

Uses and Gratifications of Facebook for Self-Disclosure Among Men in South-East Nigeria

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Abstract

The prevalence of studies on online self-disclosure exists in foreign countries. In Africa, studies on online self-disclosure are fast gaining popularity; however, there is still a paucity of academic enquiries on online self-disclosure among men within the Nigerian context, particularly in Southeast Nigeria. This study, domesticated in Nigeria, interrogated the why, gains and uses of Facebook for self-disclosure among men in Southeast Nigeria. Anchored on the Uses and Gratifications theory, the study exclusively espoused quantitative research approach, using Survey and Content Analysis. Questionnaire and Coding Sheet served as the instruments for data collection. A simple random sampling was employed to select 500 male respondents, aged, 18-35, from the population of men in Southeast (4,907,731), while manifest Facebook self-disclosure of these men was meticulously studied, and content analyzed. In terms of Facebook use for self-disclosure, results revealed that these men frequently disclose educational contents, career/workplace identity; recreational activities/leisure; social events and others on Facebook. While addressing the 'why' of Facebook self-disclosure, it was established in this study that the men in southeast are mainly motivated to engage in the disclosure, with the aim of storing meaningful personal information. Other reasons include keeping up with social trends; sharing information and providing solutions to issues; engaging in self-presentation/identity construction; managing relationships; and showing off/displaying self-worth. However, storage of meaningful information remains predominant as their major reason for self-disclosure. The gains they derive from Facebook self-disclosure comprise online networking with people/social connections; building of self-esteem /status enhancement; self-expression/ narcissism; social identity/ popularity within social networks; initiating and maintaining relationships/dating; and sharing and accessing new information about people and events. Among these gains, *self-expression cum narcissism* was dominant. It is concluded that Facebook use is a prominent online activity among men in Southeast Nigeria. The study also upholds that Facebook is a significant medium of social communication where users gain or fulfill certain gratifications through self-disclosure.

Background to the Study

Contextualizing the Study

With the emergence of social media platforms, such as Facebook, self-disclosure activities have, no doubt, increased online. Facebook users display self-information through pictures, emoji, signs, symbols, videos, and texts, generate and manage their own profiles and deliberately share information at any given time (Pempek, Yermolayeva & Calvert, 2009). In fact, Facebook users are privileged to privately unleash their identities, stories and views for others to consume and respond to (Omeje, Ede, Ibe, Manafa, Ezurike, Ali & Ezeh, 2018). These include series of both idealized and non-idealized self-disclosure resulting in increased participation in public sphere.

Scholars (Marwick, 2010; Dunu, Ukwueze and Ekwugha, 2017; Ukwueze & Okafor, 2018) had realized the opportunities that the Facebook platform provides, as well as its utopian and dystopian effects. Among these utopian opportunities is that Facebook expands interactions of different community members, and increases users' ability to have greater editorial roles in shaping the content they consume, and recommend to peers in their social networks (Chen and Vromen, 2012, as cited in Uzuegbunam, 2015), because of what Dunu, (2018) referred to as "exceptionally inclusive arena" and Marwick and Boyd (2011) as 'collapsed context'; whilst it has dysfunctional effects that have raised a lot of concerns.

The dysfunctional effect of self-disclosure on Facebook encourages a lot of negative practices, such as: the use of Facebook to create false identities, invariably known as 'impression management, identity construction' or making of a deceptive self, online (see: Ellison, Heino, & Gibbs, 2006; Hancock & Toma, 2009; De Vries, Walther, Peter, & Valkenburg, 2013; Ellison, Hancock & Toma, 2012); and exposure to rape, abduction and even death by assassination (see Usman, 2012). Also, pieces of information displayed on Facebook platform are unprotected, and can be replicable and shareable across the online space, as well as, useable by third parties (Boyd & Hargittai, 2010; Papacharissi & Gibson, 2011).

Undoubtedly, online self-disclosure, involving especially, young people, has generated weighty discourses among scholars (e.g. Okorie & Ekeanyanwu, 2014; Aljasir, 2015; Oduba, 2017; Farinosi & Taipale, 2018, etc.); perhaps, because of its perceived dimensions of negative sway on individuals and the society at large, or the fact that, these young people, are heavy users of social media, digital natives and tech-savvy. In Nigeria, few related studies had focused on students' motivations for self-disclosure Almakrami (2015); gender differences in online self-disclosure (Elegbeleye *et al*, 2013); the dangers of online self-disclosure (Okorie and Ekeanyanwu, 2014); social media use patterns among young people, primarily female students (Dunu, Onoja and Bebeminibo, 2016) and also self-disclosure and motivation in social media among Nigerian women (Oduba, 2017). None of these existing studies, especially, in Nigeria, has interrogated the why, gains and use of Facebook for self-disclosure among men in South-East Nigeria; hence, the focus of this study.

