A Representation of Mobile Social Networks Damages for College Students: A Qualitative Study

Roghayeh Keshan Zare* & Keyvan Salehi**

* MA Student of Educational Research, University of Tehran.
elham.zare302@ymail.com
** Assistant Professor at the University of Tehran, Faculty of Psychology and Education
keyvansalehi@ut.ac.ir

Abstract

The dramatic rise in application of social networks and mobile phones by the youth in recent years and the impacts ensuing from improper usages therefrom necessitate this issue to be brought under more in-depth inspections. In the meantime, acculturation and pathological study of these networks constitute an area to which little attention has been paid by our related officials. This study, thus, intends to adopt a qualitative approach and arrange semi-structured interviews with a number of 20 male and female college students studying in the Hashtgerd University of Applied Sciences in order to discover effects of these networks on different aspects of students’ lives. Results indicated that mobile social networks give rise to drastic changes in different dimensions of life. Social networks bring about serious harms in familial, ethical, cultural, religious, mental, and physical aspects, and many users of these networks are ignorant about damages incurred by such nets. Results demonstrated that female students are subject to more different consequences than male ones, and they confront several damages in general.

Keywords: Virtual social networks; damages; internet; mobile; qualitative research.
Introduction
Telecommunication devices play important roles in this 21st century, which is called the ‘information and communications technology millennium’. Internet, as one of these tools, is the one with the most influence and significance. Among the facilities which are presented by the internet, social networks have found an increasing usage. In social networks, users are able to create their own profiles and place their specifications, images, and favorites thereon (Shahabi, 2014). The problem presently faced by our media society and people is advent of emerging media such as WhatsApp, Line, Viber, Telegram, Tango, etc., that are easily accessible on mobile phones. These applications have, however, lost their media functionalities and are changed into major sources of gossips (Ziaei Parvar, 2014).
Different studies indicate that the recent procedure of joining mobile social networks is a global trend, to which the Iranian community is no exception. Research shows that 32% and 25% of Iranians make daily and weekly uses of internet, respectively. Iranians allocates 9 hours of their days to social networks, on average. Having more extended communication circles and being more excited, the youth are highly attracted to social media. Fortunately or unfortunately, getting access to different virtual networks has reached epidemic proportions in our society, and several children have, without sufficient parental supervisions, joined such networks (Rostami, 2015). In the meanwhile, many studies have shown that applications made out of these networks have been derailed in a number of countries, including Iran, and they are transformed into a vehicle of such disorders as gossips, social corruption, divorce, ethical turmoil, and social chaos (Afrasiabi, 2011).
Presence of such consequences necessitates acculturation processes to be designed in application of the emerging media. Accordingly, this is of paramount importance to exhaustively investigate outcomes of membership in these networks and its impacts on lives of people, particularly the youth. Paradoxically, a survey of prior research conducted in this regard shows that there is a dearth of in-depth sociological studies in Iran. Thus, the Iranian sociology suffers a severe lack of cognitive viewpoints toward such pristine and sensitive an issue that is capable of engaging more and more victims—the point whose disregard would definitely impose serious damages. This underscores importance of conduction of this study.
The present research is aimed at providing replies to the following questions:

i. How do mobile social networks users shape their understandings and conceptions about functional applications of these networks based on their sexual differences?
ii. Would awareness of mobile social networks users about outcomes of improper usages of these networks be influencing on the manner they make use of them?

