Social Media Usage and Parental Responsibility Among Parents in Mile One Diobu, Port Harcourt

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Abstract
The study investigates social media usage and parental responsibility among parents in Diobu, Port Harcourt, Rivers State. The objectives were to: Find out the level of parents' exposure to social media and how parents use social media platforms negatively to disseminate information and divulge issues about their relationship in Diobu, Port Harcourt. The study was anchored on technological determinism and used theories. It adopted a survey research design with a total of 60,000 as the population of the study, using Taro Yamane as the sample size to arrive at 400. It employed a multi-stage sampling technique with a questionnaire as the instrument of data collection. The result of the study showed that the dominant social media platforms used by parents in Diobu were Facebook and WhatsApp**.** The result further showed that the extent of the awareness of the consequences of social media use by parents in Diobu on their children is very low. The study recommends that there should be community engagement where digital literacy, online safety, and responsible social media use among parents and children are highlighted.

Keywords: Exposure, Usage, Social Media, Parents, Parental Responsibility

Introduction
Social media has revolutionised the activities of parental activities in Nigeria, and if not checked, jeopardises the family ties. Although social media allows parents to communicate effectively and directly with their children even when they are not at home, keeping control of their activities and movements for the sustenance of their responsibility. According to Olalere and Olatokun (2020), social media are like vehicles that transmit messages to a large and heterogeneous audience who use such messages for social interaction and mould behaviour. They also serve as news sources for families, and at the same time, they are an avenue for information dissemination. Parents now engage on social media for interaction and as part of activities to guide their children. The social media platforms include: Facebook, Twitter, WhatsApp, Blog, Instagram, YouTube etc. And, parents use these social media platforms as effective tools in gathering and communicating their family activities to the target audience. This has made a lot of parents, both government and business enterprises to adopt social media to reach out to the public through the dissemination of ideas, messages, information, opinions and knowledge and elicit immediate feedback. The glamour and splendour of social media have further shrunk the world into the web, let Hamlet. devoid of cultural, religious leanings and cleavages. Social media, by its unique configuration, provides a platform for concentric transactions and rapid transfer.

Okon (2019) upholds that social media is the biggest game changer in the 21st century. Through social media, friends, families, colleagues, and people of convergent ideologies build a network of interactivity and social construction of words and pictures. This interaction and how information is presented depend on the varied perspectives and the building of shared meaning, as people share their stories and understandings" (p. 253). Further elaboration indicates strongly that social media are not only primarily concerned with giving information about business but also with family interests. Onukwufor et al. (2017) submit that social media provides vital issues and sources of information for parents.

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Parental responsibility is an age-old phenomenon and a precondition for societal change and advancement. Parents take responsibility for their children irrespective of their attitudes. The behaviour and value of every child are usually traced to the responsibility of the parents. Parents are like the oxygen of life to children since children breathe, eat and develop from their parents. This is why home is seen as the first point (place) of socialisation. Parents are to guard and guide their children to become responsible members of society.

Parental responsibility is therefore the legal rights, duties, powers, responsibilities and authority a person has for a child. This includes rights to make silent decisions about the child's care, upbringing, like education, medical, economic and religious life. Nobody has ever said that children are easy to raise. Parents provide an environment that is safe for their children, especially when they keep children free from physical, sexual and emotional abuse, and take safety precautions. parents also provide some basic needs such as water, nutritious foods, shelter, medical care, clothing and space for a healthy living. It is pertinent to note that parents develop in children honesty, respect, compassion, patience, forgiveness, generosity, respect, and communication skills, and children use these to advance society. This age-long parents' love has always been there before our forefathers. There is always love, care, mutual understanding and family ties. However, with the recent advancement in communication technology, the parents have adopted a paradigm shift in the pattern of interactions with children, especially with the use of social media. Some of these social behaviours of parents are sometimes determined by their educational level, economic status and religious background. Some parents who are fanatic Christians believe that some content on social media corrupts the morals of their children.

