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Social Media as Virile Channel for the Promotion of African Culture, Values and Ethics

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Abstract

This paper post to explore social media as a channel for sustaining and promoting African culture, ethics and values. The study which hinged on qualitative review of related literature with social relations and technological determinism theory of mass communication revealed among others that African culture and values is seriously eroding away with the presence of new technology. The main problem that necessitates this study is that the older generation and elderly who are the custodians and transmitters of African culture and values are not conversant

with the use of today's social media technology. It is on this assumption that the study is to explore how culture can be transmitted, promoted and sustained by the present generation using their media, which is social media. It recommends an urgent need for review, reinvent and reinvigorate African culture and ethics into social media for sustainability. It also recommends digital elderly mobilization and infusion into online viral communities, Facebook pages, YouTube channels, TikTok and blogs to carry on African culture, ethics and values.

1. Introduction

African, the second largest continent in the world have often been described in bizarre ways and known only by features which are abnormal. This has added and encouraged cultural commodification on an unprecedented scale as indigenous cultural values such as food, clothing, festivals are fast losing their significance, a typical example of this trend is English, Italian, Chinese and Turkish cuisines that are becoming the staple delicacies of affluence while local delicacies are now a mere subject of cultural celebration." due to the promotion of foreign culture. Nse Ekpe (2017 Para 3:9-14.) [15]. One of the primary functions of the media as propounded by Harold Lasswell in 1984 is transmission of socio-cultural heritage and" The media of today is becoming more specialized and personal as well as having more impact in reshaping reality and social media of all media has the strength, energy, vigor or forceful nature to do this. Social media practice has materialized its virility in unprecedented capacities in form of revolutions, to encourage, demand and monitor best practices during elections, thereby contributing to a larger dynamic promotion of growth on African continent through accountability and conversation observed Nse Ekpe (2017 pg.111, 2:3) [15].

Internet, has boost and enhance the potentials of social media as platform that allows individual opinions, needs and values to be incorporated into a broader communication spectrum. It has become a potential virile channel where people from their countries upload materials relevant to their culture which include music, dance, poetry, local food recipes, national games and sports, local events, religious and national events and their celebrations and many other different activities that only exists in specific countries (Sawyer and Chen 2012) cited in, Arijerinwa, Nwaobi, Ajimokurola and Ugwuoruya (2022 Para 2 1-6 – Pg. 291) [2]. It has brought people of different cultures together in the global village as realized in Marshall Mchulan's "global village" concept of the world. This concept Baran (2012) feels; ushered in cross-cultural communication especially between the developed and underdeveloped countries around the world.

Africa in many ways remains a mystery to many due to many myths about Africa that people throughout the world believe to be true, some rooted in misinformation, lack of knowledge and sheer stereotype. With the Internet becoming a more interactive and convergence medium and the emergence of web.2.0 technologies; access and freedom for users to generate their own contents and popularized such contents beyond their immediate environment has been more possible with the social media than any other medium added Arinjenwa, Nwaobi, Ajimokurola and Ugwuoruya (2022 P.294) [2]. With internet technology, social media platforms have made the communication process faster interactive, user friendly and enabling user generated content.

All these make social media usage far reaching with good sides and bad sides to it" Nse Ekpe (2017 pg. 110, para 3: 1-9) [15].

In 2020, over 3.6 billion people were using social media worldwide, a number projected to increase to almost 4.41 billion in 2025 (Tankouske, 2021). Nigeria is not left out of this moving trend, where social media usage today is increasing at a rapid rate. Users of social media are diverse and from all across the world. Thus, uploading contents on African cultures' values, lifestyle, dressing, arts, music, and food etc. on social media around the world to see and appreciate the various aspects of African cultural values and ensure that it is conspicuously represented in the virtual world. Social media thus has embraced more than ever better opportunity for African countries to showcase their own socio-cultural statements Solo-Aneto and Babafemi (2015) [19] (2015 Pg. 40). From sites and pages like these, people all over the world have opportunity of seeing various styles of African print and today are replicating them for their own use thereby making for sustenance of African culture. Designers now use African materials to make fabulous attires that are displayed on runaways and sold around the globe. The use of social media as a virile vehicle for the display has led to the infusion of African culture.

