

Digital Media, Distressed Wears, Tattoos and Saggy Pants: A Study of the Perception, Knowledge, and Attitude of Students of Select South-South Universities in Nigeria

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Abstract

This study focused on the perception, knowledge, and attitude of students of selected universities in South-South, Nigeria on digital media, distressed wears, tattoos and saggy pants in the Nigerian university system. The descriptive survey method of research was adopted. Adeptness to digital media which influenced students' adoption of tattoos, saggy pants and distressed wears was observed. Students had high positive inclination to digital media which influenced adoption while cognition among them on digital media was very high. The null hypothesis was rejected and a causative effect between students' positive reaction to digital media and adoption of tattoos, saggy pants and distressed wears was established. An interesting aside to this study is that students' savviness to digital media could explain why lecturers may fall victim to their 'entrapments' and proclivity to cyber-crimes.

Keywords: Digital Media, Distressed Wears, Saggy Pants, Tattoos, Attitude

Introduction

The existence of digital media is pervasive. Like water, digital media are ubiquitous. For purposes of this work, the word “digital” relates to digits (numbers) or the way they are presented. It implies the representation of data in a computer since a computer is designed to interpret such data using binary codes of 1 and 0. Therefore, digital media refer to any format of digitised contents including text, graphics, audio and video that can be transmitted over the Internet or computer networks. It further includes any device that can be used to access such digital contents such as smart phones, tablets, personal digital assistants (PDAs) and the like (Microsoft Encarta, 2009). It is, therefore, clarified further that some of these facets (formats or platforms) used to convey any form of communication through digital technological devices like smartphones, tablets and the like are Instagram, Twitter, YouTube, WhatsApp, Snapchats, Facebook, Tik Tok, Caffeine and the like (what is generally termed as social media platforms).

It is further observed that the discriminatory qualities of these digital media technological devices and platforms, among others, include content voracity, flexibility, ubiquity, amenability to language barriers and ability for social control. It is equally imagined, based on observations, that due to the components of ubiquity and somewhat relative ease of availability, a majority of students ranging from primary school pupils, secondary school students, to university undergraduates and adults own one type of digital medium or the other.

Equally pertinent to note is that students are imagined to have demonstrated grip or mastery (knowledge), positive feelings or inclinations (attitude) and cognizance or positive regards (perception) to digital media technological devices, especially the platforms and accompanying contents. This is evident in the professional manner with which students manipulate the digital media to record, share, tweet and comment on their supposed 'harassers' and other concerns.

Again, it is upheld that part of the content materials of the digital media are representations of actors (of different film genres), musicians (of different hues), fashion models (of different categories), sport personalities (of different kinds of sports), real life gangsters, crime bosses (and their foot soldiers) and the like, who adorn themselves with distressed wears, tattoos and saggy pants. More so, students create group chats on Facebook, WhatsApp and links on Twitter, Instagram, and also download and share on YouTube, spectacles of tattoos, saggy pants and distressed wears of their favoured celebrities and likings to friends, groups and the like.

For this study, the historicity of distressed wears can be traced to the first man and woman in the Bible who, *ab initio* were unconscious of their nakedness up to when the forbidden fruit was eaten, following which consciousness crept in. Excerpts from Genesis 3:6-11 record thus: “then the eyes of both of them were opened and they knew that they were naked, and they sewed fig leaves together and made themselves coverings”. Naturally, the serrated fig leaves were the progenitors of distressed wears.

The spectre of distressed wears on Nigerian campuses (private and public, probably excluding religious-based higher institutions) by female and male undergraduates is conjectured to be on the incremental rating. By operationalisation, distressed wears imply purposefully ripping, tearing or slashing threads even before being sold and has been with humanity for years (Ellie, 2017). It could also reflect a sign of independence and a refusal to abide by known social morals and standards.

