision, The Daily Monitor and the Red pepper; Tri-weekly like The Observer and weekly like The East African Newspaper plus magazines like The independent, Bride and Groom, African Woman etc. In contrast to the steady rise of other social media , in many countries print social media have experienced a setback from the role they once played. Several recent developments have served to further decrease the numbers of young readers of print social media. In part, this is a result of the improved quantity and quality of information available from television and radio. In industrialized countries, young people are distracted by numerous social media choices and technologies. In poorer countries, few youth-oriented publications exist and those that do often have limited circulation or are too expensive for most youth to afford.

2.1 Contributions of social media on moral degeneration
The world of social media is indeed a fascinating one for Nigerians especially the Youths. This is not surprising as it is generally acknowledged that youths, by their nature are more disposed to social communication technologies. Lenhart et al (2010) have observed that: Almost two thirds ((3%) all adolescents use the internet 10 go online at least once a day. hoc those youth who go online, social media use is high-nearly three-quarters' (73% use a social networking site such as Facebook or MySpace; 38% share content online such as photos', videos or art work; and 14%

blog. additionally, three-quarters (75 %,) of all teens have a cell phone, with 88% using them to text message, 64% to exchange pictures'. and 23% to access social networking sites'. Nnamonu (2013) aptly expressed that "while the internet is the chief host of social media sites, the youths arc 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 wildfire in harmattan, the phenomenon of social media (networking) has spread to all nook 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 (2013) asserted that "Many Nigerians including the rich and poor, educated and illiterate, young and old. Muslims and Christians now enjoy the services or the social 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, Myspaàe, Twitter, WhatsApp etc. According to the research conducted by Adaja and Ayodele (2013:71) 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 Olabisi Onabanjo University. a

Causal contribution, In order for a person to be held morally responsible for a particular event, she has to be able to exert some kind of influence on that event. It does not make sense to blame someone for an accident if she could not have avoided it by acting differently or if she had no control over the events leading up to the accident

However, computer technologies can obscure the causal connections between a person's actions and the eventual consequences. Tracing the sequence of events that led to a computer-related incident usually leads in many directions; as such incidents are seldom the result of a single error or mishap. Technological accidents are commonly the product of an accumulation of mistakes. Misunderstanding or negligent behavior of various individuals involved in the development, use and maintenance of computer systems, including designers, engineers, technicians, regulators, managers, users, manufacturers, sellers, resellers and even policy makers.

The contribution of multiple actors in the development and deployment of technologies is known as the problem of many hands' (Friedman 1990; Nissenbaum 1994; Jonas 1984). One much-discussed example of the problem of many hands in computing is the case of the maltlinctioning radiation treatment machine Therac-25 (Leveson and Turner 1993; Leveson 1995). This computer-controlled machine was designed for the radiation treatment of cancer patients as well as for X rays. During a two-year period in the 1980's the machine massively overdosed six patients, contributing to the eventual death of three of them. These incidents were the result of the combination of a number of factors, including software errors, inadequate testing and quality assurance, exaggerated claims about the reliability, bad interface design, overconfidence in software design, and inadequate investigation or follow-up on accident reports. Nevertheless, in their analysis of the events Leveson and Turner conclude that it is hard to place the blame on single person. The actions or negligence of all those involved might not have proven fatal were it not for the other contributing events. This is not to say that there is no moral responsibility in this ease (Nksenbaum 1994: Gotterbarn 2001), as many actors could have acted differently, but it makes it difficult to retrospectively identify the appropriate person that can be called upon to answer and make amends for the outcome.

Adding to the problem of many hands is the temporal and physical distance that computing creates between a person and the consequences of her actions, as this distance can blur the causal connection between actions and events (Friedman 1990). Computational technologies extend the reach of human activity through time and space. With the help of social social media and communication technologies people can interact with others on the other side of the world. Satellites and advanced communication technologies allow pilots to fly a remote-controlled drone over Afghanistan from their ground-control station in the United States. These technologies enable people to act over greater distances, but this remoteness can dissociate the original actions from its eventual consequences (Waelbers 2009). When a person uses a technological artifact to perform an action thousands of miles a way, that person might not know the people that will be affected and she might not directly, or only partially, experience the consequences. 'This can reduce .the sense of responsibility the person feels and it may interfere with her ability to fully comprehend the significance of her actions. Similarly, the designers of an automated decision-making system determine ahead of time how decisions should be made, but

they will rarely see how these decisions will impact the individuals they affect Their original actions in programming the system may have effects on people years later.

The problem of many hands and the distancing effects of the use of technology illustrate the social media ting role of technological artifices in the confusion about moral responsibility. Technological artifacts bring together the various different intentions of their creators and users. People create and deploy technologies with the objective of producing some effect in the world. Software developers develop an Internet filter, often at the request of a manager or a client, with the aim of shielding particular content from its users and influencing what these users can or cannot read. The software has inscribed in its design the various intentions of the developers. managers and clients; it is poised to behave, given a particular input, according to their ideas about which information is appropriate (Friedman 1997). Moral responsibility can therefore not be attributed without looking at the causal efficacy of these artifacts and how they constrain and enable particular human activities. However, technological artifacts do not determine human action. They are not isolated instruments that mean and work the same regardless of why. by whom, and in what context they are used; they have interpretive flexibility (Bijker et al. I 987).121

Although the design of the technology provides a set of conditions for action, the form and meaning of these actions is the result of how human agents choose to use these technologies in particular contexts. People often use technologies in ways unforeseen by their designers. This interpretive flexibility makes it difficult for designers to anticipate all the possible outcomes of the use of their technologies. The social media ting role of computer technologies complicates the effort of retrospectively tracing back the causal connection between actions and outcomes, but it also complicates forward-looking responsibility.

Considering the consequences, As computer technologies shape how people perceive and experience the world, they affect the second condition for attributing moral responsibility. In order to make appropriate decisions a person has to be able to consider and deliberate about the consequences of her actions she has be aware of the possible risks or harms that her actions might cause. It is unfair to hold someone responsible for something if they could not have known that their actions might lead to harm.

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On the one hand computer technologies can help users to think through what their actions or choices may lead to. They help the user to capture, store, organize and analyze data and information (Zuboff 1982). For example, one often-named advantage of remote-controlled robots used by the armed forces or rescue workers is that they enable their operators to acquire information that would not be able available without them. They allow their operators to look beyond the next hill" or "around the next corner" and they can thus help operators to reflect on what the consequences of particular tactical decisions might be (US Department of Defense

2009).

On the other hand the use of computers can constrain the ability of users to understand or consider the outcomes of their actions. These complex technologies, which are never fully free from errors, increasingly hide the automated processes behind the interface (Van den [(oven 2002). Users only see part of the many computations that a computer performs and are for the most part are unaware of how it performs them; they usually only have a partial understanding of the assumptions, models and theories on which the information on their computer screen is based.

The capacity of many computer systems can get in the way of assessing the validity and relevance of the information and can prevent a user from making appropriate decisions. People have a tendency to either rely too much or not enough on the accuracy automated systems (Cummings 2004; Parasuraman & Riley 1997). A person's ability to act responsibly, for example, can suffer when she distrust the automation as result of a high rate of false alarms. In the Therac 25 case, one of the machine's operators testified that she had become used to the many cryptic error messages the machine gave and most did not involve patient safety. She tended ignore them and therefore failed to notice when the machine was set to overdose a patient. Too much reliance on automated systems can have equally disastrous consequences. In 1988 the missile cruiser U.S.S. Vincennes shot down an Iranian civilian jet airliner, killing all 290 passengers onboard, after it mistakenly identified the airliner as an attacking military aircraft (Gray 1997). The cruiser was equipped with an Aegis defensive system that could automatically track and target incoming missiles and enemy aircrafts. Analyses of the events leading up to incident showed that overconfidence in the abilities of the Aegis system prevented others from intervening when they could have. Two other warships nearby had correctly identified the

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aircraft as civilian. Yet, they did not dispute the Vincennes' identification of the aircraft as a military aircraft. In a later explanation Lt. Richard Thomas of one of the nearby ships stated, "We called her Rob cruiser... she always seemed to have a picture... She always seemed to be telling everybody to get on or off the link as though her picture was better" (as quoted in Gray 1997, p. 34). The captains of both ships thought that the sophisticated Aegis system provided the crew of Vincennes with information they did not have.