Social media can be a repository or active for African cultural materials values and ethics being a transport medium, thereby making it available for viewing at any time, 24 hours, and 7 days a week. Viewers can also view previous contents on social media sites any time. This entails that social media sites, pages or accounts that are dedicated to African culture can be stored and viewed and accessed anytime even in many years to come. Videos, poems, literature, drama, music, images of African culture posted on the social media is kept as archive Facebook a social media and networking site that allows friends, acquaintances and family stay in touch and keep up to date with life events within a chosen circle. Social media has three parts called culture which can both harm and benefit the world. By communicating and socializing on social media, individuals challenge their own bases and force others to do the same which leads to a powerful change." Stanford (2016) [20]. This is seen in the process of uploading contents on African culture, values, lifestyles, dressing, arts, music, and food etc. on social media. Th affords the world the opportunity to see and appreciate the various aspects of African Culture, Values, Beliefs, Norms and ethics. This as well perpetuates what Africa really is; in allowing African countries to make their own socio-cultural statement via social media as its channels. Furthermore, social media can "help African society develop, enrich and preserve its own cultural values" Ohiagu and Okorie (2014).

Cultural values are otherwise what makes diverse cultures unique. They are core principles and ideals upon which an entire community exists and protect and rely upon existence and harmonious relationship. Norms are also aspects of Africanisms inform of informal, unwritten rules that govern social behaviours. According to United Nations Educational Scientific and Cultural Organization (UNESCO), culture is defined as "a complex whole which includes knowledge, beliefs, arts, morals, laws, customs and other capabilities and habits acquired by (a human) as a member of society." It is the way of life of an entire society which includes arts, beliefs, and institutions of a population that are passed down from generation to generation. As such it also includes

codes of manners, dress, language, religion, rituals.

Social media facilitates connectivity, identifies connectedness among users of the same ethnic group, reinforces existing ethnic links and ties. Africans who use social media can create pages, sites, and blogs to display African culture. It will serve Africans in diaspora as a window to identify, imbibe, fully appreciate and imitate African cultural values/heritage. Today many Facebook pages, YouTube channels, Twitter handles and TikTok videos has been displayed in African languages. An average Nigerian own at least one social media account especially amongst Facebook, Twitter, Instagram and TikTok. Social media has been embraced whole heartedly especially among young people as a major means of communication. It is seen as a sign of social relevance and being trendy to be social media. For youths, one has to be on these sites to connect with people, to know the latest news, style or trends. This trend is particularly common and evident amongst the younger population who are more tech and media savvy than the older generations. Arijenewa, Nwaobi, Ajimokurola and Ugwuoruya (2022) [2].

Social media as a virile channel can be in various forms and its role as agent is in its creative use in response to aspirations, goals, aims and needs that pre-exist or at least exist independently of the social media Nse Ekpe (2017) [15]. Folklores can be told by the most aged in their native language through virtual reality in the form of video chats, conferencing etc. This helps to strengthen the language and keep it alive; thereby becoming a virile channel for sustaining and promoting African values and culture. Social media has a forceful nature, built on strength vigor and energy in character to be a potential viable vehicle for transmission, promotion and sustainability of an ideology. Examples include Facebook, Instagram, Twitter, Whatsapp, and YouTube. Individuals can also conspicuously project African culture by making posts and comments on Facebook wall news feeds, forging myths online virtual community, use idioms, proverbs and tales in expressing African culture e.g. This builds a virtual African community and at the same time expressing African culture and values and ethics added Solo-Aneto and Babafemi (2015) [19]. Social media's multi-media nature and inter operationally can be used in promoting and sustaining African culture then it can be expressed in various forms i.e., written, graphic, pictorial and video elements to be uploaded and shared. They can be played, listened or seen from different aspects.

