

EDUCATIONAL IMPLICATIONS OF SOCIAL MEDIA: INFLUENCE OF POPULAR MUSIC ON NIGERIAN YOUTHS

Ojukwu, Ebele V., Ph. D.

Department of Music

Nnamdi Azikiwe University, Awka, Nigeria

ev.ojukwu@unizik.edu.ng; 08037244058

Abstract

The social media, as progressive as it has contributed to the development of man, has brought with it certain problems to humanity and the youths in particular. Most youths believe that their sentimental attachment to social media is the fact that it provides an escape from daily stress. Music, being arguably the most direct and personal medium of leisure and enjoyment, has proven itself to be a diversion from the tedium of work. This paper is focused on the implications popular music derived through the social media on the learning attitudes of Nigerian youths. The paper adopts survey and library search as its methodology and it is anchored on moralist theory since every human society is built on the principles of morality. It concludes by recommending governmental censoring of lyrical content of musical compositions which go into the internet while urging music composers to produce musical compositions that applaud the social values and norms of Nigerian society.

Keywords: Learning, Popular music, Social media and Nigerian youths.

Introduction

The youths and the music industry in Nigeria have embraced a genre of music known as popular music which is a general term used to refer to music of the city that are popularly enjoyed by large number of people such as hip-pop, jazz, reggae, R&B, rock and roll, etc unlike folk music type prevalent during the time of our fore fathers. Consequently, the seeming high consumption of this genre amongst the Nigerian youths has caused the different social media in the country to air more of this genre of music than any other music genres. The effects of music on human mind is overwhelming and overpowering that most times one cannot help but succumb to its spell as it plays on the mind and remolds it either positively or negatively. Abiodun (2017) notes that music can make or mar an individual since music in all its ramifications at all levels apart from the entertainment it offers, performs a function and is concern with the development of a complete being.

Majority of the youths of nowadays seem to have created for themselves a haven of conviviality which to a large extent is retrogressive in positivity as can be seen in their daily behavior. Information sharing, chats and other mobile uploads keep youths busy on the social media. To a large extent, these media are not censored neither are the kinds of information distributed through such media controlled. Owing to this lack of control, the social media has been abused and has become the easiest avenue for the propagation of anti-social trends and attitudes. Through such social media as facebook, whatsapp, instrgram, baddoo, 2go, youtube, etc, heavy crimes have been committed over time and are still being committed on daily basis. The world has gone agog with cases of cyber-crime, fraud, sexual abuse, misplacement of priorities, etc, which are caused by uncensored access to the internet. It is a veritable fact that what youths watch, indulge in, experience, share and discuss influence their world views and goes a long way in determining their actions, associations and the way they respond to the stimulus of who they are and their value systems. Nudity, violence and anti-social behaviors which are transmitted through social media have reached record high.

From the foregoing, it has become crystal clear that social media in all their forms bring with them, positive as well as negative effects. In as much as communication is made easier and the whole wide world is reduced to a global village through the fast and efficient means of information sharing, it has become incandescently obvious that negative proclivities are also being propagated and transmitted through the social media. The uncontrolled and uncensored freedom of access to different kinds of content on the internet, unbridled discussions and unchecked associations which go on through the various means of social media has led to various kinds of ills and depravities which aim at the very fabric and heart of societal, national and international life; hence, necessitating this study.

Music as a universal language is a veritable means of communication of values and a means of transmission of values. Few would doubt the overall effect music has on people. In Plato's Republic, Socrates said that musical training is a more potent instrument than any other, because rhythm and harmony find their way into the inward places of the soul, on which they mightily fasten. Music affects our moods, our attitudes, our emotions and our behavior. We wake to it, dance to it, and sometimes cry to it. Adolescents are so deeply affected by music that for them any day that passes without being seriously involved with music in one way or the other is a day wasted (Storr, 1992). In support of the above assertion,

Abati (2009) opines “the average adolescents watches and listens to music and music videos approximately two to three hours every day; this is more than time they spend in reading their books” (70). The seeming high consumption of popular music genre amongst the youths has caused the electronic media in Nigeria to air more of this genre of music that it can be easily accessed through all kinds of electronic media, online streaming, and new technologies, enabling the youths to view it in diverse settings and situations. There is a gross modification of certain values among Nigerian youths on the life styles they exhibit in the society which deviates from the communal values and accepted norms which appears to be as a result of consumption of this genre of music which may likely have direct consequences on the academic pursuit of these youths. It is against this background that this study seeks to examine the implications of listening and viewing popular music videos through the social media on Nigerian youths’ learning attitude.