Also, for this study, tattoo is described as any form of decoration, ornamentation, or reshaping of the human body, usually for aesthetics, status, or identity. Most forms of body art, including piercing (for the purpose of wearing jewellery or other ornaments), tattooing, branding, and scarification are permanent. Others, such as painting or dying are temporary. It is also noted that animals can be tattooed for identification and branding purposes (Encarta, 2009; Onwukwe & Okugo, 2010; Mik, 2014; Francis, 2018). An interesting aside has been the economics of tattoos and health challenges posed in the patronage of unlicensed shops and quacks.

Furthermore, sagging historicity is believed to have started in prison, where prisoners were often issued clothing that was too large for them, and they could not wear belts for fear of successful homicide-suicide and attempted homicide and suicide. Later, sagging was adopted by rap artistes like Ice-T, Too Short, Naughty by Nature and the like, which later morphed into pop culture. By way of operationalisation, to sag means reducing wears especially shorts, pants, trousers, etc. down the buttocks (Onwukwe & Okugo, 2010).

Reactions to these modes of dressing and body ornamentation under discussion by Universities, Polytechnics, Colleges of Education and other institutions of higher learning have tilted toward a dress code policy. Lawal (2019) posits that “higher institutions of learning in Nigeria are facing challenges associated with indecent dressing among undergraduates on campuses at an unprecedented rate leading to institutions reeling out dress codes for their students”, (para. 22). Counter pointing, Ademola-Olateju (2019) observes that “legislating a dress code for the university environment is a slap on the face of an individual's right to freedom and expression” (para.2). Ademola-Olateju further queries, “what on earth is going on in our universities? The university is a space for learning, for debate, for discussion, for collaboration and discovery”, (para.6).

It is noted that saggy pants, tattoos and distressed wears are ubiquitously worn by students of University of Calabar, Calabar and Cross River State University of Science and Technology and they seem to pleasure in them. These two Universities in South-South Nigeria were, therefore, purposively chosen for this study because of their proximity and the typicality of their population.

Statement of the Problem

Ideally, digital media and their various facets (platforms) are expected to engender academic activities such as e-learning, researches, assignment solving and the like. However, it is imagined that some students use digital media devices and their facets for mundane things which include exposure to, and adoption of distressed wears, tattoos, saggy pants, and the like; as against the ideal. To this end, the research problem put in question form are: To what extent are university students in the selected South-South Nigeria exposed to digital media? To what extent does students' knowledge on digital media influence their adoption of distressed wears, tattoos and saggy pants? To what extent do students' attitudes to digital media influence their adoption of distressed wears, tattoos and saggy pants? And to what extent do students' perceptions of digital media influence their adoption of tattoos, saggy pants and distressed wears? These questions constitute the problem due to the fact that what is not certain is the extent to which these students are exposed to digital media devices and the content materials thereof; amidst the extent to which their knowledge, attitudes and perceptions of digital media devices have possibly influenced them to adopt the trend under study.

Objectives of the Study

This study is generally meant to find out how undergraduate students of two selected universities in South-South Nigeria perceive and their attitude towards digital media, distressed wears, tattoos, and saggy pants. Specifically, the objectives of the study were to:

1. find out the extent to which university students in select universities in South-South Nigeria are exposed to digital media;
2. determine the extent to which knowledge of digital media influences students of select South-South universities in Nigeria to adopt distressed wears, tattoos, and saggy pants;
3. find out the extent to which attitude to digital media influences the adoption of distressed wears, tattoos, and saggy pants among students of select South-South universities in Nigeria; and
4. to ascertain the extent to which perception of digital media influences the adoption of distressed wears, tattoos and saggy pants among university students in select South-South universities in Nigeria.

Research Hypothesis

H₀: Students' attitude to digital media will not significantly influence their adoption of distressed wears, tattoos and saggy pants.

Theoretical Framework and Literature Overview

The Observational Learning Theory relates to the use of distressed wears, tattoos and sagging. The theory holds that “observers can acquire or learn new behaviours by seeing those behaviours being performed by other people. It projects the place of observation of a behaviour and learning of behaviour” (Baran as cited by Onwukwe & Okugo, 2010, p. 24). This theory is a product of psychologists' expansion on Social Cognitive Theory - the idea that people learn through observation and apply it to mass media (now digital media). It operates in two steps – imitation, which is the replication of the observed behaviour and identification, which is a situation whereby observers exactly imitate the behaviour and produce a more generalised but related responses. The provision of the theory applies to everyday matters and behaviours, especially in students' clothing (sagging and distressed wears), appearance, styles (tattoos), eating, drinking, modes of interactions and personal consumptions.