Modern technology of which social media includes has thus completely transformed societies and proved its vitality and viability in information sharing. Ife Olori (2015) cited in Nse Ekpe (2017) [15] opined that it is so important to showcase the diversity and beauty of Africa with mainstream media which is not up for the task It is against this background that the study social media as a virile channel for promoting African Culture is set.

1.2 Statement of problem

The main problem that necessitates the study is that the virility of social media as a channel for promoting African culture is in no doubt achievable but cannot be achieved.; without the custodians of African culture (the African elders) Promotion of African culture using social media will be difficult as these are not as savvy with the new technology as the new age but still are the original custodians. This is coupled with the glaring fact that Culture

is learned, acquired, transmitted or diffused through contact or other means of communication flow from one generation to another.as noted by Aleah, Elchareafo and Vlaniran (2013). Therefore, basically Culture is necessary and it is usually established in from of enlightenment and acquired through education, observation and exposure to environment. Social media show Africa the world, but there is still a lot to be done and said, Miles have been covered but greater miles still remain untouched; because "In pursuing the Africa we want we need to build on existing vast African heritage and ensure the passing of knowledge and cultural traditions from one generation to the next. African Union (2021) [1] insist. It is against this background that the study set to explore social media as virile channel for promotion of African culture.

1.3 Objective of study
The main purpose of this study is to determine the place of social media as a virile channel in promoting African culture, values and ethics, steamed from the ones below: -
- To investigate the extent culture can be transmitted through the social media.
- To evaluate the impact of social relations in sustaining African culture.
- To ascertain how culture could be sustained on social media through digital elderly mobilization.
- To examine ways elders can be digitally integrated into social media?

1.4 Research question
1. To what extent can culture be transmitted through social media?
2. Can social relations be used to sustain African culture?
3. How could culture be sustained be sustained on social media through digital elderly mobilization?
4. In what ways can our elders be digitally integrated into social media?

1.5 Scope of study
The study is centered on social media, Africa and Culture. It in addition reviewed the ethics and values of Africa as well as study social media as a virile channel of promotion.

1.6 Significance of study
- This study is a wakeup call for all African stakeholders in building the African we want 2063.
- It is a call for anthropologists and sociologist to revive the extinction of African culture, values and ethics for onward transmission through the virility of social media.
- It will serve as an alarm for all communities to document the elders, voices in folklores, proverb s, songs in originality riding on the social media's flexibility and usability.
- It will also beam another light on the positive virility of social media thereby bridging the knowledge gap of all negativity of social media.

1.7 Definition of terms
Elderly digital mobilization: Introducing and sensitization of all custodian of African culture to social media usage.
Digital migration: Coming into the social media by all individuals born in 1970's.

African Culture: Rich authentic social fabric plus traditional practices and rites associated with Africa.
Virility: the powerful strength and vigor of social media **to** something.
Channel: Many options and contents. For communication and transferring of ideas, morals, values and culture.
Social Media: All sort of communication done through computer mediated technology.
New technology: Using a tool to promote, transfer [information] and contents between people with the aid of new machines.
Promotion: Activities and actions that supports or encourages cause, traditions adventures especially that of cultural diversity.
Elders connotes all custodians of African culture to include the traditional rulers, village heads, Ezes, Igwes, Nzes women leaders etc.

2. Literature review
2. Source of literature
This chapter reviews works done in related areas on social media, Africa and culture. They were conceptually empirically and theoretically reviewed for the benefit of this study.

