

Psychosocial Effect of Social Media Use in Communicating “Oke Itè” Traditional Charm on Youths in Anambra State: An Exploratory Study

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Abstract

The survey investigates psychosocial effect of social media use in communicating “oke itè” traditional charm on youths in Anambra State. Social media platforms such as Twitter, Facebook, WhatsApp, YouTube, Instagram and among others, provide new ways to ‘stimulate citizens’ engagement in cultural discuss. Traditional priest and priestess are becoming more active on it, thus, communicating “oke itè” traditional charm via social media creates grassroot awareness about the charm. Specifically, the objectives of this study include to; ascertain the respondent’s major sources of information about “oke itè” traditional charm, determine if social media exposure increases the respondent’s knowledge about “oke itè” charm, find out if social media influences the respondent’s attitude towards “oke itè” charm and to investigate if the respondent’s attitude will influence their adoption/practice of “oke itè” messages on social media. The study was hinged on Technological Determinism and Theory of Reasoned Action. In-Depth Interview was used to generate data for qualitative data and the result was used to answer the research question. Population of the study consists of the population of youth’s leaders who are residence in Awka south Local government. This youth leaders were selected from nine towns in

Awka South LGA namely; Awka, Nibo, Amawobia, Okpuno, Nise, Umuawulu, Isiagu, Ezinato, and Mbaukwu. Two participants were purposively selected from each quarter; thus, the sample size was 18 participants. Evidence from the research data indicated that Facebook followed by WhatsApp was the respondent's major source of information about "oke itè" charm, social media sites increase the respondent's knowledge about "oke itè" charm, though the respondents perceive social media sites very useful, but social media exposure did not influence their attitude or lure them into practice of "oke itè" charm. The study concludes that though social media has been found as a veritable tool for promoting cultural belief and practices, but, Nigerian government should formulate law/regulation that will control the abuse of social media platforms by citizen journalist.

Keywords: *Psychosocial, Social Media, "Oke Itè", Traditional Charm, Youths, Anambra State.*

Introduction

In modern age, the media promotes cultural fare and shape cultural experience of people by creating what is called media culture. Culture and tradition do not develop by retreating to the shell; but by free exchange and maintaining the link with other culture. Here, individual creativity has been influenced by new opportunities and is replaced by the intention of the spectator which was made possible by innovation of internet and social media. Since the beginning of recorded history, magic has probably been practiced. Juju or black magic had been very popular in Nigeria especially in the 80s and 90s and has attended a triple patriotism nowadays. Juju comes from the traditional African religion popularly known as voodoo. People often see juju as the bad part of voodoo which is used to harm people. Ojo, (1999) noted that African elements of the religious

practice are derived mainly from the Dahomey region of West Africa modern Benin Republic which is considered as the motherland of voodoo and from the Yoruba, Fon, Ewe peoples of West Africa, the Kongo people from Central Africa and also the people of Haiti and some native Americans such as the Cherokees and the Apaches. Western world also practice juju but are in form of occult lodges such as the illuminati, freemasonry, church of Satan and among others. Juju includes blood money and spiritual attacks. Some wicked men used to sacrifice the souls of their wives, children, friends, siblings, and even their parents just to make money. These people were killed spiritually and their blood converted into money. The money they say keeps coming as long as you continue to perform human sacrifice. (Ibukun, 2019). Over thousands of years, black magic has been evolving and has taken

on many different forms, including shamanistic magic, which involves leaving the body and communing with other worldly spirits and teachers; tribal magic, which is practiced by more primitive cultures to influence spirits associated with the tribal group and to counter evil sorcery directed at them; voodoo, a mix of West African religions, Christianity, and local beliefs present in the West Indies at the time of the slave trade; witchcraft, originated as a synthesis of various folk religious practices and mythologies from the Middle Ages; and Satanism, the worship of the devil. (Encyclopedia, 2019)

Presently in Nigeria, the trend has evolved to “oke ite” (quick money-making charm). Before now, we hear about money making ritual from the elderly men who join secret societies for firm and prosperity. But today in our society, everybody wants to make quick money regardless of age and gender. However, the grassroot radical publicity of this charm was made popular through internet and social media platforms. Thus, communication which is seen as a carrier of culture and tradition, is used to increase and spread behavioural patterns and bring about social integration, maintains and animates life and leads people from instincts to inspiration, through variegated process and systems of enquiry, command and control. (MacBride *et al*, 1981, p.1) Here, cultural promotion is seen as the dissemination of cultural and artistic products for the purpose of preserving

