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IMPLICATIONS OF SOCIAL MEDIA USAGE ON JUKUN CULTURE: A MULTIDISPLINARY APPROACH

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Abstract

The intrusive impact of social media has revolutionised communication globally, thereby altering the status quo in virtually every aspect of life in the society. This is manifestly seen in the influence social media exerts on indigenous cultures in most especially developing countries like Nigeria. Jukun culture which is a rich traditional culture from Taraba State, Nigeria is not spared from this unfortunate reality. This study therefore, ascertains the implications of social media usage on Jukun culture from a multidisplinary point of view. Specifically, the study unravels the socio-cultural perspectives of social media usage on Aku-uka's transitional rites; examines the perceptions of Jukun stakeholders on the implications of social media usage on Jukun traditional rites and proffers possible ways of integrating social media for promotion and transmission of Jukun culture. Anchored on cultural imperialism theory, the study adopts indepth interview to elicit relevant data from Jukun stakeholders on the implications of social media usage on Jukun culture. Among other things, the study found out that the use of social media breaches some aspects of Jukun culture and that certain foreign practices are also being introduced. The study recommends that indigenous pages and accounts should be created on different social media handles for the preservation and propagation of culture in its original form. Conclusively,

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social media usage has a double-edged impact on Jukun culture with the negative impact competing side-by-side with the positive impact.

Keywords: Social Media, Culture, Implications, Usage, Jukun, Multidisplinary Approach

INTRODUCTION

The advent of social media has transformed communication the world over. These interactive media platforms otherwise referred to as web 2.0 are gradually replacing the prior existing one-way mode of communication. The social media essentially provide the users the opportunity to both reply and generate contents which can be shared across different platforms, distance notwithstanding. Such contents are multifaceted in nature and can be sent and received simultaneously between two or more users across the globe. Social media afford users the opportunity to share text, pictures, video, audio, animations or even a combination of the various formats (Nwabueze, 2014).

These sterling features of the social media have made it popular among users in different parts of the globe today, thereby influencing the society in general. The pervasive influence of the social media permeates through every facet of life. A common example of the influence of the social media is seen in the 21st century practice of African indigenous cultures. While several cultures have been adulterated and others gone into extinction as a result of the practitioners' exposure and adoption of foreign culture via the social media, others have rather gained wider recognition and transmission via same social media platforms. This corroborates the position of scholars who posit that social media platforms are two edged swords in that they can make or mar depending on how they are used (Nwabueze, 2014; Kaplan & Haenlin, 2010).

The intrusive influence of social media on the cultural practices of developing countries cannot be overrated. The social media platforms are replete with foreign media contents in forms of pictures, videos, animations, texts, audio etc which subtly superimposed the cultural perception of Africans by creating an inferiority complex around African culture and superiority complex on the foreign culture (Effiong, 2018). The Subject of African Culture and the advent of modernity or globalization are imperative in the understanding of the implications of social media on culture in most especially Nigeria. Things began to

take different forms with the coming of civilization and the influence of external forces like social media that began the process of depletion of African culture and the promotion of foreign culture (Daniel & Lukden, 2021). The Jukun for instance, a rich traditional culture in Taraba state, northeastern part of Nigeria in past years has witnessed certain levels of new developments due to the advent of modernity and the Social Media. The perception of the Jukun culture by outsiders has become imperative in the face of globalization, modernization and the evolution of culture (Daniel & Lukden, 2021). The distinctive features of the Jukun culture are reflected in their traditional attire, traditional institutions, dances, marriage system, language, occupation etc.

The transitional rite of the Aku-uka of Jukun Kingdom in person of Late Dr. Shekarau Angyu Masa-Ibi II, has brought to the fore globally the influence of social media on the rich cultural heritage of Jukun traditional institution and culture entirely as evidenced in the attention the coverage of Aku-Uka's transitional rite received from global and local social media platforms (Jukun TV Facebook Page, 8th June 2022; Apajukun Facebook Page 19th January, 2022 & BBC News Pidgin Facebook Page 19th January, 2022). This buttresses the position of Rodney (1976) cited in Ate, (2008) that the culture of a people is seen on what they wear, what they eat, how they welcome their newborn and the manner in which they treat their dead. Most of these cultural practices are held in high esteem, seen as sacred and are not meant for public consumption or people who do not belong to that culture. This is not an exception to the rich traditional Jukun culture. However, the intrusive influence of modernity cum social media platforms permeate cultural practices of the Jukun natives in diverse ways as earlier stated by Daniel and Lukden (2021). It is against this premise that this study seeks to ascertain the implications of social media usage on Jukun culture from a multidisciplinary perspective.