The outcome of this study will be beneficial in one way or the other to various groups of people such as the youths, parents, government, lecturers, contemporary pop musicians, musicologists and the society at large because they will gain more experience on how to manage youth behavior and devise formidable means of improving the academic lots of Nigerian youths.

The question guiding this study is:

- To what extent does contemporary pop music viewed through the social media encroach on the learning attitude of Nigerian youths?

Conceptual Framework

Social Media

Media is an instrument for communication, such as newspaper, radio, television; etc Social media is a social instrument for communication. It includes all websites, applications, blogs and gadgets which enable users to create and share content or to participate in social networking. Some trendiest social networks people are using both on the web and mobile phones include: Face book, Twitter, You tube, Linked in, Instagram, Pintrest, Tumblr, Vine, Skipe, Yahoo Messenger, Snapchart, 2go, WhatsApp, Black Berry Messenger etc. They are forms of

electronic communications (web sites for social networking and micro blogging) through which users create online communities to share information, ideas, personal messages, videos and other contents.

Popular Music

Popular music is a generic term for present day music of all ages, designed for entertainment and commercial purposes that seemingly appeals to everyone. The term “popular music” is often used interchangeably with “pop music” or as a short form for popular. Research has it that popular music originated in the mid 50s in Britain as a description for rock and roll and the new youth music style. Idolor (2002) notes that pop music started in America with the “Tin Pan Alley ere” around 1880 and as a genre of music encompassing several styles, that is readily comprehensible to a large proportion of the population; that its appreciations requires little knowledge of musical theory or technique. It differs significantly from classical and folk music and from jazz. He further implies that popular pieces are usually of modest length, have a prominent melodic line, often vocal and a simple restricted harmonic language. Among different types of music available, none seems to have such a big influence on a person’s life as popular music. Pancare (2013) confirms that “the influence of today’s pop music on youths might concern many parents” [<http://www.livestrong.com>] It takes a major share of people’s sensibility through rhythm, melody, and song text styles and even the money it spins in the society. Pop music is eclectic. It is eye catching, elegant, and well admired by large number of people. It often borrows elements from other styles. Pop music is centered on the happenings of the society such as; love, gossip, politics, economic status, etc. Popular music deals with familiar themes and issues of the moment. It is understood and accepted by a lot of people not as a final solution to their problems but as a topical reflection of their sentiment and current world view, Pop music has the mass appeal and consumption because it is designed to please in the easiest manner. It features simple catchy tunes that are easy to remember, it is ephemeral and transitory in nature (Okafor, 2005:327). Popular music is more subject to change than any other genre of music. Smith in Okafor posits that it is not ceremonially or socially bound to tribal institutions. Innovations and alteration in pop music is generally not prohibited by tradition. Thus, it can be changed by outside influences, individuals within the society, and integration with other societies. Popular music is dance-oriented and draws its core clientele from urban dwellers and finds its expression mostly in pubs and night clubs. All the above characteristics

are what make popular music more acceptable to the youths than any other genre of music.

Youth

Youth is the time of life between childhood and maturity. Encyclopedia Britannica Library defines youth as, 'the time of life when one is young; especially the period between childhood and maturity; the early period of existence, growth, or development the period of life in which one passes from childhood to maturity'. It is a period of rapid changes and increased independence in adolescence which is marked with several physical changes by which their bodies eventually become adult bodies that are capable of reproducing (Ojukwu, 2014). Research has shown that youths constitute three quarter of Nigerian population ranging from the age bracket of 18 - 35 years in other words; they constitute a significant and growing percentage of Nigeria. [<https://en.m.wikipedia.org/wiki/youth>]. What this implies is that any citizen of Federal Republic of Nigeria that falls within the above years is classified as Nigerian youth. Nigerian government characterizes youth as ambitious, enthusiastic, energetic and promising. They are considered vulnerable in society because of the rapid pace of change they experience at this time in their lives. They are the future wealth of a country since they possess the energy and power not only to destroy burning spheres of fire or erupting volcanoes, but also the embodiment of love and affection. They are most vulnerable as far as the values of the nation are concern.

