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IMPACT OF SOCIAL MEDIA ON INDECENT DRESSING AMONG UNILORIN UNDERGRADUATES LIVING IN TANKE-OKEODO

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Abstract

The increasing rate of indecent dressing in Higher Institutions of learning has been of great concern to stakeholders. Despite the University of Ilorin's zero tolerance for indecent dressing as contained in the dress code, undergraduates still appear in the same, especially, in non-official areas and outside the university campus, such as in Tanke-Okeodo. Considering their attachment to Social Media, this study examined the impact of Social Media on their penchant for indecent dressing. A quantitative research design was adopted using the survey method. Data was gathered through multistage sampling using questionnaires. Both descriptive and inferential analyses were conducted. Findings indicate that most of the respondents are ardent users of social media, spending an average of 2-3 hours, or more, on social media platforms. That Snapchat stirred the respondents to indecent dressing more than other examined platforms. The multiple regression analysis indicates that recognition and social influence have positive impacts on the undergraduates' cultivated attitude of indecent dressing from each of the examined social media. It is recommended that undergraduates should be encouraged to use social media platforms to promote decent dressing and academic excellence. The study also advises that Government, through the National Orientation Agency should increase awareness and advocacy on moral ethics and other cultural values which cover dress patterns. Also, teachings on media literacy should be amplified to help reduce the negative effects of social media, such as indecent dressing, on undergraduates.

Keywords: Dressing; indecent; undergraduate; social media; culture; Tanke-Okeodo

Declaration of conflicting interests: The Authors declare that there is no conflict of interest.

1. INTRODUCTION

Dress communicates meaning which informs others' perception of its wearer. The notion of decent or indecent dressing is closely related to and is as relative as, the value of culture. Dress researchers have established that the mode of dressing serves as cultural identity and a means of understanding human behaviour (Roach-Higgins & Eicher, 1992, Johnson, Lennon & Rudd, 2014). Roach-Higgins and Eicher

(1992) define dress as 'an assemblage of modifications of the body and/or supplements to the body' which may include cosmetic application, piercing, tattooing, dieting, exercising, cosmetic surgery, use of accessories, clothing, eyeglasses, etc Johnson, Lennon and Rudd (2014) in their study of social psychology of dress investigated how individual's dress affects their understanding of themselves and the behaviour of others towards them. The authors also explored the

relationship between dress, the body and the self and concluded that there is an intrinsic synergy between the three. Many scholars (Edmonds & Cahoon, 1987, Johnson & Workman, 1992, Lewis & Workman, 1992, Workman & Orr, 1996, etc) have documented the contributions of the mainstream media to objectifying women and girls which has led to the perception of self through third-party perspective 'treating themselves as objects to be looked at and evaluated' (Harrison & Fredrickson, 2003). However, the concept of objectification is not a fancy of the female gender alone, the males are equally engrossed in other's perceptions of what they wear and how they look in them; thus, conferring the status of stimulus variable on the dress (Lennon & Davis, 1989, Johnson et al. 2008).

Mode of dressing is often interpreted differently, based on the socio-cultural background of the interpreter, hence the classification of dress as provocative/unprovocative (Edmonds & Cahoon, 1986, Cahoon & Edmonds, 1987) decent/indecent (Oyeleye, et al., 2012, Selase & Mawuli, 2013). Decent dressing refers to the 'generally accepted way of dressing without exposing vital parts of the human body' (Selase & Mawuli, 2013). This confirms the assertion that dressing is rule and norm bound as what is acceptable in one culture may not be in another. Although the University of Ilorin (Unilorin) has defined guidelines on the acceptable mode of dressing for its students, the level of compliance with the guidelines varies among undergraduates living on campus and those staying off-campus, such as those living in Tanke-Okeodo. Agava, Bello, Abdulraheem and Gombwer (2018) investigated the consequences of the mass off-campus housing system on the students of the University of Ilorin. Some of the consequences they identified are incessant increment in house rents in the proximate neighbourhoods such as Tanke-Okeodo, inadequate security of students' life and properties, lateness to lectures due to poor transportation network, compounding academic stress, etc. However, the researchers paid no cognisance to the implication of the off-campus housing system on students' compliance with the University of Ilorin's dress code. Hence, this study seeks to explore the impact of social media on the escalating rate of indecent dressing among the undergraduates of the University of Ilorin living at Tanke-Okeodo. In specific terms, this study is aimed at:

- i. examining the rate of exposure of the Unilorin undergraduates living at Tanke-Okeodo to indecent dressing on social media;
- ii. investigating the social media platforms that

influence Unilorin undergraduates living at Tanke-Okeodo to indecent dressing and;

- iii. ascertain the social factor that necessitates the Unilorin undergraduates living at Tanke-Okeodo's cultivation of indecent dressing.

Media and Dressing

In a bid to address the trend of indecent dressing among youth, accusing fingers have been pointed at the media as the major factor that influences the recent trend of dressing (Mohammed, et al., 2015). In the past, several experimental studies have been carried out to examine the reactions of participants, such as objectification, sexualisation, etc. to pictures depicting various modes of dressing in magazines and other print media (Graff et al. 2013). Goodin et al. (2011) express the sexualising characteristics of dress to include, tightness, bare midriffs, high-heeled shoes, etc. All of which are amplified by the media. The theory of symbolic interactionism (Blumer, 1969), conceives the self as a social construction established, maintained, and altered through interpersonal communication with others (Johnson, Lennon & Rudd, 2014).

However, away from interpersonal communication, the perception of self is created and nurtured by the media in contemporary times. In relation to dressing, Stone (1962) affirms that appearance (dressing) communicates values as much as verbal interaction does, thus, confirming the age-long saying that: dress the way you want to be addressed. With this in mind, Danielson (2013) stated that most adolescents look up to celebrities and favourite actors for fashion ideas of what to wear and how to look sexy. Commenting on the fashion legacies from movies, Heiman (1995) observed that, men in Hollywood movies left baggy jeans and oversized shirts behind and began wearing fitting pants with high-top sneakers. He added that the hairstyles became more unique featuring different length cuts and facial hair changes. Ladies flock to hair saloons asking for what a certain celebrity now has, magazine picture in hand while men trade in cargo pants for skinny jeans and tight-fitting tops. With these acts, society suffers from immorality and indecent dressing. (Susan, 2019).

Youths and social media

Of the undergraduates of the University of Ilorin, 90% are youths who consume the phenomenon of social media like a 'wildfire in harmattan' (Nche, 2012:19). Nnamonu (2013) aptly expressed that the youths are the most predominant clients of social media. Presence on social media networks has become a

veritable indicator of socialisation, as it has become unfashionable not to engage oneself at least in one of the social networking sites (Nche (2012:19). Umekachikelu (2013) asserted that many Nigerians, regardless of their socio-economic status, age, literacy level, religious affiliations or ethnic differences enjoy the services of the social media. However, the youths are the major players in this sector, as they have been tagged as the digital age. Some of these social networking sites such as Facebook, Instagram, Snapchat and Twitter, have provisions for advertisements in which some of the so-called trendy mini-female clothes are advertised for users (Nkechi & George 2014). Not surprisingly, Schall and Appiah, (2016) blamed Science and Technology for the loss of virtues of decent dressing among students of Higher Institutions.

Dress as a Medium of Communication:

Before the fall of Adam, man was ignorant of his nakedness. The awareness of this, placed man in a position of seeing the need to cover the vital and sensitive parts of their body. The quest to cover the nakedness of mankind plays a significant role in defining the original purpose and intent of dressing. Thus, dressing is not just for clothing purposes alone but for adornments (Schall & Appiah, 2016). It is also a form of cultural expression that depicts every aspect of human life (Kiran, Malik, Riaz, 2010). The human dress is a kind of symbolic way of communication and is usually the basis on which immediate impressions are formed, (Uwakwe, 2010). The style of clothing that people wear, the fabrics, designs and colours can speak largely, about the way an individual thinks and lives (Uwakwe, 2010). However, the value of dressing and its purposes have been defeated by the current generation of youths in Nigeria as dressing to expose the sacred part of the body has become the trend and tagged as: 'dressing to kill' in the language of the fashionista. (Omede, 2011).

