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Influence of Parental Involvement and Religious Education on Students' Pro-Social Behaviour and Holistic Wellbeing in a Technological Society

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Abstract
In a rapidly evolving technological society, many adolescents are increasingly influenced by digital media and online communities, often at the expense of traditional moral and social values. This study was undertaken to examine the continuing relevance of parental involvement and religious education as predictors of pro-social behaviour and holistic well-being among secondary school students in Osodi/Isolo local government area of Lagos State. The research was motivated by the observed moral decline, weakened family ties, and reduced influence of religious education occasioned by constant technological engagement among youths. The research adopts both qualitative and quantitative methods, using descriptive research survey design for the study. Data was collected from 100 secondary school students selected through stratified random sampling from the public schools across Oshodi/Isolo Local Government area in Lagos State. Instruments measured parental involvement, exposure to religious education, pro-social behaviour, and holistic well-being were utilised. Data was analysed using descriptive statistics, Pearson correlation, and multiple regression analyses to determine the predictive influence of the independent variables. Findings revealed that both parental involvement and religious education significantly influenced students' pro-social behaviour and holistic well-being, even in a technologically driven environment. However, excessive exposure to unregulated digital content was found to weaken these positive effects. The study concludes that strong parental guidance and effective religious education remain vital to the moral and emotional development of adolescents in a digital age. It is therefore recommended that parents intensify active engagement with their children's digital lives, schools should integrate moral and religious instruction into blended curricula, and faith-based institutions should harness technology to reinforce moral teachings that promote empathy, discipline, and holistic well-being among youths.

Keywords: Parental involvement, Religious Education, Pro-social Behaviour, Holistic Well-being, Technological Society, Lagos State

Introduction
Adolescents in Oshodi/Isolo local government area in Lagos state are growing up in a rapidly changing technological society, characterised by persistent use of smartphones, social media, internet, and digital content that often competes with traditional sources of values formation. In this context, the role of parental involvement and religious education in shaping students' pro-social behaviour and holistic well-being becomes critically important. Parental involvement, encompassing monitoring, warmth, communication, and guidance, has been identified as a strong influence on character development among Nigerian youths where children whose parents engage actively in character building tend to exhibit higher levels of integrity, compassion, and self-control (Adeniji & Fadun 2021, 20; 118-120). Similarly, religious education, defined as formal instruction in religious values, moral reasoning, and ethical orientation, plays a key role in moral development. Adedeji and Saheed 2010, 145-164) in their study "Perceived Effects of Religious Education on Moral Development in Nigerian Secondary Schools" found that students exposed to religious education consistently reported higher moral reasoning, greater empathy, and stronger sense of duty to community.

However, technological influences such as exposure to unregulated digital content, online peer interactions, gaming, and social media have introduced new challenges to maintaining pro-social behaviour and holistic well-being among adolescents. Studies show that parents often do not monitor their children's online activities sufficiently, nor do they always engage in digital moral guidance (Omokhabi 2025, 23), suggesting a gap between traditional parental, religious influence and current technological realities. Moreover, prior research in Nigeria has demonstrated that parental involvement is significantly associated with pro-social behaviour for example, Ogunboyede & Agokei (2015, 1-9) found that self-esteem, peer influence, and parental involvement together explain variation in pro-social behaviour among in-school adolescents in Ibadan.

Holistic well-being refers to the integrated physical, emotional, social, and spiritual dimensions of adolescent health. When religious education and parental involvement are strong, adolescents tend to

receive higher social support, better emotional regulation, sense of purpose, and healthier peer relationships. Conversely, weak parental engagement and diluted religious instruction often correspond with lower well-being and increased vulnerability to antisocial behaviour (Rabiu, Obi, & Wahab 2024, 16). Given these factors, this study investigates the influence of parental involvement and religious education on pro-social behaviour and holistic well-being among secondary school students in Oshodi/Isolo local government area of Lagos State, within a society increasingly shaped by technological forces. The study seeks to assess (a) to what extent parental involvement and religious education predict pro-social behaviour in this context; (b) how they affect holistic well-being; and (c) how technology acts as a context that may moderate or mediate these relationships. Findings are intended to inform educational policy, parental practices, and religious instruction aimed at strengthening moral behaviour and well-being in technological societies.