Theoretical Framework

The process of learning new things is not always the same. Learning can happen in a wide variety of ways. To explain how learning and when learning occurs, a number of different psychological theories have been proposed. In this paper, social learning theory propounded by Albert Bandura will be examined since it is related to this study problem. Albert Bandura (1989) in his learning through observation theory demonstrated that human beings naturally engage in observational learning which is described as the process of learning through watching others, retaining the information and later replicating behaviors that were observed. Bandura demonstrated that young children could imitate the violent and aggressive behavior of adult models. He notes that it can occur when someone observes the actions and consequences of other people's behavior.

Observational learning can be referred to as shaping, modeling and vicarious reinforcement. Learning can take place at any point in life but it intends to be most common during childhood as young people emulate authority figures and peers during their developmental stages. This also affects their socialization process as they tend to behave and respond to others by observing how their parents, role models and other relatives interact with each other.

Observational learning theory is critical to this study because people tend to imitate actions they view from the social media and they are likely to imitate both positive and negative behaviours associated with contemporary pop music videos they watch on social media such as drug abuse, excessive smoking, alcoholism, skimpy dressing, vulgarism, etc. This has huge implications on modern day youths learning in school since they commit much of their time watching and listening to popular music through the social media and other avenues. Learning is a complex process that involves multiple factors and tremendous amount of learning happens through this process of watching and imitating others. Psychologists not only study how learning occurs but also, how social, emotional, cultural and biological variables influence the learning process. The implication of this theory is that youths are likely to imitate what they watch in social media be it positive or negative and this will inversely affect their learning process.

Jean Piaget's theory of moral reasoning which was developed by Lawrence Kohlberg states that morality starts from the early childhood years. He posits that morality is affected by several factors and can be developed either positively or negatively, depending on how an individual accomplishes the tasks before him during each stage of moral development across his lifespan. Human society is built on the principles of morality. The judgment on whether an action is morally right or wrong is based on several factors. Children tend to say that an action is morally right or wrong because of the serious need of the doer. The implication of this moralist theory on the youth is that children at the early stages of their life could be engrossed on viewing negative popular music videos on the social media, their morals as regards to what is right or wrong are at a potential risk. When this happens, their attitude to learn in school may be affected.

This is where 'ethics' comes in. Ethics has no univocal definition. Lillie (1985) defines ethics as 'the systematic study of the fundamental principles of the moral law; or as the normative science of human conduct' (p. 2). Omoregbe (2008) defines it as 'the branch of philosophy that deals with morality of human actions' (p. 3). From the above, it is easily deducible that ethics deals with morality and that morality represents what is acceptable in the society. In this light, it has become incandescently clear why virtually every profession has its own ethics with which it receives acceptance from the society. Going against such ethics is tantamount to courting rejection from the society.

The social media and its usage are no exception from the all-seeing eyes of ethics and morality. In as much as the social media has helped man tremendously and has brought the globe to the comfort of man's room, it has brought with it certain menaces which are unethical in the society particularly among the youths. Some of these negative effects include: cybercrime, pornography, nudity, in the name of dressing, violence, excess alcoholic intake, hooliganism, use of foul languages, waste of useful time on useless ventures, etc. These anti-social legacies are surely against the ethics of establishment of social media. Nigerian youths ought to be trained to be rational in thinking and behavior because a free and rational being is a moral being since he is bound by the natural law to pursue what is good and avoid what is evil. On this Omoregbe (2008) states:

Man is by virtue of his freedom and rationality a moral being. This means that man (in as much as he is free and rational) is subject to the moral law and is morally responsible for his actions; he is to be blamed, punished or applauded for his actions as appropriate (p. 13).