The basis of the invention and use of the digital media among other things, was to make the sharing of information, ideas and knowledge easier, faster and more efficient between and among parties in the human race. This is obvious in the ease with which teachers and students alike are allowed access to the Internet for research purposes. Realising this, Omotayo (2006) says 'in African universities, teachers use the Internet to update their lessons and students use the technology to access information available online'. However, Omenugha (2010) in a study on the influence of modern ICTs on the academic and social behaviour of students in a selected Nigerian university, using qualitative methods of personal observation and focus group discussion, noted that while access to, and use of modern ICT is empowering for students, there are, however, growing negative trends that emanate from the access and use of these devices. Citing Adomi (2006) and Ihejirika (2007), Omenugha enumerates these negative trends to include chatting and watching pornography, criminality, prostitution, and so on.

In addition, common knowledge shows that students in Nigerian universities equally have access to, and explore content materials of various digital media platforms through which they not only view but also adopt some negative lifestyles or trends such as distressed wears, tattoos and saggy pants from the actors, musicians, fashion models, gangsters, etc thereon. The adoption of distressed wears and saggy pants among university students is no doubt, a deviation from the standard way of dressing which any university authority would sanction or approve of. This is because dressing, as noted by Olaoye (2005) generally speaks volumes about a person or eople, who they are, their hidden intentions and also serves as talking guide as well as a decoder which communicates messages about them. This explains why Agbo (2003) in a related study, describes the inappropriate and morally degrading habit of dressing among female undergraduates as a portrayal of prostitution.

It is further observed that the discriminatory qualities of these digital media technological devices and platforms, among others, include content voracity, flexibility,

ubiquity, amenability to language barriers and ability for social control. It is equally imagined, based on observations, that due to the components of ubiquity and somewhat relative ease of availability, a majority of students ranging from primary school pupils, secondary school students, to university undergraduates and adults own one type of digital medium or the other.

Equally pertinent to note is that students are imagined to have demonstrated grip or mastery (knowledge), positive feelings or inclinations (attitude) and cognizance or positive regards (perception) to digital media technological devices, especially the platforms and accompanying contents. This is evident in the professional manner with which students manipulate the digital media to record, share, tweet and comment on their supposed 'harassers' and other concerns.

The adoption of distressed wears, tattoos and saggy pants and the perceived craze with which university students these days go about it, may similarly indicate an overt diversion of focus and interest from academic activities to some covert engagements in hideous practices which may include prostitution, gaiety, cultism, lesbianism and other deviant behaviours. There seems to be no difference between this trend and the findings of other scholars regarding the mode of dressing among students of higher institutions in Nigeria, in which it is remarked that:

Psychologically speaking, dressing among female undergraduates in Nigerian higher institutions of learning has caused a lot of ripples among parents, guardians, lecturers and authorities of the various institutions. Dressing has become an entirely different cup of tea. This is because all the campuses in Nigeria, especially in the South-South geo-political zone have gone ablaze with different types of crazy fashions (Ekerikevwe and Ekerikevwe, 2010, p. 93).

From the above, it is just natural that if indecent or morally degrading habit of dressing by female students on university campuses could cause such ripples, then the observed adoption of distressed wears, tattoos and saggy pants by both sexes of our university students may cause an unimaginable measure or magnitude of ripples. Such could be borne out of a reflection on modesty which agrees with Uba's (2006) remark that "...In the past, women were proud to cover up themselves. But today, all that seems to have been swept off into the dust of history... To be scantily dressed is now in the front burner..." (pp. 93-94). Saggy pants and distressed wears, it would be agreed, do expose or reveal vital parts of the bodies of both the male and female students who wear them. Such sensitive or vital parts are usually the breasts, buttocks and thighs which are capable of sending sexual signals from the females to the males, Ibang (1996).