Parents prefer to video and post their children on social media when they misbehave. The child who throws the last food at home is supposed to be talked to avoid such an action the next time, but parents would rather talk to the child, snap or video of the child and post it on social media. In Port Harcourt, for instance, a family lost almost everything at home following their engagement on social media. Both father and mother were said to have been chatting on social media without adequate care for the child. The child had to go to the kitchen and turn on the gas. The parents fell asleep, only to be called by neighbours that their house was burning. For instance, on the 18th of April, 2022, a mother in Lagos at the Chrisland Schools posted on social media that her daughter was drugged and raped in her school. She alleged that the school tried to cover the incident. This appears to be irresponsible, this is because mothers ought to protect the image of their children before the public, as a result of victimisation that characterises a girl who is raped in African society, especially, Nigeria. Unfortunately, parents on daily basis display some actions that appear to be irresponsible on social media in our society; prominence among them was the action of Mercy Johnson on the 23rd of Oct 2021, who in a series of post on her Instagram page weeping bitterly and narrated how Purity her daughter had complained and suffered in the hands of her teacher who had said, "she doesn't like Mercy Johnson and celebrity kids are badly behaved.' Mercy Johnson is a public figure just like the teachers. So, she is supposed to visit the school to find out what happened from the school management as part of her efforts to demonstrate parental responsibility. But she chooses to behave irresponsibly. The family members are part of the members of society. So, for any society to be responsible, the families are to be responsible and reflect the social milieu of such a society through their values system, norms and attitude. Parents' behaviour in society today is a result of what they learnt from social media and their friends, some of which appear to be alien to our society. Some also post these activities as result of excitement. The study interrogates social media usage and parental responsibility among parents in Diobu, Port Harcourt, Rivers State.

Statement of the problem
The argument on whether social media brings about parental responsibility is a continuum. The widespread adoption of social media among parents in Diobu in Port Harcourt has raised concerns about its impacts. While other scholars believe that the activities, engagements and expectations of parents on social media have propelled development in terms of family expansions, increased interaction, mutual understanding and relationships, as well as closing the gap between distance and social learning. It is believed that the engagements and expectations of parents on social media have not been met since it sometimes brings about disrespect, indiscipline, indecent dressing and exposes the details about families, which exposes women, hence, posing great danger like rape, kidnaps, robbery, among others. Parents as bridge builders should mould their character of their children to advance society. In traditional African society, parents are saddled with responsibility of inculcating the traditional form of education, skills and training to the children to be meaningful citizens of the society; more so, traditional education, functions to equip the child with requisite skills that makes him/her self-reliant, but exposure to social media platforms appears to have taught them otherwise and inculcated alien virtues in them which is anti-African. The activities of some parents on social media have not earned their children the requisite skills for self-reliance. Parents, especially women, have no limit to what they post on social media, as they post their sexual lives, trips/travels, relationships, issues about their children, family achievements and events like house/child dedication, wedding, etc on social media, which exposes them to danger to criminals and hackers. The high level of

engagement by parents on social media is quite glaring, considering the negative effects and portrayals on social media platforms by parents. Thus, the issue for this research is, are parents in Diobu, Port Harcourt negatively exposed on social media platforms.

Objectives
The following objectives guided the study

1. Identify the level of parents' exposure to social media platforms in Diobu.
2. Determine the consequences of exposure to social media platforms on parents in Diobu.
3. Find out the extent parents use social media platforms negatively to disseminate information and divulge issues about their relationship on social media.

Research Questions
1. What is the level of parents' exposure to social media platforms in Diobu?
2. What are the consequences of exposure to social media platforms on parents in Diobu?
3. To what extent do parents in Diobu use social media platforms negatively to disseminate information and divulge issues about their relationship on social media?