Justification for South-East selection is that it is among the Nigerian geopolitical zones, with high young adult male literacy rate, at 94% (see, *National Literacy Survey, NBS, 2010*), and 94% (Amoo, 2018). It is also one of the geopolitical zones selected for Nigeria's fiber optic internet broadband plan- an opportunity that paves way for a significant rate of Internet penetration in the zone (see, Agboje, Adedoyin & Ndujiuba, 2017). The Southeastern men in this study are exclusively those who fall within the age brackets of 18-35 years to encapsulate the category of users described in current literature as 'digital natives' or internet-savvy generation (Pempek, Yermolayeva & Calvert, 2009; Adaja & Ayodele, 2013; Uzuegbunam, 2015), who are obviously active in the use of Facebook.

Objectives of the Study

Since there is a scarcity of academic enquiries on self-disclosure among men within the Nigerian context, but a plethora of similar works in foreign climes, this study becomes imperative. To fill the gap, as well as, contribute to knowledge and exiting literature on online self-disclosure, this study, investigates the why, gains and uses of Facebook for self-disclosure among men in South-East Nigeria. This helped to validate and challenge some findings in public domain, concerning motivations for and gratifications from online self-disclosure among online users, especially, young people in other countries. The specific objectives are:

1. To determine the extent of use of Facebook for self-disclosure among men in South-East Nigeria.
2. To find out why men in South-East Nigeria engage in Facebook self-disclosure.
3. To examine the gains these men, derive from their Facebook self-disclosure.

A Review of Related Literature

Succinctly, self-disclosure entails the communication of personal information and thoughts to others, mainly in interpersonal relationships (Derlega, Metts, Petronio and Margulis, 1993). It can also be regarded as any conscious or unconscious act of revealing certain information about oneself to others. These revealed pieces of information, as Barry (2006) listed, include: feelings, thoughts, aspirations, goals, plans, fears, likes and dislikes. On Facebook, self-disclosure is an act by which users, deliberately display information about themselves, through pictures, emoji, signs and symbols, videos and texts, as well as generate and manage their own profiles that reveal personal data, school, workplace, political views, religious views and contact addresses (Eze, 2018).

Indeed, Facebook has continued to serve as a prominent platform where users converge to display and promote themselves, businesses and others. Use of Facebook has become fashionable and acceptable across the world, including African countries such as: Nigeria, Ghana, Kenya, and Uganda with a constant adoption of new technologies (Oduba, 2017). Current statistics shows that active and worldwide Facebook users had reached 2.7 billion monthly (Clement, 2020). In Nigeria, at least 7.1 million people use Facebook daily, making Nigeria, Africa's biggest user of the social media platform in Africa (Ogala, 2015). Also, about 16 million people in Nigeria, visit the social media platform every month, making Nigeria, Facebook's biggest market on the continent (Kazeem, 2016, in *Quartz*

Africa Weekly Brief). About 26 million Nigerians now log-in on Facebook every month and about 25 million Nigerians access the Facebook via their mobile devices (Oludimu, 2018).

Recently, Nigerian Facebook users accessed their profiles and update status freely (without data subscriptions), though without permission to view pictures or videos. This is among the services being provided by some mobile telecommunication networks in Nigeria. It was also reported by *Communicator Magazine* (2018) that Facebook has nearly 20 million users in major African markets. About 100% of Facebook's 15 million active monthly users in Nigeria do so, on their mobile phones (Ogala, 2015). Nigeria's rapid mobile and Internet growths are also opening up opportunities for significant revenues for Facebook (Kazeem, 2016). Existing literature (Adaja & Ayodele, 2013; Uzuegbunam, 2015) had also shown greater percentage of youth social media users in Nigeria; these young people form a larger segment of the digital natives, who are active in the Internet use and disclosure of self-information online.

It has also been established by researchers (Kaplan & Haenlein, 2010; Ukwueze & Okafor, 2018) that Facebook supports individuals' construction of their digital identity via self-presentation; permits more intensive interactions and helps users create enduring relationships. Therefore, use of social media, such as Facebook, as a new means of disseminating messages and engaging the audience in participatory communication, has created a new dimension in social mobilization; making it easier to organize and disseminate ideas (Uzuegbunam, 2015), and an effective way to expand reach, foster engagement and increase access to credible messages on issues of development (Dunu & Uzochukwu, 2011).

Generally, men have been recognized by researchers to be apparently conscious of their online identities; frequently creating and managing online relationships and disclosing their personal information on social media platforms (Aljasir, 2015). There is also a high internet and social media penetration in Nigeria where millions are always online with their cell phones, almost everywhere they go (see, Ogala, 2015), inside their rooms, churches; mosques, marketplaces, classrooms, buses, restaurants, and event centers, sometimes disregarding the fact that whenever they input their data on Facebook, they have granted Facebook a license to show such data to other people (Rizzo & Kelly, 2018). Thus, with the increasing dominance of the expanding domain of the use of this platform, it becomes necessary to interrogate the why, gains and use of Facebook for self-disclosure.