2.1 Conceptual framework
2.1.1 Social media
Social media compromises of mobile and web-based applications and websites that allow users to interact in a virtual environment without the presence of a medicated gatekeeper as seen in traditional mass media, (Kaplan and Henlein, 2010) [10]. Alternatively; social media like Facebok, Instagram and Twitter offer a platform where "lone individuals and colossal powers interact" providing users with opportunity to interact and engage with other users around the world in a social dialogue by generating and sharing contents based on their beliefs, orientations, values and cultural inclination. Mayer (2009. P.58). Many social media platforms were created with the purpose of giving users the ability to communicate and feel connected. Instagram is a one stop shop to upload pictures one at a time.
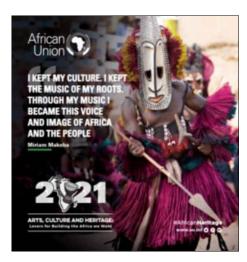

Instagram is unique with its features that allow users to edit and is a photo shop for following and keeping with friends but also to follow other accounts that may interest you such as food, recipe accounts, fashion etc. Another social media is Twitter best known for its news sharing capabilities. Twitter reaches mass audiences everyday by posting the news. Celebrities also have popular Twitter accounts and this is because Twitter allows people to share a thought or a statement of ones will. Snap Chat is an impulsive app that helps you see what your friends are doing at the moment i.e., it is a social media app and a bit harder to understand as much as it is controversial. It allows for upload of pictures that disappears in time. LinkedIn is a professional and career oriented social media app. It is one of the most popular tools

that job seekers and recruiters utilize to land at careers. Facebook is a platform for sharing thoughts, ideas and lives with friends, family while keeping in touch with the past.

2.1.2 Africa, African Culture, Values and Ethics

Africa is the second largest continent in the whole world. It represents 6% of the Earth's total surface and 20.4 percent of its total land area. United Nations estimates of Africa as at September 11, 2017 is 1,252,051,129; that is 16.36% of the total world population. It encompasses about 1,500 – 2,000 African languages with 54 independent countries. According to African Union, African population is expected to increase by roughly 50% over the next 18 years, growing from 1.2 billion people today to over 1.8 billion in 2035. In fact, Africa will account for nearly half of the global population growth over the next two decades they concluded "As mother continent and first inhabited region on Earth, Africa is characterized by vast lands and one of the largest populations on Earth with which human heritage and cultural diversity."

Culture connotes beliefs, customs, traditions, practices and behaviors of different people in human groups or tribes within the African continent. It is a product of interactions of the diverse people that built Africa (past and present)." African Union (2021, Pg. 40 par 5 lin. 1-4) [1]. According to OS 2015 Pg. 40 explored in the concept of culture that in their study of culture is the thick human web that binds a community or group of people as one. It is the little intrinsic things which are common, important and significant to a particular people. Culture they maintained also referred to behavior, values, shared ideas and attitudes of people who are bound together by environment, language and location. Culture to Arijeniwa Nwaobi, Ajimokurola and Ugwuoruya (2022) [2]. (2022.P.292) is usually when a group of people adapt some specific activities, habits, interests, religion, language, celebration, way of thinking and arguing in specific matters; different from segments and facets of the society that when interwoven makes a complex whole- Simply put culture is the summation of all human activities practiced or carried out in a definite and specific manner that makes up society. (Para 6: 1-5 P.292). Music is also a good example of African culture. There are various forms of music most of which have either originated from Africa or at least have been affected by African music in some level. Many modern instruments, rhythms, patterns, harmony and melody have evolved from ancient African forms. Today's

music and fashion industries undoubtedly owe an immense amount of gratitude to African's culture and creativity reflected Solo-Anaeto (2015 Pg. 40, Para) [19].

African values are naturally practiced as youth serves as apprentices in the family businesses. in typical African traditions, young people do not need to worry about future jobs because the community creates vocational training for the younger generations. Family relationships in Africa are guided by hierarchy and seniority: a non-individualistic family system with older people respected and revered and a very decent dress pattern with no exposure of body parts are core values of African culture. Hard work, values connote something of usefulness, importance and worthy i.e., language, extended family and African values are unwritten moral codes commonly identified by people living within the geographical sphere of the continent. Values includes age, greeting, dressing etc. Africa has vast number of ethnic cultures, diverse and varies from country to country with the continent. In Africa, body language and action speak louder than words.