Empirical Background of the Topic
A review of studied conducted in Iran
Dramatic rise in application of mobile social networks in the Iranian community has seized attention of a good number of researchers in this phenomenon. Thus far, however, the number of studies on consequences and damages of these online communication networks has been limited. Alarms have been sounded about increasing use and instrumental misuse of these networks. Memar et al. (2012) have examined changes in system of values and norms as well as attitudes of the third generation caused by virtual social networks as a challenge-creating crisis in different tiers. Findings of this research showed that virtual space of internet social networks has molded a distinct type of identity crisis among a wide range of young people.
Identity crises in personal grounds have provoked identity inconsistencies and affected the social equilibrium. The research by Sarookhani et al. (2012) was expressive of the fact that increasing expansion of modern media such as virtual social networks particularly in communities in transition ends in a weakening of traditional ties. These media are capable of impacting on attitudes and behaviors of citizens, causing a decline in empathy levels, national belonging senses, and social cohesion degrees. In his study, Adli Pour (2012) addressed effects and consequences of virtual social networks on social identity of the youth. He found that virtual social networks, as emerging phenomena, might pose both positive and negative impacts, with the latter including rapid disruption of societies; transformation of concepts related to time, space, and cultural resources; challenging original and traditional identities; generalization of fluid and unstable identities; anonymity security risks; and identity theft. Soleymani Pour (2013), also, drew upon positive and negative impacts of social networks. He enumerated development of social partnership, sharing favorite items, formation and strengthening of collective wisdom, promotion of content advertisements, continuous virtual communication with family and friends, etc., as positive effects and spread of gossips, antireligious propaganda, loss of peoples’ privacy, staying away from social environments, and harmful behavioral effects and as negative impacts. Finally, Jafari (2015) pointed in his study to mental damages inflamed by mobile social networks, especially Viber, as including staying away from family, psychological dependence on Viber, helplessness in the cyberspace, inconformity with family privacies, insomnia, etc.

As noted hereinabove, only a few studies have worked on recent damages incited by social media, especially mobile-based social networks, among internet users. Even worse, no study has undertaken to examine users’ different interpretations out of negative outcomes of these networks and the manners by which they confront them.

A review of studied conducted abroad
Surveying empirical investigations carried out by foreign scholars shows that several studies have been performed on internet, social media, and negative impacts on quality of human beings’ interactions. In his article on consequences of use of internet on human relationships, Jonathan Matusitz (2007) showed that a virtual space is perfectly capable of promoting social interactions and both mutual and non-mutual communications. However, some internet usage outcomes might be negative, since internet lacks several fundamental elements as responsibility and commitment available in an actual community. Internet, in reality, allows for anonymous online fraudulences by hackers, who can screen their real name, race, gender, etc., in order to reach a certain objective. Internet interplays might be factitious. In his study, T. Praprotnik (2004) alluded to the point that in internet users might transform themselves into what they like to be or what others like them to be. He addressed three features of internet and social networks: space-time compression, inability to feel space and disappeared purviews, and transformed congregations. R. Bartle (2004) argues that cyberspace provides with people a world with which users make high levels of communication if it is found by them to be compatible to their true self. In a new research taken by Hogoess (2015), a member of Ottawa Department of Epidemiology and Public Health in Canada, this is indicated that those who allocate more than 2 hours of their day to social media are more likely to get mental problems. This study, which was conducted on more than 750 Ottawa students, found that application of social
networks might result in problems in connection with mental health. Also, may mental problems can be rooted in application of such networks. Simply put, those youngsters who have mental problems seek to find interactions in cyberspace to fill their lonely time.

**Methodology**

As noted above, review of related literature in Iran showed a dearth of in-depth studies regarding mobile social networks, the point which accentuates a necessity of adopting an exploratory approach in order to discover hidden aspects of such damages. Taking an inductive approach, thus, this study is aimed at revealing consequences ensuing from application of mobile social networks by users. Another importance purpose of this study is to stretch forth an exhaustive understanding of the manner these networks ought to be utilized by youngsters, who are wished to get informed about probable outcomes and damages given rise by these media. These necessitate an EMIC approach taken by a qualitative research. Therefore, given the nature of the moot point and research questions, application of the selected qualitative approach appears to be beyond mistake.

Generally speaking, a qualitative study is any research whose findings have not been acquired through statistical processes or quantification objectives in mind. This study is devoid of predetermined theoretical frameworks and hypotheses thereon. After interview questions were designed and interviewees announced their preparedness, dialogues were made and their replies were reviewed. Since many interviewees were disinclined their speeches to be recorded, their opinions were only jotted down. Interviewees were made sure that their information would be kept confidential. Interviews took 30 to 40 minutes to complete. After completed forms were collected, they were reviewed, reread, and classified in order to extract findings using qualitative content analysis methods. To do this, interviewees’ opinions were checked immediately after each interview and their ideas were coded and classified. Compilation of articles in qualitative methods guarantees textual—rather than numerical—data reports: words, issues, and writings are offered. In this article, attempts were made to take such points into account.