Among the prevailing Social Networking Sites, Facebook has become a global phenomenon and grown exponentially over time to become the biggest and most popular social networking site. Facebook was set up on February 4, 2004, by Mark Zuckerberg with his college roommate and fellow Harvard University student, Eduardo Saverin and presently has many subscribers across the globe. As Marwick (2010) suggests, Facebook is a 'Web 2.0-based application', which encourages socialization and interpersonal communication for relationship development- a situation which could trigger users to engage in self-disclosure, by presenting their personal identities, photos, contact

addresses and other pieces of information online, as well as being able to edit and frame this piece of information to conform to their desires. Apart from providing opportunities for interpersonal communications, business, political discussions, campaigns, participations in public sphere, discussion of educational issues, and enhancement of user-generated contents, Facebook supports users' quest for social activism, micro-activism and the formation of alternative spaces- or counter publics- for democratic discussions (Marichal, 2012).

In Saudi Arabia, Facebook enables university students to become citizen journalists, share, discuss, analyze current affairs, defend their religious beliefs and advocate Islamic values (Aljasir, 2015). Hence, the social media (Facebook) are interactive media format that allow users to share contents by means of the Internet (see Dunu, Onoja and Bebebinibo, 2016). Meanwhile, self-disclosure is a cross-disciplinary concept which has been explored in various fields. It usually occurs during communication which can be in symbolic manners: use of codes, graphic images and signs, by wearing of symbols (such as: displaying wedding or engagement ring on Facebook page to show one's relationship status or the wearing of religious or political insignia to indicate religious or political allegiance); through body language (e.g. smiling, laughing, dancing, kissing, hugging or handshaking to show love) (Joinson & Paine, 2007). Other means include body tattoos that reflect one's emotional attachment or other personal information; and through the style of one's clothing and/or hairstyle and so on (see; Derlega & Barbara, 1997; Barnett, 1998; Zur, 2007; West & Turner, 2010).

Anecdotal evidence suggests that there are two types of self, often disclosed online; the 'idealized' which can be digitally manipulated, romanticized or constructed and secondly, the 'non-idealized' which is often real or natural. Similarly, Zur (2019) provides four basic types of self-disclosure as follows: Deliberate self-disclosure; Unavoidable self-disclosure; Accidental self-disclosure and Inquest self-disclosure. According to him, Deliberate Self disclosure is intentional; Unavoidable self-disclosure, involves the disclosure of certain types of information that cannot be easily concealed from people, such as one's gender, age and physique, etc. Zur (2019) further explained that Accidental self-disclosure, is incidental or unplanned while Inquest self-disclosure, is made when a user is required to provide certain information about oneself.

Taddicken (2014) further identified four different forms of self-disclosure as follows: (a) self-disclosure of personal facts, (b) self-disclosure of sensitive information, (c) self-disclosure with access to the public, and (d) self-disclosure with access to specific groups. It is understood that Personal facts refer to information such as age, gender, home address, and phone numbers, while sensitive information means expressive information relating to one's experiences, trauma, and joy, sensitive personal information, and potentially stigmatizing personal information. Available literature on the 'why' of online self-disclosure had shown that users disclose themselves online to attain social relevance, identify with trends, display self-importance or narcissism and create a sort of 'cultural capital' for themselves within their social networks (Aljasir, 2015; Almakrami, 2015).

Scholars (Bond-Raacke & Raacke, 2010; Quan-Haase & Young, 2010; Cheung, Chiu & Lee, 2011; Hew & Cheung, 2012; Jackson & Wang, 2013; Alhabash, Chiang & Huang, 2014) had revealed some other benefits that fascinate young people to self-disclosure on Social Networking Sites as follows: access to new knowledge, sharing information with others; friendship connection or dating; self-expression; entertainment; social presence or participation in public sphere, and identity construction.

Other motivations are the prospect of gaining 'micro celebrity' status among online users (Oduba, 2017), to engage in self-presentation, relationship management, keeping up with trends, entertainment, information sharing, information storage, and showing-off (Lee, Im & Taylor, 2008). There are four motives that influence Facebook users' self-disclosure of private information online, as reported by Waters and Ackerman (2011); these four motives are: for entertainment, to store meaningful personal information, to keep up with the social trends, and to show off popularity to others. Self-disclosure on Facebook, especially, among young people, seems to also be fueled by user's need for popularity and self-esteem (Anderson, Fagan, Woodnutt & Chamorro-Premuzic, 2012), to enhance understanding, build trust and create sense of intimacy (Laurenceau, Barrett & Pietromonaco, 1998; Gibbs, Ellison & Heino, 2006; Greene, Derlega & Mathews, 2006) especially among people in relationships. Self-disclosure has also been known to be a potent tool for facilitating friendship, apology, confidentiality, reconciliation and an important building block for intimacy (Elegbeleye, 2008).