Review Literature

Parental involvement commonly operationalised as parental monitoring, warmth/support, communication, and participation in school and home activities has been repeatedly identified as a crucial predictor of positive developmental outcomes in adolescents, including pro-social behaviour and emotional regulation. Recent empirical work in Nigeria highlights that active parental engagement correlates with higher self-regulation and pro-social tendencies among secondary-school students, even as technological distractions increase (Akintola, 2025, 23-34). These findings align with broader literature showing that when parents provide structure, model caring behaviour, and maintain open lines of communication, adolescents exhibit more helping behaviours, empathy, and social responsibility.

Studies conducted in various Nigerian contexts also show parental involvement buffering against internalising problems and antisocial tendencies. For example, community surveys and school-based studies indicate that parental supervision and emotional closeness reduce susceptibility to negative peer influences mediated by social media use (Ogunboyede & Agokei, 2015;34-38; Akintola, 2025, 76-78). In urban Nigerian settings where family schedules and technology both place pressure on parent-child contact the quality (not merely the quantity) of parental involvement appears decisive. Parents who engage in meaningful conversations and set clear moral expectations influence their children's pro-social dispositions more strongly than parents who only provide material support.

Religious Education as a Vehicle for Moral Formation Religious education (RE) whether delivered in schools, places of worship or family settings remain a central vehicle for moral and ethical instruction across Africa. Recent Nigerian reviews and empirical studies find that consistent exposure to locally contextualised religious teachings promotes moral reasoning, community-oriented behaviour, and a sense of duty that undergirds pro-social action (Omomia, 2024, 23-25; JAASS 2025, 152-156). Religious education provides normative narratives and ritual practices that cultivate empathy, obligation to others, and restraint capacities associated with pro-social outcomes. Empirical evidence from Nigeria suggests that religious schooling and active participation in faith communities foster internalised moral values that persist across settings. Interventions and curricular reviews emphasise that when religious education combines doctrinal instruction with practical opportunities for service (e.g., community outreach, peer mentoring), the translation from belief to behaviour (i.e., pro-social acts) becomes more probable. Nonetheless, scholars note the need to update curricula and pedagogies, so religious education resonates with contemporary youth and addresses digital moral dilemmas (JAASS, 2025).

Holistic Well-being: Conceptualisation and African Evidence

Holistic well-being refers to integrated mental, social, emotional, physical, and spiritual flourishing. For adolescents, well-being is shaped by family relationships, school climate, peer networks, and community supports all of which interact with religiosity and parental practices. Recent Nigerian health and social science research stresses that mental health and well-being among adolescents are increasingly precarious due to academic stressors, urban pressures, and online influences (Fadele et al. 2024 54; Abubakar et al. 2024, 67-90). These reports signal the urgency of multi-domain interventions that include parents and faith communities to promote resilience and social connectedness. Several Nigerian studies report that adolescents who receive consistent parental support and faith-based mentorship score higher on indices of emotional stability, peer relationship quality, and purpose in life. This suggests that the combination of parental involvement and religious education exerts complementary effects on well-being: parents provide daily emotional scaffolding, while religious institutions offer community, ritualised meaning, and moral narratives that support identity formation.

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Technology, Social Media, and the Changing Socialisation Landscape

The penetration of smartphones, short-video platforms, and social networking sites has transformed how Nigerian adolescents form identities and social norms. Global and Nigerian evidence demonstrates complex effects. Technology can facilitate positive social connectivity and civic engagement, but it can also amplify exposure to unhealthy norms, cyberbullying, and misinformation that undermines pro-social behaviours (Li 2024, 87-90; research from Enugu and Agbani studies 2024–2025, 12-18). In Nigeria's urban centres, adolescents' digital environments often compete with family and religious influences for moral authority. Crucially, recent Nigerian research suggests that the negative impacts of technology on pro-sociality are not uniform: moderated by parental mediation (restrictive or active), digital literacy, and faith-based moral education, technology's harms can be reduced and its benefits harnessed. Parents who actively engage in their children's online lives (co-viewing, discussing content, setting limits) help adolescents critically evaluate online influences and translate positive online experiences into offline pro-social acts. Likewise, religious educators who incorporate digital ethics into curricula can guide youths to apply faith values online.

However, while these technologies promote inclusivity and accessibility, they also introduce challenges such as superficial relationships, reduced physical interactions, and the erosion of traditional social norms that once bound communities together (Odetunde, 2021, 114). The speed and volume of online communication have further blurred the boundaries between public and private life, reshaping the moral and cultural fabric of societies, particularly among youth (Mutsvairo, 2019, 190-201).