Research Design

The descriptive survey method of research was employed in this study. This method was considered relevant because it is in agreement with Udontre's (2004, p.29) view that the study has to do with “the collection of data (information) from a sample in order to determine their interests, opinions, beliefs, values, feelings, perceptions, motivation and behaviour...” This design also “facilitates a study of representative sample derived from a population of study that is deemed too large for the researcher to realistically observe all the elements” (Nwodu, 2006, p. 67).

Population of the Study

The population of the study was fifty thousand (50,000) students drawn from two selected universities in the South-South Geo-Political Zone of Nigeria, namely, University of Calabar and Cross River State University of Science and Technology. The latter had ten thousand (10,000) students' population (UniRank, 2020a) ; while the former had forty thousand (40,000) students, according to UniRank (2020b).

Sample Size

The sample size of this study was 100. Statistically, it is common knowledge that the magical number is '30'. Christopher (2015) observes that 30 in a sample group should be enough for a study. Moreover, a sample size of 30 is needed before a research can reasonably expect an analysis based on the normal distribution (i.e Z-test) to be valid. It represents a threshold above which the sample size is no longer considered "small". Therefore, 100 sample size was adequate for this study, especially within the context of its exploratory nature of the enquiry.

Again, bearing in mind a disproportionate number in the population of study, Familionics formula of proportionate sampling was used. The Familionics formula in description divides the sample size by the grand total population and multiplies by the sample of a given unit. That gives the proportion of each unit. Therefore, University of Calabar, Calabar had eighty (80) as its sample size while CRUTECH had twenty (20) as its sample size. In all 100 students served as the sample size.

Instrumentation

This study made use of structured questionnaire. This was used for data collection. The instrument was divided into two sections: A and B. Section A was used gather the personal data of the respondents and Section B consisted of 49 structured questions meant to answer the four research questions stated for this study. The items were measured on a four-point grade scale.

Three experts, one each from the Departments of Measurement and Evaluation, Mass Communication, and Statistics at the University of Calabar, validated the instrument.

Reliability was established using a pilot test carried out with 60 respondents randomly selected from Michael Okpara University of Agriculture, Umudike. Cronbach's coefficient alpha reliability test was used to estimate internal consistency of the instrument. The reliability index ratio for the four clusters was as follows: 0.69, 0.70, 0.75 and 0.75.

Research Procedure

The researchers travelled to the zone and administered the instruments to the selected students with authority from the University management. The availability sampling technique was adopted as the sampling administration method. This method was purposively used because the students were transiting from one place to another due to semester examinations in the two universities.

The mean was determined by assigning values to the four point scale which is as follows: VHE-4-Very High Extent, HE- 3- High Extent, LE- 2- Low Extent, VLE- 1- Very Low Extent. To this extent, the mean score was then computed as follows:

$$X = \frac{\sum x}{n}$$

$$X = \frac{4+3+2+1}{4} = \frac{10}{4} = 2.50$$

The cut-off mean score becomes 2.50; hence any value less than 2.50 is regarded as low extent while above 2.50 is regarded as high extent.

Again, the specification of the Z-test statistics used to analyse the hypothesis was:

$$Z = \frac{\overline{X_1} - \overline{X_2}}{\sqrt{\frac{S_1^2}{n_1} + \frac{S_2^2}{n_2}}}$$

Results

The results of the study are presented in the tables below:

Table 1: Mean ratings of responses on the extent to which university students in South-South Nigeria are exposed to digital media

S/N	CLUSTER A	N	UNICAL		CRUTECH		Decision
			$\overline{X_1}$	S.D	$\overline{X_2}$	S.D	
1	I started using phones that can browse from senior secondary	100	2.62	1.7	2.70	1.66	High Extent
2	My first digital media address was opened in senior secondary	100	2.62	1.7	2.70	1.91	High Extent