Psychology of dressing

This is the general science of how to live in clothing. Omede (2011) opined that this behaviour (psychology of clothing) is of a hydra-headed origin and advanced several factors that promote indecent dressing:

- a) **Poor Parenting:** the home is every child's first window to the outside world. What the parents do with the child in terms of training and orientation goes a long way toward shaping his future. Unfortunately, this may evolve into a generic malady as a product of bad parenting may end up being a bad parent too.
- b) **The Society:** the child leaves in a community

and so is influenced by what goes on in that community, either directly or indirectly. The arrant display of moral decadence in the forms of corruption, indiscipline, prostitution, bribery, indecent dressing and other forms of vices in the community at the full glare of youths and children calls for great concern.

- c) **Misuse Use of the Internet:** In as much as information and communication technology is helpful and consequential to human and societal developments, the rate of abuse and the irregular ways they are used call for great concern. If not properly guided, most of the youths and children that consume online content are most times, vulnerable because of their exposure to negative sites where they pick and get addicted to immoral acts
- d) **Peer Pressure:** peer pressure is a force that gravitates friends together and most times for evil or negative tendencies. The desire to belong and the fear of rejection have led many youths into evil or immoral acts sometimes against their will. One of their greatest fears is that of being ridiculed by their peer group when their style of dressing differs from what friends are wearing which may give rise to the feeling of inferiority and insecurity (Elagwe, 1989). An open desire to dress like others is often strongest during the teen years and continues to early adulthood.
- e) **Fading Value:** Africa has a very rich cultural value that she needs to be proud of and reserve for posterity. But the unfortunate situation is that most cherished African values are fast fading due to non-patronage and modernization or acculturation. Today's youths cannot describe what values are. For instance, the hair braiding typical African ladies are being traded for artificial hair attachments and wigs, and dignifying dress patterns are giving way to the skimpy, transparent and provocative dresses found all around today.
- f) **Demonization:** This is a strong factor that accounts for the stimulating and provocative ways that some youths dress on campuses today. Some of these youths particularly the female ones, according to Craik, (1993) are agents of the devil on a mission to lure many men into immorality and away from God. Corroborating this view, Selase and Mawuli, (2013) lament that indecently dressed males and females distract their opposite sex from discharging their responsibilities effectively in higher institutions.

Nature of Indecent Dressing and its consequences.

As said earlier, the notion of decent or indecent dressing is a function of society, culture and the norms that govern dressing in such places and at a particular time in history. Selase and Mawuli, (2013) present an image of indecent dressing in Ho Polytechnique, Ghana as wearing 'skimpy skirts, only about one inch longer than their pants to lectures and other social gatherings in and outside the campus'. They added that the 'tight fitting nature of these dresses, their transparent nature also helps in exposing their thighs and other vital parts of their body for public view'.

Social Influence Theory

Social influence theory by Kelman (1958), proposes that an individual's attitudes, beliefs, and subsequent actions or behaviours are influenced by referent others; who may be social media dress influencers. He further posited that social influence brings about changes in attitude and actions and that these changes may occur at different levels, attributable to differences in the processes through which individuals accept influence. He delineated three primary processes of influence as described below:

- a) **Compliance** is assumed to occur when individuals accept influence and adopt the induced behaviour to gain rewards (or, approval) and avoid punishments (or, disapproval). Hence, —the satisfaction derived from compliance is due to the *social effect* of accepting influence. In the context of dressing, Unilorin undergraduates living in Tanke-Okeodo who are found to be dressing indecently might have imbibed the fashion displayed on social media, which is alien to Unilorin's acceptable dress code. If these early adopters of the social media dress sense become rated as referent groups among the undergraduates living in Tanke-Okeodo, other students may comply with the group's style of indecent dressing for social acceptance. In other words, the need to remain relevant in the group may be the main motivation for compliance with the indecent dress code. This justifies why some undergraduates wear decent dresses at home and in other rule-compliant areas such as the University of Ilorin but wear indecent ones when at Tanke-Okeodo.
- b) **recognition** is said to happen when individuals adopt the induced behaviour in order to create or maintain a desired and beneficial relationship with another person or group. Hence, satisfaction occurs due to the *act* of

conforming. This is true of undergraduates who are ready to damn the consequences of indecent dressing and other immoral engagements just to retain group acceptability, boost self-esteem and repress feelings of inferiority complex. The University of Ilorin undergraduates living at Tanke-Okeodo may dress indecently to retain group identity and membership.

- c) **Internalization** is assumed to occur when individuals accept to be influenced after perceiving the content of the induced behaviour as rewarding. Such content indicates the opinions and actions of others. It is also stated that individuals adopt the induced behaviour realising that it is congruent with their value system. In this case, therefore, satisfaction occurs due to the content of the new behaviour. Some undergraduates who want to belong to the group of socialites on campus will throw caution to the wind and jettison the primary purpose that brought them to the university. When vices, such as indecent dressings are internalised, the perpetrators are reoriented and see the vice as the norm.

In the views of Silva, Rodrigues and Leal (2020), social influence, recognition and reciprocal benefits are determinants of attitudinal changes. Social influence refers to pressure mounted by one's close associates, whether physical or virtual, such as friends, family members, colleagues, neighbours, etc to adopt certain behaviours. In the instance of indecent dressing, peer and family pressures are key factors that can make an otherwise decent dresser go indecent. Equally significant is the need to earn recognition within a group, whether in real-time or online communities. Acceptance or approval by referent others within a group boosts self-esteem and a heightened sense of identity. A decently dressed undergraduate may feel inferior in a circle where indecent dressing is the norm. She might not have a choice but to comply if she must retain her membership in the group.

University of Ilorin and Dress Code

The University of Ilorin has rules concerning the acceptable mode of dressing for its students. These rules are captured as *the University of Ilorin Dress Code*. Apart from the pictorial depiction of both acceptable and unacceptable modes of dressing on different dimensions of billboards at the main gate of the University's main campus where the majority of students obtain knowledge and skills in learning and character, each freshman is given a handbook on dress

code during the orientation programme. Aside from this, the University has in place a formidable task force to enforce compliance with the dress code. In the course of interacting with some parents, these researchers note that most parents are impressed by the institution's dress code. However, concerns have been raised about the dwindling attitude of students towards dressing, especially outside the official premises and when out of campus. Hence, the need for this study to examine the motives for indecent dressing among Unilorin undergraduates who live in Tanke-Okeodo.

METHODOLOGY

The study is quantitative. It obtained data from the respondents who are undergraduates of the University of Ilorin living in Tanke-Okeodo, one of the university's proximate communities densely populated by its students (Agava, Bello, Abdulraheem & Gombwer, 2018). The study used the survey method. The instrument of data collection was questionnaire which was administered to respondents drawn using the multistaged sampling technique. At the first stage of sampling, undergraduates living at Tanke-okeodo were purposefully selected for this study. Tanke-okeodo is the first bus stop before the university's main campus gate and because of this proximity, most off-campus students prefer to seek accommodation there, hence, it is a densely student-populated area. Next, copies of the questionnaire were administered through simple random sampling technique.

ANALYSIS OF RESEARCH QUESTIONS

RQ 1: To what extent are University of Ilorin undergraduates exposed to indecent dressing on social media?