Literature on the rewards or gains for online self-disclosure had identified some basic categories of social rewards individuals gain through self-disclosure. As identified by Basarova and Choi (2014), the rewards include: social validation, self-expression, relational development and identity clarification. Some other benefits include building new relationship, maintaining existing ties, acquiring social capital, and self-expression (as it allows for emotional relief), convenience and passing time (Abramova, Wagner, Krasnova and Buxmann, 2017). These show that a user can obtain numerous benefits from online self-disclosure including the advancement of social capitals among network friends, increase in networking and e-marketing horizon, sharing of contacts, receiving of positive comments, likes, building self-esteem and maintaining mutual relationships with other online friends. Against this backdrop, we therefore query, within the Southeastern geopolitical zone of Nigeria, what motivates the men to engage in online self-disclosure on Facebook and what do they actually benefit from disclosing themselves on Facebook?

The foregoing literature highlights certain salient points. Prominent among them is that self-disclosure is a multi-disciplinary concept, a core requirement in every social transaction, both online and offline and that Facebook use has increased online self-disclosure activities of users. Existing literature further suggests that during social transactions, self-disclosure activity, undeniably, is a gradual process, from one relational stage to another, as captured in what Altman and Taylor (1973) labeled 'the onion analogy'. Moreover, literature has confirmed a wide use and disclosure of self-information on Facebook across the globe by users, to obtain variety of gains, satisfactions or

gratifications. In fact, self-disclosure has become an uncommon trend in Social Networking Sites, such as Facebook, especially, among young people. It is also deduced from current literature that, individuals, supposedly, embark on rational decisions in an attempt to engage in self-disclosure. As a result, when they perceive positive outcomes from initial self-disclosure, they tend to maximize or disclose more; but if negative effects are experienced, they may choose not to be emotionally affected. This suggests that the effect of online self-disclosure, such as, on Facebook users, can be relative.

Theoretical Framework

Uses and Gratifications Theory (UGT)

The Uses and gratifications theory was employed in the study to ascertain the uses and gratifications that men in South-East Nigeria obtain from self-disclosure on Facebook. The relevance of Uses and Gratifications theory in this study can further be justified by scholarly arguments on the characteristic of Facebook, given by Dhaha (2013) as follows: interactivity (providing new means of communication and opportunities to engage in a range of online activities); de-massifying or audience segmentation (enabling users to select from a wide range of media contents and alter contents according to their needs) and a synchronicity -a pull or selective model (enabling users to send, receive, save, or retrieve messages on their own time schedule). The theory was propounded by Herts Herzog in 1944 and further expanded by Wilbur Schramm in 1954, Elihu Katz and Gurevitch in 1959, Jay Blumler in 1969, as well as Abraham Maslow in 1970s, among others.

Uses and gratifications theory, however, offers a counter perspective to the dormancy and passiveness of media audiences, thereby, shifting the focus from what media do to individuals to what individuals can do with media (Baran, 2009). Katz, Blumler and Gurevitch (1974), as cited in Baran and Davis (2006) supplied five basic assumptions of uses and gratifications theory as follow: the audience are active, and their media use is goal-oriented; the initiative in linking his or her need gratifications to a specific media choice rests with the audience member; the media compete with other sources for need satisfaction; people are aware enough of their own media use, interests and motives; and audience value judgment also affects the choice of media use. However, Uses and gratifications theory explains that audience members have certain needs or drives that are satisfied by using both non-media and media sources, which are grouped into four-fold categories, namely: cognition, diversion, social utility and withdrawal (Dominick, 2002).

The theory contends that media users' communication behaviour is goal-directed, purposive and motivated, and that people initiate the selection and use of communication vehicles (Potter (2012). Asserting the use and gratifications being obtained by men in Southeast for online self-disclosure on Facebook remain critical which this theory has helped to unfold in this study. The Uses and gratifications theory completely aligns with the dominant literature on motives for self-disclosure as well as the findings of the study in several ways. For instance, the gratifications from Facebook self-disclosure, according to the literature include online networking with people/social connections; building self-esteem/status enhancement; self expression/narcissism; social identity/gaining

popularity within social networks; initiating and maintaining relationships/ dating; share and access new information about events; social interaction; emotional relief/relaxation when bored, etc.

Accordingly, this study established that Facebook users engage in self-disclosure to gratify some personal needs. This finding aligns with the existing literature as it was able to establish that these men engage in self-disclosure to store meaningful personal information; keep up with social trends; share information and proving solutions to issues; engage in self-presentation/identity construction; manage relationships; show off and display self-worth. Among these motives, *to store meaningful personal information* was dominant with 55% of the respondents. This study further validates existing findings from other studies regarding the motives for online self-disclosure (Lee, Im & Taylor, 2008; Waters & Ackerman, 2011; Yan & Tan, 2012).

However, result of this study on the motives for men's self-disclosure on Facebook, differs with Oduba (2017), who found that Nigerian women were more motivated to make online self-disclosure, mainly, to maintain their relationships, inspire others and gain trust. Therefore, the relevance of the uses and gratifications theory has been justified.