Review of Related Literature
Use of Social Media and Parenting and Parental Responsibility
Social media employs mobile and web-based technology to create highly interactive platforms via which individuals, family members and the community share, co-create, discuss and modify generated content. According to Abbas et al (2019), children use social networking or social media for various reasons to include exchange of ideas, feelings, personal information, pictures, videos, and chat with friends and family members around the world. Studies by Abdulkadir (2016) posit that the use of social media showed that children use social media for different purposes: most of them use it as a communication tool to connect and chat with friends and family members around the world. For instance, 75% of the participants responded that they use it for chatting. This finding tallies with Fatokun's (2019) and Olatokun's (2008) findings that the majority of secondary school students use the internet for leisure.

A study conducted by Barker (2012) found that social networking sites provide people opportunities to socially identify with others who look or think like they do, who share similar tastes and interests and who often comprise their closest group of friends/peers. The study also suggests that individuals who suffer from social anxiety can engage in social media usage to increase positive friendship experiences. Abdulkadir's (2016) study on the Influence of Social Media on children in Garowe found that 100% of the students use social media, with 10 out of 12 using Facebook, while the remaining 2 out of 12 use the WhatsApp application. This finding implies that all secondary school students in Garowe use social media networks, especially Facebook and WhatsApp applications, and this is in line with the findings of Orifa (2017).

Also, according to Chukwu and Uzoma (2014), social media websites are becoming increasingly dangerous as they create modes for students to procrastinate while trying to complete homework and assignments, as social media gains more popularity. In their survey of 102 students, 57% stated that social media has made them less productive. In Nigeria, there has been concern about the possible effect of daytime and sometimes all-night browsing on students' reading time. A study by Dike et al. (2013) showed that outside their classrooms, students often use the internet, especially for chatting and sending videos, messages on social media sites to other students during school hours, weekends and even late at night. This incessant use of social media by young people, especially those still in secondary schools, makes them detrimental to academic work.

Empirical Review
Livinstone and Byrne (2018) studied parenting in the digital age: the challenges of parental responsibility in comparative perspective. As parents and children in high, middle and even low-income countries gain access to the internet via a range of digital devices and services. Most parents face challenges in their competence, role and authority. The study adopted a survey research design, and it found that restricted mediation is generally favoured by parents, although their exposure online brings opportunities to children, especially the girls. The study is related to the previous study in the area of parental responsibility in the digital era, but the previous study concentrated on the challenges and prospects; the current study focuses on the use of social media and parental responsibility.

Also, Olalere and Olatokun (2020) investigated does parenting style influences children's use of social media. Observation from a faith-based secondary school, Ibadan, Nigeria. The study adopted the ex-post facto research design, questionnaire was the main instrument of data collection. Two hundred and sixty-eight copies of the questionnaire were administered. The study found that the majority of the students use social media for chatting, learning, downloading games and keeping themselves company. The study is related to the present study in the area of parenting style and the use of social media among Nigerian parents. The previous study concentrated on parenting style and the use of social media, but the current study focuses on the use of social media and parental responsibility.

Adigwe (2021) studied identifying the moderating and mediating variables in parental mediation practices in the digital age. The study applied a multi-stage sampling technique to achieve an adequate representation of the population in six education districts in Lagos, Nigeria. The study included 1, 270 adults sample. Data were obtained through a questionnaire from parents of children in the selected schools. The findings show that a strong and positive relationship exists between parents' gender and educational level. The relationship was evident as a strong moderating variable for four mediating strategies measured in the study. The constructs of digital literacy are more relevant to participatory learning mediation practice compared to the context of Nigerian families. The study is related to the present since both studies talk about parental responsibility in the digital era in Nigeria. The previous study focused on identifying moderating and mediating variables in parenting in the digital age. It failed to examine the use of social media and parental responsibility. The present study investigates social media use and parental responsibility.