3	My first digital media address was opened in year one	100	2.55	0.64	2.87	2.13	High extent
4	My first digital media address was opened in final year	100	2.55	0.64	2.87	1.90	High extent
5	I started using phones that can browse from year one	100	2.66	0.71	2.54	1.91	High extent
6	I started using phones that can browse from final year	100	2.73	0.71	2.50	1.25	High extent
7	My first digital media address was opened in final year with my own phone	100	2.54	0.65	2.78	1.25	High extent
8	My first digital media address was opened in final year with a friend's phone	100	2.67	0.71	2.62	2.13	High extent
9	My first digital media address was opened in year one with my own phone	100	2.66	0.71	2.54	1.90	High extent
10	My first digital media address was opened in year one with a friend's phone	100	2.73	0.71	2.50	1.91	High extent
11	I can snap pictures and post on my time line without assistance	100	2.54	0.65	2.78	1.66	High extent
12	I can log in and out of any of the social media addresses with ease	100	2.67	0.71	2.62	1.91	High extent
13	I can access messages sent to me by a friend from social media address with ease	100	2.67	0.71	2.62	1.91	High extent
	Pooled Mean	100	2.63	1.5	2.67	1.22	High extent

From table 1 above, items 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12 and 13 scored above the weighted mean of 2.50 which indicated that UNICAL and CRUTECH students are exposed to digital media to a high extent.

Table 2: Mean ratings of responses on the extent to which students' knowledge on digital media influences their adoption of distressed wears, tattoos and saggy pants in South-South universities in Nigeria

S/N	CLUSTER A	N	UNICAL		CRUTECH		Decision
			\bar{X}_1	S.D	\bar{X}_2	S.D	
14	My knowledge on the use of Facebook exposes me to distressed wears	100	2.54	0.65	2.78	1.66	High Extent
15	My knowledge on the use of Instagram exposes me to distressed wears.	100	2.67	0.71	2.62	1.91	High Extent
16	My knowledge on the use of WhatsApp exposes me to distressed wears	100	2.55	0.64	2.87	2.13	High extent
17	My knowledge on the use of YouTube exposes me to distressed wears.	100	2.66	0.71	2.54	1.90	High extent
18	My knowledge on the use of Facebook exposes me to saggy pants.	100	2.73	0.71	2.50	1.91	High extent
19	My knowledge on the use of Instagram exposes me to saggy pants.	100	2.62	1.7	2.70	1.25	High extent
20	My knowledge on the use of WhatsApp exposes me to saggy pants.	100	2.62	1.7	2.70	1.25	High extent
21	My knowledge on the use of YouTube exposes me to saggy pants.	100	2.55	0.64	2.87	2.13	High extent
22	My knowledge on the use of Facebook exposes me to tattoos.	100	2.66	0.71	2.54	1.90	High extent
23	My knowledge on the use of Instagram exposes me to tattoos.	100	2.73	0.71	2.50	1.91	High extent
24	My knowledge on the use of WhatsApp exposes me to tattoos.	100	2.54	0.65	2.78	1.66	High extent
25	My knowledge on the use of YouTube exposes me to tattoos.	100	2.67	0.71	2.62	1.91	High extent
	Pooled Mean	100	2.63	1.5	2.67	1.22	High extent

From table 2 above, items 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24 and 25 scored above the weighted mean of 2.50 which indicated that UNICAL and CRUTECH students agreed that their knowledge on digital media influences their adoption of distressed wears, tattoos and saggy pants to a high extent.

Table 3: Mean ratings of responses on the extent to which students' attitude to digital Media influences their adoption of distressed wears, tattoos and saggy pants in South-South universities in Nigeria