Considering the possible consequences of one's actions are further complicated as computer technologies make it possible for humans to do things that they could not do before. "Computer technology has created new modes of conduct and new social institutions, new vices and new virtues, new ways of helping and new ways of abusing other people" (Ladd 1989, p. 210 -II). I'he social., or legal conventions that govern these new modes of conduct take some time to emerge and the initial absence of these conventions contributes to confusion about responsibilities. For example, the ability for users to upload and share text, videos and images publicly on the Internet raises a whole new set of questions about who is responsible for the content of the uploaded material. Such questions were at the hitart of the debate about the conviction of throuhg Google executives in Italy for a violation of the data protection act (Sailor and Viola de Azevedo Cunha 2010). The case concerned a video on YouTube of four students assaulting a disabled person. In response to a request by the Italian Postal Police, (Google, as owner of YouTube, took the video down two months after the students uploaded it. 'I be judges nonetheless, ruled that Google was criminally liable for processing the video without taking adequate precautionary measures to avoid privacy violations. The judge also held Google liable for failing to adequately inform the students who uploaded the videos, of their data protection obligations (p. 367). In the ensuing debate about the verdict, those critical of the ruling; insisted that it threatened the freedom of expression on the internet and it sets a dangerous precedent that can be used by authoritarian regimes to justify web censorship (see also Singel 2010). Moreover, they claimed that platform providers could not be held responsible for the actions of their users, as they could not realistically approve every upload and it was not their job to censure. Yet, others instead argued that it would be immoral for Google to be exempt from liability for the damage that others suffered due to Google's profitable commercial activity. Cases like this one show that in the confusion about the possibilities and limitations of new technologies it can be difficult to determine one's moral obligations to others.

The lack of experience with new technological innovations can also affect what counts as negligent use of the technology. In order to operate a new computer system, users typically have to go through a process of training and familiarization with the system. It requires skill and experience to understand and imagine how the system will behave (Coeckelbergh and Wackers 2007). Friedman describes the case of programmer who invented and was experimenting with a 'computer worm', a piece of code that can replicate itself. At the time this was a relatively new computational entity (1990). The programmer released the worm on the Internet, but the experiment quickly got out of the control when the code replicated much faster than he had expected (see also Denning 1989). Today we would not find this a satisfactory excuse, familiar as we have become with computer worms and viruses. However, Friedman poses the question of whether the programmer really acted in a negligent way if the consequences were truly unanticipated. Does the computer community's lack of experience with a particular type of computational entity influence what we judge to be negligent behawior?

Free to act, The freedom to act is probably the most important condition for attributing moral responsibility and also one of the most contested. We tend to excuse people from moral blame if they had no other choice but to act in the way that they did. We typically do not hold people responsible if they were coerced or forced to take particular actions. The freedom to act can also mean that a person has free will or autonomy (Fisher 1999). Someone can be held morally responsible because she acts on the basis of her own authentic thoughts and motivations and has the capacity to control her behavior (Johnson 2001).

Nevertheless, there is little consensus on what capacities human beings have, that other entities do not have, which enables them to act freely (see the entries on free will, autonomy in moral and political philosophy, personal autonomy and compatibilism). Does it require rationality, emotion, intentionality or cognition? Indeed, one important debate in moral philosophy centers on the question of whether human beings really have autonomy or free will? And, If not, can moral responsibility still be attributed (Eshlernan 2009)?

In practice, attributing autonomy or free will to humans on the basis of the fulfillment I, a set of conditions turns out to be a less than straightforward endeavor. We attribute autonomy to persons in degrees. An adult is generally considered to be more autonomous than a child. As individuals in a society oui autonomy is thought to vary because we arc manipulated, con-oiled or influenced

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by forces outside of ourselves, such as by our parents or through peer pressure. Moreover, internal physical or psychological influences, such as addictions or mental problems. are perceived as further constraining the autonomy of a person.

Computing, like other technologies, adds an additional layer of complexity to determining whether someone is free to act, as it affects the choices that humans have and how they make them. One of the biggest application areas of computing is the automation of decision making processes and control. Automation can help to centralize and increase control over multiple processes for those in charge. While it limits the discretionary power of human operators on the lower end of the decision-making chain. An example is provided by the automation of decision making in public administration (Bovens and Zouridis 2002). Large public sector organizations have over the last few decades progressively standardized and formalized their production processes. The process of issuing decisions about student loans, speeding tickets or ta\ returns is carried out almost entirely by computer systems. This has reduced the scope of the administrative discretion that many officials, such as tax inspectors, welfare workers, and policy no longer, have in deciding how to apply formal policy rules in individual cases. Citizens no longer interact with officials that have significant responsibility in applying their knowledge of the rules and regulations to decide what is appropriate (e.g.. would it be better to let someone oil with a warning or is a speeding ticket required?). Rather, decisions are pre-programmed in the algorithms that apply the same measures and rules regardless of the person or the context (e.g.. a speeding camera does not care about the context). Responsibility for decisions made in these cases, has moved from street-level bureaucrats' to the -'system-level bureaucrats such as managers and computer experts, that decide on how to convert policy and legal frame's works into algorithms and decision-trees.

The automation of bureaucratic processes illustrates that some computer technologies arc intentionally designed to limit the discretion of some human beings. Indeed the relatively new field of Persuasive Technology explicitly aims to develop technological artifacts that persuade humans a perform in 'desirable' ways (lJsselsteijn ct at. 2006). An example is the anti-alcohol lock that is already in use in a number of countries, including the USA. Canada. Sweden and the UK. It requires the driver to pass a breathing test before she can start the car. This technology forces a particular kind of action and leaves the driver with hardly any choice. Other

technologies might have a more subtle way of steering behavior, by either persuading or seducing users (Verbeek 2006). For example, the onboard computer devices in some cars that show, in real-time, information about fuel consumption can encourage the driver to optimize fuel efficiency. Such technologies are designed with the explicit aim of making humans behave responsibly by limiting their options or persuading them to choose in a certain way.

Verbetk notes that critics of the idea of intentionally developing technology to enforce morally desirable behavior have argued that it jettisons the democratic principles of our society and threatens human dignity. They argue that it deprives humans of their ability and rights to make deliberate decisions and to act voluntarily. In addition, critics have claimed that if humans are not acting freely, their actions cannot be considered moral. These objections can be countered, as Verbcck argues, by pointing to the rules, norms, regulations and a host of technological artifacts that already set conditions for actions that humans are able or allowed to perform. Moreover, he notes, technological artifacts, as active social media tors, affect the actions and experiences of humans. but they do not determine them. Some people have creatively circumvented the strict morality of the alcohol lock by having an air pump in the car (Vidal 2004). Nevertheless, these critiques underline the issues at stake in automating decision-making processes: computing can set constraints on the freedom a person has to act and thus affects the extent to which she can be held morally responsible. -

The challenges that computer technologies present with regard to the conditions for ascribing responsibility indicate the limitations of conventional ethical frameworks in dealing with the question of moral responsibility. Traditional models of moral responsibility seem to be developed for the kinds of actions performed by an individual that have directly visible consequences (Waelbers 2009). 1-lowever, in today's society attributions of responsibility to an individual or a group of individuals are intertwined with the artifacts with which they interact as well as with intentions and actions of other human agents that these artifacts rnediaic. Acting with computer technologies may require a different kind of analysis of who can he held responsible and what it means to be morally responsible.