Review of Empirical Studies

Totho (2010) conducted a cross-cultural study using quantitative content analysis of 500 Kenyans' and Americans' Facebook profiles to compare the breadth of information they disclose online. They employed the Social Penetration Theory. Results show that users from both cultures have the inclination to disclose their demographic variables. However, Kenyans were more likely to use self-portrait on their profiles and disclosed more information about their religious and political views than Americans. The study also found that a higher percentage of Americans reveal their full date of birth and information about their college education, college name and year of enrolment, thereby justifying a wide disclosure of self-information. While the study was centered on the disclosure by Kenyans and Americans, this current study is focused on only men in Southeastern part of Nigeria.

Similarly, Day (2013) explored self-disclosure on Facebook to determine how much information users from Canada, India, Portugal, Australia, New Zealand, and the United States really reveal. Using qualitative content analysis with a sample size of twenty-seven (n = 27) respondents, the study found that majority of the participants disclosed information about their daily lives; but they did not share problems relating to their personal relationships, health, work, family matters, or religious beliefs. The participants' non-disclosure of certain personal information is an indication that they are rational in their decisions about sharing information. These justify the assumption of uses and gratifications theory that media audiences are active, selective or purposive, and their media use is goal oriented. The study focused on the disclosure made by people in Canada, India, Portugal, Australia, New Zealand, and the United States but this current study is based in Nigeria and particularly addressed the Facebook self-disclosure by men.

While interrogating the motivations for online self-disclosure among American participants, Olson (2013) adopted social penetration theory and utilized both survey and Focus Group Discussion (FGD) to examine why users disclose personal information on Facebook and how this disclosure affects their self-esteem. Survey result showed that participants disclose more of their positive qualities on Facebook, because such disclosure make them feel good. The fifteen (15) Focus Group participants also indicated that self-disclosure on Facebook had a positive effect on their self-esteem. These findings also justify the assumption of social penetration theory that individuals tend to disclose more when they expect positive outcomes. This study was also based in America and utilized the Survey and FGD but this current study is based in Nigeria and utilized both Survey and Quantitative content analysis.

De Vries, Walther, Peter & Valkenburg (2013) examined 'idealized self-presentation online: relationships among anticipated online vs. offline interaction, self-presentational efficacy, self-presentation, and self-esteem'. The study focused on self-disclosure motives and how modes of anticipated interactions (online mode vs. offline mode) affect idealized self-presentation, identity, and image construction or impression management. The study was a randomized experiment with (n=92) heterosexual single female participants, aged, 18 and 41 years whereby the participants constructed online dating profiles and were asked several questions about the profiles. Finding revealed that female online users are more motivated to self-disclosure online, through idealized self-presentation, false identity or impression management. According to the study, among the purpose is to enable them meet potential dates, which in turn, enhances positive changes in their romantic self-esteem. The study is exclusively centered on women whereas this current study addressed the why, gains and use of Facebook for self-disclosure among men.

Focusing on the digital dangers of online self-disclosure, Okorie and Ekeanyanwu (2014) examined 'ICT, cyber-bullying, and self-disclosure: an experiential study of Twitter'. The study adopted survey with a sample size of 100 respondents, mainly active young Nigerian Twitter users (individuals with more than 300 followers on their accounts), who were purposively selected. Finding showed that many of the respondents were victims of the act of cyber-bullying, while another majority had witnessed persons bullied on Twitter. The study adopted uses and gratifications theory to show that young people could use the Internet and social media platforms (Twitter) for negative practices such as cyber-bullying. This study was focused on cyber-bullying while the current study is focused on Facebook self-disclosure. Exploring Facebook usage pattern and gratifications, Aljasir (2015) investigated how Saudi Arabian University students use Facebook to achieve greater interactions, compared with face-to-face communication.

Result revealed that Facebook enabled Saudi Arabian University students to become citizen journalists, share, discuss, analyze current affairs, defend their religious beliefs and advocate Islamic values. Further finding showed that Saudi University students are willing to jeopardize the privacy of their personal information to maximize the rewards they obtained from using Facebook, if these rewards outweighed the expected costs from

such disclosure. Therefore, the study supports the assumption of social penetration theory on 'costs' and 'rewards', that people tend to disclose more, when they obtain gratifications or rewards (Altman & Taylor, 1973). The study was able to bring out how Saudi Arabia University students use Facebook for interactions including citizen journalism, while the current study showed how men in Southeastern part of Nigeria, use Facebook for self-disclosure.

Meanwhile, Oduba (2017) explored self-disclosure and motivation in social media use among Nigerian women, using Focused Group Discussion (FGD) and content analysis to generate data from purposively selected twenty (n=20) female participants from Northern Nigerian University (NNU), aged, 18-26 years. The study used social penetration theory to explain the motives for self-disclosure on Facebook, and communication management theory to explain participants' online communication-privacy behaviour. Result revealed that Nigerian women use social media on daily basis for different purposes and their motives for online self-disclosure are, mainly, to maintain their relationships, inspire other users and gain trust. The study also showed that Nigerian women are very cautious of what they disclose, because of parental influences, diabolical people/evil men, and 'specific' social and cultural factors that are peculiar to the Nigerian environment, which they claimed, limit the depth and breadth of their online self-disclosure (see also, Dunu *et al.*, 2016). This study addressed self-disclosure and motivation in social media use among Nigerian women, but the current study addressed how men use Facebook for self-disclosure and the gains they derive from such disclosure.