Research Objectives

The overaching objective of this study is to ascertain the implications of social media usage on Jukun culture from a multidisciplinary approach. However, the specific objectives are;

1. To unravel the socio-cultural perspectives of social media usage on Aku-uka's transitional rites
2. To examine the perceptions of Jukun stakeholders on the implications of social media usage on Jukun traditional rites.

3. To proffer possible ways of integrating social media for promotion and transmission of Jukun culture.

Conceptual Clarification

There is no straight-jacketed definition of social media in that it is an evolving media with features and other platforms being added courtesy of the regular advancement in information and communication technologies. Different definitions abound in extant literature; however, certain attributes tend to stand out in most of the definitions. Social media refers to a phenomenon that emerged following the crash of the dot-com bubble at the turn of the 21st century, giving rise to emerging interactive platforms for communication (Boyd, 2015). Unlike other types of media that are associated with an identifiable technology, such as television or radio, engineers and software developers saw in Web 2.0 an internet that readily affords the development of user-generated content (UGC) (Baym, 2015) fan opportunity to create online tools to help people "connect and collaborate, socialize and coordinate" (Boyd, 2015, p. 1). The manifold capabilities of the social media distinguish them from other media platforms. These manifold capabilities include delocation of communication and information dissemination to any number of receivers distance notwithstanding, instantaneous sending and receiving of messages of different formats which is contrary to the linear and one-way pre-existing system of communication, or as a point of convergence where virtually all the various mass media can be accessed on a singular device via the internet and a citizen dominated media where anybody with requisite device and internet connection can send or receive messages. These capabilities and impact of the social media have earned the platforms the name "fifth estate of the realm" coming after the executive, the legislature, the judiciary and the conventional media. (Nwabueze, 2014; Al-Rodan, 2007; Cooper 2006 & Dutton, 2009).

According to Nations (2010), the social media are instruments of communication which are different from the conventional and traditional instruments like newspapers. He further posited that while the regular media operates as a one-way street where a person could read a newspaper or listen to a report on television with very limited ability to give his contribution on the content, the social media operate as a two-way street that gives a person or receiver the ability to not just communicate but to do that in an interactive manner. These platforms are sometimes further categorised into web 2.0 and or social media and social networking sites. Examples of the social media/social

networking sites include Facebook, WhatsApp, Twitter, Instagram, Youtube, MySpace, LinkedIn, Badoo among others (Kaplan and Haenlin, 2010).

Conceptualising Culture

Culture is what people create as a guide for how to interact in social situations. It is also an interpretive lens for evaluating how people perform interactional moves. From a lay man's perspective, culture is referred to as a way of life that is generally acceptable by a group of people. In other words, culture is both a noun—or the "thing" that can be publicly evaluated as performed well or not— and a verb, or the sequence of actions in a given scene or event, that shapes an interactional order.

Any attempt to define culture would not fail to mention that it can be looked at from two broad perspectives: material and non-material culture (Nwagbara and Umor, 2012; Schaefer, 2012; Ahamefula and Nnajieto, 2013; Udoh and Udensi; 2016). To the authors, the material culture has to do with the tangible inventions and items such as clothing, tools, foods, machines, arts, crafts, artifacts, etc. made and used by people to satisfy their varied needs in the society. The non-material culture are sets of intangible and abstract ideals such as ideas, knowledge, language, beliefs, religion, attitudes, philosophy and value system that a group of people construct and uphold as reality which define their conduct, attitude and behaviour within the society.

Culture includes the language, the philosophy, the religion, the values and the ideologies to be found among the people. It also includes its science, its political beliefs, its moral codes, its forms of arts and recreation. Culture provides the basic form of the many ceremonies and rituals of social life such as wedding, funerals, greetings, etc (Daramola, 2005, p.54). Culture as a concept can then be applied to understand what happens within the social media space, which "provide rich and varied environments for interactional encounters and exchanges between increasingly inter-connected networks of users" (Burger, Thornborrow, & Fitzgerald, 2017, p. 25). That is, social media provide ways of interacting that transform understandings of space and place, allowing people to cross offline boundaries and create new and sometimes unexpected contexts and means for communal interaction. Yet such new forms of interaction on social media are not without constraints.