2.2 Effects of Social media

Young people as social participants and active citizens: Social networking services can provide an accessible and powerful toolkit for highlighting and acting on issues and causes that affect and interest young people. Social networking services can be used for organizing activities, events, or groups to showcase issues and opinions and make a wider audience aware of them. E.g. Coordinating band activities, fundraisers, and creating awareness of various causes.

Young people developing a voice and building trust: Social networking services can be used to hone debating and discussion skills in a local, national or international context. This helps users develop public ways of presenting themselves. Personal skills are very important in this context: to make, develop and keep friendships, and to be regarded as a trusted connection within a network. Social networking services can provide young people with opportunities to learn how to function successfully in a community, navigating a public social space and developing social norms and skills as participants in peer groups.

Young people as content creators, managers and distributors: Social networking services rely on active participation: users take part in activities and discussions on a site, and upload, modify or create content. This supports creativity and can support discussion about ownership of content and data management.

Young people who use social networking services to showcase content - music, film, photography or writing - need to know what permissions they are giving the host service, so that they can make informed decisions about how and what they place on the site.

Users might also want to explore additional licensing options that may be available to them within services - for example Creative Commons licensing - to allow them to share their work with other people in a range of ways.

Young people as collaborators and team players: Social networking services are designed to support users working, thinking and acting together. They also require listening and compromising skills. Young people may need to ask others for help and advice in using services, or understand how platforms work by observing others, particularly in complex gaming or virtual environments. Once users have developed confidence in a new environment, they will also have gained the experience to help others

Young people as explorers and learners: Social networks encourage discovery. If someone is interested in certain books, bands, recipes or ideas, it's likely that their interest will be catered for

by a social networking service or group within a service. If users are looking for something more specific or unusual then they could create their own groups or social networking sites. Social networking services can help young people develop their interests and find other people who share the same interests. They can help introduce young people to new things and ideas, and deepen appreciation of existing interests. They can also help broaden users' horizons by helping them discover how other people live and think in all parts of the world.

Marina Kremar (2008) and her colleagues have conducted several studies on whether watching violence on television affects children's moral reasoning. In one survey, they presented six- to twelve-year-olds with hypothetical stories in which a perpetrator performed aggression either for reasons of protection, called "justified" violence, or for random reasons, called "unjustified" violence. Most of the children perceived the unjustified aggression to be wrong. But children who were heavy viewers of fantasy violence programs such as Power Rangers were more likely than children who seldom watched such programs to judge the "justified" aggression in the stories as being morally correct. And indeed researchers have found that much of the violence in popular superhero cartoons is portrayed as justified. In the Kremar study, both children who watched a great deal of fantasy violence and those who watched more realistic entertainment violence, such as Cops, displayed less advanced moral reasoning strategies, focusing more on rules and the presence or absence of punishment in their reasoning about moral dilemmas.

A follow-up study found the same pattern. Again, children who watched a great deal of fantasy violence were more likely than light viewers to perceive justified violence as morally acceptable. Heavy doses of fantasy violence also were linked with a child's ability to take on someone else's perspective. In particular, children heavily exposed to fantasy violence had less advanced role-taking abilities, which in turn predicted less sophisticated moral reasoning skills (Barbara J. Wilson, 2008).

This second study also looked at the family's influence on children's television viewing and moral reasoning. In families where parents stressed communication, children were less likely to watch fantasy violence on television and therefore exhibited higher moral reasoning skills. Parents who stressed control had children who watched more fantasy violence and had less advanced moral reasoning.

Both these studies suggest that watching a great deal of violence on television may hinder children's moral degeneration. Yet it may also be that children with less sophisticated moral skills are drawn to violent programs, especially superhero shows, because their fairly simplistic storylines depict aggression as typically justified and rarely punished.

According to Susan Gigli (2004) numerous studies have been done on the effects of social media —violence in social media in particular—on children. Young people often speak of the power the social media has on their lives, and any parent can attest to the impressionable, unquestioning and imitative nature of children. How much the mass social media influence children and young people is somewhat debatable, but sociologists and researchers in different regions have observed some of the following adverse effects:

Individual identify and self-expression

Boyd (2007) noted that "SNS are increasingly important for the expression of identity. This articulation is not merely narcissistic, but supports critical peer-based sociality. Because SNS are essentially flexible and designed to promote individual customization" Valtysson(2010) uses SNS to experiment as well as find legitimacy for their political, ethic, cultural or sexual identity Coleman & Rowe(2005): Montogamery et al (2004) Hillier and Harrison(2007).

SNS can also reinforce parts of their identity, such as ethnicity or cultural background Blanchard, et al.(2008), particularly its important for people with chronic illness, newly-arrived migrants and minority ethnic groups (Stephens-Reicher, et al 2010). Social networking sites can provide users with a space to work out identity and status, make sense of cultural cues and negotiate public life. Boyd(2007).Citing part of the results of the studies carried out by Greenhow, Robelia, & Hughes, in 2009; Konetes and McKeagu(2011), state that:

Self- esteem, personal validation and value are positively affected by the use of Facebook for many users, especially those who have a low self-worth. Among SNSs Facebook in particular has been found to increase user's sense of personal belonging. Also, this sense of personal belonging has in and of itself been positively correlated with academic performance.

Social media offer great benefits. Ikpe and Olise (2010) have observed that "social social media are new communication technologies.., which are used as channels of information dissemination to heterogeneous audiences without the constraints of time, space or distance". With the social

media one can conveniently send or receive information to or from anyone and at anytime lime irrespective of geographical harriers. Soola (1998:87) descried the new social media (social social media) as communication technologies with "impressive array of sophistication. Increasing efficiency. Reliability, speed, accuracy, cheapness, portability and ubiquity made possible by microprocessors". Some of these phenomenal social media include internet websites such as facebook, Myspace. Twitter, Flicker and other social networking or social media and sharing Sites. as well as blogs videos games, virtual worlds, mobile telephones, text messaging devices and Global Positioning System (GPS) devices (Paxson 2010). These devices currently serve as easy, quick and reliable sources of information.

Soola (1998:86) observed that social media "provides near limitless possibilities of increasing the quantity and enhancing the quality, speed and availability of information in a complex but increasingly interdependent world.. .":Through the use of social social media , people can h kept up dated on issues or events on a minute interval. This is particularly possible because these social websites are interactively accessible with mobile phones. The use of Blackberry phones (BBM) for instance, makes this easier, as one can send both images and snapped shots alongside information on the most current event or issues as the case may he on minute interval. An example of this can be seen in the case of the "3 June 2012

The fundamental aim of social media sites is to enhance communication through the act of socializing. These sites enable users to interactively communicate, share images, adios and videos with friends online. They offer users opportunities to meet lost friends, make new ones, meet family members who might be in different locations and generally stay connected. Hence social bond and relationship are maintained and enhanced.

With the social social media , "people communicate and keep in touch, through sharing experiences, pictures, audio, videos and all manner of information, without having to see each face to face".

(Nnamoiiu 2013). However, in as much as social media maintains social bonds/relation, it unfortunately fells to meet all the social needs of man as a gregarious animal. Hence, Tapscott as cited in .\wake (2012:7) observed that "one of the ironies of the internet is that while it makes staying in touch easier when family members are physically apart, it can also keep them apart

when they are at home". Social media also contribute in the enhancement of work efficiency in the office end business centres. Ikpe and Olise (2010) have observed that social media "possess the capability to increase work efficiency and speed as well as reduce cost". Likewise. Umekachikelu (2013) noted that social media have "improved efficiency, as many tasks. Intellectual and otherwise can now be completed within a shorter timeframe and with less error". Some ol the social media sites that aid in businesses include LinkedIn, company loop, DoMyStuff, etc, while the "Business wild" can be employed in carrying office tasks.

As has been noted earlier, social media offer great and seemingly limitless benefits. Social media , "by their very nature are drivers of social change, organizational and national development" (Adaja and Ayodele, 20 13:70). However, notwithstanding all these benefits, social media have inadvertently given rise to moral decadence and degeneration in Nigeria, especially among the youths. The moral issues that have arisen from the use of social media in the country. Therefore, shall be discussed in the succeeding sub-heading.