**Field of the Research**

In this study, population and field of the study included all college students studying in the Hashtgerd University of Applied Sciences. As most the students are youngsters, universities are held to be a suitable research environment. Since topic of this study was related to peoples’ experiences out of making use of mobile social networks, it was tried to interview subjects who were members of such networks in order for them to have opportunity and experience of confrontations with these networks.

**Size of the Samples and Sampling Method**

Unlike quantitative methods, size of samples is not predetermined in qualitative methods, and it depends upon newly emerging research trends and topics. Qualitative methods are composed of *purposive sampling method* and *theoretical sampling method*. A purposive sampling method is applied when interviewees are intended to be employed; while, a theoretical sampling method is adopted when required data and path of the study are to be

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1 EMIC approach is a fundamental concept in interpretive paradigms and qualitative methodologies. It means an interpretation and representation of phenomena or the issue under study form the point of view of those involved therein (Salehi et al., 2015).

http://www.ijhcs.com/index.php/ijhcs/index
determined. Additionally, size of samples is not pre-decided in qualitative methods, since interview results grow repetitive after a while. Accordingly, data saturation was met after 20 qualitative interviews with male and female college students.

**Description of Samples’ Characteristics**

As shown in the Table hereunder, 20 interview sessions were equally divided between 10 single and unemployed female and 10 single and unemployed male college students. Moreover, an identical number of people have been lodged in sample size respecting their age range and academic degree levels. In other context variables, it was tried to select a multitude of samples. Following Table displays the results.

*Table 1: Characteristics of college students*

<table>
<thead>
<tr>
<th>Context variables</th>
<th>Gender</th>
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<td></td>
<td>Female</td>
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<td>Age groups</td>
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<td>18-21</td>
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<td>Bachelor's degree</td>
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<td>Social class</td>
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<tr>
<td>Average</td>
<td>12</td>
<td>7</td>
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<tr>
<td>High</td>
<td>4</td>
<td>2</td>
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<tr>
<td>Total</td>
<td>20</td>
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**Findings of the Research**

Results of qualitative interviews express that drastic changes happen in the lives of users of mobile social networks, about which they have to be fed with sufficient awareness. Following is an explication on subjects’ interpretations made on the way they confront these consequences.

**Family damages**

Presently, social networks have made fundamental changes in lifestyles and pattern of family interrelations of different communities. Results indicate that separation from the core of family is one major damage incurred by social networks. In fact, extreme engrossment in social networks frustrates family members from being with their families. Intending to entertain users, virtual networks drive off family members from their core relationships. Present world is witnessing a group of users whose faces seem to be wholly glued to their mobile phone even when they are at home or special ceremonies like wedding and mourning ceremonies. This comes with serious damages, causing disregard to other family members and their needs.

*Donya, 20 years old, says: “I have most social networks on my phone. In home, I work with my phone all the times. Sometimes, I check my messages even at dinner table when all other family members have gathered. My parents wholly disagree with my behavior; that is why I go to my room to check my messages.”*

A diminish in face-to-face interactions is a major threat given rise by social networks, so that their users make less speeches with their family members even when they are together. Research findings indicate that virtual space is an outstanding danger for familial relationships as it reduces the time the family members allocate to their gatherings.
Mahmoud, 22 years old, says: “All our family members have joined these networks. My parents, also, have their own phones. Sometimes, we speak together on social networks even when we are all at home (a reduction in members’ interactions). For example, when I am in my room upstairs, my mother texts me to come down for dinner!”