the heritage of the past; the development of culture by widening the individual’s horizons, awakening his imagination and stimulating his aesthetic needs and creativity. (MacBride *et al*, 1981, P.14). McLuhan (1964) proposed the world turning to a global village and it is evident in the rate the news about “oke ite” charm is spreading all over Nigeria. In years back, if you do not have direct contact with the group that does the “oke ite” charm, you can hardly get information on how to go about it. But nowadays, we have digital Priest, Priestess, Dibia (herbalist), Seerer, Magician, and Grand Master who use social media platforms to promote their magic or religion. The news about “oke ite” in social media has gotten to the psychic of the youths that majority of young people believes that you can hardly make genuine money without doing “oke ite” charm. Some of the youths believes that, it is better to die young as Odogwu (very rich man) than to wait for Gods time. To them, a phyton will never grow unless it swallows another snake. Some of them have a feeling of nostalgia and perceive indulging in “Oke Itte” charm as ‘Odinani’ that is the norm, culture or traditional believe. African Traditional religion in the other hand refers to indigenous autochthonous religion of African people. It deals with their cosmology, ritual practices, symbols, arts, and is equally relates to the culture of the society. (Olupona, 2014). Here, the followers believe in

the guidance of their ancestral spirits, they have spiritual leaders and chief priest that helps them to consult mediums and make some sacrifice. However, the awakening of 'Oke Itè' charm in this modern age due to the power of social media, its educative, informative and agenda setting function has made it possible for the digital traditionalist to show case their dark powers, talents and satanism through the social media, thereby varying for patronage and recognition. This can trigger a spiral of silence with time into the psychic of the viewers to accept or reject certain ideology. However, the youths are the most vulnerable of this trendy 'Oke Itè' quick money-making ritual. It is therefore paramount to determine how this technological development can be of greatest benefit to all the people so that it will not elude both the ethical and social control. On this note therefore, the researcher's interest in this study is to investigate the Psychosocial Effect of Social Media Use in Communicating "Oke Itè" Traditional Charm on Youths

Recently in Nigeria, and more especially in the South Eastern region, the popular trend among youths has become the get rich syndrome which has become a whirlwind trend in social media. There is a revamp of African Traditional religion that heighten the practice of idols, occultism, rituals and sacrifices. The youths nowadays belief to appease the god of prosperity through 'Oke Itè' money making ritual. Prior, before now, African's use

to communicate through traditional mode of communication such as, town crier, signs, symbols, gong and among others. But recently in this 21st century, the introduction of social media has radically changed the trend, thus brings about the enhancement of different quarters of human endeavors. The awakening of 'Oke Itè' charm in this modern age due to the power of social media has made it possible for the digital traditional priest, priestess and witch doctor to show case their spiritual belief and talents by varying for patronage and recognition through social media platforms. As citizen journalist, those bloggers sometimes show some contents that are detrimental to the personality of their clients; such as, showing where their clients are standing beside the water and were begging the water goddess to give them money. This content among others made the Nigerian Broadcasting commission to ban the publication of some of those contents. However, the youths are believed to be most vulnerable of this trendy 'Oke Itè' quick money-making ritual social media messages. The media in its agenda setting function can set the public agenda and thus can trigger a spiral of silence with time into the psychic of the viewers to accept or reject certain ideology. Though scholars such as: Swayer, & Chen, (2012); Iqbal, (2017) conducted a study on impact of social media in intercultural adaptation and found out that that people strengthen, build, and maintain relationships through social

media. But whether the media can or cannot influence the youth into practicing 'oke ite' money making charm has not been verified and there is no study on this aspect, the researcher's therefore see this as a big vacuum in knowledge that need urgent exploratory investigation. Thus, the need for this study.

Objectives of Study includes the Following:

1. Ascertain the respondent's major sources of information about "oke ite" charm
2. Determine if social media exposure increases the respondent's knowledge about "oke ite" charm.
3. Find out if social media influences the respondent's attitude towards "oke ite" charm.
4. Investigate if the respondent's attitude will influence their adoption/practice of "oke ite" messages on social media.

Literature Review

Etymology of 'Oke Ite' Traditional Charm

According to Ibukun, (2019) 'Oke Ite' is not part of Igbo culture and tradition, neither is it part of our 'Odinani' (historic traditional culture) but it is imported from Igala, Yoruba and other neighbouring African Nations. 'Oke Ite', 'Nne Ite' or 'Oke Ite Awele' as the name applies means, 'Oke' means male great and 'Ite' means pot. From the name, the charm

has a male and female category. Hence the name 'Nneite' which means female charm or mother charm. 'Awele' means favour in Igbo. But whether 'Oke, Nne or Awele', the meaning goes to one direction which connotes 'money making ritual or favour'. 'Oke Ite Ogwu' means a pot of progress. It is a deadly money-making ritual in clay pot or crude metal pot- 'Ite ona' prepared with the blood of animals and human parts that demands regular blood sacrifices. Mostly, the 'Oke Ite' is prepared with human parts, placenta of the womb of a young girl, strong wild roots, street owls, vultures, dogs, elephants, monkeys and combination of drinks all in one pot. It is tied with white cloth boiling to perform booming functions. It has been the easiest way for our youths to make money these days.