Moral responsibility is generally attributed to moral agents and, at least in Western philosophical traditions, moral agency has been a concept exclusively reserved for human beings (Johnson 2001). Unlike animals or natural disasters, human beings in these traditions can be the originators of morally significant actions, as they can freely choose to act in one way rather than another way and deliberate about the consequences of this choice. And, although some people are inclined to anthropomorphize computers and treat them as moral agents (Reeves and Nass 1996), most philosophers agree that current computer technologies should not be called moral agents, if that would mean that they could be held morally responsibility. However, the limitations of traditional ethical vocabularies in thinking about the moral dimensions of computing have led some authors to rethink the concept of moral agency.

Computers as morally responsible agents

The increasing complexity of computer technology and the advances in Artificial Intelligence (Al), challenge the idea that human beings are the only entities to which moral responsibility can or should be ascribed (Bechtel 1985). Dennett, for example, suggests that holding a computer morally responsible is possible if it concerned a higher-order intentional computer system. An intentional system, according to him, is one that can be predicted and explained by attributing

beliefs and desires to it, as well as rationality. In other words, its behavior can be described by assuming the systems has mental states and that it acts according what ii thinks it ought to do, given its beliefs and desires. Many computers today, according to Dennett, are already intentional systems. but they lack the higher-order ability to reflect on and reason about their mental states. They do not have beliefs about their beliefs or thoughts about desires. Dennett suggests that the fictional HAL 9000 that featured in the movie 2001: A Space Odycsey would qualify as a higher-order intentional system that can be held morally responsible. Although current advances in Al might not lead to HAL, he does see the development of computers systems with higher-order intentionality as a real possibility.

Sullins argues in line with Dennett that moral agency does not require personhood (2006). lie proposes that computers systems or, more specifically, robots are moral agents when they have a significant level of autonomy and they can be regarded at an appropriate level of abstraction as exhibiting intentional behavior. A robot, according to Sullins, would be significantly autonomous if it was not under the direct control of other agents in performing its tasks. However, he adds as a third condition that a robot also has to be in a position of responsibility to be a moral agent. That is. the robot performs some social role that carries with it some responsibilities and in performing this role the robot appears to have 'beliefs' about and an understanding of its duties towards other moral agents (p. 28). To illustrate what kind of capabilities is required for "full moral agency", he draws an analogy with a human nurse. lie argues that if a robot was autonomous'nough to carry out the same duties as a human nurse and had an understanding of its role and responsibilities in the health care systems, then it would be a "full moral agent". Sullins maintains that it will be some time before machines with these kinds of capabilities will be on of thru, but "even the modest robots of today can be seen to be moral agents of a sort under certain hut not all, levels of abstraction and are deserving of moral consideration" (p. 29).

Children and youth advocates lament these negative effects because they recognize the enormous, potentially positive influences social media can have on young audiences—namely broadening their world outlook and destroying stereotypes, increasing communication and access to diverse ideas, and promoting critical thinking and participation in social and political life (Susan Gigli, 2004).

Fueling concerns is the decline of parental supervision over young people's social media habits. In part, many parents are simply too busy to be closely involved in what their children are consuming.

Also, youth programming is sometimes not scheduled when most youth are actually watching, so they end up watching adult material. In addition, it is increasingly difficult for adults to know what young people are consuming. They can't keep up with the changing television fare, electronic games and websites, and they also cannot track their children are consuming social media —in their rooms, at school, at friends' houses, in internet cafes or even just hanging out. In Japan, for example, the majority of young people possess mobile phones and more than three-quarters of them access the internet via their phone (Susan Gigli,2004).

A second study, in this case a longitudinal one, also illuminates how the social media affect moral degeneration . Judy Dunn and Claire Hughes tracked forty "hard-to-manage" preschoolers and forty matched control children over a two-year period, measuring their cognitive skills, social behavior, and emotional functioning. The two groups of preschoolers engaged in similar amounts of pretend play at age four, but the hard-to-manage children were substantially more likely to engage in play that involved killing, death, and physical violence. Many of these fantasy play incidents were tied to social media characters and programs. In addition, children from both groups who engaged in much violent pretend play at age four had significantly lower moral reasoning scores at age six, even after researchers controlled for verbal ability, aggression, and friendship quality at age four. These violent-play children were more likely than their peers to respond in selfish or hedonistic ways to moral dilemmas, often focusing on punishments rather than on the motives and feelings of the story characters. Although the study did not directly measure children's social media habits, the preschoolers' violent fantasy play was often tied to violent television and movies they had seen (Barbara J. Wilson, 2008).

.However, the social media also affects children and youth positively. According to Susan Gigli (2004), young people are not interested solely in light entertainment fare. They are also eager to learn, and drawn to information that shapes their identities, builds their sense of social belonging and makes sense of the world. They are attracted to content that entertains them, and to that which presents children and young people similar to themselves, in situations that relate to their own lives.

Many young people also appreciate social media content that deals credibly with topics they may find difficult to discuss with parents or adults, such as personal relationships, sexuality, AIDS, drugs, self-esteem, etc. They value factual information and advice provided by experts, as well as material prepared and presented by young people themselves. In focus groups Inter Social media has conducted in different countries, youth say they believe only young journalists can really understand their problems. Similarly, young people feel adults either miss the point or present issues in ways that are too serious, pedantic or patronizing. In addition, youth in countries with widespread poverty, corruption, political turmoil and/or disease also seek realistic, relevant and meaningful content to help them understand and cope with hardships they face in their daily lives (Susan Gigli, 2004).

On internet usage by the youth Ufuophu (2013) & Mesch (2009) assert that it appears that youths are aware and actively use the internet but with what effect? This study by Shu-Sha, Angie Guan and Kaveri Subrahmanyam (2009) on Youth Internet use: risks and opportunities, analyzed 75 research different reports on internet use among the youth in a bid to determine a trend. They were able to thematize the effects of the internet into positive and negative. From their finding, they recorded that the negative effects has to do with addiction, exposure to inappropriate materials, online risks and cyber crimes and bullying. Providing a vehicle to promote cognitive, social, and physical development is generally seen as the positive effect. Specifically, they identified improvement in education scores, accessibility of the disabled especially the deaf to communicate effectively with the heavily visual medium of the Internet. In addition, owing to its private and anonymous nature of the user, users are able to express their health concerns freely without the fear of embarrassment. From their report, "The Internet's growing popularity as a health resource for youth makes it an appealing vehicle for delivering interventions, and it may be an economical and effective means for health promotion and prevention, Ybarra et al (2008 in Shu-Sha et al (2009). In other words, the internet may be the best medium to use in a health intervention that has to do with youths.

CHAPTER THREE

METHODOLOGY

3.0 Introduction

This chapter dealt with the research methodology of the study. It covered the research design, study population, sampling design , instrument or tools used during the study, data processing, sample size and selection procedures, data collection procedures, data analysis, the study population and the limitations of the study.

3.1 Research Design

The researcher research design was a case study. Quantitative methods provided data for statistical purposes while qualitative methods provided data in detail through critical analysis of the information provided by the respondents among other sources. This was because the researcher wanted to ensure both exhaustiveness and standardization of the data that were collected.

3.2 Study Population

The study was conducted in Lwamata Sub-County –Kiboga district. The population of the study made up adolescents, parents and community leaders and it totaled up to 85 people.

3.3 Sampling Design, procedure and size

3.3.1 Sampling Design

In order for the researcher to have a positive and convenient data from the respondents of the area of study, the researcher used the probability method of simple random sampling and this helped the researcher get the right information from the respondents in Lwamata Sub-County -- Kiboga.

3.3.2 Sampling Procedure

The study applied both stratified and simple random sampling procedures.

Simple random sampling technique was applied by randomly distributing the research questionnaires to various villages in Lwamata Sub-County --Kiboga.