In another development, Adega (2021) investigated indigenous education responsibility in contemporary Tiv society: Issues and prospects. The study adopted both primary and secondary sources for data collection. The study found that there is instability in the family as the children, in the absence of parents, have tended to imbibe negative values from nannies/babysitters or peers, films and the internet. The study is related to the present study, as they all deal with parental responsibility in the digital era. The previous focused on indigenous education and parental responsibility in contemporary Tiv society, while the present study concentrated on social media and parental responsibility among parents in Diobu, Port Harcourt, Rivers State.

Diriwari (2023) studied contextualising the concept of parental responsibilities of child protection in legal pluralism. The study found that Parental responsibility in Nigeria is highly valued and considered a fundamental aspect of parenting. It is believed that parents have a moral obligation to provide for, protect and guide their children toward becoming responsible adults. It includes that children are well-nourished, educated, and have access to healthcare. In Nigerian culture, parents are also responsible for instilling values such as honesty, respect, and hard work in their children. The study is related to the present study because it deals with parental responsibility in Nigeria. The previous study focused on contextualising the concept of parental responsibilities of child protection in legal pluralism, while the present study focuses on social media use and parents' responsibility among parents in Diobu, Port Harcourt.

In another development, Hari et al. (2015) examined indigenous communication media and utilisation of development information in rural communities of South-South, Nigeria. The study adopted survey research, which the present study finds relevant. The population comprises the rural dwellers from three out of the six states in the South-South (Rivers, Akwa-Ibom and Cross Rivers States). The study found that interpersonal communication channels (contacts/visits), storytelling/drama, use of proverbs, song/dance, dirges, use of indigenous languages, gong beating and drumming are significant relative contributions to utilisation of development information among rural dwellers. It was recommended that indigenous communication channels need to be kept open, frequently and sometimes repaired if they are to continue to be recognised as a vehicle for development. The study is similar to the present study because communication is seen as a vehicle for development. The previous indigenous communication media always utilisation of development information in Rivers, Cross Rivers and Akwa-Ibom, while the present focuses on social media use and parents' responsibility among parents in Diobu, Port Harcourt.

Livingstone and Bryan (2018) studied parenting in the digital age. As children in high, middle and even low-income countries gain access to the internet via a range of digital devices and services – most often via a mobile phone – parents are feeling challenged in their competence, role and authority. In response, parents draw on their available resources – socioeconomic and cultural – and their preferred parenting styles, as well as some of the principles of positive parenting. In high-income countries, a shift is underway from restrictive towards enabling forms of parental mediation. In middle and low-income countries, the evidence suggests that restrictive mediation is generally favoured by parents, although this brings costs in terms of children's opportunities online, especially for girls. In all countries, the rapid pace of technological innovation undermines parental competence, this is in

turn undermines children's willingness to turn to parents for support. We conclude with suggestions to support parents in meeting the growing challenge of empowering their children online in diverse contexts. The current study is related to the current study since both studies deal with parenting in the digital age. The previous study focused on parenting in the digital age: The challenges of parental responsibility in comparative perspectives, while the present study focuses on social media use and parents' responsibility among parents in Diobu, Port Harcourt.

Olalere and Wole (2020) investigated the influence of parenting styles on children's/wards' use of social media at Oritamefa Baptist Model School (OBMS), Ibadan, Nigeria. The study adopted the ex-post facto research design, questionnaire was the main instrument of data collection. Two hundred and sixty-eight copies of a questionnaire were administered, out of which 240 copies were retrieved and found valid for analysis, constituting a 89.5% response rate. Percentages, mean, and standard deviation were used to analyse research questions, while Pearson Product-Moment correlation at the 0.05 level of significance was used to test the hypothesis. Findings revealed that the frequency of use of social media platforms such as Badoo, Snapchat, Tumblr, WeChat, and Flickr was very low and is rarely used by students compared to WhatsApp, Facebook and YouTube. Students used WhatsApp and YouTube daily, weekly and monthly, while Badoo, Snapchat, Tumblr, WeChat, and Flickr were never used. The majority of students used social media for chatting with friends, keeping themselves company, downloading music and watching films, while only a few of them used it for educational purposes. The study is related to the present study in the area of parental influence in Nigeria. The previous study focused on the influence of parenting styles on children's/wards' use of social media at Oritamefa Baptist Model School (OBMS), Ibadan, while the present study focuses on social media use and parents' responsibility among parents in Diobu, Port Harcourt.