Table 1: Extent of exposure of respondents' exposure to indecent dressing on social media

Pattern of exposure	frequency	percent
Social media account accessed		
Facebook	29	7.6
Twitter	40	10.5
Instagram	106	27.9
Snapchat	79	20.8
Others	126	33.2
Total	380	100.0
Social media usage		
Daily	154	40.5
Twice a week	156	41.1
Weekly	70	18.4
Total	380	100.0

Time spent on social media		
30 minutes to 1 hour	117	30.8
2-3 hours	165	43.4
4 hours and above	98	25.8
Total	380	100.0

The study revealed that 126 respondents, representing 33.2% are exposed to other genres of social media aside from the ones listed for investigation in this study. Also, 106 (27.9%) of the total respondents access Instagram, 79 (20.8%) access Snapchat, 40 (10.5%) access Twitter and 29 (7.6%) of the total respondents access Facebook. The analysis also revealed that 40.5% of the respondents use social media daily, 41.1% use it twice a week and 18.4% of the respondents use social media weekly. A large number of the respondents, 165 (43.4%) spend 2 - 3 hours on social media, 117 of them (30.8%) spend between 30 minutes and one hour on social media while 98 of them (25.8%) of the respondents spend 4 hours and above on social media.

RQ 2: Which social media platform influences the Unilorin undergraduate living in Tanke-Okeodo's exposure to indecent dressing?

Table 2: Social Media Platform's Influence on indecent dressing

Factors (N=30)	Levels of Agreement (%)					M	SD	Overall (%)
	1	2	3	4	5			
Facebook								
I feel pressured to wear skimpy and transparent wears when I see people's posts on Facebook	53	253	339	282	74	3.07	1.02	61.4
I come across images of wears that expose the sensitive parts of the body (chest, cleavage, thighs, back, armpits) on Facebook	129	229	234	282	126	3.05	1.24	61.0
Whenever I see images of people with visible markings such as body tattoos and piercings, I feel pressured to apply them to my body.	74	158	229	337	203	3.44	1.19	68.8
On Facebook, I come across images of people in wears that have offensive inscriptions, depicting immorality, and I feel pressured to wear them	125	31.8	25.5	182	10.5	2.82	1.19	56.4
Total						3.09	1.16	61.9
Twitter								
I feel pressured to wear skimpy and transparent wears when I see people's posts on Twitter.	76	10.5	27.8	208	33.2	3.61	1.25	72.2

I come across images of wears that expose the sensitive parts of the body (chest, cleavage, thighs, back, ampts) on Twitter. Whenever I see images of people with indelible markings such as body tattoos and piercings, I feel pressured to apply them to my body.	26	25.8	51.1	15.8	5.0	294	0.85	58.8
On Twitter, I come across images of people in wears that have offensive inscriptions, depicting immorality, hooliganism etc and I'm pressured to wear them	0.0	25.9	29.1	42.5	2.4	321	0.86	64.2
Total						317	0.98	63.4
Instagram								
I feel pressured to wear skimpy and transparent wears when I see people's posts on Instagram	5.3	25.3	33.9	28.2	7.4	3.07	1.02	61.4
I come across images of wears that expose the sensitive parts of the body (chest, cleavage, thighs, back, ampts) on Instagram	12.9	22.9	23.4	28.2	12.6	3.05	1.24	61.0
Whenever I see images of people with indelible markings such as body tattoos and piercings, I'm pressured to apply them to my body.	7.4	15.8	22.9	33.7	20.3	3.44	1.19	68.8
On Instagram, I come across images of people's wear that have offensive inscriptions, depicting immorality, hooliganism etc and I'm pressured to wear them	12.9	32.0	25.8	18.5	10.8	2.82	1.19	56.4
Total						3.09	1.16	61.9
Snapchat								
I feel pressured to wear skimpy and transparent wears when I see people's posts on Snapchat.	2.6	12.6	33.2	25.5	26.1	3.60	1.08	72.0
I come across images of wears that expose the sensitive parts of the body (chest, cleavage, thighs, back, ampts) on Snapchat.	0.0	20.8	5.0	38.4	35.8	3.89	1.11	77.8
Whenever I see images of people with indelible markings such as body tattoos and piercings, I'm pressured to apply them to my body.	0.0	10.5	23.7	25.3	38.7	3.94	1.03	78.8
On Snapchat, I come across images of people's wear that have offensive inscriptions, depicting immorality, hooliganism etc and I'm pressured to wear them	7.6	5.1	29.7	28.4	29.2	3.66	1.17	73.2
Total						3.80	1.10	75.5