Social Media and culture

Over the years, social media has proven itself as a veritable tool for the promotion of cultural activities across the globe. This is evident in the way citizens share their cultural uniqueness by posting videos and images of their cultural practices such as foods, and festivals, among other cultural rituals. Social media has become a platform where people showcase their identities and artifact to the world. It is common these days to see social media platforms created by ethnic groups where they promote their cultural values in the same vein connecting the adherents from far and near. Examples include pages like Apajukun, JDAN among others on Facebook.

The relationship between social media and culture can be functional and or dysfunctional depending on the prevailing circumstance and how they are utilised (Obong, 2021). Functionally, Social media serve bridging and bonding functions by fostering cordial relationship among people of a particular culture, such as making friends and/or identifying with a new culture. They also serve to create "hybrid spaces" where communication and cultural practices from both home and host cultures can interact (Sleeman, Lang & Lemon, 2016). Via various social media platforms, people of a particular culture living in dispersed locations can easily connect and identify with one another thereby promoting social cohesion as well as giving the culture a wider recognition. This was evidently seen in Aku-uka's transitional rite which was covered by BBC pidgin and Apajukun and streamed on their Facebook page where other Jukuns out of home and in diaspora identified with the event (BBC pidgin Facebook Page, 2022).

Dysfunctionally, the development and rampant use of social media has enhanced the intrusion of Western culture into the third world nations. These intrusions result in changes in the African culture, most noticeable among young Nigerians because of their high rate of exposure to the internet and social media. Also, is the international influence these platforms creates through inter-cultural interactions that occur among people of diverse cultures. The influences of internet interactions on our culture are obvious in today's youth' dressing, language, and general family values such as greeting, absolute obedience to instructions and taking permission to engage in any activity (Kayode-Adedeji, Usaini & Oyedepo, 2018). The opposite of these values is mostly what youths adopt on the internet especially social media where continued communication exists among young people. This could occur on their favourite social media platforms most especially Facebook. This is

why social media easily enhanced social and cultural changes among youths were there is high exposure to the social media. It is irrefutable to therefore deduce that there is a cause and effect relationship between cultural imperialism among Nigerians and audience use of the social media platforms.

Theoretical Framework

Amidst the theories that abound in extant communication corpuses, the researchers deemed it apposite to build this study on the Cultural Imperialism Theory as a result of its suitability and nexus with this study.

Cultural Imperialism Theory

The theory was propounded by Herbert Schiller in 1973. The basic postulation of the theory is that the media in western nations which are more technologically developed than the media developing nations transmit their contents to audience in developing nations who imbibe these foreign media contents oftentimes hook, line and sinker to the detriment of the cultural practices of these developing nations. The basic tenets of the theory according to Anaeto, Osifeso & Onabajo (2008) is that western nations dominate the media around the world, and the media of these western nations have a powerful effect on the third world cultures by subtly superimposing western values on the audience through media contents.

Cultural imperialism suggests a situation where the cultural values of the Third World nations are suppressed, seized down, adulterated or trampled upon with impunity and disregard by the cultural values of the developed nations with the aid of their powerful and sophisticated mass communication media. It paints a picture where foreign and local cultures are fighting for supremacy. In such battle, the foreign culture is depicted as exerting more force and momentum than is usual and acceptable on the local culture (Obong, 2021). The advent and proliferation of new media technologies which include social media has made the discourse on cultural imperialism more complicated. Prior to now, the subject of cultural imperialism was hinged on the influence of the mainstream media in western countries on the cultural values of developing countries. Today, the discourse has gone beyond the mainstream media to include social media platforms which have become so pervasive are and evidently manifest on the cultural values of developing countries. This has made it increasingly difficult to curb the menace of cultural imperialism.

Daniel and Lukden (2021) opined that modernity through the various social media platforms is affecting the practices of Jukun culture in areas of language; native dishes among others where some millenials cannot speak the Jukun dialect or do speak but often replace certain words with foreign languages. Daniel and Lukden (2021) further averred that some 21st century ladies cannot prepare the Jukun native dishes because of their preference for modern cuisines. These and many more are clear indications of cultural imperialism fueled by the proliferation of social media platforms.