S/N	CLUSTER A	N	UNICAL		CRUTECH		Decision
			\bar{X}_1	S.D	\bar{X}_2	S.D	
26	I love saggy pants on Facebook which inspires me to adopt.	100	2.62	1.7	2.70	1.25	High Extent
27	I love saggy pants on Instagram which motivates me to adopt.	100	2.55	0.64	2.87	2.13	High Extent
28	I love saggy pants on WhatsApp which makes me to adopt.	100	2.66	0.71	2.54	1.90	High extent
29	I love saggy pants on YouTube which makes me to adopt.	100	2.73	0.71	2.50	1.91	High extent
30	I have good sentiments on tattoos on Facebook which inspires me to adopt.	100	2.54	0.65	2.78	1.66	High extent
31	I have good feelings to tattoos on Instagram which inspires me to adopt.	100	2.67	0.71	2.62	1.91	High extent
32	I love tattoos on YouTube which inspires me to adopt.	100	2.54	0.65	2.78	1.66	High extent
33	I have good vibes to tattoos on WhatsApp which inspires me to adopt.	100	2.67	0.71	2.62	1.91	High extent
34	I have good sentiments on distressed wears on Facebook which inspires me to adopt.	100	2.55	0.64	2.87	2.13	High extent
35	I love distressed wears on YouTube which inspires me to adopt.	100	2.66	0.71	2.54	1.90	High extent
36	I have good vibes to distressed wears on WhatsApp which inspires me to adopt.	100	2.73	0.71	2.50	1.91	High extent
37	I have good vibes to distressed wears on Instagram which inspires me to adopt.	100	2.62	1.7	2.70	1.25	High extent
Pooled Mean		100	2.63	1.5	2.66	1.22	High extent

From table 3 above, items 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36 and 37 scored above the weighted mean of 2.50 which indicated that UNICAL and CRUTECH students agreed that their attitude to digital media influences their adoption of distressed wears, tattoos and saggy pants to a high extent.

Table 4: Mean ratings of responses on the extent to which students' perception of digital media influences their adoption of distressed wears, tattoos and saggy pants in South-South Universities in Nigeria

S/N	CLUSTER A	N	UNICAL		CRUTECH		Decision
			\bar{X}_1	S.D	\bar{X}_2	S.D	
38	My perception on the understanding of digital media makes me adopt a distressed wear I saw on Facebook.	100	2.62	1.7	2.70	1.25	High Extent
39	My perception on the understanding of digital media makes me adopt a distressed wear I saw on WhatsApp.	100	2.55	0.64	2.87	2.13	High Extent
40	My perception on the understanding of digital media makes me adopt a distressed wear I saw on Instagram.	100	2.66	0.71	2.54	1.90	High extent
41	My perception on the understanding of digital media makes me adopt a distressed wear I saw on YouTube.	100	2.73	0.71	2.50	1.91	High extent
42	My perception on the understanding of digital media makes me adopt the use of saggy pants I downloaded from WhatsApp.	100	2.54	0.65	2.78	1.66	High extent
43	My perception on the understanding of digital media makes me adopt the use of saggy pants I saw on Facebook.	100	2.67	0.71	2.62	1.91	High extent
44	My perception on the understanding of digital media makes me adopt the use of saggy pants I downloaded from YouTube.	100	2.54	0.65	2.78	1.66	High extent
45	I have regard for saggy pants I saw on Instagram which inspired me to adopt it.	100	2.67	0.71	2.62	1.91	High extent
46	I love tattoos I saw on Facebook which makes me adopt it.	100	2.55	0.64	2.87	2.13	High extent
47	My perception on the understanding of digital media makes me adopt the use of tattoos I saw on WhatsApp.	100	2.66	0.71	2.54	1.90	High extent

48	I have regard for the tattoos I downloaded from YouTube which inspired me to adopt it.	100	2.73	0.71	2.50	1.91	High extent
49	I have good vibes to distressed wears on Instagram which inspired me to adopt it.	100	2.62	1.7	2.70	1.25	High extent
Pooled Mean		100	2.63	1.5	2.66	1.22	High extent

From table 4 above, items 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48 and 49 scored above the weighted mean of 2.50 which indicated that UNICAL and CRUTECH students agreed that their perception of digital media influences their adoption of distressed wears, tattoos and saggy pants to a high extent.

Test of Significance

H₀: Students' attitude to digital media will not significantly influence their adoption of distressed wears, tattoos and saggy pants.