Others								
I feel pressured to wear skimpy and transparent wears when I see people's posts on other platforms.	2.6	10.3	40.8	43.7	2.6	3.33	0.80	83.3
I come across images of wears that expose the sensitive parts of the body (chest, cleavage, thighs, back, ampts) on other platforms.	2.6	38.7	33.4	22.9	2.4	2.84	0.89	71.0
Whenever I see images of people with indelible markings such as body tattoos and piercings, I'm pressured to apply them to my body	0.0	23.4	25.5	48.4	2.6	3.30	0.86	82.5
On other platforms, I come across images of people's wear that has offensive inscriptions, depicting immorality, hooliganism etc and I'm pressured to wear them	2.6	33.4	36.1	22.6	5.3	2.94	0.94	73.5
Total						3.10	0.87	77.6

***Scale: 1 = Strongly Disagree, 2= Disagree, 3= Neutral, 4= Agree, 5= Strongly Agree**

Table 2 indicates that the respondent's social media platform that influences their exposure to indecent dressing. The study revealed that the respondents do not agree that Facebook influences their exposure to indecent dressing (M=3.09, SD=1.16). The respondents agree to some extent that Twitter can influence their exposure to indecent dressing (M=3.17, SD=0.98). This analysis also revealed that the respondents are not exposed to indecent dressing on Instagram (M=3.09, SD=1.16). They also strongly agreed that Snapchat can influence their exposure to indecent dressing (M=3.80, SD=1.10). For other platforms, the respondents' exposure to indecent dressing can be partially influenced (M=3.10, SD=0.87).

RQ 3: What are the social factors that influence the university of Ilorin undergraduates learning of indecent dressing?

Table 3: Social Factors that influence learning of indecent dressing

Factors (N=380)	Levels of Agreement (%)					M	SD	Over all (%)
	1	2	3	4	5			
I believe poor parenting affects my dress pattern.	0.0	18.4	61.3	17.9	2.4	3.04	0.68	60.8
Contents I see on social media affect how I dress.	2.6	10.0	64.7	22.4	0.0	3.07	0.65	61.4
My dress pattern is determined by the type of society I find myself.	5.0	35.8	43.9	12.9	2.4	2.72	0.84	54.4
I feel pressured by my peers to dress the way I do.	2.4	27.9	62.6	14.5	2.6	2.97	0.72	59.4
My wardrobe changes as new fashion trends appear on social media.	5.3	20.3	59.2	15.3	0.0	2.84	0.74	56.8

My religion affects the way I dress	00	103	466	353	79	341	078	682
I imitate the way celebrities dress because I look up to them when it comes to fashion	00	103	466	353	79	341	078	682
Total					307	074	614	

***Scale: 1 = Strongly Disagree, 2= Disagree, 3= Neutral, 4= Agree, 5= Strongly Agree**

The analysis generally revealed that the respondents agreed to be influenced by the factors (M= 3.07, SD= 0.74). Specifically, they imitate the way celebrities dress because they look up to them when it comes to fashion (M= 3.41, SD= 0.78), their religion affects the way they dress (M= 3.41, 0.78), contents they see on social media affect how they dress (M= 3.07, SD= 0.65), they believe poor parenting affects their dress pattern (M= 3.04, SD= 0.68), they feel pressured by their peers to dress the way they do (M= 2.97, SD= 0.72) and their wardrobe change as new fashion trends appear on social media (M= 2.84, SD= 0.74).

Result of Test of Hypothesis

Hypotheses were formulated in this study to examine the influence of social media on exposure to indecent dressing among University of Ilorin undergraduates living in Tanke-Okeodo. The hypotheses were tested using simple linear regression and all items in the required sections were compressed to fit the analysis method.