METHODS

This study adopts qualitative study method to elicit and analyse relevant information. In-depth interview is adopted to retrieve adequate data in order to satisfy the research objectives. Wimmer and Dominick (2011) opine that qualitative research involves several methods of data collection, such as focus groups, field observation, in-depth interviews, and case studies. In all of these methods, the questioning approach is varied. In other words, although the researcher might have pre-formulated set of questions to ask; follow-up questions are developed as needed. Qualitative research has certain advantages. The methods allow a researcher to view behavior in a natural setting without the artificiality that sometimes surrounds experimental or survey research. In addition, qualitative techniques can increase a researcher's depth of understanding of the phenomenon under investigation (Wimmer & Dominick, 2011). This is especially true when the phenomenon has not been investigated previously. Finally, qualitative methods are flexible and allow the researcher to pursue new areas of interest to the attainment of the research objectives. In light of all these therefore, the researchers conducted interviews until they reached point of data saturation. Saunders et al. (2017) aver that saturation has attained widespread approval as a methodological principle in qualitative research. It is commonly used to mean that, on the basis of the data that have been collected or analysed hitherto, further data collection and or analysis are unnecessary. In light of the aforementioned, further data collection became unnecessary because the data collected was more or like redundant and a repeatition of already collected data Saturation is therefore, used in qualitative research as a criterion for discontinuing data collection and or analysis.

RESULTS

The qualitative data collected via in-depth interview were analysed thematically to answer the research questions. This is in line with Wimmer and Dominick (2011), who opine that qualitative research enables the researcher to attain the fulfillment of research objectives.

1. Sociological perspectives on the Aku-Uka's transitional rites Shared on Social Media

The above theme seeks to gather and analyze stakeholders' perspectives on the Aku-Uka's transitional rites shared on Social Media platforms. An interviewee opined that sociologically, it is acceptable and appropriate to cover and share Aku-Uka's transitional rites on social media in light of today's technological innovation and advancement. The interviewee further added that covering and sharing the transitional rites on social media will create enlightenment. More so, other interviewees added that sensitive aspects of the transitional rites were restricted from coverage hence there is nothing wrong with sharing it on social media platforms. One of the interviewee's added that:

> "In my own opinion, it is good that Aku-Uka's transitional rite was covered and shared on social media. The last Aku-Uka that transited emerged as the Aku in 1976, over 40 years ago. Most of the persons that were born after then do not know about the culture. Portrayal of Aku's transitional rites on social media helped people to know about Jukun culture and future generations will get to see the pictures and the videos."

On the contrary, another interviewee averred that the coverage of Aku-Uka's transitional rites on social media has tampered with some of the mysteries the Jukun attach to transitional rites of the Aku because not everything shown was supposed to be shown. It is apparent to state that the social media play both negative and positive roles in our culture depending on how and by whom such platforms are being used.

Based on the above findings, it is therefore appropriate to infer that sociologically it is appropriate to cover and share Aku-Uka's transitional rite on social media platforms because it serves the purposes of preservation and projection of the culture to viewers online and for posterity. This is in tandem with Ukonu, Ignatius and Mercy (2017) who opined that social media platforms like Jukun People's Forum are used to promote the interest of the ethnic group.

2. **Cultural perspectives on Aku-Uka's transitional rites being covered and shared via social media platforms.**

The aforementioned theme aims to find out if it is the culturally acceptable to cover and share Aku-Uka's transitional rite on social media; from the news of his demise to Pankya to be seen by all and sundry.

Responding to the above theme, some of the interviewees' opined that:

> Culturally, it is not right to cover and share the Aku's transitional rites to be seen by all and sundry because such rites are believed to be sacred and should be kept secret for only people within the cultural circle.