Stratified sampling technique was used to organize the various selected villages in Lwamata Sub-County –Kiboga district. This enabled the researcher to get a cross section of the targeted population hence giving equal chances to all selected villages to participate equally and get the right and accurate response on social media and moral degeneration in Lwamata Sub-County --

Kiboga.

3.3.3 Sampling size

The study used a sample size of 30 respondents as determined by the Krejcie and Morgan table of 1970 on sample size determination. The sample included adolescents, parents and community leaders. . To arrive at the sample size, the researcher used random sampling method. With this method, the researcher randomly selected 3 community leaders, 10 parents and 17 adolescents. The study therefore used total of 30 respondents. The researcher used simple purposive sampling method because it gave an equal opportunity to all members of finite population which were used in the sample. This sample size was effective and a good representative of the population, convenient to the researcher in terms of funds, time and others.

3.4 Data collection Sources

3.4.1 Primary data

This researcher majorly used the questionnaire method for collecting primary data where both open and closed ended questions were provided so as to exhaust respondents' information about the topic under study.

3.4.2 Secondary data

The researcher made use of the available secondary data especially from personnel and records of the Sub County, text books, journals, news papers, library, internet, among other sources so as to ensure critical evidence and areas of reference.

3.5 Data collection Methods

The researcher was guided by the use of the questionnaire, observations and interviews, in collecting data during the study.

3.5.1 Questionnaire

Questionnaire was an instrumental tool the researcher used during the study. Here questionnaires consisting of both open ended and closed questions were issued to the different respondents throughout the sub county. These questionnaires were later collected and returned back by the researcher for data processing and analysis.

3.5.2 Observation

Observations were carried out to prove whether the information provided by the respondents is true or false. .

3.5.2 Interviewing

An interview is a purposeful discussion between two or more people (Saunders, 1997). Sekaran (2003) asserts that one method of collecting data is to interview respondents to obtain information on the issues of interest. Probing was the major aspect of the interview method; this will help to generate crucial results on the pertinent issues under investigations, through key informants who were the community leaders, parents and adolescents. Interviewing helped to notice and record information from the respondents' reaction to the subject.

Fisher (2007:167) explains that some questions have to be diplomatically phrased, hence, sensible to draft the question before the interview, memorise them in order to avoid any stumbles or lengthy circumlocutions. Interviews were conducted to generate collaborative data and enhance issues, which could not be clear in the review of the documents as well as those that emerged from the Focus Group Discussions.

3.5.3 Focus Group Discussions

Focus Group Discussion is a method of research which is relatively less complicated and less time consuming procedure where a group of people is put together as a structure and their selection is largely made by means of probability sampling that is, only knowledgeable and experienced people are included in the sample and they give information that is based on experience (Sarantakos, 1993:232). Thus Focus Group Discussions was conducted in small numbers between 6 to 12 people in order to be effective. Focus Group Discussions was used in order to generate data on issues that could not be obtained using interviews and documentary review.

3.6 Data Processing and Analysis

3.6.1 Data processing

Collected data was edited, coded, tabulated and calculated into percentages for analysis.

3.6.2 Data Editing

This was done to ensure that the information from respondents is accurate and consistent was conducted after every interview with respondents. Obvious errors and omissions in schedule

were checked immediately.

3.6.3 Data Tabulation

This was done basically with illustratively writing interpretation and analysis. This involved the use of frequency distribution tables which made it easy to understand and also for comparison purposes.

3.7 Data Management and Analysis

Both qualitative and quantitative methods were used.

The qualitative data was analysed, edited, and coded meaningfully. Answers were got using the different methods were collaborated to verify the authenticity of the data collected. Thematic approaches were used to analyse data. Themes were developed basing on the objectives. Data were pooled into the themes. Verbatim quotations were used to enrich the discussion.

3.7.1 Quantitative Data

Simple descriptive statistics were used in analysis and presentation of data. This involved data entry, coding and editing. Data was entered into the computer and cleaned. Tables, graphs, percentages and charts were used to present the data collected.

3.8 Data Analysis

Qualitative and quantitative methods of data analysis were used as follows: The Quantitative data generated were summarised using tables. However, qualitative data was organised in themes and sub-themes for easy analysis (Thematic analysis).

3.9 Research Procedure

A letter of introduction from the college of humanities and social sciences of Kampala international university was obtained. The letter was used to legitimise access to respondents. The letter was presented to the local leaders in from where the respondents were selected in Lwamata sub-county. In-depth interviews were carried out with selected groups of people. Extensive notes were recorded. Questionnaires that enabled respondents to answer were administered. Focused groups were conducted at their places of work. Documentary review was done on the existing studies, organisational policies; evaluation reports journals and magazines.

3.10 Ethical considerations

It is important during the process of research for the researcher to understand that participation is voluntary; participants are free to refuse to answer any question and may with draw any time.

Another important consideration, involves getting the informed consent of those going to be met during the research process, which involves interviews and observations bearing in mind that the area bears conflict.

Accuracy and honesty during the research process is very important for academic research to proceed. The researcher should treat the project with utmost care, in that there should be no temptation to cheat and generate research results, since it jeopardizes the conception of research.

Personal confidentiality and privacy are very important since the thesis was public. If individuals have been used to provide information, it is important for their privacy to be respected. If private information has been accessed then confidentiality has to be maintained.

3.11 Limitations of the study

The researcher experienced some problems during the study, but later certain solutions were provided and the study shall be able to proceed.

The time allocated for the research was not enough as it involves collection of data, editing, coding, analyzing, and final presentation of the report among others. The researcher however expects to overcome this by sticking on the set work plan.

The researcher is likely to find it hard to deal with some respondents who may not want to disclose information voluntarily. They may suspect the researcher to be a spy of their confidential organizational information hence creating a worry among them. This shall be overcomes by showing the respondents the researcher's student's identity card and a letter of introduction from the University

Uncooperativeness of the respondents; these may also become a factor affecting the data collection process since some of them may not fill the questionnaires. This made the researcher visit the respondents himself to ensure that they fully filled the questionnaire and monitor the whole process so as to obtain actual results of the study.

The researcher is likely to be faced with the financial constraint. This was because of the many trips to be made, tools and equipments to be purchased, among other expenses. This was overcome by sticking on the set budget.

Suspiciousness of the respondents on the researcher's research also may become a limitation since they may be worried of their confidential information which would be exposed to the researcher. The researcher shall overcome this by explaining fully the intentions of the research to the respondents as being an academic research before collecting data

CHAPTER FOUR

PRESENTATION OF FINDINGS AND INTERPRETATION

4.0 Introduction

This chapter presents the findings/results of the study. The findings presented are qualitative data-which was also both statistical and verbatim in form. The findings in statistical form were presented in frequency distribution tables that present responses in numeric frequencies and percentage values that could be compared to project differences in magnitude of the response to the study variable. This helped to give, valid numeric and clear interpretation of the data. The findings in verbatim form appeared in narrative form and direct quotations captured from the respondents' interview responses made during the interviews. The study was based on three specific objectives and these included; to identify the forms of socio media in Lwamata Sub-County, to assess the contribution of social media on moral degeneration in Lwamata Sub-County-Kiboga, and to determine the effects of Social media in Lwamata Sub-County-Kiboga,

4.1 Background Information to the Study Respondents

4.1.1 Bio-Data

4.1.1 Gender of the respondents

The respondents were asked to give their sex. Their responses were captured and tabulated as indicated in the table below:

Table 4.1: Gender of the respondents

Gender	Frequency	Percentage
Male	23	76.7
Female	7	23.3
Total	30	100.0

Source: primary data

Findings in the table above showed that majority of the respondents were male indicated by 23(76.7%) out of the total number of respondents. The minority however were female because they were the minority of the workers interviewed. This was indicated by 7(23.3%) out of the

total number of respondents. In advance the results showed that the research was dominated by male than female.