Research findings indicate that people join social networks aimed at an improvement of their social interrelationships, not knowing that such virtual interactions drive off them from their real-world family members and friends and debilitate foundations of their families. Present world is witnessing a group of users whose faces seem to be wholly glued to their mobile phone even when they are at home or special ceremonies like wedding and mourning ceremonies. This comes with serious damages, causing disregard to other family members and their needs. In the meantime, the youth earmark more time to virtual spaces compared to adults due to their higher leisure time.

Zahra, 19 years old, says in this regard: “Social networks are a good entertainment, of which my brother and I make use. My parents have not joined these networks; even though, they make no opposition. Most of my time being at home is allocated to working with these networks (filling leisure times with social networks). I am mostly online at nights.”

Ethical damages

One chief damage posed by social networks is advancement of lewdness, moral promiscuity, and sexual arousal. Internet has currently been changed into a central source of pornography (Magharri, 2014). As a key cause of many cyberspace crimes, according to the findings, anonymity emboldens users to poke their nose into the whereabouts which are outside the internet impossible to go. Users would not be concerned about being caught or threatened. Based on several experiences, people are less likely to commit crimes if they live in a township with whose residents they are familiar. In many internet spaces, users cannot observe each other, and they might enter the space with new identities each day.

Masoumeh, 20 years old, says: “I was once joined by my friend into one of these groups, which was supposed to be empty of boys. After a while, one member sent me a private message, claiming that he has developed love for me (concealing real identity). He offered friendship to me. I harshly criticize him and left the group. These groups are unreliable!”

Given newly dominant unconditional and unrestricted relationships in the internet, a modern type of romantic and sexual relation has been shaped in virtual social networks as a reflection of the real world. Youngsters join networks which are not wished by their parents, in which a bunch of infelicitous images, jokes, videos, and dialogues is exchanged. Virtual sex is a new rubric that enables users to experience having romantic and sexual relations without making physical contacts (Magharri, 2014). Unquestionably, prevalence of these conditions in social networks might serve as a starting point to another revolution in sexual ethics. Virtual sex, based on some studies, is capable of being changed into a nightmare which can force people to leave their homes in quest of finding their favorite sex partner. Under these conditions, social networks might be regarded as an agent of promotion of moral aberrations in the society, particularly among the young generation.

Mahsa, 23 years old, says in this respect: “I joined a mixed group. Some boys were indecorous enough to forward any type of posts. Some others made
oppositions, who were usually said to be tolerant! One of these so-called opposing boys and I left the group. After a while, we made friends. He was polite at the beginning. Once, he called me and invited me to have virtual relationship (making virtual sexual relationship). He said: ‘Nothing gonna happen! We don’t see each other, after all!’"

Kamran, 20 years old, says: “I remember a post in Line that indicated that those girls and boys who love each other are ethically and canonically allowed to have mutual relationships (promotion of licentiousness). This post managed to gain the highest likes!”

Virtual world is a reflection of the real one. It means that not all people in these networks are wholly healthy and educated. Some create social problems and moral aberrations by posting unsuitable images and videos. Many register in these networks with pseudonyms in order for getting able to make improper uses. An improper use of social networks might inure youngsters to watching inappropriate images and videos for endless hours. Results show that women, especially young girls, are more endangered by such games.

Ali, 23 years old, says about his acquaintance strategies in social networks: “When I happen to like a girl, I tend to request an appointment, since these photoshopped account images are fly-by-night! If I like her, I will continue my friendship.” Laughing, Ali goes on: “Otherwise, we would remain social friends.”

Mental and physical damages
One of mental damages of internet is addition to it. Findings show that internet users allocate several hours of their days to internet surfing, only to be strongly addicted to it in an unconscious way after a short while. They, experiences express, are most likely to resume their virtual presence even after they make up their mind to cease using social applications. Power of narcotics is related to the speed by which they are absorbed in the body. For internet, however, it is its accessibility speed which inures users. No matter a mental disease or a social problem, internet addiction is a predominant phenomenon that comes with social, familial, mental, physical, and even economic harms. Internet addicts, just like other addicts, experience a loss of their personal and social functions. However, they are contrastingly less inflicted by feelings of guiltiness, since they are categorized as educated and schooled people of the community.