To do 'Oke Ite', you need to settle your 'onye uwa (reincarnation), Agwu (gods), Ndi mmiri (water goddess), Ndi Iche (destined god)'. Those spirit are against 'Oke Ite' and if you are from 'mmiri' (water spirit), 'Oke ite' might not work for you because 'mmiri na aso ogwu' (water goddess is against charm of prosperity). Nowadays, many young people are trooping in to get the charm without minding whether it will work for them or not. Of course, it has worked for many people but there some untold secrets about 'Oke Ite'. Someone who did Oke Ite may die suddenly or suffer prolonged illness, it can cause impotency, death of children, relatives either mother or

wife, it can affect friends and associates that are close to you, it can make you to give birth to children that have down syndromes, take the destiny of your unborn children and lineage, kills innocent souls, makes you so pained, miserable, ruined and can mysteriously cause sudden and instant death, and can make you to run mad. Sometimes, if you have the money and decided not to continue again, your money will vanish or it can kill you immediately. According to people, to avoid the above listed karma, the person needs to renew the rituals either daily, weekly, monthly, yearly as the case may be. 'Oke Itè' is just accelerating your predestined accomplishments in weeks or years and once you are done with your predestined attainments, death will follow it or exchange of loved ones such as wife or children. It is unfortunate that the witch doctors who prepares the charm will not tell you about the consequences and repercussion. Making the charm is like creating the whirlwind which blow both the immediate and future generation.

Social Media Use in Communicating 'Oke Itè' Traditional Charm

Digital media represents the innovation of technological development and can be used as an extension of oral communication. Social media revolution in Nigerian cultural space is real, tangible and taking place very fast. Today, many people are using social media

platforms in a high number. They get an opportunity to discuss and comment on cultural decisions and happenings. People use social media for various needs. First, the need for connection and interaction with other people. As supported by Maslow's (1954) Hierarchy of Needs, people desire to fulfill a sense of belonging through support from relationships with others. After obtaining physiological and safety needs, they strive to achieve Maslow's third need: "belonging". Social media provides this opportunity where people can communicate with others and belong to different networks via virtual communities on the Internet such as; Facebook, WhatsApp, Twitter, Instagram, YouTube, Tik Tok, Telegram, Snapchat and are increasingly using these platforms to express their views on different topics. Igwenagu, (2021) Leading social media platforms in Nigeria found out that WhatsApp with about 94% is the most used social media platform in Nigeria. Closely following WhatsApp is Facebook with 76%, Twitter is ranked third with about 61% users, this is followed by Instagram with about 58% users, the next is YouTube with about 54% users, then Facebook Messenger with about 50% users, Telegram has about 43% users, TikTok with about 37% users, Snapchat with about 21% users, LinkedIn with about 13% users.

Swayer, & Chen, (2012) conducted a study on the Impact of social media on Intercultural Adaptation. This paper attempts to

investigate the impact of using social media on the intercultural adaptation process. In-depth interviews of international students of a U.S. university are conducted. From the participants' reports, one can infer that people strengthen, build, and maintain relationships through social media. The implication of the finding is that, people use social media to gain knowledge and learn about different opinions, issues, topics, and events. It is plausible also to note that, social media is used for socializing; it is a form of media that allows people to participate in conversations and online dialogue without being face-to-face with others. Here, traditional priest uses social media as an effective tool of publicity, this thereby perform the profound function of spreading traditional information across multiple groups thus, enables users to experience divination at a more intimate interpersonal level.

'Igba Afa' (Prophecy) is a very interesting activity in traditional worship especially in religious country like Nigeria, due to too many problems and hindrances people are facing, they usually seek help from any source so as to get solution to their afflictions. social media platforms undoubtedly are effective in shaping people's opinions and determining outcomes of ideological innovations, as it provides the traditionalist a platform to showcase themselves and interact with millions of people from different cultural regions. Here they have no limit of conversation, sharing

information, new knowledge and enabling the users to become publishers as well as critics. Social media platforms enable friends from other countries become familiar with the traditions, norms, values and way of living across the borders. For instance, differences in individualistic and collectivistic cultures are apparent in users' communication and behavioral styles. As Rosen, Stefanone, & Lackaff (2010) described, people from individualistic cultures focus on meeting new people and being seen by many others, rather than maintaining their already existing relationships in social network sites. On the other hand, people from collectivistic cultures utilize social network sites to maintain relationships with close relatives or friends instead of developing new relationships with others. According to Boyd & Ellison (2007), social networking sites allow individuals to create profiles within the system, view others' profiles with which they share a connection, and interact with others in the system. Also, Iqbal, (2017) conducted a study on Use of social media To Promote National Culture Worldwide. This article looked at the importance of social media to promote some country's culture internationally. In - depth interview of international students from different universities of Russia was employed. Based on the findings, Students bring their local culture to the host countries and promote their culture through their daily practices and sharing with their

foreign friends. Social media is therefore seen as the miracle of internet technology which is the easiest source of connection between people from other countries and can be a best tool for the promotion of the national culture of a country worldwide without spending money.