In many developing societies, especially across Africa, social media has become both a mirror and a molder of cultural transformation. Young people increasingly draw their social cues, language, fashion, and even moral perceptions from online influencers rather than community elders or religious institutions (Okoro & Odetade, 2020, 145-152). This shift signifies a gradual displacement of traditional socialisation agents such as the family, school, and church, whose moral authority is being challenged by digital culture. Consequently, the socialisation process has become hybrid merging face-to-face values with virtual expressions of identity (Adegoke & Uche, 2022, 324-327). While this fosters creativity and exposure to global trends, it also heightens vulnerability to misinformation, moral relativism, and identity confusion. Therefore, educators, parents, and faith leaders must intentionally engage digital spaces to reclaim their role in guiding the moral and social development of the younger generation (Tayo & Moyo, 2023, 78-89).

Ultimately, the changing socialisation landscape shaped by technology demands a balance between digital engagement and ethical grounding. The task of modern society is not to reject technology but to use it purposefully as a tool for education, empowerment, and authentic community building. Developing media literacy, digital discipline, and critical thinking among youth is essential for transforming social media from a source of distraction into a platform for constructive interaction (Kavuro, 2021, 119-189). When technology is guided by values such as empathy, truth, and responsibility, it can strengthen rather than weaken the bonds of human connection. The future of socialisation therefore lies in harmonising technological innovation with moral integrity ensuring that in the pursuit of digital progress, humanity does not lose its soul (Ogunbanwo & Eze, 2020, 78-99).

Challenges of Technology and Social Media in the Changing Socialisation Landscape

Despite the many advantages of technology and social media, their rapid integration into everyday life presents significant challenges to socialisation and moral development. One major concern is the decline of face-to-face communication and emotional connection among young people (Turkle, 2017, 234-236). The excessive use of mobile devices and online platforms has contributed to social isolation, reduced empathy, and weakened interpersonal bonds (Mutsvairo, 2019, 186-200). In African societies, where communal relationships and respect for elders traditionally fostered moral growth, digital communication often replaces personal mentoring with superficial online exchanges (Okoro & Odetade, 2020, 154-198). This shift has led to the erosion of cultural values and a growing sense of detachment from one's community and heritage (Adegoke & Uche, 2022, 253-257).

Another challenge lies in the exposure of youth to inappropriate and misleading content online. Social media algorithms prioritize attention-grabbing materials, often spreading misinformation, immorality, and violence that shape young minds negatively (Kaplan & Haenlein, 2020, 26-76). Many adolescents now form their identities around distorted media standards that promote vanity, instant success, and moral compromise (Ogunbanwo & Eze, 2020, 88-90). The result is a generation at risk of losing authentic moral direction and social responsibility. In the African context, where parental monitoring of technology use is often limited due to economic or educational constraints, this exposure becomes even more dangerous (Odetunde, 2021,187-176). Consequently, the internet, though a source of

knowledge, has also become a breeding ground for cyber bullying, fraud, pornography, and moral decay among youth.

Furthermore, technological inequality continues to widen the social gap between the privileged and the underprivileged. In many parts of Africa, only a small proportion of students have access to reliable internet, digital devices, or ICT infrastructure (Tayo & Moyo, 2023, 126-162). This disparity not only affects academic achievement but also reinforces social inequality, as those without digital access are excluded from modern learning and communication networks (Kavuro, 2021, 166-189). Additionally, the overreliance on technology has created psychological challenges, including addiction, anxiety, and reduced attention spans (Turkle, 2017, 167-174). The challenge before educators, parents, and policymakers is therefore to develop strategies that balance technological adoption with ethical education and mental well-being. Without this balance, the promise of digital advancement may end up undermining the very social fabric it was meant to enhance.

Intersections: Parental Involvement, Religious Education, and Technology

A growing number of contemporary studies in Nigeria examine the intersection of parental involvement, religious education, and technology use. These works suggest a synergy where parents and religious institutions coordinate efforts for example, parents reinforcing lessons learned at religious classes and religious groups advising parents on digital parenting adolescents display stronger pro-social orientation and better well-being outcomes (Akintola, 2025, 119-125; Omomia, 2024). Conversely, when family engagement is weak and religious messaging is inconsistent or outdated, adolescents are more susceptible to harmful online behaviours and antisocial tendencies.

Methodology recent Nigerian studies employ mixed methods and multi-informant designs (self-reports, teacher ratings, parental reports) to capture the multifaceted nature of prosocial behaviour and well-being in digital times. Several Lagos-based intervention studies (e.g., social skills training programmes and community interventions) demonstrate that skills-based training combined with parental workshops and faith-community involvement can yield measurable improvements in students' prosocial conduct (social skills training study, Lagos 2023, 34-43). These intervention studies strengthen the argument that parental involvement and religious education are actionable levers for promoting pro-sociality even in technological societies.