Maryam, 22 years old, says about addition to social networks: “I am in social networks round-the-clock! I don’t feel passage of time. A sense of loss falls upon me if I fail to get into these applications one day (mental dependence). Once, I uninstalled all social applications, but I couldn’t stand it! Even when I don’t have messages, I check them to see my online contacts! My sister broke down her phone to get rid of internet addiction.”

Although no internet addition criterion is still introduced, signs of such addictions have been divided into two mental and physical categories. Mental signs include a sense of satisfaction when one goes online, inability to cease depression and cantankerousness when internet fails, telling lies about one’s internet usage, etc. And, physical signs are those which are repercussions of high amount of sitting like backache, headache, eye irritation, etc., as well as those which are results of one’s neglect of his or her own wellbeing such as eating disorders, disregard of sleeping hours, inattention to personal prettification, etc.
Peyman, 19 years old, says: “I am not but online! Our group created for making required cooperation on playing Clash of Clans obliged me to buy internet packages on my phones, of which I was previously needless. I stick to my seat when I play Clash of Clans, particularly when I attack! After playing the game, my eyes irritate and my hands ache (physical damages ensuing from severe dependence), but I make my returns!”

People develop a sense of mental dependence on the groups which they create with their friends and relatives in social networks. Most users are so captivated by these applications that they cannot abandon them even for one moment. This disturbs ordinary life of users and causes problems for them.

Atefeh, 21 years old, says: “We have formed a group named GoodFellas. It helps us to be continuously in contact. I keep my onlineness till late into the nights. I usually share pictures and do backbiting! When I go somewhere, I wish to find an internet access ASAP to check what has happened in the group in my absence (satisfaction from getting access to the net)!”

Cultural and religious damages
Currently, globalization processes and expansion of information and communications technologies have given rise to cultural-identity challenges, adding new sides to them. Language, as an exceptional example, is a meaning- and identity-creating element in all cultures that might be ruthlessly impacted by the wide range of different media such as internet, virtual social networks, and satellite channels. Cultures are given shape through the passageway of language. A culture and identity would be bitterly exposed to perils if existence of language is challenged by dark stains (Coristlina et al., 2007). Research findings indicate that application of social media nomenclature is on the rise in society so that such terminologies are broadly employed by people in their daily conversations: blocking, following, and, the present-day fad, taking selfies. In fact, no new day begins without a piece of news about taking a selfie: one day an Indian worker loses his job for taking a selfie in order to register his name in the Guinness World Records, and the other day a group of friends lose their lives at taking a selfie. A very important issue for selfie-takers is the number of likes it gains.

Matin, 18 years old, says: “A friend of mine was arrested by the Cyberspace Police for his uncommon hairstyles. He made a book obligation not to repeat his actions by fingerprinting in the Police Dept. He then took a selfie of his finger and won a good number of likes (looking for others’ affirmation)!”

Leyla, 21 years old, says: “My cousin made a surgery on her nose. After the operation, she took a selfie out of her nose, underwriting My Nose and I, Right Now all of a Sudden!”

Research results hold that virtual social networks and Western powers have initiated a movement aimed at homogenization of the world, the cause which has provoked global instabilities and disputes and undermined national traditions and identities. Unhappily, many people readily accept what they observe in social media. Therefore, acclimatization with virtual networks brings about a lionization of the Western culture whose mercenary agents are determined to put forward antireligious propagandas and attack religious beliefs. Wielders of many of these networks, after doing some sourcing missions, have been proved to pursue secularization and religion-assaulting objectives.
Hamid, 25 years old, indicates: “I happened to see a post arguing that why we should go to hajj when many poor people are living in our homeland (enervating religious beliefs). Couldn’t it be right, I thought to myself?!”

Sahar, 24 years old, says: “Such perverted antireligious messages are abundant in social networks. In fact, if you have strong faith, they cannot do a damn; while, you might find your mouth shut if your faith is not firmly planted.”