Finally, Farinosi and Taipale (2018) conducted a study, titled, 'who can see my stuff? Online self-disclosure and gender differences on Facebook'. The study examined how male and female Italian students differ, specifically, in relation to online privacy concern and the dominant type of information disclosed on their Facebook pages. The study found that women participants are consistently more concerned about privacy-related risks than men. On the dominant type of information that participants disclose on their Facebook timelines, the study revealed that Italian women are more careful not to reveal their contacts details to others, especially mobile phone numbers and postal address, while Italian men are more willing to share their political views and working status on Facebook than women (see also, Brandzaeg, 2015). The study was based in Italy and showed that Facebook users the ability to decide the nature of disclosure and excising of relative restrictions on the disclosure of certain kinds of personal information. The current is based in Nigeria and specifically among men.

What remained dominant in the empirical literature is the increased focus of scholars on online self-disclosure activities among users in foreign countries, especially women. However, there are limited studies developing countries on online self-disclosure. It is also dominant in the literature that there is a wide and sometimes unrestricted online self-disclosure by social media users in foreign countries, especially, the young digital natives but there seems to be relatively some kind of caution in the manner the users from developing countries disclosure information about themselves. These Users are generally

considered in the literature to be active, selective and goal oriented in their use of the social media platforms. The extant literature still maintains that self-disclosure activity is individualistic, more prominent among women and the younger age groups which may have some kind of effects on them. Precisely, the reviewed literature seemed to focus more on women, presented as those making more disclosures than their male counterparts. Therefore, this current study, which explored the why, gains and use of Facebook for self-disclosure among men adds to the body of existing studies.

Research Methodology

This study employed quantitative design, comprised of Survey and Content Analysis. The study adopted a cross sectional population made of male respondents from divergent socio-cultural backgrounds in South-East Nigeria, popularly called 'Igbo Land', and particularly in state capitals and Local Government Areas within the urban centers. The choice of state capitals and urban areas is based on four factors namely: availability of improved electricity supply; presence of ICTs facilities and Internet penetrability; residents supposedly, have higher literacy rate than obtained in rural communities, as well as better means of income for data subscription and access to the Internet. The population of this study was estimated at 4,907,731; comprising men in South-East Nigeria, aged 18-35 years; and determined based on 2006 population census figures, at 3.2% growth rate (see, *National Population Commission* figure, 2019 estimate). The study sampled a total of 500 male respondents based on the guideline in determining the adequacy of sample size as recommended by Comrey & Lee, (1992), thus, in any study, a sample size of 100= poor, 200 = fair, 300 = good, 500 = very good, 1,000 or more = excellent.

Based on the above, a sample size of (n=500) respondents was drawn. For the Survey, a closed-ended Questionnaire was used to generate data from 486 male respondents, aged, 18-35 years, having lost 14 pieces of Questionnaire, out of the 500 copies distributed. Respondents were drawn from mainly college students, employees in public and private sectors, artisans, traders and the unemployed. The first stage involved a simple random selection of three states from the five states in the South-East zone of Nigeria which includes: Abia, Anambra and Imo. The second stage involved selection at the senatorial district level using a simple random sampling. From Abia State, Abia Central and Abia South senatorial districts were selected. From Imo State, Owerri and Orlu senatorial districts were selected; while from Anambra State, Anambra Central and Anambra North senatorial districts were chosen. At the third stage, two Local Government Areas were selected from the six senatorial districts using a simple random sampling. At the fourth stage, two wards were randomly selected from each of the 12 Local Government Areas. The fifth stage also involved a random selection of the residential units.

The second phase of the study involved a quantitative Content Analysis, used to examine, within a period of three months, (October to December 2019), all Facebook posts of twenty (20) men who are active users of the platform. They were purposively selected from the overall population, particularly among the researchers' friends on Facebook. The selection was done in such a manner that users who have access to the Internet, are tech savvy and

have relatively high internet penetrability were purposively selected. The instrument for data collection was a Coding Sheet which helped to determine and quantify the types of contents/information that participants disclose about themselves on Facebook. The units of analysis are Facebook self-disclosure contents/postings of the men, in the forms of texts, comments, pictures, videos; emoji/graphic images, political information, social events and relationship posts, etc.

Results

Use of Facebook for Self-Disclosure

Table 1: Engagement in Facebook self-disclosure

	Frequency	Percent
Yes	174	48
No	190	52
Total	364	100.0

This table reveals that while majority of the respondents, 52% (n=190) do not engage in Facebook self-disclosure, a significant amount of them 48% (n=174) do engage in self-disclosure activities on Facebook. Although the majority do not engage in self-disclosure on Facebook, evidence that nearly half of them engage in the practice explains that self-disclosure activities is still a significant online activity among the Nigerian men in Southeast.