More so, it was observed by some of the interviewees that some persons shared the news of Aku's transition on social media before it was officially announced by the Jukun traditional council which made the traditional council to fast track the release of the news to the public. That has breached the traditional protocol and stages of disseminating such information to the public. Moreso, it is commonly held in the African culture that the death of a king should not be first heard in the mouth of a commoner. The opinions of the respondents agree with the position of Daniel & Lukden (2021) who averred that;

The Jukun are extremely conservative and are very proud of their historical past. The Jukun people are a conservative group who guard the institution of the Aku Uka jealously because it represents the core of their belief and culture. The Aku is seen as the centre of the Jukun culture and civilization; hence no external or internal factors can puncture this ideology. Therefore, any culture that does not submit to its authority faces stiff resistance and enmity.

This clearly shows that extreme caution is to be observed in covering and sharing of certain aspects of culture like the Aku's transitional rite in order to avoid tampering with the sacred and secret principle attach to such cultural practice.

3. **Implications of social media usage on other Jukun traditional rites**

This theme seeks to unravel the impact of social media usage on certain practices and customs in the Jukun kingdom. These include the following;

a. Baby shower/Early posting of infants on social media

This sub-theme focuses on ascertaining the implication of social media in bringing about baby shower and early posting of infants. An interviewee opined that;

Wickedness is everywhere you don't know who loves you and who hates you. Someone might see the picture of baby showers or the early posting of infants and attack. The child should be allowed to grow and access the world by itself. Early posting of infants can attract post natal attacks whereas baby shower is a new trend, a copied western culture and such modernity have watered down the cultural aspects of people's life courtesy of globalisation.

The Jukun culture in recent years has witnessed and still witnessing certain levels of new developments due to the advent of modernity and the Social Media (Daniel & Lukden, 2021). Early posting of infants and baby showers are some among the foreign practices that the younger generations are introducing into Jukun culture as observed by one of the interviewees. These strange practices are courtesy of the pervasive influence of modernity and social media platforms.

b. Circumcision

Here, the study centers on the influence of social media on the practice of the rite of passage of male child to adulthood. The respondents opined that; The practice of circumcision is done eight (8) days after the child's birth though with slight variations depending on the person's faith. It is not proper in any way to post pictures of circumcision on social media. Such can bring about stigma on the child when he eventually grows up to discover in the future. It is rare to see pictures or videos of circumcision shared on social media. Moreover, the practice of circumcision these days has been taken over by modernity and the advent of Christianity and Islam. Child's circumcision in Jukun land these days is done based on the parents' religious belief.

The above responses show that the practice of circumcision among the Jukun is done according to one's faith which maybe Christianity, Islam or Traditional religion. This largely is caused by the advent of modernity among the Jukun people.

c. Traditional wedding

The crux of this sub-theme is to unravel the impact of social media on Jukun traditional wedding. This will help to ascertain if there is any variation in contemporary Jukun traditional wedding and the ideal practice culturally.

An interviewee averred that;

> Traditional wedding of these days is just a display of borrowed culture done in the guise of traditional wedding. In those days only the parents from both families sit to deliberate about the wedding plans. These days Igbo culture and pattern of traditional wedding has been incorporated into Jukun traditional wedding.

The contemporary Jukun traditional wedding has been largely adulterated with foreign culture unlike what it used to be in those days. The ideal Jukun traditional marriage are entertaining when one considers activities like the preparation and drinking of local brew, the dances, the eating and all other fun or pleasures. Agbu (2017) and Douglas (2010) narrated thus about the ideal Jukun traditional wedding;

The bride is dressed in an expensive piece of loin cloth, blouse and scarf and veiled in burn houses (sic) and escorted to the bridegroom's house in the company of her maids, relatives, the best men, the bridegroom's relatives with the drummers and singers entertaining all the way to the bridegroom's house. This clearly shows how entertaining and pleasurable Jukun traditional wedding was in the pre-colonial period compared to modern Jukun wedding with all forms of modern entertainment.

In contrast of the above narration about the ideal Jukun traditional wedding and the contemporary practice, it is evident as pointed out by one of the interviewees that other foreign cultures have being imported into Jukun traditional wedding; thereby tampering with its originality. Social media however, helps to portray the traditional wedding when properly done to the outside world. Others can get to see the kind of native attires worn, the dance steps and songs like the *Akishe* dance, native dishes and drinks among other traditional symbols and activities that are displayed during a typical Jukun traditional wedding.