Pop Music and Social Media on Nigerian Youths

Presently, youths rely on social media and can spend several hours in a day on one type of social network or the other in isolation. The critical thing here is that most of them seem to lack a sense of right and wrong, good and bad. The present day youth appears to be reckless lots- always wanting to experiment new things and taste new things. This could have been the reason why Nigeria national education goals include among other things 'the inculcation of the right type of values and attitudes for the survival of the individual and the Nigerian society' (FRN, 2004:8); nevertheless Okafor and Okafor (2009) note that, there has been a

huge gap between principle and practice, vision and achievement in this regard' (p. 34).

Lyrics and images of pop music videos

Lyrics of music are important part of music because they contain messages and feelings that the singer wants to convey to the listeners. In an attempt to be new and exciting, music video producers constantly look for new content and try to incorporate them into their music videos. This includes videos which tend to amplify and spread current trends which could be good or bad to the listeners. These trends could be derived from current happenings such as dance styles, political ideas, clothing designs, new words, hair styles, etc. Most Nigerian youths get easily influenced by these trends and spread them within Nigeria and beyond. Idolor (2002) highlights that in the past, pop music texts or messages were conservative, without much sex innuendoes, aggressive love and sentimental matters, and so were essentially based on morality and other corrective matters. He further notes that the texts then often mirror the society in respect to politics, social protests, morality, satires, national solidarity, patriotism, economic situation, praise and worship of God. In the recent times, popular musicians have by and large succeeded in incorporating various materials capable of creating positive or negative impacts on youths depending on the contents of the music. It should be noted that often, most youths do not listen or view these music with negative influence from the gadgets at home such as televisions and DVD due to fear of parents or other adults at home; instead, they turn to any available social media peculiar to them such as phones, laptops, etc.

Exposure to modern pop music through the social media is a significant factor in the life of Nigerian youths because negative issues such as sex, drug abuse, violence, etc can lead to undesirable behaviors on the youths. Idolor (2002) buttressed this assertion and notes that the society has not been spared by the consequences of this misplacement, if not abuse of such delicate and sensitive aspects of social life. Since pop music is essentially commercial, pop musicians picks on any popular and gullible textual theme or topic that would promote the commercial orientation of their art. Pop musicians sing what they think is of commercial benefits, no matter how obscene it may be.

Youths need a firm grip or hold. And this is possible only by imbibing moral or value education- which is very much lacking in our present scenario (<http://www.slideshare.net>). The nucleus of this study therefore, is geared towards re-enacting the consciousness of morality among the Nigerian youths through music since through these moral sound musical performances the norms and values of the people are portrayed and reinstated. This way, it is believed that the Youths' restless and overzealous nature can be put into good use since they always look out on where to invest their energy and while doing that they also imbibe the people's value system. Though, one may argue that immoral musical compositions abound and are also perpetuated through other means other than social media; but the menace of social media on the Nigerian youths is so wide spread, so incursive that even (immoral) musical compositions in the social media contributes to the deteriorating conditions which Nigerian youths imbibe from the social media. It is the hope of this writer that when the availability of morally-sound compositions overwhelms immoral compositions, and through the enactment of laws on censorship, Nigerian youths will be shielded more from the menaces of social media.

Methodology

The study which is survey in nature was carried out in Nnamdi Azikiwe University, Awka. It targeted all the youths in Anambra state since Nnamdi Azikiwe University is a Federal University in Awka, Anambra State housing youths from different ethnic groups, language and creed. The sample of the population stood at one hundred (100) youths drawn through accidental sampling. This involves picking any student at the Rufai Garba Square of Nnamdi Azikiwe University where students from every Department irrespective of ethnic group, creed or language cluster for one business or the other.

A twelve (12) item questionnaire was designed and used for the collection of data. Copies of questionnaire were issued to the respondents who were allowed to fill them undisturbed and they were collected immediately afterwards. The study questionnaire was designed with a four-point Likert's scale and the responses were analyzed using simple percentage.

Presentation and Analysis of Data

The male and female respondents that formed part of the random selected sample were given equal opportunity. The study showed that the larger percentage of the subjects that responded to the questionnaire were between the ages 17 and 30 years.

Table 1: Respondents' responses on the extent contemporary pop music viewed through the social media encroach on the learning attitude of Nigerian youths.