Table 2: Types of self-disclosure information by the Men

	Frequency	Percent
Social/public events	23	13
Relationship/romance	37	21
Political information	2	1
Educational issues	57	33
Business/commerce	30	17
Workplace identity	22	13
Religion	3	2
Total	174	100.0

This table shows the types of self-disclosure information by men in Southeast. It is shown that out of those who admit being engaging in self-disclosure activities, majority of them disclose educational issues on Facebook (33%); and also, information about relationship and romance (21%). Other issues being disclosed include business/commerce (17%); social/public events (13%); their workplace identity (13%); issues about their religion (2%); and political information (1%). It is understood that there a variety of self-disclosure information on Facebook by these men which are individually determined based on their tastes and preferences.

Table 3: Modes of self-disclosure by men on Facebook

	Frequency	Percent
Emoji only	1	1
Picture/text	86	49
Video with text	4	2.
Emoji with text	15	9
Text only	68	39
Total	174	100.0

This table shows the modes of Facebook self-disclosure by men in Southeast. It shows that majority of those who disclose themselves, use *picture with text* as modes of self-disclosure (49%). Some others use *text only* (39%); *emoji and text* (9%) and *video with text* (2%). However, very few of them use *emoji only* (1%). The lesser use of video and emoji modes could be because while video update consumes more data, emoji could offer multiple interpretations and pose difficulty in understanding its motives.

Table 4: Quantitative Content Analysis of the types of self-information disclosed by the men on Facebook

	Frequency	Percent
Social events	99	14
Relationship/romance	97	13
Politics	74	10
Educational issues	66	9
Workplace/career	171	24
Business/commerce	51	7
Religion	14	2
Recreation/leisure	141	20
Others	10	1
Total	723	100

A Content Analysis was employed to determine and analyse the various types of information disclosed by the men on Facebook. It is evident that out of the 723 Facebook posts observed from the posts made by these men, majority of them were disclosures about workplace/career (24%), as well as recreational activities/leisure (20%). Other types of self-disclosure made include social events (14%); relationship/romance (13%); politics (10%); educational issues (9%); business/commerce (7%); religion (2%); and others (1%). Thus, Content Analysis data revealed that men in South-East Nigeria disclose a variety of information but with preponderance of information about their workplace identity/career.

Table 5: Quantitative Content Analysis of the Mode of self-disclosure by the men on Facebook

	Frequency	Percent
Picture/text	231	32
Picture only	12	2
Text only	414	57
Emoji	10	1
Emoji/text	56	8
Total	723	100

Content Analysis was also employed to determine the modes of self-disclosure by the men in Southeast. This data is presented in the table above which presents that majority of these southeastern Men, post *only text* (52%) and also *picture/text* (32%); others post *emoji/text* (8%); only *pictures* (2%) and only *emoji* (1%). Findings also showed that the dominant mode of self-disclosure on Facebook among these men is written text which shows that men describe themselves and circumstances in different ways more in the form of written text, although the survey data had found that these men use picture and text as the dominant mode of self-disclosure on Facebook.

The 'Why' of Facebook Self-Disclosure among the Men

Table 6: Why the Men self-disclose themselves on Facebook

	Frequency	Percent
To store meaningful personal information	95	55
To keep up with social trends	4	2
To share information and provide solution to issues	13	8
To engage in self-presentation/identity construction	4	2
To manage relationships	25	14
To show off/display self-worth	33	19
Total	174	100.0

This table presents the various reasons why the Southeastern men engage in Facebook self-disclosure. Data show that majority of the respondents, (55%) disclose personal information which they consider as very important and meaningful to them. Some of them engage in the act to show off and display their self-worth (19%); to manage relationships (14%); to share information and provide solution to others (8%); *to keep up with social trends* (2%); and *to engage in self-presentation/identity construction* (2%). The indication of *storage of meaningful personal information* by majority of the respondents, no doubt, justifies why, recently, Facebook brings up and flags memories of personal information and users' images shared many years ago.

The Gains of Facebook Self Disclosure

Table 7: The Gains the Men derive from self-disclosure on Facebook

	Frequency	Percent
Online networking with people/social connections	14	8
Building self-esteem/status enhancement	6	3
Self-expression/narcissism	113	65
Social identity/gain popularity within social networks	14	8
Initiating and maintaining relationships/dating	26	15
Sharing and accessing new information about people/events	1	6
Total	174	100.0

This table provides data on the various gains the southeastern men derive from self-disclosure on Facebook. It shows that majority of them 65% (n=133) gain self-expression/narcissism from self-disclosure on Facebook; 15% (n=26) accepted that they initiate and maintain relationships/dating through self-disclosure; 8% (n=14) hold the view that self-disclosure activities enhance their online networking with people/social connections; another 8% (n=14) pointed at social identity/ popularity within social networks as their primary gains; 3% (n=6) gained self-esteem building/status enhancement; while 6% (n=1) enjoy sharing and accessing new information about people and events.