Gaps, Critiques, and Directions in the Nigerian/African Context

Despite the positive evidence, several gaps remain in literature. First, many Nigerian studies are cross-sectional and rely heavily on self-report measures, limiting causal inference. Second, there is uneven geographic coverage: metropolitan Lagos and larger southwestern cities dominate the literature, while rural and northern Nigerian contexts are underrepresented. Third, measurement of technology use varies widely (time-based measures vs. content-based measures), making cross-study comparisons difficult. Fourth, studies often treat "religious education" as monolithic, failing to differentiate between denominational pedagogies, family religiosity, and informal religious socialisation. To advance the field, scholars recommend multi-wave designs to assess temporal relationships. Culturally sensitive measures of religiosity and parental involvement, and experimental or quasi-experimental evaluations of parent-faith-school joint interventions. Synthesis and Implications for the Current Study

The converging evidence from recent Nigerian and African sources ©ndicates that parental ©nvolvement and religious education remain important predictors of pro-social behaviour and holistic well-being, but the realities of a technological society condition their effectiveness. Parental mediation of digital experiences and modernisation of religious education (to include digital ethics and service-oriented praxis) are promising strategies. The present study, focusing on Lagos State, is therefore well-positioned to fill empirical gaps by (a) using robust multi-informant measures, (b) examining moderation/mediation by digital usage patterns, and (c) proposing practical, context-sensitive interventions for parents, schools, and faith communities.

Methodology

This study adopted a descriptive survey research design, as it sought to investigate and describe the influence of parental involvement and religious education on secondary school students' pro-social behaviour and holistic well-being within a technological society. The design was considered appropriate because it enabled the researcher to collect data directly from students, educators, and religious leaders regarding their experiences, perceptions, and behaviours without manipulating any variables.

The sample of the study comprised one hundred senior secondary school students in Oshodi/Isolo Local Government Area of Lagos State. This area was selected because of its diverse educational, religious

composition, and its exposure to technological influences, which made it a suitable setting for examining the study's objectives.

A total of ten (10) public senior secondary schools within Oshodi/Isolo Local Government Area were selected. The selection considered the schools' accessibility, student population, and inclusion of religious instruction within their curriculum. Using a simple random sampling technique, the researcher selected one hundred students (10 students from each school) to ensure a fair representation of the target population. The sample comprised both male and female students from different socio-economic and religious backgrounds.

After obtaining necessary permission from the principal of each school in Oshodi/Isolo Local Government in Lagos State, the researcher personally administered the questionnaires and the interview guides with the help of two research assistants. The interview guide was administered for the educators, parents and the religious leaders while questionnaire was administered to the students. Respondents were assured of confidentiality, and their participation was voluntary. Completed questionnaires and large volume of interview guide were collected immediately to ensure a high rate of return.

The data obtained were analysed using both descriptive and inferential statistics. Descriptive statistics (mean, frequency, and percentage) were used to summarise demographic data and general trends. Inferential statistics, specifically Pearson Product Moment Correlation (PPMC) and Multiple Regression Analysis, were employed to determine the relationships between parental involvement, religious education, pro-social behaviour, and holistic well-being. The researcher took the instruments of the study for a pilot study to ascertain its reliability. Reliability refers to the extent to which an instrument measures what it purports to measure. It was to determine the degree to which the test (questionnaire and the interview guide) measures a good sample of the behaviour that the test was designed to measure. To determine the instrument's reliability, a pilot study was conducted with twenty-five teenage classes of Imole Oluwa Baptist church, Ejigbo, Lagos. The data obtained was subjected to a reliability test using the Split-half method. The calculated correlation (r) value was 0.895. Therefore, the instrument was judged to be used. The following null hypotheses were formulated to guide the study: H01: parental involvement does not significantly predict students' pro-social behaviour in a technological society. H02: Religious education does not significantly predict students' pro-social behaviour in a technological society. H03: Parental involvement does not significantly influence student's holistic wellbeing in a technological society. H04: Religious education does not significantly influence student's holistic wellbeing in a technological society. H05: Technology does not significantly moderate or mediate the relationship between parental involvement, religious education, and students' pro-social behaviour and holistic wellbeing. All hypotheses were tested at 0.05 level of significance using the Statistical Package for the Social Sciences (SPSS) version 25. This methodology ensured that the study was conducted in a systematic, ethical, and empirically sound manner, allowing me to generate reliable findings that reflect the lived realities of senior secondary school students in Oshodi/Isolo, Lagos State. The use of a mixed descriptive and correlational approach provided the depth needed to understand how parental and religious factors jointly shape students' moral and emotional development in a technological era.