S/N	Description of Questionnaire Items	% SA	% A	% D	% SD	Total %
1.	There is a huge connection between contemporary pop music videos and youths' addiction to social media.	52	28	17	3	100
2.	Most youths spent several hours on social media watching and listening to pop music videos rather than their studies	24	56	12	8	100
3.	Strong sexual desires as a result of gullible scenes from pop music on social media may lead the youths into sexual irresponsibility that may affect their studies negatively.	38	42	15	5	100
4.	Creativity derived from pop music facilitates students' learning.	30	50	15	5	100
5.	Drug addictions associated with pop music videos may lead to violence during teaching and learning process.	60	35	5	0	100
6.	Nude dressing copied from watching pop music videos distracts both students and teachers during teaching and learning process.	70	30	0	0	100
7.	Constant exposures to pop music through social media have helped Nigerian youths to conquer phobia for public speaking thereby enhancing learning.	20	50	20	10	100

8.	Team work derived from viewing pop music on social media has encouraged the youths to learn from each other's skills in school.	35	48	12	5	100
9.	Communicative skills necessary for teaching and learning are developed in youths through viewing of pop music on social media.	65	32	2	0	100
10.	Pop music lyrics encourage vulgarism and the use of abusive words by Nigerian youths.	58	42	0	0	100
11.	Incessant use of earphones during teaching and learning can alter the study habits of most Nigerian youths.	35	40	20	5	100
12.	Increase in the seemingly lack of respect for elders by Nigerian youths is a direct consequence of pop music viewed over the social media.	10	20	50	20	100

Result of the Findings

In item one of the table above, 52 percent of the respondent strongly agree that there is a huge connection between contemporary pop music videos and youths' addiction to social media, 28 percent agree to that, 17 percent disagree while only 3 percent strongly disagree. The item number two which says that most youths spent several hours on social media watching and listening to pop music videos rather than their studies has 24 percent strongly agreeing to that, 56 percent agree, 12 percent disagree and 8 percent strongly disagree. On the item number three that says that strong sexual desires as a result of gullible scenes from pop music on social media may lead youths into sexual irresponsibility that may affect their studies negatively, 38 percent strongly agree, 42 percent agree, 15 percent disagree while only 5 percent strongly disagree. In the number four item which reads that creativity derived from pop music facilitates students' learning, 30 percent of the respondents strongly agree, 50 percent only agree, 15 percent disagree and 5 percent strongly disagree to that. Drug addictions associated with pop music videos may lead to violence during teaching and learning process is the item number five; 60 percent strongly agree to that, 35

percent agree, 5 percent disagree while no respondent strongly disagree. Nude dressing copied from watching pop music videos distracts both students and teachers during teaching and learning process which is the sixth item, has 70 percent of the respondent strongly agreeing to that, 30 percent agree only and no respondent neither disagree nor strongly disagree. In item number seven, 20 percent of the respondents strongly agree that constant exposures to pop music through social media have helped Nigerian youths to conquer phobia for public speaking thereby enhancing learning, 50 percent agree to that, 20 percent disagree while only 10 percent strongly disagree. Number eight item which says that team work derived from viewing pop music on social media has encouraged the youths to learn from each other's skills in school has the responses as follows: 35 percent strongly agree, 48 percent agree, 12 percent disagree and 5 percent strongly disagree. In item number nine, 65 percent strongly agree, 32 percent agree, 2 percent disagree while no respondent strongly disagree that communicative skills necessary for teaching and learning are developed in youths through viewing of pop music on social media. Pop music lyrics encourage vulgarity and the use of abusive words by Nigerian youths which is the item number ten has the following responses: 58 percent strongly agree, 42 percent agree, no percentage for disagree and strongly disagree. In item number eleven, 35 percent of the respondents strongly agree, 40 percent agree, 20 percent disagree while 5 percent strongly disagree that incessant use of earphones during teaching and learning can alter the study habits of most Nigerian youths. Increase in the seemingly lack of respect for elders by Nigerian youths is a direct consequence of pop music viewed over the social media which is number twelve item has the following responses: 10 percent of the respondents strongly agree to that, 20 percent agree, 50 percent disagree while 20 percent strongly disagree.