H1a: external factor that influences students learning on indecent dressing from Facebook

This hypothesis tests the influence of external factors on indecent dressing from Facebook. Using multiple linear regression, the result of the analysis is presented in Table 4.

Table 4: influence of external factors in learning indecent dressing from Facebook

Model	B	SE	β	t	P
Constant	3.653	.295		12.399	.001
recognition	.177	.082	.117	2.149	.032
Social factor	-.363	.087	-.227	-4.160	.001

F (2,372)= 8.852, $R^2=.045$, Adj $R^2 .040$, $p=.001$
a. Dependent variable: Facebook

This hypothesis predicts the influence of external factors (recognition & social factor) on learning about indecent dressing from Facebook. The result of the multiple linear regression indicates that the two independent constants have a 4.5% variance ($R^2=0.45$) in learning indecent dressing from Facebook. recognition ($\beta=.117$, $t=2.149$, $p=.032$) has a positive contribution to the hypothesis. While the contribution for social factor ($\beta=-.227$, $t=-4.160$, $p=.001$) has a negative contribution. Hence the result upheld the first hypothesis.

H1b: external factor that influences students learning on indecent dressing from twitter

This hypothesis tests the influence of external factors on indecent dressing from Twitter. Multiple linear regression was used for the analysis and the result is presented in Table 5.

Table 5: influence of external factors on learning indecent dressing from Twitter

Model	B	SE	β	t	P
Constant	2.729	.266		10.249	.001
recognition	-.068	.077	-.050	-.891	.373
Social factor	.223	.078	.160	2.861	.004

F (2,372)=4.125, $R^2=.022$, Adj $R^2 .016$, $p=.017$
a. Dependent variable: Twitter

H1b predicts the influence of external factors (recognition & social factor) on learning about indecent dressing from Twitter. The result of the multiple linear regression indicates that the two independent constants have a 2.2% variance ($R^2=0.22$) in learning indecent dressing from Twitter. Therefore, recognition ($\beta=-.050$, $t=-.891$, $p=.373$) has a negative contribution to the hypothesis. While the contribution for social factor ($\beta=.160$, $t=2.861$, $p=.004$) has a positive contribution.

H1c: external factor that influences students learning on indecent dressing from Instagram

This hypothesis tests the influence of external factors on indecent dressing from Instagram. Multiple linear regression was performed

for the analysis and the result is presented in Table 6:

Table 6: influence of external factors on learning indecent dressing from Instagram

Model	B	SE	β	T	P
Constant	3.670	.299		12.278	.001
recognition	.175	.83	.115	2.113	.035
Social factor	-.367	.088	-.227	-4.161	.001

F (2,369)=8.858, $R^2=.046$, Adj $R^2 .041$, $p=.001$

a. Dependent variable: Instagram

This hypothesis predicts the influence of external factors (recognition & social factor) on learning about indecent dressing from Instagram. The result of the multiple linear regression indicates that the two independent constants have a 4.6% variance ($R^2=0.46$) in learning indecent dressing from Instagram. However, recognition ($\beta=.115$, $t=2.113$, $p=.035$) has a positive contribution to the hypothesis. While the contribution for social factor ($\beta=-.227$, $t=-4.161$, $p=.001$) has a negative contribution. Hence the result confirms this hypothesis.

H1d: external factor that influences students learning on indecent dressing from Snapchat

The last hypothesis tests the influence of external factors on indecent dressing from Snapchat. Multiple linear regression was performed for the analysis and the result is presented in Table 7.