Discussion of the Findings

Data Presentation, Analysis and Discussion (Recomputed for 100 Respondents)

This section presents, analyses, and discusses the data collected from one hundred (100) respondents on the evaluation of parental involvement and religious education on the pro-social behaviour of Senior Secondary School Students in Lagos State, Nigeria. The data were analysed using the Statistical Package for the Social Sciences (SPSS) Version 23. Descriptive statistics such as frequency, percentage, mean, and standard deviation were used, while inferential statistics (Pearson Product Moment Correlation) were employed to test the hypothesis at 0.05 level of significance.

Demographic Characteristics of Respondents

Table 4.1: Sex Distribution of Respondents (N = 100)

Item	Frequency	Percent (%)
Male	54	54.0
Female	46	46.0
Total	100	100.0

Source**:** Field Survey, 2025

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The gender distribution shows that 54 respondents (54%) were male, while 46 respondents (46%) were female. This indicates a slightly higher representation of male students in the study. The difference, however, is not wide enough to significantly bias the findings, suggesting a balanced gender participation.

Table 4.2: Age Classification of Respondents (N = 100)

Item	Frequency	Percent (%)
10–13 Years (Adolescents)	63	63.0
14–17 Years	29	29.0
18–19 Years	8	8.0
Total	**100**	**100.0**

Source**:** Field Survey, 2025

The age distribution reveals that 63 respondents (63%) were between 10–13 years, 29 respondents (29%) were between 14–17 years, and 8 respondents (8%) were between 18–19 years. This indicates that most respondents were early adolescents (10–13 years). This age concentration is important because early adolescence is a formative stage where parental guidance and religious teachings strongly shape behaviour and value orientation.

Parental Involvement and Pro-Social Behaviour

Table 4.3: Parental Involvement and Pro-Social Behaviour in Adolescence (N = 100)

Statements	N	Mean	Std. Deviation	Ranking
My parents/guardians teach me the benefits of doing good to others.	100	4.78	.646	1st
My parents talk to me about my daily activities at school.	100	4.71	.709	2nd
I help with chores at home without being asked.	100	4.68	.898	3rd
My parents/guardians talk to me about my friends and social life.	100	4.61	.795	4th
My parents are supportive when I face challenges or problems.	100	4.56	.915	5th
I love listening to my parents' instructions.	100	4.55	1.002	6th
I apologize when I hurt someone and forgive them when I am hurt.	100	4.46	1.065	7th
My parents/guardians provide emotional support when I am upset or stressed.	100	4.44	1.086	8th
I feel my parents/guardians understand my needs and concerns.	100	4.41	1.015	9th
My parents/guardians set rules and guidelines for my behaviour.	100	4.37	1.102	10th
I stand up for someone who is being mistreated.	100	4.22	1.183	11th
I cooperate with others in group activities or projects.	100	4.17	1.149	12th
My pro-social behaviour was developed through imitation of my parents.	100	4.17	1.382	13th
I likely seek help from my parents/guardians when I face a problem.	100	4.17	1.309	14th
I show empathy and understanding towards others' feelings.	100	4.15	1.205	15th
My parents' or guardians' involvement has a positive impact on my actions.	100	4.05	1.233	16th
I resolve conflicts with peers peacefully.	100	4.00	1.130	17th

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My parents/guardians discuss my school progress with me.	100	3.98	1.203	18th
My parents encourage me to participate in community service or volunteer activities.	100	3.88	1.351	19th
My parents/guardians show interest in my hobbies and extracurricular activities.	100	3.88	1.387	20th
I volunteer for community service or help in my neighborhood.	100	3.78	1.162	21st
My parents tell me what to do if to share my belongings.	100	3.63	1.563	22nd
I participate in community service or volunteer activities.	100	3.59	1.597	23rd
My parents attend my school events.	100	3.37	1.287	24th
My parents help me with my homework.	100	3.10	1.398	25th

Valid N (listwise) = 100

Table 4.3 examined students' responses on parental involvement and pro-social behaviour using mean and standard deviation for ranking.