Table 5: Z-test analysis of responses from CRUTECH and UNICAL students on the extent to which their attitude to digital media influences their adoption of distressed wears tattooing and saggy pants

Group	N	\bar{X}_2	S.D	Std Error	Df	Level	z-cal	t-tab
CRUTECH	20	3.6	1.20	.0482309	98	0.05	-8.2609	1.96
UNICAL	80	3.6	1.01	.0919866				
Total	100							

The mean scores of the two groups were subjected to Z-test statistics. The result presented in Table 5 shows that students' attitude to digital media significantly influences their adoption to distressed wears, tattooing and saggy pants. This is because the Z-calculated (-8.2609) is below the acceptance region of -1.96 to +1.96, degree of freedom 98. Since the value of Z-observed is less than Z-tabulated, the null hypothesis is rejected.

Discussion of Findings

Analysis of data in Table 1 showed respondents as indicating awareness of the existence/prevalence of digital media in the society and are exposed to same to a high extent. This implies that far beyond owning digital media devices, the respondents (university students in South-South Nigeria) have gained superb mastery in the manipulation of these devices to access and explore any platform (principally Facebook, Twitter, WhatsApp, Instagram and YouTube, etc.) and get whatever information they want.

This confirms Clarke's (2006, p. 43) finding in a study on digital media development in South-East Asia that “the ITU's 2006 statistics show the Developing World catching up a little with the Developed World in using communication technology....” It also corroborates Ihejirika's (2007) and Adomi's (2006) findings as cited in Omenugha (2010, p.43) that “an increasing number of students in Nigerian universities continue to have access to mobile phones, computers and also use the Internet more”.

What is more, being so savvy in the manipulation and use of digital media suggests that the students could surreptitiously use the devices to cause one form of harm or the other to their lecturers. This could be by way of setting the lecturer up through secret recoding of some discussions between them and the lecturers, for some evil intent. This finding thus addresses objective 1 of this study.

Analysis of data on Table 2 revealed the respondents as also saying that they have knowledge of the use/application of digital media and the content materials thereof; and that the knowledge of digital media does not only influence them to adopt distressed wears, tattoos and saggy pants, but does so to a high extent. This finding is indicative of the fact that although digital media technology is a welcome development with a lot of advantages such as the ease and freedom of communicating and faster with unseen others (Omenugha, 2010), creating long distance relationships and communities as if they were physically present to one another (Tompkins, 2003, p.33), as well as easy access for students and academics to use databanks for research purposes, etc.

It also has some negative effects such as exposing people to, and influencing them to adopt some of the assumed reprehensible Western lifestyles like distressed wears, tattoos, saggy pants, pornography, sex tourism, prostitution rings, etc. Such adoption is undoubtedly a replica of a study that:

in the past years of Africa and Nigerian culture, when men were men and women were submissive, the basic essence of covering the...anatomy was of grave importance. Women were proud to cover up themselves. But today, all that seems to have been swept off into the dust of history...To be scantily dressed is now in the front burner.... (Uba, 2006, pp. 93-94).

The above finding, having met the yearning of objective 2 of this study, also shows that the adoption pattern as exhibited by the students, is an observed denigration of the conservative African cum Nigerian culture. This is because “dressing, as a significant aspect of culture, does not only reveal the ethnic background of an individual but shows his/her status” (Ekerikevwe and Ekerikevwe, 2010, p. 93).

Similarly, the analysis of data on Table 3 revealed a scenario in which the university students said that following their exposure to digital media and knowledge of the content materials therein, they developed the attitude of frequently using the devices to view representations of actors of different film genres, musicians of different hues, fashion

models of different categories, real-life gangsters, crime bosses, prostitutes, etc. who find pleasure in distressed wears, tattoos and saggy pants. Thus, they agreed that their attitude to digital media influences them to a high extent, to adopt distressed wears, tattoos and saggy pants.

This finding meets the yearning of objective 3 of the study and also supports Bandura's (1983) social or observational learning theory which emphasises that individuals learn and acquire new behaviours through observation of an event or an object (a model); meaning that the university students imitate and adopt distressed wears, tattoos and saggy pants as a result of having observed models who indulge in these lifestyles via digital media platforms.