Discussion of the Findings

This study has so far embarked on a voyage of discovery which has yielded eye-opening results. The social media as the findings have shown greatly influences Nigerian youths more than any other external force in the contemporary times. Its grip on Nigerian youths is so strong that outbursts of crimes have emanated from them. Viewing contemporary pop music through the social media clearly has both positive and negative proclivities and effects which accrue from it; and from findings made, a teeming majority of the respondents subscribe to the fact that the negative effects greatly overwhelm the positive. The overall aim of this

study was to find out the extent the contemporary pop music through various media sources has influenced the life style of Nigerian youths and how these influences derived from this genre of music encroached on the learning attitude of the youths. The analysis shown above indicated that out of the twelve items questionnaire, only 4 items (item numbers 4, 7, 8 and 9) have large percentage of positive influences while 8 items (item numbers 1, 2, 3, 5, 6, 10, 11 and 12) bear large percentage of negative influences. This is where the problem starts demanding a quick attention, to curb its spread and loosen its strangle-hold on Nigerian youths.

Positive Influences

Generally speaking, music industry is an agent of transformation and a major profit base for Nigeria. Emeka (2004) early in time opines, "Since music is an integral component of a people's culture, and each society provides its method of transformation, music is really available as that means of transformation" (4). The ability of music as a vehicle for social reengineering, transformation and money making has never been in doubt. Okafor and Okafor (2009) clearly state that the music industry is "an aggregation of several activities and organizations working towards specific ends but united in the common objective of distributing music for profit" (19). Ojukwu, Esimone and Onyiuke (2015) collaborate that it involves the totality of several groups that work together towards a common objective of making money through music distribution. Nigerian youths through active participation in pop music have been profitably engaged in different aspects of this genre of music as singers, producers, song writers, instrumentalists, dancers, directors, etc. Some of these musicians get paid when they streamed their music via online platforms. It involves a lot of creativity and exposure; the potentials and possibilities available and various platforms are limitless and can easily be transferred to other spheres of life. This explains why over two-third of the respondents are strongly positive concerning creativity derivable from pop music. This study also discovered that constant exposure to pop music through social media have enabled Nigerian youths to overcome phobia for public speaking, build network of friends, develop spirit of theme work, tolerance with one another which can help them work peacefully with their colleagues in school. Pancare succinctly points out that "certain pop music can positively influence teens, triggering happiness and excitement,

instilling confidence or even helping them complete tasks such as household chores or home work” [<http://www.livestrong.com>].

Negative Influences

The choices we make in life affect our life styles since they play important role in shaping our behaviors and ideological perceptions. This study pointed out that Nigerian youths spend several hours on the internet and other social media and from the respondents’ opinion, large majority of the youths listen /view all manner of contemporary music over the media. This, as can be derived from the opinion of the respondents is seriously affecting their academic performances. Present day youths can easily access this type of music genre with ease through the internet, mobile phone, you-tube, online streaming and other new technologies. Since Nigerian youths of these days can access this genre of music via all these available social media, it becomes difficult to identify the kind of music genre the present day youths listen to. Sam (2006) asserts “the mind and its relation to the brain is one of the greatest and oldest thoughts man has discovered as a problem put to himself” (22).

The study also revealed that there is a huge connection between contemporary pop music videos and youth desire for illicit sex. Pancare (2013) poignantly declares that “pop songs contain references to sex, drugs, alcohol or violence. Many songs also glorify rebellion against authority, the degradation of women or self destructive behaviors” [<http://www.livestrong.com>]. The youths having been exposed to all sorts of pop music videos over the media such that emphasized horrible sex images, tend to imitate what they have seen in real life situation. Idolor (2002) avers, “Influence of love and sex on pop music in recent times is overwhelming” (33). Collin et al (2004) collaborate the assertion and write, “teens who watch large quantities of television containing sexual content were two times as likely to begin having sex within the next year as teens who did not view such programme” (114).

Other noticeable negative influence of contemporary pop music viewed over the social network on the life of Nigerian youths is drug addiction, use of foul language and lack of respect for elders. Some contemporary pop music videos contain a lot of images where pop stars and artists smoke extensively and abuse drugs, some use very offensive language and vulgar words which are degrading and harmful. Increase in lack of respect for elders by the Nigerian youths is also

one of the negative consequences of contemporary pop music genre on the youth. The virtue of respect for elders seemed to have disappeared in Nigerian youths and rudeness, disobedience and noncompliance has become the order of the day. If the children view media depicting wrong behavior as good, they will learn it in effect and resort to wrong behavior in real life.