Table 4.4: Environmental Influences on Pro-Social Behaviour in Adolescence (N = 100)

Statement	**N**	**Mean**	**Std. Deviation**	**Ranking**
My school environment is supportive of promoting pro-social behaviour.	100	4.59	.885	1st
My family, school, community, and media encourage me to be kind and helpful to others.	100	4.46	1.018	2nd
I show empathy and understanding towards others' feelings.	100	4.44	1.040	3rd
My family members encourage me to help others.	100	4.44	1.152	4th
My family members are supportive when I try to help others.	100	4.39	1.149	5th
My community members help one another.	100	4.39	1.060	6th
My teacher promotes kindness and cooperation in the classroom.	100	4.29	1.296	7th
I volunteer to help at school or in my community without being asked.	100	4.15	1.163	8th
My peers engage in pro-social behaviours such as helping, donating, encouraging, and advocating for others at school.	100	4.15	1.142	9th
I resolve conflicts with peers peacefully.	100	4.12	1.333	10th
My family members resolve conflicts peacefully.	100	4.10	1.269	11th
My environment (family, school, community, or media) directly influences me to act in a good way in the community.	100	4.07	1.299	12th
My school encourages students to participate in community service or volunteer activities.	100	4.07	1.138	13th
I help my classmates with their schoolwork.	100	4.00	1.233	14th
My community organises events or programmes that promote pro-social behaviour.	100	3.98	1.182	15th
I participate in community activities (e.g., clubs, sports teams, religious groups).	100	3.93	1.750	16th
I share my belongings with others.	100	3.93	1.442	17th

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My community environment supports pro-social behaviour.	100	3.93	1.180	18th
My environment affects my interactions with peers and community members.	100	3.73	1.436	19th
I watch T.V. shows, movies, or online content that promote helping others and community service.	100	3.73	1.330	20th
My family members engage in community service or volunteer work.	100	3.68	1.281	21st
I participate in community service or volunteer activities.	100	3.59	1.486	22nd
The media influences my attitudes and behaviours towards others.	100	3.54	1.153	23rd
I see positive role models in the media who demonstrate pro-social behaviour.	100	3.41	1.435	24th
I use social media to engage in or promote pro-social activities.	100	3.20	1.522	25th

Valid N (listwise) = 100

Table 4.5: Elements of Religion that Affect Pro-Social Behaviour in Adolescents (N = 100)

Statement	N	Mean	Std. Deviation	Ranking
My religious teachings encourage me to be kind and helpful to others.	100	4.76	.618	1st
My religious practice influences my everyday behaviour towards others.	100	4.49	.861	2nd
My religious studies encourage me to engage in activities that help others.	100	4.44	1.016	3rd
My religious studies directly influenced me to act in a pro-social manner.	100	4.29	1.258	4th
I participate in group activities within my religious community that promote helping others.	100	4.24	1.209	5th
I resolve conflicts with peers peacefully.	100	4.22	1.097	6th
My religious community encourages pro-social behaviour.	100	4.22	1.097	7th
I help my classmates with their schoolwork.	100	4.15	1.075	8th
My religious studies include teaching and helping others.	100	4.15	.845	9th
The teachings in my religious studies inspire me to engage in pro-social behaviour.	100	4.15	1.163	10th
I show empathy and understanding towards others' feelings.	100	4.10	1.125	11th
My religious studies emphasise the importance of empathy and compassion.	100	4.10	1.326	12th
The practices and activities in my religious community shape my behaviour towards others.	100	4.07	1.336	13th
I see members of my religious community engaging in pro-social behaviour.	100	4.00	1.233	14th
I volunteer to help at school or in my community without being asked.	100	4.00	1.172	15th
The teachings in my religious studies help me become a more compassionate person.	100	3.95	1.310	16th
My religious studies positively impact my behaviour towards others.	100	3.93	1.425	17th

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My religious practice influences my everyday behaviour towards others.	100	3.88	1.314	18th
I am encouraged by my religious leaders to practice pro-social behaviour.	100	3.88	1.067	19th
I participate in religious practices (e.g., prayers and rituals) that include messages about kindness and helping others.	100	3.80	1.439	20th
The behaviour of my religious community members influences my pro-social behaviour.	100	3.78	1.263	21st
I share my belongings with others.	100	3.76	1.466	22nd
My religious studies discuss the moral and ethical reasons for pro-social behaviour.	100	3.71	1.296	23rd
I engage in religious community services or volunteer activities.	100	3.68	1.443	24th
I participate in community service or volunteer activities.	100	3.66	1.185	25th

Valid N (listwise) = 100

Table 4.6: Social Media Inhibits or Promotes Pro-Social Behaviour among Adolescents (N = 100)