African as well has norms like social behaviors. They include chastity among women, respect for elders, sense of hospitality, good relations, sanctity of life, dignity of labour, and patriotism to one's community, courage and self-reliance. There are also social values among which is human dignity and respect for human life, arts music, literature, morals.

Africa has some sets of ethics that make up aspects or practices in African culture which cuts across different regions, ethics, and tribes of African countries: from showing respect to elders, to greeting one another, receiving gifts with both hands, using left hand to collect gifts, handshake or eating is considered abominable, rendering services to one another, having self-control, not publicly showing anger, impatience and other negative vices, especially to elders, showing and content of wealth.

2.1.3 Social media and African culture.

Many have advocated that development in Africa will continue to be a mirage as long as the concept of such development does not take into account African cultural reality. The use of social media platforms for display of African styles, exploring the virility of social media as a channel is supported "social media are significant channels for information dissemination and communication around the world today, internet and social media are increasing at an alarming rate. Even though Eze, Ahamefula and Uwaoma

(2022) reflects that "new media has brought about a globalization and development to the world and the society on youths, but it has taken a more dangerous and complex forming involving crimes, hacking of people's account, 419, rape are on the high side, fake online transactions etc." On the contrary, Nwosu, Efetobor and Onwuzurigbo (2022 para3 1-4) maintained. "The media (of which social media is top most) are veins, used to transfer culture and life to us. A person without culture and identity has no blood. Media motivate, foster, and teach us how to dress, talk, eat, greet and act. The media indeed is a socio-cultural facilitator".

Today social media mediums have a significant impact in the way, we see the world, networking, entertainment" Nse Ekpe (2017 pg. 113 para 3line 4) [15]. Social media is a channel. It allows users find their voices, keep in touch, measure the impact of services, built interaction, politics, learning and business- social has become a strong channel to enabled greater change, global awareness and organization, rewriting historical conceptions causing significant changes in the way things are perceived ranging from hashtags (#) used by protesters, to live streaming of events and live comments and responses, social change has a new avenue for voices to be heard. According to Steve Lowisz (2014) cited in Nse Ekpe (2017) [15].

Social media has three parts called culture which can both harm and benefit the world. "By communicating and socializing on social media, individuals challenge their own bases and force others to do the same which leads to a powerful change." Stanford (2016) [20]. This culture includes communication, socialization and change which continues to exist no matter the social media platform. Many social media platforms were created with the purpose of giving users the ability to communicate and feel connected. By connecting means linking individuals who were towns, stats, countries or continents apart allowing quick and easy communication. To explore the transmission and promotion of culture through the social media, a look at the relationship between social media mediums and image defining is necessary. They are both interactive and dynamic one as social media tool provides a medium though which pre-existing sentiments can gain greater clarity, expression and meaning, like the Nigerian coper and the python image posted on his Facebook account. Therefore, a medium is for the kind and new identities that can also communicate and stimulate the African Voice across the globe Nse Ekpe (2017 pg 112 para 2 3-10) [15].

There are many social media accounts and platforms with high virility in promoting Africa and what truly is Africa. Social media tools have generally helped promote Africa to the light today with odd perceptions dropped and addressed with immediacy; to this Ohiagu (2010) explained; social media can help African society develop, enrich and preserve their cultural values. "Utilizing social media for global display of African culture in Nigerian events, and Aso-ebi. An Instagram account solely dedicated to the display of Nigerian cultured traditional wedding attires made with Ankara, Aso-oke and different local fabrics. This page has thousands of followers giving them opportunity to see various styles and appreciate the Nigerian culture and fabric."