The above information can be illustrated in the pie chart below;

Figure 4.1: shows Gender of the respondents
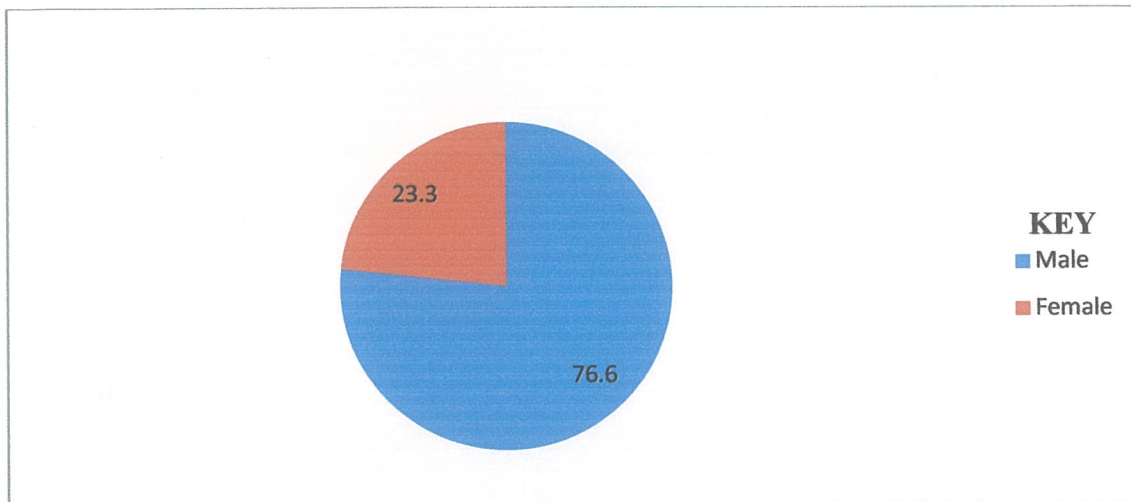
Source: Primary Data 2015

4.1.2 Age of the respondents

Here the respondents were asked to mention their age in order to identify the validity of the responses given in advance. In this case therefore, the findings obtained were as demonstrated in the table below;-

Table 4.2: Age of the Respondents

Age	Frequency	Percentage
20-30	13	43.3
31-40	15	50.0
45-60	2	6.7
Total	30	100.0

Source: Primary data

From the findings in table above, the dominant respondents were from age category 31-40. This was indicated by 15(50%) of the total number of respondents followed by respondents from age

category 20-30 with 13(43.3 %) out of the total number of the respondents. The minority of the respondents however, were from age 45-60 with 2(6.7%) out of the total number of respondents. This indicated that the information obtained was considered to valid since most of the respondents could read and interpret the questions which were set by the researcher.

4.1.3 Education level of respondents

The respondents were asked to mention their education level. Their responses were captured and tabulated as indicated in the table below:

Table 4. 3: Education level of respondents

Education level	Frequency	Percentages
Primary	1	3.3
Secondary	6	20.0
Bachelors	13	43.3
Masters	10	33.3
others	0	0.0
Total	30	100.0

Source: Primary data 2015

The Findings in the table above indicated that respondents with bachelors degree were the dominant respondents with 13(43.3%) out of the total number of respondents. These were followed by respondents with masters degree taking 10(33.3%) followed by respondents with secondary level education with 6(20%) and the minority on the other hand ha primary level of education with 1(3.3%) %. This showed a great extent to which the respondents were educated. The results obtained were taken to be effective in the case that the respondents were able to read and interpret the questions.

The above information can be illustrated in the bar graph below

Figure 4.2 Education levels of respondents
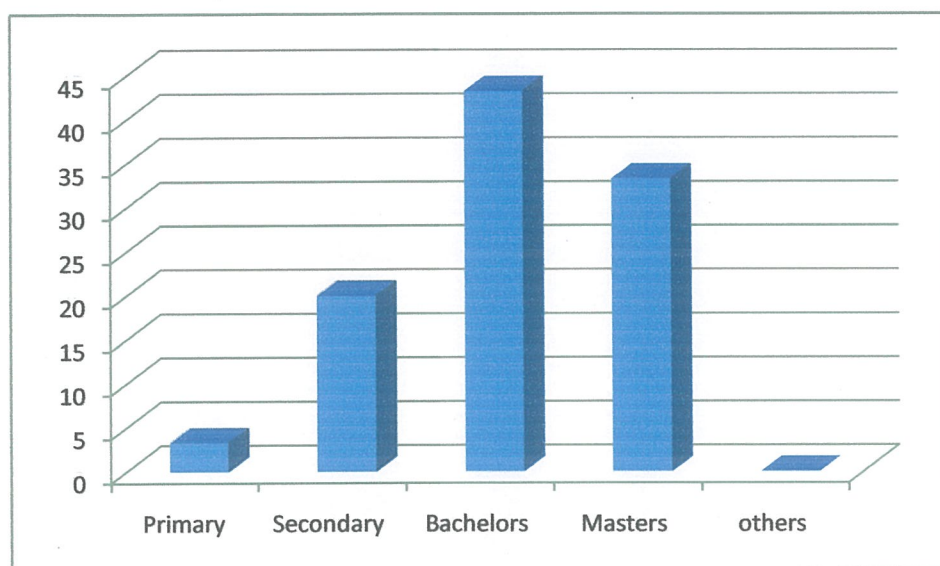
Source: Primary data

4.2 The forms of social media

The first objective was to identify the forms of social media in Lwamata Sub-County-Kiboga. The finding obtained was indicated below.

Table 4.4 Shows respondents own views on the different kinds of socio social media do they use

Responses	Frequency	percentage
Facebook	12	40
Watsup	10	33
Twitter	3	7
Internet	4	13
All	2	7
Total	**30**	**100**

Source: primary data 2015

Findings fin the table 4.4 showed that majority 12(40%) of the respondents said they use facebook, 10(33%) of the respondents said whatsapp,2(7%) said they use twitter all social kinds

while 4(13%) of the respondents said they use internet. This therefore means that respondents in Lwamata Sub-County-Kiboga, use facebook as this was evidenced by majority 12(40%) of the respondents

Table 4.5 how much time do you spend surfing the internet

Response	Frequency	percentage
0-7 hours/week	12	40
8-14 hours/week	10	33
15-21 hours/week	2	7
22-28 hours/week	6	20
Total	**30**	**100**

Source: primary data 2015

Findings from table 4.5 showed that majority 12(40%) of the respondents said they spend between 0-7 hours a week surfing the internet,10(33%) of the respondents said they spend 8-14 hours,2(7%) of the respondents said they spend 15-21 hours while 6(20%) of the respondents said they spend 22-28 hours a week. This therefore means that majority of the responded in Lwamata Sub-County-Kiboga spend between 0-7 hours a week as evidenced by majority of the respondents.

Table 4.6: How much time do you spend on Watsup

Response	frequency	percentage
0-7 hours/week	7	23
8-14 hours/week	15	50
15-21 hours/week	5	17
22-28 hours/week	3	7
Total	30	100

Source: Primary Data 2015

Findings in table 4.6 above showed that 7(23%) of the respondents said that they spend much of the time on whatsapp which is 0-7 hours an week, 15(50%) of the respondents said they spend 8-14 hours a week, 5(17%) of the respondents said they spend between 15-21 hours a week while 3(7%) of the respondents said they spend between 22- 28 hours a week. This theretofore implies

that in Lwamata Sub-County-Kiboga, people spend between 0-7 hours on whatsapp a week as this was evidenced by the majority of the respondents.

Table 4.7: Are you online even when watching TV or listening to music

Response	frequency	percentage
Sometimes	15	50
Mostly	10	33
Never	5	17
Total	30	100

Source: Primary Data 2015

Findings in the table 4.7 above showed that majority 15(50%) of the respondents said that they sometimes are online even when watching TV or listening to music, 10(33%) of the respondents said they are mostly online even when watching TV or listening to music while 5(17%)of the respondents said they are never online even when watching TV or listening to music. This therefore means that in Lwamata Sub-County-Kiboga, people are sometimes online even when watching TV or listening to music as evidenced by 15(50%) majority of the respondents.