Mahsa, 23 years old, says: “Many messages are presumably intended to get you aware of many hidden issues in religion. Their senders urge us to forward them after reading. At the beginning, I was carried away to republish them; but then, I found out their falsehood.”

Virtual space possesses a wide-range capacity in making interactions among people, immediate exchange of information, unlimited access to different data, and acquainting users with cultural heritage of other nations. It, in reality, furnishes them with an enriched source of information and cultural science. As application of internet and social networks grows and people become able to make connections at low costs, this new technology would be held as a paramount identity source that influences on peoples’ cultural identity (Adli Pour et al., 2014). Internet is a Western phenomenon, and the culture carrying it understandably comes from the West. This is rational, thus, to suggest that internet transfers Western value and moral norms. Virtual social networks are among very powerful media in this age that are a product of the West imported into the country during the recent years. Results maintained that membership in virtual social networks impacted by Western culture could leave destructive effects on spirit of the Iranian people.
Table 2: A summary of the insights taken from college students’ accounts on damages ensuing from membership in mobile social networks

<table>
<thead>
<tr>
<th>Class</th>
<th>Damage</th>
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| Familial                       | “Sometimes, I check my messages even at dinner table when all other family members have gathered. My parents wholly disagree with my behavior; that is why I go to my room to check my messages.”  
“All our family members speak together on social networks even when we are all at home. For example, when I am in my room upstairs, my mother texts me to come down for dinner!”  
“Most of my time in home is elapsed using these networks. That’s good! You don’t feel passage of time!”  
“I try not to use social applications in front of my parents’ eyes.”  
“When I am at home, I try not to use social applications in order to prevent a reduction in my attention to other family members.” |
| Ethical                        | “I was once joined by my friend into one of these groups, which was supposed to be empty of boys. After a while, one member sent me a private message, claiming that he has developed love for me. He offered friendship to me.”  
“I joined a mixed group. Some boys were indecorous enough to forward any type of posts. Some others made oppositions, who were usually said to be tolerant! One of these so-called opposing boys and I left the group. After a while, we made friends. He was polite at the beginning. Once, he called me and invited me to have virtual relationship. He said: ‘Nothing gonna happen! We don’t see each other, after all.’”  
“In social networks, there are some users who have never met you, but claim to have developed love for you! I hate such persons.”  
“Boys are adroit at telling lies! Some of my friends have made such internet familiarities, but have reached nowhere!”  
“Internet familiarities lose their vehement passion after a while, so that you don’t even feel like sending messages, let alone pressing on with your friendships. They are good only for entertainment!”  
“They are good at the beginning, but after a short time you come to find out that they are all fallacious.” |
| College students               | “I am in social networks round-the-clock! I don’t feel passage of time. A sense of loss falls upon me if I fail to get into these applications one day. Once, I uninstalled all social applications, but I couldn’t stand it! Even when I don’t have messages, I check them to see my online contacts!”  
“I am not but online! Our group created for making required cooperation on playing Clash of Clans obliged me to buy internet packages on my phones, of which I was previously needless. I stick to my seat when I play Clash of Clans, particularly when I attack! After playing the game, my eyes irritate and my hands ache, but I make my returns!”  
“When I go somewhere, I wish to find an internet access to check what has happened in the group in my absence.”  
“I daily check images of my contacts’ profiles. That’s very exciting.”  
“I am a member of many groups. It was good at the beginning, but not...” |
**Cultural and religious**

“A friend of mine was arrested by the Cyberspace Police for his uncommon hairstyles. He made a book obligation not to repeat his actions by fingerprinting in the Police Dept. He then took a selfie of his finger and won a good number of likes!”

“I happened to see a post arguing that why we should go to hajj when many poor people are living in our homeland. Couldn’t it be right, I thought to myself?!”

“My cousin made a surgery on her nose. After the operation, she took a selfie out of her nose, underwriting *My Nose and I, Right Now all of a Sudden!*”

“I have a strongly religious family. In fact, antireligious materials cannot undercut my beliefs.”

“Anyone has got his or her own opinions. You might not admit antireligious materials unless your religious beliefs are weak.”