d. Natives dishes

This focuses on investigating the effect of social media on the cooking and consumption of Jukun native dishes. Majority of the interviewees opined that it is good for native dishes to be shown posted on social media. It will help other natives not born in Wukari to see and lean most especially when it is shown step by step. Adversely, advert of other foreign food/drinks has made some persons to pick interest in the foreign over the local dishes/drinks. "Apparently, this 'indomie generation' does not know the native dishes" said an interviewee. Another interviewee added that a soup known in Hausa to be "Zakin Banza is no longer seen these days". This among other soups has gone into extinction because of exposure and adoption of foreign dishes to the detriment of the native dishes. However, if the native dishes are prepared step-by-step and shown on social media platforms, it will help others to learn and at the same time projecting the culture to other parts of the globe. To further buttress this, Solo-Anaeto & Jacobs (2015) stated that;

Africans who use social media can create pages displaying African culture. This would offer users in other parts of the world and Africans raised outside the continent a window to fully appreciate Africa and its culture/values/heritage. Today, there are news pages displayed in African languages. For example, Google Yoruba, Hausa and Igbo. There are specific groups and handles on Facebook and Twitter that communicate with their members and followers in African languages. This helps to strengthen the language and keep it alive; and overall, helping to sustain the African culture alongside Western culture. When native dishes are posted and shared online, it will go a long way to sell out native dishes to other parts of the globe and it will also serve the purpose of documenting same for posterity.

e. Jukun native language

This aims at finding out the implications of social media usage on Jukun native language. The interviewees averred that it is difficult to hear someone speak Jukun fluently without mixing it up with English or other languages. Only few can do that today. The use of English as the dominant language

on the social media affects the use of native language. This is in tandem with the findings of Kayode-Adedeji, Usaini & Oyedepo, (2018) who conducted a study on *The Place of Nigerian Family values in social media usage*. They found out that, "Facebook content impacts the Nigerian culture negatively and that relationships of diverse types are negatively impacted on the social media platform. Other areas of culture that could be directly affected negatively by Facebook usage include morals of Nigerians, dressing, and communication culture of the Nigerian people. Daniel & Lukden(2021) also added that the Jukun language has experienced devaluation through the exchange of some words in its lexicon with either Hausa or English words. This has led to the loss of some expressions in Jukun language among Jukun youths. This devaluation in learning and speaking of native languages is largely promoted by the influence and popularity of the social media among most especially the younger generation.

4. **Integrating Social Media to promote, transmit and preserve Jukun culture**

This theme seeks to find out how social media can be used to promote, transmit and preserve Jukun culture for future generations without adulteration. An interviewee opined that "Personally, I did not attend Aku-Uka's transitional rite but that did not stop me from watching it because of the media coverage. Moreso, children who are not wise now will get to watch it in the future". This is to buttress the fact that the social media helps in record keeping and preservation of culture for future generations as sees in the transitional rites of the Aku.

Another interviewee recommended the adoption of Jukun language as one of the default languages used on social media as that will ease the translation of contents written in English to Jukun and vice versa. Integration of social media in transmission of culture will also help to create enlightenment about Jukun culture as well as extend it to other places. The Jukun language, spoken by the Jukun people of Taraba State, is presently susceptible to certain changes. In a quest to meet the global challenges of the time, by being able to communicate well with the outside world, the Jukuns mingle with other people of different tribes and listen to how they speak. This consequently provide them the opportunities to interact with other people and therefore give them the room to borrow new words outside the

ones acquired in their own speech environment at the early stages of their lives. These mixed contacts have given rise to the introduction of new lexical items and expressions into the Jukun language (Ogenyi & Bako, 2013).

Another interviewee also opined that during the last transitional rite, the archives were searched to confirm the procedures of the transitional rite in order not to miss any step, but such video documentary was not in place forty years ago when the last Aku transited. The coverage and sharing of the just transited Aku on social media will therefore serve documentary purpose for the future traditional council who may not be conversant with the procedure. It is important to have the procedures for the transitional rites to be properly documented because omission of one aspect or step culturally is same as "truncation" as every single step is important. Hence, such omission can affect the preservation of the culture in its original state for future generation and the transmission of same to the outside world.

Moreso, to preserve the originality of the Jukun cultural heritage, social media must be used by those who know and understand the culture in order not to misrepresent it. There should be proper consultation with elders and traditional council to confirm areas of culture allowed for public consumption before projecting it in order not to breach the sacred and secret aspects of the culture. This will go a long way in propagating the Jukun culture in its original and unadulterated form to not just future generation but the world at large.