African culture can be promoted through activism via social media as exhibited by 22-year-old Diana Salah (Somalia) and 17-year-old Racheal Markham (Ghanaian) who in 2015 started a hash tag led campaign #TheAfricatheMediaNeverShowsYou to harness the power of social media to fight global media stereotypes about Africa. They shared photos of beautiful beaches, to cities that never sleep, to cultural celebrations which had twitter users responding in enthusism. Within a week the campaign has gone virile connecting Africans on Twitter who joined in maximizing virility on social media as a channel to fight against media stereotypes about African using the hash tag #The AfricatheMediaNeverShowsYou to show the world the natural diverse culture happy and talented people in African Nse Ekpe (2017) [15]. The #TheAfricatheMediaNeverShowsYou hash tag went virile beyond Twitter overlapping into Facebook as users joined in sharing images of African fashion and design events, cuisines, and beautiful landscape etc thereby using social media to promote African culture.

In Cuisine and food, people from around the world can replicate the culture as well as learn African cuisines through social media, thereby promoting the African image and culture. There are some social media platforms that addresses African food, African recipes, and African food festival on Facebook; African food recipes, African food yummy, African food network on Instagram; @africanfoodtime, @africanfoodworld, @afrifoodnet on Twitter.

The portrayal of African culture is available on almost all social media platform i.e., Facebook with accounts such as Igbo history, African Dresses, African Dress Styles, African Dress Designs; On Instagram – Asoebi Africa, Asoebi worldz etc. In Dressing and Fashion, African prints, materials and designs are infused today into foreign clothes by different designer. Designers now use African materials to make fabulous attires that are displayed on runways, worn by foreigners and sold around the globe. Helen Jennings in New African fashion (2011) cited by Nse Ekpe (2017) [15] confirmed "There is a new wave of fashion designers who are emerging on the global stage ever since the 1960's when Yves Saint Laurent and Paco Rabanne presented African – Inspired collections wherein textiles, details and colors of African have moved into the realm of high fashion." Few years later she added young designers from Africa have emerged as people to watch in the fashion world. This gained momentum and support via social media.

2.3 Empirical review

A lot of research have been done on social media and African culture to include that of Chai in (2020) [6] on the role of perceived ethical culture and information privacy concerns on social media behavior which maintained that while social media has become a very popular tool for sharing information and news worldwide, ethical culture of the users emerged as a significant issue in cyberspace in their study to investigate the role of cultural differences in a relationship among US and Korean social media users. This research using survey method collected data and factor analysis found out that ethical culture affects social media users between the two countries.

Invariably in a study by Ukonu, Edogor and Ezegwu (2017) [22] on application of social media in promotion of Nigerian's indigenous languages against the backdrop of UNESCO's prediction that many indigenous languages in Nigeria may be extinct by 2050. It recognized the virility of social media is promoting indigenous languages the scholars adopted weighted mean and the constant comparative

technique in analyzing quantitative and qualitative data generated from focus groups discussion (FGD) in five selected universities in Nigeria anchored on social network theory. The study found out that the extent to which users applied social media in the promotion of indigenous languages was very low sited Arinjewa, Nwaobi, Ajimokurola and Ugwuoruya (2022) [2]. (2022 P.296).