“Antireligious materials are expressed in a dubious manner in order to challenge the religion. However, one may find out their ultimate purpose after a while.”

“I remember a post in Line that indicated that those girls and boys who love each other are ethically and canonically allowed to have mutual relationships. This post managed to gain the highest likes!”

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**Discussions and Conclusions**

Adopting a qualitative approach to delve into both surface and depth of college students’ viewpoints on application of social media, this study was carried out to examine the damages coming from students’ membership in mobile social networks. This research did not wish to present a judgment on rightness or wrongness of college students’ membership in mobile social networks. Rather, it wanted to offer a perspicuous representation out of mentalities and understandings of students on joining these networks.

Detailed analysis of students’ viewpoints resulted in four groups of damages: (a) familial damages, (b) ethical damages, (c) mental and physical damages, (d) cultural and religious damages. According to the study by Fathi, Vosoughi, and Salmani (2014), quality of application of virtual social networks demonstrates the degree by which youngsters are impacted by these media, showing that the type of these programs and the manner they are used leave strong effects on the lifestyle the youth choose to single out.

As the interviewees in this study suggested, standing back from the family, reduction of social relations, internet addiction, internet fraud, and sexual exploitation are the most important damages incurred by membership in mobile social networks. Abreast with this research, other studies by Bashir and Afrasiabi (2012); Dastgerdi and Sayyadi (2012); Fathi, Vosoughi, and Salmani (2014); and Adli Pour, Ghasemi; and Mir Mohammad Tabar (2014), confirmed
Impact of social applications on diminished quality of college students’ lives. Additionally, analysis of college students’ viewpoints is narrative of the fact that mobile social networks cause increased parental dissatisfaction. Extremism and exaggeration are both undesirable in any issue (Salehi et al., 2015). Noteworthy is the point that students should not be wholly disallowed from using social networks, since, as results expressed, most users took more precautionous steps after they were informed of dangers and damages inflicted by these networks. Therefore, an earlier mental preparation should be procured with users in order to familiarize them with social networks’ damages and the resolutions thereof. A key to successfulness of any social group is its proportionality with the culture dominant on that society. It appears that disproportionality of the conditions present in mobile social networks with the Islamic-Iranian culture as well as absence of needed acculturation before their expansion have provoked broad negative consequences for our community, especially the young generation. Thanks to these social media, a great number of users from around the globe have become familiar with other cultures and opinions and have felt serious danger about losing their own national, cultural, and religious identities (Adli Pour et al., 2014). Although results of a qualitative interview with a limited number of students could not be generalized for all population, it might serve to reveal neglected aspects thereof. Outcomes could unearth a string of damages inflicted by mobile social networks that need to be quickly and intelligently managed and ameliorated. This research tried to propose measures in order to get into a deep insight, improve the status quo, and reduce challenges and damages by mobile social networks. Following measures and suggestions might be of avail in improvement of the present conditions and prevent aggravation of enumerated damages.

1. Given several issues and problems confronted by mobile virtual networks users, this is mandatory to conduct independent, comprehensive studies and propose other measures in order to avoid a further aggravation of this problem;
2. This is proposed to perform an in-depth study on consequences of social networks on future life of college students using qualitative methods;
3. As this study addressed damages by mobile social applications only on college students studying in the Hashtgerd University of Applied Sciences, this is suggested to conduct similar studies on students studying elsewhere in the country;
4. Given the increasing number of users installing social applications on their phones, this is proposed to accomplish studies to get insight into the impacts left by these networks on different age ranges and different classes in the society;
5. As this study did not work on impacts left by mobile virtual networks on quality of students’ educational processes, a comprehensive research in this field deserves to be undertaken; and,
6. Awareness-raising programs intended for youngsters and the youth are suggested to be designated. This objective is proposed to be materialized through systematic planning and instructions on the manner these applications are to be properly utilized.

This is to be taken into vigilant account that attempts to facilitate management of these networks would cause decreased vulnerability levels of the youth, who, as most researchers attest, constitute the main victims of these applications.
References