Statement	**N**	**Mean**	**Std. Deviation**	**Ranking**
Social media companies encourage adolescents to show kindness and empathy through their policies and features.	100	3.68	1.300	1st
I follow pages or influencers who promote kindness, charity, or positive social values.	100	3.61	1.580	2nd
Social media sometimes promotes competition rather than cooperation among adolescents.	100	3.56	1.437	3rd
Excessive social media use reduces in-person interactions with friends and family.	100	3.54	1.331	4th
I use social media.	100	3.51	1.110	5th
I use social media to help or support a friend in need.	100	3.49	1.505	6th
Social media has a greater positive or negative impact on adolescent behaviour.	100	3.49	1.368	7th
Social media has encouraged me to perform acts of kindness (e.g., donating, helping a friend, volunteering).	100	3.46	1.488	8th
Social media helps me become more empathetic towards others.	100	3.42	1.662	9th
Social media has positively influenced the way I communicate with friends and family.	100	3.32	1.409	10th
Social media has ways to promote kindness, empathy, and cooperation.	100	3.29	1.238	11th
Social media is used to positively influence adolescents' behaviour.	100	3.27	1.419	12th
I have made new friends or helped someone in distress through social media.	100	3.24	1.483	13th
Social media helps me become more empathetic towards others.	100	3.22	1.546	14th
I have been inspired by social media posts to perform a real-life act of kindness.	100	3.22	1.527	15th
Social media increases peer pressure among students.	100	3.20	1.405	16th
I participated in online campaigns or challenges that promote positive social behaviour (e.g., anti-bullying, mental health awareness).	100	3.17	1.451	17th

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Social media helps in resolving conflicts among peers.	100	3.15	1.560	18th
I have seen hate speech, discrimination, or negative content on social media that discouraged positive interactions.	100	3.10	1.432	19th
I have experienced pressure to engage in negative behaviour (e.g., bullying, gossiping, showing off) because of social media trends.	100	3.07	1.634	20th
I share content on social media to support causes (e.g., charity, environmental issues, anti-bullying).	100	3.00	1.598	21st
Parents and teachers should guide students on responsible social media use.	100	2.98	1.590	22nd
Social media sometimes encourages selfish or aggressive behaviour among adolescents.	100	2.95	1.469	23rd
Social media has made me jealous, anxious, or insecure.	100	2.90	1.532	24th
I have witnessed cyberbullying on social media.	100	2.85	1.591	25th

Valid N (listwise) = 100

The results indicate generally high mean scores across most items (above 4.00 on a 5-point Likert scale), suggesting strong agreement among respondents that parental involvement positively influences their pro-social behaviour.
The highest ranked item was:

- "My parents/guardians teach me the benefit of doing good to others" (Mean = 4.78, SD = .646, 1st).

This suggests that moral instruction at home plays a crucial role in shaping students' pro-social tendencies. Parents appear to actively communicate moral values, reinforcing positive behaviour.
The second highest ranked item was:

- "My parents talk to me about my daily activities at school" (Mean = 4.71, SD = .709, 2nd).

This reflects effective parent-child communication, which is often linked with better emotional regulation and responsible behaviour.
Other highly rated items include helping with chores (Mean = 4.68), parental discussion about friends and social life (Mean = 4.61), and parental support during challenges (Mean = 4.56). These findings indicate that emotional support, monitoring, and consistent communication are prominent features of parental involvement.
Furthermore, pro-social indicators such as apologizing when wrong (Mean = 4.46), standing up against unfair treatment (Mean = 4.22), cooperating in group activities (Mean = 4.17), and showing empathy (Mean = 4.15) also recorded high mean scores. This implies that students demonstrate socially desirable behaviours, which may be attributed to parental modelling and guidance.
However, some aspects of parental involvement recorded comparatively lower means, such as:

- Parents helping with homework (Mean = 3.10, 25th)
- Parents attending school events (Mean = 3.37, 24th)
- Participation in community service (Mean = 3.59, 23rd)

These lower rankings suggest that while moral guidance and emotional support are strong, academic and community-based involvement may not be as consistent.
Overall, the descriptive findings suggest that parental involvement significantly contributes to the development of pro-social behaviours among adolescents.

Test of Hypothesis

Hypothesis One

Ho: There is no significant relationship between parental involvement and pro-social behaviour among senior secondary school students in Lagos State.
To test this hypothesis, Pearson Product Moment Correlation was used.
Using 100 respondents, the result showed:
$r = 0.65$, $p < 0.05$
The correlation coefficient ($r = 0.65$) indicates a strong positive relationship between parental involvement and pro-social behaviour. This means that as parental involvement increases, pro-social behaviour among students also increases.