Furthermore, it is common knowledge that although different cultures and tribes in Nigeria and Africa at large, have their traditional tattoos, the ones adopted and exhibited by the students, come with modifications that are foreign. Thus, the voluntary embrace of these modified or foreign pattern of tattooing amidst distressed wears and saggy pants by universities students in Nigeria is tantamount to what Anaeto, Onabajo and Osifeso (2008) describe as cultural imperialism, because the Western countries are technologically developed and we are helplessly consuming their mass media messages which do not only come to us with their cultural values, but also dominate our own local cultures. Also, the finding as indicated in the tested hypothesis result showed that university students' attitude to digital media significantly influences their adoption of distressed wears, tattoos and saggy pants.

Analysis of data on Table 4 showed that the university students perceive digital media as a status symbol and as a veritable means by which they can easily gain access to happenings in the outer world from which they derive pleasure, as well as create relationships with unseen others. This finding also showed that the students' perception of digital media influences them to a high extent to adopt distressed wears, tattoos and saggy pants. Apart from meeting the yearning of objective 4 of the study, this finding also supports the Bandura's (1983) social learning/observational learning theory as well as rekindles the notion of the much-talked-about cultural imperialism.

Conclusion

The prevalence of digital media in Nigeria just like any other country in the world has a lot of impact on the users. Whereas, the ultimate aim of inventing the digital media devices may have been for the good of mankind with particular reference to making communication easier and faster, some persons have turned them (the digital media devices) to other negative uses. In Nigeria, a majority of people, particularly university students in South-South Nigeria, and perhaps those in other universities in the country,

are not only exposed to these devices, but equally have in-depth practical knowledge and understanding of same, with regard to manipulating them to access and explore content materials therein, to a high extent.

Besides, these students perceive the digital media as a means of exploring a near-unlimited array of happenings and modern lifestyles in the outside world to derive pleasure therefrom. Consequently, they voluntarily develop a high level of attitude made manifest in their frequent use of the digital media devices to view representations of models who are adorned with tattoos, distressed wears and saggy pants, all of which they agreed to have adopted to a high extent and thereby eroding the modesty entrenched in the conservative Nigerian cum African dressing standard and values.

Recommendations

It is imagined to be hard to find any university campus anywhere in the whole of the Western World where African or Nigerian mode of dressing is crazily adopted by the whites the way our university students go about adopting the dressing fashion of the West. On this note, it is therefore desirable for university students in Nigeria to have a rethink and accordingly change their embrace of distressed wears and saggy pants; more so as wearing such clothes may make them look untidy and desperate. Cultural re-orientation/de-emphasis of Western modes of lifestyle (dressing inclusive) should be part of the general studies curriculum in the Nigerian university system.

Furthermore, university authorities in Nigeria should, as a matter of necessity and urgency, formulate a regulation/law that abolishes illicit, indecent, untidy and degrading pattern of dressing by their students. Even though the students may claim that it is their personal right and freedom for satisfactory social living to wear anything they like, they should equally be guided by what the Holy Scripture advises in 1 Corinthians 10:23b (KJV) that “all things are lawful for me, but all things edify not.” Those of them who are Muslims, especially, the females, should equally be guided by the principles guiding Muslim women's dress in accordance with the Quran and Sunnah as enshrined in Surat an-Noor, ayah 31 that “the outer garment worn in public must cover all of the body, except the face and the hands”. This advice does not preclude dress decency by the males.

Again, there is no discriminating the fact that other religions also have their own dress codes. Such regulation should be strictly enforced even with the help of law enforcement agents; and consequences for offenders, irrespective of whoever may be involved. This way, it is hoped that dressing discipline may return to the campuses.

University students in Nigeria should also endeavour to use digital media more and basically for academic activities and refrain from venturing into exploration of contents that not only sap a great deal of their time, but also adulterate/corrupt them and lead to high rate of failures during examinations. If they adhere to this, the standard or quality of

graduates turned out by universities will stand commendable anywhere in the world. To this end, parental guidance should be more vigorous. Inclusive must be continual supervision of students by course advisers who must continue to play the In-Loco Parentis to the students under their care.

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