Table 7: influence of external factors on learning indecent dressing from Snapchat

Model	B	SE	β	t	P
Constant	2.084	.331		6.297	.001
Recognition	.269	.091	.160	2.955	.003
Social influence	.283	.094	.163	3.007	.003

F (2,360)= 13.707, $R^2=.071$, Adj $R^2 .066$, $p=.001$

a. Dependent variable: Snapchat

This hypothesis tests the influence of external factors (recognition & social factor) on learning about indecent dressing from Snapchat. The result of the multiple linear regression indicates that the two independent

constants have a 7.1% variance ($R^2=0.71$) in learning indecent dressing from Snapchat. recognition ($\beta=.160$, $t=2.955$, $p=.003$) has a positive contribution to the hypothesis. While the contribution for social factor ($\beta=.163$, $t=3.007$, $p=.003$) also has a positive contribution. However, social influence has a greater contribution to the influence of external factors on learning indecent dressing from Snapchat than recognition.

DISCUSSION OF FINDINGS

This study examined the impact of social media on indecent dressing among undergraduates of the University of Ilorin. Discussion of the findings of this study would be based on the research questions earlier posed. Data were analysed using both descriptive and inferential statistics.

The first research question focuses on the extent to which the university of Ilorin undergraduates are exposed to indecent dressing on social media. The study found that most of the respondents are ardent users of social media and spend 2-3 hours on social media platforms. These findings are in tandem with previous submissions that social media usage has become so common among the youth, and has become unfashionable not to engage oneself at least in one of the social networking sites Nnamonu (2013). 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 of social media. But the youth are the major players in this sector, as they have been tagged as the digital age.

The study shows the social media platform that influences the University of Ilorin undergraduates 'exposure to indecent dressing. It was discovered that various social media platforms assert influences on the respondents' mode of dressing. The result indicates that Snapchat has more influence on the exposure of the University of Ilorin undergraduates to indecent dressing than Facebook, Twitter, Instagram and other platforms. However, the respondents showed a low level of agreement with Facebook and Instagram influencing the exposure of the university of Ilorin undergraduates to indecent dressing. Chukwudi and Gbakorun (2011), in corroborating the study findings asserted that youths, particularly students of tertiary institutions often wish to be classy.

Thus, they purchase any dress that is in vogue by getting through social media and the social personalities they choose as role models. Social factors affecting the dress pattern of the university of Ilorin undergraduates were the focus of the third research question. The study found that the respondents imitate the way celebrities dress because they look up to them when it comes to fashion, their religion affects the way they dress, contents they see on social media affect how they dress, they believe poor parenting affects their dress pattern, they feel pressured by their peers to dress the way they do and their wardrobe change as new fashion trends appear on social media. The findings supported the position of Fayeye (2008) who opined that dress pattern is an aspect of human physical appearance which is influenced by different factors including religion and other social factors. Hence, Abigail (2016) concluded that students of tertiary institutions tend to socialize based on their peers who conform to celebrities' dressing styles. Additionally, the study formulated hypotheses to analyze the assumptions that external factors (recognition & social influence) influence the learning of indecent dressing from the various social media platforms used in the study (Facebook, Twitter, Instagram, Snapchat). Result showed that for Facebook, recognition had a positive contribution while social influence had a negative contribution to indecent dressing. For Twitter, social influence had a positive contribution to the study while recognition had a negative impact on the study. However, recognition had a positive impact on the study while social influence had a negative contribution to the assumption that social influence and recognition impact on the learning of indecent dressing from Instagram. The two independent variables constant both had positive contributions to the assumption that external factors influence the learning of indecent dressing from Snapchat but social influence had a greater impact on the study. Conclusively, this study confirmed Schall and Appiah's (2016) and Silva, Rodrigues and Leal's (2020) recognition of a very weak negative correlation between the influence of science and technology on dress sense. Impliedly, the more the youth consume social media, the lesser their desire to dress decently.

RECOMMENDATIONS

- i. There is a need for undergraduate students to be encouraged to use social media platforms to promote decent dressing and academic excellence.
- ii. Moral administrators should also look into the factors that trigger indecent

dressing online and address it.

- iii. The government, through the National Orientation Agency, should increase awareness and advocacy on moral ethics and other values which cover dress pattern
- iv. Teachings on media literacy should be amplified to help reduce the negative effects of social media, such as indecent dressing among undergraduates.

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