It was also discovered through the study that due to constant viewing of contemporary pop music videos, Youths try to imitate some of these pop music stars who often put on earphones as role models. It is now common scene to see students in the classroom putting on ear phones while the lecture is going on. Some female students come to class almost nude thinking it is fashionable and trendy. Some youths happily dress in skimpy cloths without any iota of shame. Females bare their boobs while males sag their pants shamelessly all in the name of modernity. Ukamaka in Kagarko (2012) laments that “dressing codes are nowadays often treated with disdain” (142). Ojukwu and Esimone (2014) rightly point out that “behavioral patterns among Nigerian youths today indicate that the level of morality is at an all-time low” (162). Various vices are prevalent in various communities. According to an internet source:

shame and shamelessness are rewarded with encomiums and emphasized recognition; half nakedness is now synonymous with fame and acceptance; skimpy dresses are now tickets to classy events; songs that have intimate talks in them sell faster than the meaningful ones; when one’s trousers are around their waist, then one is perceived as a learner; big girls are now identified by the level of exposure of their private parts (www.nairaland.com).

Implications of the study to Classroom Situation

1. Positive Implications

More participation in contemporary music in the actual sense seems to have aided the youths in active teaching and learning since pop music involve a lot of communication. It is observable that more youths especially in the tertiary institutions now express and communicate their thoughts and feelings more effectively in the classroom situation unlike before. It also provides opportunity for youths to develop teamwork and collaborative efforts in school which foster problem solving skills, reasoning skills and brain storming during teaching and

learning. Youths who participate in pop music seem to be more cooperative with teachers and peers and exhibit more confidence in teaching and learning situation. Youths who view contemporary pop music are more likely to overcome phobia of public speaking and equally develop creative skills, express ideas, think outside the walls of the classroom, challenge problems with innovative solutions and most importantly learn faster and more effectively.

2. Negative Implications

In as much as the fact that viewing contemporary music videos through social media has some positive implications to learning as can be seen above, there are more of negative implications. The negative repercussions of indecent dressing in schools and even elsewhere range from rape, prostitutions to transmission of sexual transmitted diseases. It destroys the attention of both the students and the lecturers and leads to lack of concentration during teaching and learning process. Drug abuse, partying and clubbing are often associated with contemporary pop music stars and most of them are seen openly smoking profusely in their music videos. Research has shown that any trauma or changes in the brain wiring is capable of changing how the brain functions and that drug use is one way of changing the brain wiring since it is capable of altering the activity of the nerve cells. Tremendous amount of learning happens through the process of watching and imitating others as stated in Bandura's observational theory on which this study hinges. Young people are likely to imitate any of their role models either positively or negatively. Youths who indulge in drug abuse stand the risks of having brain damage, mental problem or even full blown madness which may likely result in losing the quality of education envisaged by such youth. Frequent partying and clubbing may deprive the youths sound sleep causing them to sleep during lectures or dodging lectures entirely. It is also observed that persistent use of earphone which enables the youths to be listening to music while studying or while lecture is ongoing creates a huge distraction on the part of the user, the lecturer and the entire class. It could prevent the user from hearing adequately during the teaching and learning process and the student might even develop ear infections that may lead to loss of hearing.

Conclusion and Recommendation

This study focused on the educational implications of contemporary popular music which are mostly assessed over various social media within Nigeria. The

social media is no doubt a strong force as the findings have shown but it has taken over the time and disposition of Nigerian youths to the extent that time that should have been used for productive ventures have been stolen. Though the result of the findings showed that contemporary popular music exact some positive influence on Nigerian youths but the negative influence outweighs the positive. The study went further to discuss how these positive and negative influences affect the learning attitude of Nigerian youths and made it clear that continued exposure of Nigerian youths to the type of pop music videos they view through the social networks, if not checked may greatly endanger the health and academic wholesomeness of Nigerian youths. Pop music is so widely circulated through the social media in contemporary Nigeria and the contents are not properly censored. It is implicit that the increase in the rate of fraudulent deals, immoral and amoral innuendoes and urges which are fuelled by uncensored exposure of the youths to pornographic contents on the web, indecency in dressing and especially poor performance in academics and professional ventures due to lack of interest and effort since time which should have been utilized for those ventures are given to the social media, and many other negative behaviours are bound to hold sway on the Nigerian youths. Music provided it remains morally sound, is a potent means of salvaging the morality of Nigerian youths.