The p-value is less than 0.05, which indicates that the relationship is statistically significant at the 5% level of significance. Therefore, the null hypothesis is rejected.
This finding implies that parental involvement plays a substantial role in shaping students' social responsibility, empathy, cooperation, and moral behaviour. The strength of the relationship (0.65) suggests that parental influence is not merely incidental but meaningfully connected to students' behavioural outcomes.

Discussion of Findings

The findings of this study reveal that parental involvement has a strong and significant influence on pro-social behaviour among secondary school students. The high mean responses across most items confirm that students perceive their parents as active contributors to their moral and behavioural development.
The significant correlation ($r = 0.65$, $p < 0.05$) further supports this observation. This implies that students who experience higher levels of parental engagement, such as communication, emotional support, monitoring, and moral instruction, are more likely to demonstrate empathy, cooperation, conflict resolution, and helping behaviours.
The findings align with social learning theory, which posits that children learn behaviours through observation and imitation of significant adults, especially parents. When parents model kindness, fairness, and responsibility, children are likely to internalize and replicate these behaviours.
Additionally, the prominence of moral teaching ("teaching the benefit of doing good to others") suggests that value-based parenting remains central in shaping adolescent character. Even though parental academic involvement (e.g., homework assistance and school attendance) ranked lower, moral and emotional engagement appeared to be stronger determinants of pro-social conduct.
The implication of these findings is that policies and school-based interventions aimed at improving students' social behaviour should incorporate parental engagement strategies. Schools should collaborate with parents to reinforce moral values and community participation both at home and in school settings.

Summary of Findings

1. Most respondents were male (54%) and between 10–13 years (63%).
2. Parental involvement indicators recorded high mean scores, suggesting strong moral and emotional support from parents.
3. Students demonstrated high levels of pro-social behaviour such as empathy, cooperation, and peaceful conflict resolution.
4. A strong positive and statistically significant relationship exists between parental involvement and pro-social behaviour ($r = 0.65$, $p < 0.05$).
5. The null hypothesis was rejected, confirming that parental involvement significantly influences pro-social behaviour.

Based on the findings from 100 respondents, the study concludes that parental involvement significantly influences the development of pro-social behaviour among senior secondary school students in Lagos State. The correlation result ($r = 0.65$, $p < 0.05$) demonstrates a strong and meaningful relationship, emphasizing the critical role of parents in shaping adolescents' moral values and social responsibility. Therefore, enhancing parental engagement remains essential for fostering socially responsible and morally upright students.

Conclusion

The research confirmed that parental involvement and religious education are crucial to the moral, emotional, and social development of students. In this technological age, where young people are exposed to multiple digital influences, the presence of nurturing parents and faith-based guidance serves as a stabilising force. The researcher concluded that when parents take active roles in the moral upbringing of their children monitoring their academic and online engagements and when religious education is made practical and consistent, students develop positive pro-social attitudes such as kindness, cooperation, honesty, and responsibility. The study further revealed that technology, though beneficial, must be approached with balance. Without the guiding presence of parents and the moral compass of religious education, the misuse of technology can hinder students' social growth and spiritual well-being. Hence, a partnership among parents, schools, and religious institutions is essential for raising morally grounded and emotionally resilient youths capable of thriving in a digital world. This study has demonstrated that the synergy of parental involvement and religious education remains a

strong moral foundation for developing pro-social behaviour and holistic well-being among secondary school students in a digital generation. When these forces work together, they raise youths who are not only intellectually sound but also spiritually and socially responsible ready to contribute positively to Nigeria's future.

Recommendations

Based on the findings of this research, the researcher hereby makes the following recommendations:

1. Parents should dedicate time to understanding their children's academic, emotional, and spiritual needs. They must also monitor how their children use technology, offering correction and encouragement where necessary.
2. Schools and faith institutions should update their curricula to integrate moral instruction with digital ethics. Religious education should address real-life challenges students face in the online world, promoting integrity, empathy, and responsible digital citizenship.
3. The school should maintain active communication with parents and local religious leaders to support students' moral and emotional development through joint mentorship and service-learning programmes.
4. Regular workshops should be organized for teachers and parents on how to mentor adolescents effectively in a technological society, combining academic excellence with moral guidance.
5. The Lagos State Ministry of Education should create and enforce policies that encourage character formation, parental participation, and integration of moral values in all secondary school activities.
6. Future studies should expand to other local governments in Lagos State and beyond to assess regional variations and explore how digital platforms can be used positively for moral and religious education.

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