Table 4.8 what is your favorite social network?

Responses	Frequency	percentage
Twitter	6	20
Watsup	10	33
Facebook	12	40
Email	2	7
Total	30	100

Source: Primary Data 2015

Findings in table 4.8 above showed that 6(20%) of the respondents said they prefer using Twitter, 10(33%) of the respondents said watsup, 12(40%) of the respondents said facebook while the minority 2(7%) of the respondents said email. This therefore means that in Lwamata Sub-County-Kiboga, people prefer using facebook as evidenced by the majority 12(40%) of respondents.

4.3 The contribution of social media to moral degeneration

4.3.1 Information from the respondents

The second objective was to assess the contribution of social media on moral degeneration in Lwamata Sub-County-Kiboga. The finding obtained was indicated below.

Here the respondents were asked, to mention the contribution of social media on moral degeneration in Lwamata Sub-County-Kiboga. Their responses were captured and tabulated as indicated in the table below;-

Are there contributions of social media on moral degeneration in Lwamata Sub-County-Kiboga

Table 4.9 distribution of respondents on whether are there contributions of social media on moral degeneration in Lwamata Sub-County-Kiboga

Responses	Frequency	Percentage
Yes	20	67
No	10	33
Total	30	100

Source: primary data.

Findings in table 4.9 above showed that 20(67%) of the respondents said yes to the statement whether are there contributions of social media on moral degeneration in Lwamata Sub-County-Kiboga while the minority 10(33%) of the respondents said No to the same statement. This therefore means there is a contribution of social media on moral degeneration as this was evidenced by majority 67% of the respondents.

Table 4.10: Distribution of respondent's views; on the contribution of social media on moral degeneration in Lwamata Sub-County-Kiboga

Contribution of social media to moral degeneration	Frequency	Percentage
Aggressive behaviours	12	40.0
Prostitution	8	26.7
Sex abuse	6	20.0
child abuse	4	13.3
Total	30	100.0

Source: Primary data, 2015

From the findings in the table 4.10 above, respondents were asked to mention on the contribution of social media on moral degeneration in Lwamata Sub-County-Kiboga; 12(40%) of the respondents mentioned aggressive behaviours, 8(27%) of the respondents said prostitution, 6(20%) of the respondents said sex abuse while the minority 4(13.3%) of the respondents said child abuse. The results obtained indicated that majority of the respondents mentioned aggressive behaviours as the leading contribution of social media on moral degeneration as this was witnessed by 40% of the respondent.

4.4. Effects of Social media

The third objective was to determine the effects of Social media in Lwamata Sub-County-Kiboga. Results obtained were indicated as below

Here the respondents were asked, to mention the effects of Social media in Lwamata Sub-County-Kiboga. Their responses were captured and tabulated as indicated in the table below

40

Table 4.11: Distribution of respondent's views; on the effects of Social media in Lwamata Sub-County-Kiboga

Response	Frequency	Percentage
Increased risk of aggressiveness.	10	33
Increased HIV/AIDS prevalence.	9	30
High infant mortality	5	17
Social connection	3	10
High crime rates	3	10
Total	**30**	**100**

Source: primary data, 2015

The findings in the table 4.11 above indicated that 10(3%) of the respondents reported increased risk of aggressiveness behaviours as the leading effects of Social media in Lwamata Sub-County-Kiboga 9(30%) of the respondents said increased HIV/AIDS prevalence,5(17%) said high infant mortality , while 3(10%) said while social connection and respectively. The results reveal that, the increased risk of aggressive behaviors was the major impact of social media in Lwamata Sub-County-Kiboga as this was witnessed by majority 10(33%) of the respondents

The respondents were asked to mention whether poverty affects economic development. Their responses were captured and tabulated as indicated in the table below:

Table 4.12: Distribution of respondents on whether social media impacts moral degeneration on Lwamata Sub-County-Kiboga

Information from the respondents	Frequency	Percentage
Yes	21	70
No	9	30
Total	30	100

Source: Primary Data 2015

Findings from table 4.12 above indicates that the majority 21 (70%) of the respondents who were asked to mention whether social media affects moral degeneration in Lwamata Sub-County-Kiboga said yes, while a minority 9(30%) of the respondents said No to the same question. The results reveal that, social media affects the moral degeneration in Lwamata Sub-County-Kiboga as this was witnessed by the majority of the respondents 70%.

CHAPTER FIVE

DISCUSSION, CONCLUSION AND RECOMMENDATIONS

5.0 Introduction

This chapter focuses on the discussion of the results in relation to the purpose and objectives of the study. It also includes a conclusion and possible recommendations.

5.1 Summary of findings

5.1.1 The demographic characteristic of the respondents

Here this was characterized by the Sex, Age, Marital Status, education level among others. The researcher made a walk through all the information obtained and summarized it as in the tables below.

The researcher was interested ask about the gender of the respondents in order to establish the extent to which male and female got involved in the study. Findings showed that majority of the respondents were male indicated by 76.7 % out of the total number of respondents. The minority however were female because they were the minority of the workers interviewed. This was indicated by 23.3 % out of the total number of respondents. In advance the results showed that the research was dominated by male than female.

From the findings, the dominant respondents were from age category 31-40. This was indicated by 50% of the total number of respondents followed by respondents from age category20-30 with 43.3 % out of the total number of the respondents. The minority of the respondents however, were from age 45-60 with 6.7% out of the total number of respondents.

Findings indicated that respondents with bachelors were the dominant respondents with 43.3% out of the total number of respondents. These were followed by respondents with master taking 33.3% followed by respondents with secondary level education with 20% and the minority on the other hand ha primary level of education with 3.3 %. This showed a great extent to which the respondents were educated. In this matter therefore, the responses were taken to be valid because the respondents could read and interpret questionnaires as they were distributed.

Findings in the table above indicated that majority of the respondent6s had at least spent 1-5 years working with the organization. This was indicated by 40% out of the total number of

respondents'. These were followed by respondents who had at least worked for 5 -10 years indicated by 26.7 % out of the total number of respondents. 16.7 % has worked for less than 1 year while 16.7 % respectively had also worked for 10 and above years. This showed that the responses were dominated by respondents who had work for 1 – 5 years. These were followed by respondents' form others level with 16.7% followed by personal manager who were 13.3 %. On the other hand however, the minority were directors since they had limited time to answer the questionnaires.

5.1. 2 Forms of socio-social media

Findings indicated that majority 12(40%) of the respondents said they use facebook, 10(33%) of the respondents said whatsapp, 2(7%) said they use twitter all social kinds while 4(13%) of the respondents said they use internet.12(40%) of the respondents said they spend between 0-7 hours a week surfing the internet,10(33%) of the respondents said they spend 8-14 hours,2(7%) of the respondents said they spend 15-21 hours while 6(20%) of the respondents said they spend 22-28 hours a week. 7(23%) of the respondents said that they spend much of the time on whatsapp which is 0-7 hours an week, 15(50%) of the respondents said they spend 8-14 hours a week, 5(17%) of the respondents said they spend between 15-21 hours a week while 3(7%) of the respondents said they spend between 22- 28 hours a week, 6(20%) of the respondents said they prefer using Twitter, 10(33%) of the respondents said watsup, 12(40%) of the respondents said facebook while the minority 2(7%) of the respondents said email.

15(50%) of the respondents said that they sometimes are online even when watching TV or listening to music, 10(33%) of the respondents said they are mostly online even when watching TV or listening to music while 5(17%) of the respondents said they are never online even when watching TV or listening to music.