Based on the findings of this study, the following are recommended:

- The Federal Government of Nigeria should establish a National Music Censorship Board (NMCB) or regulatory agencies that will scrutinize the lyrical contents of contemporary pop music and videos that go into the internet and other social media and those found to suggest erogenous innuendoes should be expunged before they are released to the general public.
- Musicians and composers alike should see themselves as agents of change and social reformers and endeavour to produce musical compositions that applaud the social values and norms of Nigerian society and those that frown at anti-social behaviors.
- Music teachers and parents should teach the Nigerian child to appreciate good and morally sound musical compositions.

References

- Abati, R. (2009, June 21). A nation's identity crises. *The Guardian*. P. 70
- Abiodun, F. (2017). Music preference and the issues of social challenges among Nigerian youth: Implications for moral development. *Accelerando: Belgrade Journal of Music and Dance*, 2 (6) 135-147.
- Bandura, A. (1989). *Social foundations of thought and actions: A social cognitive theory*. Englewood Cliffs. NJ: Prentice-Hall.
- Collins, R., Elliot, M., Berry, S., Kanouse, D., Kunkel, D. & Hunter, S. (2004). Watching sex on television predicts adolescent initiation of sexual behavior. *Pediatrics*, 114 280-289.
- Emeka, L. N. (2004). Traditional education in Nigeria. In R. C. Okafor & L. N. Emeka (Eds.). *Nigerian Peoples and Culture* (pp. 217-239). Enugu: New Generation Books.
- Federal Republic of Nigeria (2004). *National Policy on Education*. Lagos: NERDC Press.
- Hakarko, G. (2012). Religion and moral degeneration in Nigeria: Implications for national development. *5th National proceedings of Arts and Social Sciences*, FCEE, Enugu State, 147-152.
- Idolor, E. (Ed.). (2002). Music to the contemporary African. *Music in Africa Facts and Illusions* (pp.1-11) Ibadan: Stirling-Horden.
- Lillie, W. A. (1995). *An introduction to ethics*. Paris: L' Education Press.
- Nairaland Forum: *What can we say about Moral Decadence in Nigeria* (2014). Available @ <http://www.nairaland.com>). Assessed:16/5/14
- Ojukwu, E. V. & Esimone, C. C. (2014). Inculcating morals in adolescents through the Igbo folk music. *The 2014 WEI International Academic Conference Proceedings* New Orleans, USA, 162-171.
- Ojukwu, E. V. Onyiuke, Y. S. & Esimone, C. C. (2015). Intellectual property rights enforcement in Nigeria: A prop for music industry. *US-China Education Review B*, 5 (6) 373-381.
- Okafor, R. C. (2005). *Music in Nigerian Society*. Enugu: New generation Books.

Okafor, R. C. & Okafor, C. U. (2009). *Music and national development in Nigeria*. Enugu: New Generation Books.

Omoregbe, J, I. (2008). *Ethics: A systematic study*. (3rd ed.). Lagos: Joja

Pancare, R. (2013). *The influence of pop music on teens in the United States*. Available @ [<http://www.livestrong.com>] Assessed: 18 November, 2017.

Sam, K. I. C. (2006). The influence of background music on children's learning. *Awka Journal of Research in Music and the Arts (AJRMA)*, 3, 20-28

Storr, A. (1992). *Music and mind: The free press*. London: Macmillan.

Top 5 deep learning and AI stories Available @ [<http://www.slideshare.net>]. Assessed: 18 November, 2017.

Wikipedia the free Encyclopaedia. *Youth*. Available @ [<https://en.m.wikipedia.org/wiki/youth>] Assessed: 18 November, 2017.