In another study carried out by Mui (2020) [14] using 150 respondents aged between 18-25 years old revealed that "There is a contradicting view that people will lose their own culture after viewing to much of online content "-Social media: Influences and impacts on culture". The virility of social media as a channel tested in a study on online influence on female lifestyle in Chukwemeka Odumegwu Ojuukwu University, posits that respondents exposed to online celebrities have high level of imitation of these online celebrities they are exposed to. They further opined that the lifestyle of the respondents is influenced in different areas by their exposure to them to include fashion, speaking amongst others and finally, concludes that the level of respondents' lifestyle that have been influenced by online celebrities they are exposed to is high." Nwedo-nzeribe, Ntomchukwu and Pius (2020) [16]. In the same vein, data from another study carried out on 100 sampled population of Ray field in Jos south Local Government Area of Platue State using Questionnaire shows that the internet definitely has the virility as a channel in changing Nigeria's core values. They revealed that Nigerians especially the youths no longer have regards for their culture while it recommends that local language can be promoted via Facebook, Twitter etc. They thus concluded that 'social media can be used to save the dying culture of respect among Nigerians'. Ndubuisi, Ekwereike and Anene (2022 Pg. 20 Para 3 line 1-10). On the same note Solo-Aneto and Babafemi (2015 P.42 Last Para Lin 1-6.) [19] advised in their qualitative study on social media as channel for sustaining African culture: -
"Africa's rich cultural heritage is diverse, unique and should not be watered down and possibly fade into extinction. Thus, social media which is seen as posing as a threat to African culture also holds much potential in projecting and sustaining African cultures with its high capacity of information storage, dissemination and interactive nature, users can become acquainted, understand and appreciate different aspects of the African culture thus making for its continuity."

2.4 Theoretical review
This work is framed around two theories of Mass communication; namely Social Relations and Technological Determinism theory of which this study is anchored on the latter.

2.4.1 Technological determinism theory
This study is anchored on the technological determinism Theory of Mass Media. The term Technological determinism as noted by Asemah, Nwammuo and Nkwam-Uwaoma (2017) [5] was coined by an American sociologist and economist Thorstain Veblen (1857-1929) pointed out that technology has the ability to drive human interactions and leads to social change. The theory was further developed by Marshall Mcluhan in 1964 standing on the premises that technology has a significant impact and role in communication amongst human in the society and the influence determines the socio-cultural perception,

inclination, acceptability of such changes in cultural values by means of the society. The main thrust of the TDT theory is according to Asemah (2017) [5] cited in Arijenwa (2022 Pg. 297) is that media technology shapes how individuals in a given society think, feel, act and how society operates as it moves away from one technological age to another. Therefore, it points to technology as being the force which shapes society as such presumes that society's technology drives the development of its society structure and cultural values." Asemah et al., (2017) [5] added.

The applicability of this theory to the study is evident in the fact that new media via social media has succeeded in sustaining and promoting cultural values and ethics by re-shaping, re-presenting and transmitting elements of the culture from direct source to end users of the culture in being digital natives. Therefore, with technology elderly digital immigration is made easy for the custodians of African culture, ethics and values to migrate at ease, speed and low cost. Social media contents directly or indirectly shape user's perceptions and influence their views of reality Solo-Aneto (2015) [19]. Ohiagu and Okorie express While social networks are often designed to be widely accessible, many attract homogenous populations initially so it is not uncommon to find groups using sites (the technology of social media) to segregate themselves by nationality, age, educational level or other factors that typically segment society, even if that was not the intention of the developers." African Union (2021) [1] Para 6 Line 1-14.

2.4.2 Social relations theory
Social relations theory propounded by Max Weber in (1978) is another theory that informs this study. It is according to Oxford reference (2022) [18] a theory of mass communication that suggests that internal social relationships particularly with significant others have an important effect on an individual's response to mass media. It is adjusting to life with boundaries set by our relations. It creates higher esteem, greater empathy and more trusting and co-operating relationship. Social relationship cannot exist without an individual intending to modify the existing attitudes of another. It is the behavior of a plurality of actors to transmit its meaningful contents. The action of each actor takes account of the others and is oriented in like terms. A social relationship is characterized by the action of each to that of others which could be geared towards friendship, loyalty, economic exchange. Social relations of Max Weber recognize the fact that in each community there is a tendency to involve ethnic, racial or community of which the most important aspect is individual not group. It thus entails individual reacting and communicating with groups or social system.