DISCUSSION

1. Majority of the interviewees were of the view that sociologically, it is appropriate to cover and share Aku-Uka's transitional rite on social media. This is owing to the fact that it affords people from other parts of the world the privilege to see and appreciate Jukun culture and at the same time serving documentary purpose. The interviewees further added that things are changing daily, as the people change, practices do change as well. Therefore, social media can be used but with limitation to portray and preserve the culture so that future generation can see it. In this present age, many are beginning to view platforms introduced by ICT as a playing ground for many to flourish and promote their ideas, culture, and identity (Kayode-Adedeji, Usaini & Oyedepo, 2018). This evidently shows that

social media can be used to propagate culture as well as preserving it for future generation without adulteration.

2. In response to the cultural appropriateness on the coverage and sharing of Aku-Uka's transitional rite on social media platforms, virtually all the respondents opined that culturally, it is not proper for the Aku's transitional rite to be covered and shared on social media. This is because of how the Aku is being revered in Jukun culture. Moreso, the scared and secret principle attached to culture demands that certain aspects of culture should be known by only the people within the cultural circle. Daniel & Lukden (2021) averred that the Jukun are extremely conservative and are very proud of their historical past. The Jukun people are a conservative group who guard the institution of the Aku-Uka jealously because it represents the core of their belief and culture. This evidently shows that it is expedient to guard revered aspects of the Aku's transitional rite from being shared and covered on social media.

3. This theme seeks to reveal the impact of social media usage on certain practices and customs in the Jukun kingdom. The theme covers practices like baby shower/early posting of infants, circumcision, traditional wedding, native dishes and Jukun native language. The study reveals that social media affects these practices negatively with the exception of circumcision which is not affected because it is largely done on the basis of one's faith.

In discussing the implication of social media on the practice of baby shower/early posting of infants, it was found out that both practices are strange to the Jukun culture. They are imported culture courtesy of modernity and exposure to social media contents. Daniel and Lukden (2021) corroborated thus; The Jukun culture in recent years has witnessed and still witnessing certain levels of new developments due to the advent of modernity and the Social Media.

On the other hand, the issue of the rite of passage of male child to adulthood, most of the interviewees are of the opinion that it is done base on the parents' faith and has nothing to do with social media influence. However, the posting of such on social media is considered to be entirely strange because it is meant to be a secret to keep the child's privacy.

4. The study confirmed that social media are potent tools for the promotion, preservation and transmission of culture whenever and wherever they are constructively utilised. Ukonu, Ignatius & Mercy, (2018) added that social media platforms possess good potentials for the promotion of indigenouslanguages because of the population of people

logging into the platforms on regular basis This therefore, can be harnessed for the preservation and promotion of the rich Jukun traditional heritage. Hence, the need for a deliberate and consistent effort to be carried out by social media platforms like Jukun TV and Apajukun among others to promote Jukun culture and preserve its rich traditional heritage in its original form.

Recommendation/Conclusion

The study recommended that sacred and secret principle should be strictly adhered to in the covering and sharing of cultural contents on social media platforms. In order to achieve this, there should be proper consultation of the traditional council on what should be shared and what should be kept secret.

1. Jukun native language among other local languages should be adopted as default language on social media platforms to ease translation and promotion of the indigenous languages.
2. Indigenous pages and accounts should be created on different social media handles for the preservation and propagation of culture in its original form. Where such pages exist, intentional efforts should be made towards promoting local contents. This will serve documentary purpose for posterity.
3. In formulation of social media regulation policies, consideration should also be given to policies that protect indigenous culture from extinction and or adulteration. Such legislation will help to reduce negative portrayal of indigenous culture on social media platforms at the same time promoting its preservation.

The study therefore, concludes that social media has a two-sided implication on Jukun culture. This is to say that social media affects Jukun culture both positively and negatively depending on the way it is utilised. However, the negative effects are strongly competing side-by-side the positive effects in that social media promotes importation of foreign culture via interference of foreign language on Jukun native language, introduction of foreign activities into Jukun traditional wedding, fizzling out of some native dishes into extinction, intrusion of sensitive aspects of culture that are not meant for public consumption among others.

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