Today young people are known for their early and fervent adoption of the Internet and its associated mobile technologies, such as cell phones and tablet computers .Unlike their parents, adolescents in the digital age accept the Internet as playing an important role in their everyday lives. It is well documented that the Internet is used to view sexually explicit material (SEM), in addition to nonsexual entertainment and information). In medical and health information-seeking research, adolescents report using the Internet to get information about health, dieting, or

physical fitness .In focus groups, adolescents have also expressed their reliance on the Internet as a resource for health information.

5.1.3 Impact of Social media on degeneration

The findings may be due to the fact that despite a strong exposure of the youth to different social media types in Uganda i.e newspapers, digital television with a variety of both local and international channels, radio stations, internet especially through smart phones etc, their impact on the moral degeneration of the youth is so minimal. This may be due to the fact that Uganda is a very religious country where the youth seem to internalize and follow what their religious leaders tell them in churches and mosques. In addition to that, society still values cultural norms and values so highly and the youth tend to value what their society takes as important.

The findings of the study are in disagreement with Barbara J. Wilson (2008) who puts it that exposure of children and the youth to social media outlets full of explicit content aggravates their urge to engage in mostly anti social behaviors they have seen on television or the internet. Such behaviors normally include bullying their peers, stalking, fighting and abusing. On the hand children and the youth are also influenced by some prosocial behaviors on television like giving, respecting adults, helping friends etc.

The findings of the study are incongruent with Kotler & Wilson (2005) who assert that children can learn pro-social behavior from pro-social content in the social media , and that effects are strongest when the behavior that is modeled is salient, clearly portrayed, and can be easily incorporated into a child's everyday interactions. They go ahead and assert that generally, children under the age of eight need training or follow-up lessons to comprehend and demonstrate their understanding of the moral lessons in pro-social programming.

The findings of the research study are also incongruent with Huesmann et al (1986) & Centerwall, (1989) assert that there is a positive relationship between viewing televised violence and real-life aggressive behavior. This may be as a result of the fact that most youth in Uganda like in many African countries engage in aggressive behaviors not because of their exposure to such in social media but because it is their habit or personality. In addition some mostly learn these behaviors through their peers. Other engage in aggression as a means of survival that is

they use aggressive behavior to steal from people because most of them are jobless or simply they don't want to work.

The findings of the study are also in disagreement with Mares and Woodard (2005) who found that viewing pro-social programming does in fact enhance children and youth pro-social behavior. This is because the study mostly focused on American and European children who have easy access to television 24 hours a day. This is not the case in many Ugandan homes like in many African homes where you find families which afford even a cheap television set. Hence such youth and children in such families can rarely be influenced by what is shown on television since exposure to its content is still a myth to most of them.

The findings of the study reveal a glooming picture of the Ugandan youth. The study revealed that most youth in Uganda hate reading. The results of the study showed that only 34% of the youth involved in the study read newspapers everyday and that's a very small number compared to the population of the youth in Uganda. 6% of the respondents in the study do not bother buying or borrowing a newspaper from a friend hence they do not read at all. In addition to that those who read the newspapers mostly love articles which are not so educative but which push them to become materialistic and individualistic. The findings revealed that most youth who read newspapers prefer articles on entertainment and they made 32% followed by those who patronize sports articles at 30%.

5.2 Conclusion

Children and the youth in Uganda are exposed to a variety of social media types. These include television, the ever mushrooming radio stations, internet which can now easily be accessed through a mobile phone cheaply, newspapers and magazines etc. The whole world is going digital hence the youth and children will have access to many channels from different parts of the world. Content found in different social media can affect the youth positively thought learning prosocial behavior like giving, helping the weak, empathy, good values like respecting authority and elders. However the same social media can affect the youth negatively by copying antisocial behaviors like promiscuity, aggression, violence, nudity, theft and corruption plus even murder.

The results of the study showed no significant relationship between social media and moral degeneration. This means social media does very little in shaping the morals of the Ugandan

youth. Other factors come into play like values in the society, strong inclination to tribal values and norms, influence of religious leaders and strong upbringing by most parents in Uganda do play a big part in shaping the morality of a Ugandan youth.

5.3 Recommendations

The government through both secondary and primary schools should instill a reading culture among the youth. The results showed very few young people read newspapers yet newspapers are a good source of information which can be helpful in shaping the morality of the youth. Newspaper articles on health especially can educate the youth on the dangers of having unprotected sex with multiple partners, articles about religion, information on the current affairs of their country which they cannot get through their parents or peers.

Religious leaders in Uganda are so influential to the people they lead. They command a lot of respect among the youth. So religious leaders should use their influence and encourage the youth through both church and mosque summons to only utilize the information from various social media types to which they are exposed that is beneficial to their moral degeneration. The youth these days use almost every social media type from newspapers to internet hence they are exposed to a lot of explicit information. If they are left by society especially parents and religious leaders, they are more likely to engage in antisocial behavior they imitate from characters on television and other social media channels like the internet.

It is a well known fact that this is an information age/ digital age. The government should regulate social media outlets on the programs they air to children and the youth especially on television, radio and newspapers. The government should order all social media outlets to air more local content than foreign programs. Local content contains no bad content compared to imported content from especially developed countries. This is content which most of the time affects the youth negatively instead of positively.

Proprietors of social media outlets especially newspapers should practice ethical journalism. They shouldn't put explicit information especially on the front page or back page. Results of the study revealed no significant relationship between social media and moral degeneration and few respondents agreed to be fans or reading newspapers but there are those few whose morals are shaped by what they see on front pages of newspapers. A heading showing a corrupt official

walking free from court can send a message to the youth that corruption is a good practice. Putting nude pictures where they can easily be seen by children and the youth is a sign of unethical journalism practiced by Uganda's social media.

The youth these days waste a lot of time on different kinds of social media but they gain nothing. Results showed that many youth spend a lot of time surfing the internet at 22% compared to other types. However many of these surf betting sites so that they can place their bets where they can earn a windfall. Since results showed their behavior isn't entirely shaped by the social media, they utilize that time they spend on for example betting sites to do productive work or spend it on educational programs.

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QUESTIONNAIRE GUIDE

I am **MUTESI JUSTINE**, a student at Kampala International University carrying out **social media and moral degeneration using a case study of Lwamata Sub-County-Kiboga District,** I therefore kindly request you to answer the following questions as your response was treated with the highest degree of integrity. Thank you.

PART A: information background of respondents

1. Gender   male ☐   female ☐

2. What was your age?

18-24 ☐   25-30 ☐   30-34 ☐   35-40 ☐   0 and above ☐

3. What was your educational level/qualification?

Diploma ☐   Bachelors' degree ☐   Masters ☐   Certificate ☐

4. Marital status

Married ☐   Widowed ☐   Divorced ☐   Single ☐

5. Occupation

Self Employed ☐   Civil Servant ☐   Student ☐

PART B: FORMS OF SOCIAL MEDIA.

1- What different kinds of socio social media do you use

Facebook

watsup

Internet

All

2- How much time do you spend surfing the internet

0-7 hours/week

8-14 hours/week

15-21 hours/week

22-28 hours/week

3- How much time do you spend listening to whatsapp

0-7 hours/week

8-14 hours/week

15-21 hours/week

22-28 hours/week

4- How much time do you spend on social networks

0-7 hours/week

8-14 hours/week

15-21 hours/week

22-28 hours/week

5- Are you online even when watching TV or listening to music

Mostly

Sometimes

Never

6- What is your favorite social network

Twiter

Watsup

Facebook

Email

7- What is your favorite Radio program

Music

News

Personal announcements

Sports

PART C: To assess the contribution of social media to moral degeneration in Lwamata Sub-County-Kiboga.

2.1 are there contributions of social media on moral degeneration in Lwamata Sub-County-Kiboga ?

Yes ☐ No ☐

If yes, suggest possible contribution of social media on moral degeneration in Lwamata Sub-County-Kiboga

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PART D: To determine the effects of Social media in Lwamata Sub-County-Kiboga.

2.2 What are the effects of Social media in Lwamata Sub-County-Kiboga.?

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