The relevance of this is that social media thus teaches individuals how they should act and carry themselves. said Stanford (2016) [20]. Similarly, when individuals interact with their elders on social media, the social contagion effect takes place – an effect which can lead to adopting certain behaviors, attitudes and beliefs from those within a social network which are distinctively different from theirs. In the new age of the 21st century, social media plays a huge role in indoctrinating individuals into the society. According to Stanford (2016) [20] "An important thing to note is this: - social media has the greatest impact on individuals who are in their secondary phase of socialization. This occurs in late childhood and adolescence and at this point in maturation,

individuals are incredibly susceptible to outside ideas, perceptions and concepts." Interestingly she confined that the secondary phase of socialization is also when most individuals begin to participate in social media.

Social media serves a more recent important purpose of teaching individuals what is socially acceptable. It gives people examples on how to act and present oneself as well as how not to act and not present oneself. By communicating and socialization on social media, individuals challenge their own bases and force others to do the same which leads to a powerful change. Social media usage can be described as a resource that can be utilized by people looking for an infrastructure to promote their cause or correct an impression "Nsa-Ekpe (2017 pg. 112, para 2) [15] hence "We like to think that we are in largely in control of our day to day lives, yet most of what we do, from what we eat, who we sleep with and even the way we feel is significantly influenced by those around us, and those around them, and those around them." Therefore in promoting African culture, values and ethics the major custodians of African culture the elderlys', the aged, royal fathers, chiefs', Ezes' and all other notable figures that connotes African Culture must be given a space to perpetrate and to transmit the African culture since naturally; "Our actions can change the behaviors, beliefs and even the basic health of people we've never met and to add that our own behavior, actions and habits are likely to be largely more influenced and impacted by social media than we could ever have imagined Christakis and Fowler (2020) [7]. Indeed, what we update on our online status to say has more of an effect on the audience than we think: -the ripple effect can be more persuasive and influential than you might think." Kastler (2010) [11].

3.1 Research methodology
The study being a descriptive study used qualitative analysis to analyze the significance of social media as a virile channel for promotion of African culture, values and ethics in the present age of new media. To do this some levels of description on how social media operates in relation to the variable is explained especially in terms of usage and impact among Africa as a whole. This is achieved with data generated from secondary source being research materials available both online and offline on the subject of disclosure as well providing explanations.

3.2 Findings
Findings of the study includes that impulsive snapping or recording of African culture and posting on social media platforms can.
- Unanimously Promote African culture.
- Aid to make quick money in the face of unemployment by social media users.
- That government lacks interest in the acts of new age on social media in promoting African culture and values.
- That the custodians of African Culture, values and ethics are not familiar with social media.
- That orientation agencies have done little if nothing in sensitizing the public on the use of social media in promoting African culture, values and ethics.

3.3 Summary
Social media usage has presented another platform for the African voice to be heard all over the world so that with social media African people have a medium to tell their story to the world. African people indeed have utilized the platform to make global statements and promote African course all over the world." Arijeniwa, Nwoboli, Ajimokunola and Umuoruya (2022, Pg. 291) [2]. Even though more needs to be done.

3.4 Recommendations
- That relevant government agencies should as a matter of urgency initiate regulations and prosecution of the promoters of neo-African cultural ethics to include explicit sexual contents that controversies African cultural and moral values.
- Start reorientation programs in schools, on social media usage for promotion of African cultural values. There should be sensitization on the digital natives on the need to promote African culture with social media a terrain they know best
- Government should boost use of social media in promoting African Culture as alternative means of employment among the new age.
- There should be Workshops from various stakeholders on understanding the perspectives of promoting African culture through social media.
- There should be more sensitization in our locals on need to have more digital presence of elderly immigrants.
- Encouraging rural communities to develop their own traditional practices to scale up traditional knowledge and beliefs which should be properly preserved and retained on social media, to be modeled, scaled and replicated through generations to generations.

3.5 Conclusion
There are so much the African values can borrow from the world but there is so much the world can borrow from Africa and the time is now riding on the chariots of social media. Promoting African culture through social media can go a long way in reinforcing pride and confidence in local products. It can trigger creativity, nnovations, and employment especially among the youths to lead full productive and meaningful life.

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