Theoretical Framework
Technological Determinism Theory
This study is anchored on the Technological Determinism Theory. The Canadian media scientist McLuhan propounded the technological determinism theory, also known as the medium theory, in 1962. The basic assumption of the theory is that society organises itself to support and further develop a technology once it has been introduced. According to McLuhan (Baran & Davis, 2012) "communication technology plays such a critical role in the emergence of new social orders and new forms of culture" (p. 270). Explaining the centrality of the theory to this study. The medium theory says that McLuhan proclaimed that the medium is the message, arguing that the words and new forms of media transform (massage) people's experience of themselves and that this influence is ultimately more important than the content that is transmitted in its specific messages, meaning that technology determines experience. Discussing this further, Baran and Davis (2012) then asked the following pertinent questions, which this study believes resonate with the core of this discourse in this research. What has been our experience with the Internet, in general, and social networking websites like Facebook and Twitter in particular? Have these sites changed the social world of college students for better or worse? Has the Internet transformed the lives of people and society? McLuhan states that we are living in a new age of technology that has never been experienced. He further added that this theory is a move that will affect the way people think, feel and the way they act. The wheel is an extension of the foot, the book is an extension of the eyes, clothing is now an extension of the skin, and the electric circuitry is an extension of the central nervous system.

Uses and Gratification Theory

The uses and gratification theory was propounded by Elihu Katz, Jay Blumler and Michael Gruevitch in 1974. This theory states that media users play an active role in choosing and using the media arid that a media user seeks out a media source that best fulfil the needs of the user the thrust of the theory is that audience members have certain needs that make them expose to, attend to and retain media messages because of the perceived gratifications derivable from such messages (Folarin, 2022). The theory is of the view that media users take an active part in the communication process and are goal-oriented in their media use. Okunna and Omenugha (2012) argue that through uses and gratifications research, communication scholars have shown that everywhere, people selectively expose themselves to mass media content, choosing only those media messages that would serve the function of satisfying or gratifying their needs.

The Uses and gratification is relevant to this study because parents in Diobu Port Harcourt use social media platforms that are beneficial through what they provide for social interaction, positing of photos, news, advertising of products and services as well as using the platform to advocate against publication of fake news on social media owning to its adverse effect on Nigeria polity. Also, technological determinism theory finds expression here because the emergence of social media has helped to improve man's activities, lifestyle and facilitate the sharing of ideas, opinions, news and information from one person to another. But in reality, it has been abused and misused

by users for their selfish interests. It is expected that social media use within Port Harcourt advocates for caution, restraints and limits on free speech, opinions, and to avoid fake news, which has the propensity to tear society, especially Nigeria, apart.