Discussion of Findings

The study presents that men in Southeast Nigeria mainly utilize Facebook to disclose a variety of information and issues regarding themselves, others and the society. In the Survey, it was found that these men utilize Facebook to mainly disclose educational contents (33%), relationship and romance (21%). Other contents they disclose on Facebook include: business/commerce related issues (17%); social/public events (13%); workplace identity (13%) and so on.

Result of the content analysis was however similar with the findings from the Survey (see tables 2 and 4). In the Content Analysis, there was a preponderance of self-disclosure information about career/workplace identity (24%); recreational activities/leisure (20%); social events (14%); relationship/romance (13%); politics (10%); educational issues (9%) and so on. This suggests that these men display a variety of self-information. These findings support the view of scholars (Nosko, Wood & Molema, 2010; Brandzaeg, 2015; Farinosi & Taipale, 2018) that men are more willing to share their political views and working status on Facebook than women; and that online self-disclosure helps online users to generate and manage their own profiles that reveal personal information, school, political affiliations, marital status, relationships, workplace, and contact addresses (Eze, 2018).

Result of the Survey revealed that among the modes of disclosure, the men predominantly (39%) used *picture with text* to disclose themselves. However, result of the content analysis found that majority of the postings by the men (57%) is written *text only*. Meanwhile, there were numerous other postings made by these men via Facebook video and several other means. These strengthen the stand of experts (Derlega & Barbara, 1997; West & Turner, 2010), that self-disclosure could be made through statements in speech or writing, status updates via pictures or videos about oneself, symbolic manners: use of codes, graphic images and signs.

Regarding the 'why' of self-disclosure on Facebook among men, the study showed that these men engage in self-disclosure to store meaningful personal information; keep up with social trends; share information and proving solutions to issues; engage in self-presentation/identity construction; manage relationships; and to show off/displaying self-worth. Among the motives for self-disclosure on Facebook are *to store meaningful personal information* was dominant with 55% of the respondents. This result could relate to the ability of the Facebook platform to be bringing up and flagging memories of personal information and users' images shared years ago. This study also validates existing findings from other studies regarding the motives for online self-disclosure (Lee, Im & Taylor, 2008; Waters & Ackerman, 2011; Yan & Tan, 2012); but differs with Oduba (2017), who found that Nigerian women were more motivated to make online self-disclosure, mainly, to maintain their relationships, inspire others and gain trust.

In terms of the gains the men derive from disclosing themselves on Facebook, Survey results gave the following:

- i. Online networking with people/social connections.
- ii. Building self-esteem /status enhancement.
- iii. Self-expression/ narcissism.
- iv. Social identity/ popularity within social networks.
- v. Initiating and maintaining relationships/ dating; and
- vi. Sharing and accessing new information about people and events.

Among these gratifications, *self-expression/ narcissism* was dominant, with 65%. The implication is that self-disclosure on Facebook enables users present themselves in a certain way, to the members of their social network. This confirms the stand of Lee, Im and Taylor (2008) that bloggers use social media to say something, frame or present themselves in a certain, often, favorable way to the public. The study also validates findings of existing studies (e.g. Bond-Raacke & Raacke, 2010; Jackson & Wang, 2013; Basarova & Choi, 2014; Amakrami, 2015; Abramova, 2017, others) on the gratifications for online self-disclosure.

Indeed, this study has been able to fill a research gap and contribute to literature on online self-disclosure, and specifically, established that men in South-East Nigeria engage in Facebook self-disclosure to present a plethora of their self-information. This premise validates Eze's (2018) assertion that online users display information about themselves on

their various social media platforms, generate and manage their own profiles that reveal personal data, school, political affiliation, marital status, relationship, workplace and contact addresses.

Conclusion

This study concludes that Facebook is intensely used among men in South-East Nigeria, as a medium of social communication; whereby, they are privileged to disclose themselves with predetermined motives and in the process, gain or fulfill certain gratifications; thereby, concurring with the stand of researcher (Chelune, 1979), that: "People cannot enter into social transactions with others, without revealing something about themselves or being triggered to reveal themselves, by what others reveal to them".

Recommendations

This paper recommends that:

1. Facebook users, especially young people, should be enlightened to become social media literate; this can be achieved by means of organizing seminars in schools, churches, mosques and other public places. Social behaviour change campaign strategy can be adopted thus: Beware of your posts on Facebook, what you disclose today, may harm you tomorrow!
2. Government, through the Ministries of Information and Communications, Communications Commission and social media network providers may design what can be termed 'social media privacy policy label', whereby online users can be categorically and promptly informed of the risks in online self-disclosure activities,
3. Government can make laws mandating social media network providers to advance their security and privacy settings, such that information being disclosed are safe from digital dangers.

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