Methodology

This study adopts the survey research design. The justification for the use of a survey was born out of the need to identify parents who use social media and elicit responses on the subject matter. It therefore provides the researcher with the opportunity to use quantitative (survey) research with a view to weighing the responses of the parents on social media use and responsibility. The essence of this was to ensure that the data generated was verified, a conclusion reached, and generalisation made. The population for this study is 60,000, which is the total population of parents living in Diobu, Port Harcourt according to the 2021 projected population figure of the NPC, with an annual growth rate of 2.5%. Therefore, the population for the study is 60,000. The choice of Diobu Port Harcourt was necessary because it is a highly populated area of the city. Since the population for the study, which is 60,000, is too large to be studied, the Taro Yamane (1967) statistical formula would be used to set an appropriate sample for the study. Therefore, the sample size for the research is 400. The purposive sampling technique was used to get respondents for the survey. The purposive sampling is used to select parents who share information or events on social media. The reason for the use purposive sampling is due to the fact not all the parents in Diobu have smart phones connected to the internet or are exposed to social media. The questionnaire served as the instrument for data collection. Data were presented and analysed with Weighted Mean Score on a four-point Likert Scale. A Likert scale is used to measure the degree of respondents' agreement with a statement or question. The responses of the respondents on the instrument were weighted in this order: Strongly Agree (SA) -4 points, Agree (A)-3points, Disagree (D)-2 points, Strongly Disagree (SD)- 1 point. The Weighted Mean Score formula was used to calculate the scores. The formula is given as. The implication of using the weighted mean score is to either agree or disagree with respondents' responses. If the result is 2.5 (i.e. 4+3+2+1 divided by 4), then it is accepted. That is, any response that measures 2.5 or higher is accepted by respondents, while scores below 2.5 are rejected. The criterion level of the study is 390 with a Mean of 2.5.

Data presentation

Table 1: The level of parents' exposure to social media

Statement	SA 4	A 3	D 2	SD 1	MEAN (X)	SD	RMK
I am exposed to social media every day	137	143	83	37	2.95	1.35	Agreed
I am exposed to social media every two days	122	152	67	59	2.82	1.01	Agreed
I am exposed to social media every week	49	81	136	134	2.11	1.12	Disagreed
I am exposed to social media every week	36	79	131	154	1.99	1.10	Disagreed

The data in Table 1 showed that the level of parents' exposure to social media platforms is significantly high.

Table 2: The consequences of exposure to social media platforms on parents

Statement	VH 4	H 3	L 2	VL 1	MEAN (X)	SD	RMK
The consequences of the use of social media by parents is killing	65	91	109	135	2.22	1.02	Disagreed
The consequences of the use of social media by parents are armed robbery	125	109	112	54	2.77	1.04	Agreed
The consequences of the use of social media by parents are kidnap	171	111	86	32	3.05	1.40	Agreed
The consequences of the use of social media by parents are rape	109	99	122	70	2.62	1.06	Agreed

The data on the table indicated that the consequences of parents' use of social media in Diobu are armed robbery, kidnapping and rape.

Table 3: The extent parents use social media platforms negatively to disseminate information

Statement	SA 4	A 3	D 2	SD 1	MEAN (X)	SD	RMK
The extent parents use social media platforms negatively to disseminate information is very high	141	96	139	24	2.89	0.98	Agreed
The extent parents use social media platforms negatively to disseminate information is high	172	113	86	29	3.09	1.79	Agreed
The extent parents use social media platforms negatively to disseminate information is low	79	76	35	210	2.06	1.35	Disagreed
The extent parents use social media platforms negatively to disseminate information is low	41	67	104	188	2.06	1.74	Disagreed

The data in Table 3 indicated that the extent parents in Diobu use social media platforms negatively to disseminate information divulge issues about their relationship is significantly high.

Discussion
Research question 1: What is the level of parents' exposure to social media platforms in Diobu?
The study investigated social media usage and parental responsibility in the Diobu Mile One area of Port Harcourt and found that the level of parents' exposure to social media is significantly high. The responses of the respondents showed they were exposed to social media often. The finding is similar to the findings of other scholars. For instance, Livinstone & Byrne (2018) studied parenting in the digital age: the challenges of parental responsibility in comparative perspective and found that restriction mediation is generally favoured by parents, although their exposure online brings opportunity to children, especially the girls. The finding is related to the development Theory used in the study. According to Asemah et al (2017). The media undertook the role of carrying out positive development programmes, accepting restrictions and instructions from the state. The media subordinate themselves to political, economic, social and cultural needs, hence, the stress on the development of communication development journalism. The media can do this by functioning as government instruments for achieving economic, political growth, cultural development, national sovereignty, including moral development. On the contrary, Olere and Wole (2020) found that the frequency of use of social media platforms such as Badoo, Snapchat, Tumblr, WeChat, and Flickr was very low and is rarely used by students compared to WhatsApp, Facebook and YouTube. Students used WhatsApp and YouTube daily, weekly and monthly, while Badoo, Snapchat, Tumblr, WeChat, and Flickr were never used. The majority of students used social media for chatting with friends, keeping themselves company, downloading music and watching films, while only a few of them used it for educational purposes. The finding is in agreement with Uses and gratifications theory uses in the study. The theory explains why people use social media and how it affects their lives.

Research question 2: What are the consequences of exposure to social media platforms on parents in Diobu?
The study found that the consequences of parents' use of social media in Diobu are armed robbery, kidnapping and rape. Some of the responses of the respondents on the extent of awareness of the consequences of social media use by parents in Table 2 were above 2.5 and were accepted. The finding is related to the Technological Determinism theory since the use of technology plays a significant role in shaping society and culture. It therefore shows that the use of social media influences how individuals think, feel and behave. The finding contradicts the finding of Adigwe (2021). Adigwe's (2021) findings show that there is a strong and positive relationship between parents' gender and educational level. The relationship was evident as a strong moderating variable for four mediating strategies measured in the study. The constructs of digital literacy are more relevant to participatory learning mediation practice compared in the context of Nigerian families.

Research question 3: To what extent do parents use social media platforms negatively to disseminate information?
It was equally observed that the extent the extent parents use social media platforms negatively to disseminate information is significantly high. The responses of the respondent were above 2.5, set out as a rule of the study. The finding contradicts the findings of other studies. For instance, Diriwari (2023) found that the benefits of participating in social media have gone beyond simply social sharing to building reputation and bringing in career

opportunities and monetary income for parenting. Also, Chukwu & Uzoma (2014) discovered that online patronage of goods and services has increased the economic status of Nigerian consumers. People join such fast-growing networks as Facebook and Twitter, so as to connect with their customers (Chukwu & Uzoma, 2014). Social media is fast becoming a veritable tool for marketing made-in-Nigeria products (Dii, 2018). Onukwufor et al. (2017) discovered that the use of the Internet for parenting purposes has increased manyfold among Nigerian youths. Online access to e-journals and e-books is the emerging trend among learners, especially children. The birth of high-speed Internet access and its availability on recently evolved smartphones has opened several new opportunities. Diriwari (2023) in his study also found that Parental responsibility in Nigeria is highly valued and considered a fundamental aspect of parenting. It is believed that parents have a moral obligation to provide for, protect and guide their children toward becoming responsible adults. It includes that children are well-nourished, educated, and have access to healthcare.

Conclusion

The study investigated social media usage and parental responsibility in the Diobu Mile One area of Port Harcourt and confirmed that news about their children is often shared online by parents in Diobu and that the predominant social media platforms used by parents in Diobu for their children are Facebook and WhatsApp. However, the consequences of parents' use of social media in Diobu are a high rate of armed robbery, kidnapping and rape common to Diobu residents. This means that the increased exposure of parents in Diobu to social media to a high negative on the dissemination of their information, which leads to other social vices like robbery and raping among Diobu residents. The implication of this is that although Diobiu's parent predominantly used Facebook and WhatsApp to share news about their event and this has negatively affected the extent of dissemination on social media. The study highlights the importance of the use of social media among parents in Nigeria. The use of social media in Nigeria helps them to seek information, social connections, and entertainment. This is necessary since social media has become an integral part of daily life, especially among young people in Nigeria, as it contributes to shaping societal norms, values and behaviour in Nigeria.

Recommendations

The study recommends that:

1. There should be community engagement where digital literacy, online safety, and responsible on the use of social media among parents and children shall be elaborated.
2. The Government, its agencies and organisations should be a support network for parents and children to discuss online safety and citizenship and to provide resources for those affected by negative social media experiences.
3. Parents should stop posting activities about their family that attract enemies to their homes and loved ones.

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