In recent times, a lot of priest and priestess showcase the benefits of traditional religion in form of 'Oke It' charm on social media, as it is a low-cost and highly targeted form of communication. Witch doctors turn towards social media by way of posting and tweeting regularly the benefits of engaging in 'Oke ite' ritual. This description of social networking sites lays the foundation for how specific sites function. Four popular types of social media and networking sites are Facebook, YouTube, Twitter, and the google sites. Facebook promotes the exchange of messages between people across the world with the mission of bringing people together from different backgrounds and encourage interaction (Facebook, 2011). In 2009, YouTube had over 78 million users (Lake, 2009). Because of YouTube's popularity, many companies use videos to promote their business to other countries. This strategy provides businesses with the opportunity to market their service or product to potential customers spanning across greater distances. In regards to worldwide current events, people upload videos to the Internet for the purpose of entertainment, information, or persuasion. Some

videos instigate controversy, and people across the globe can voice their opinions on issues and topics depicted in the videos. Twitter is a form of social media that allows people to communicate information through microblogging. People use microblogging to share personal stories or events and seek information (Java, Song, Finin & Tseng, 2007). Twitter is a social-networking site created in 2006 to relay real time information to users. Many people follow friends, celebrities, and musicians on this site in which they feel connected and develop acceptance for the actions and feelings of others. Twitter has influenced intercultural dialogue because many people worldwide are focused on the individual life of others and have the desire for connection and knowledge of events. This example of social media has shortened the ties of distance into knowing exactly what someone is doing without physically communicating face-to-face with another person. social media sites enable people to comprehend each other's mind set and influence opinions by sharing knowledge and spreading personal point of view. Social media helps you procure in-depth data about the clicks, engagement, likes, comments, shares, received on your content. This data is useful for targeting people while running campaigns. It is also useful while creating content. The online buzz created on Twitter can be analysed and used as an indicator of

the behaviour of their viewers, regardless of whether the tweets are positive or negative. It also helps in understanding how the new generation adopt or rebuff the concept of 'like it' charm. New digital forms of media have revolutionized the way people access and consume media content. Rather than replacing old media, new forms of media encourage participatory media consumption and content migration.

Theoretical Framework

The **Technology Determinism** and **Theory of Reasoned Action** theories formed the theoretical basis for this study. McLuhan's (1962) Technology Determinism theory states that media technology shapes how individuals in a society think, feel and act. He mentioned that the **form of a medium is the message**. However, McLuhan focused on the medium itself as he argued that throughout centuries the messages that are communicated among us have been less crucial than the form of its medium. Technological innovation in term of communication which transfers messages changes human and the society, in the way that it unifies people, encourage participation, and expand the scale of impact. In the era of digital media, we can extensively reach to audience and carry out engagement at a very low price. Thus, if you are able to make a campaign to become rapidly popular on the internet, or basically go viral, then the ability to influence general

public, organizations, or government sector, or even to provoke movement will become much more possible. McLuhan (1964) proposed that mediated technologies ensure culture diffusion in a society which in turn helps change human behaviour. He states, "We shape our tools, and they in turn shape us. These mediated tools according to McLuhan turn the world into a global village. Social media, connects people across cultures, religions, and boundaries and let them feel members of a single community and has not only converted the world into a small village but also shaped every aspect of human social life. In relation to this study, Technological Determinism therefore implies that, people will quickly adopt social media which is in vogue in today's cultural diffusion as it enhances, connectivity, speed interactivity and more democratic participation.

Theory of Reasoned Action (TRA)

suggests that a person's behaviour is determined by their intention to perform the behaviour and this intention is in turn a function of their attitude towards the behaviour and subjective norms (Fishben & Ajzen, 1975). The best predictor of behaviour is intention or instrumentality (beliefs that the behaviour will lead to the intended outcome) instrumentality is determined by three things:

- i. Their attitude towards the specific behaviour
- ii. Their subjective norms
- iii. Their perceived control

The more favourable the attitude, and the subjective norms, the greater the perceived control, the stronger the person's intention to form the behaviour depends on his/her attitude towards the behaviour and subjective norm. Generally, positive attitude and positive subjective norms results in greater perceived control and increase the likelihood of intentions governing changes in behaviour. Ajzen & Fishbein (1980) Posits that the theory also specifies the determinants of attitude and subjective norms. Attitude is held to reflect the person's salient behavioural beliefs concerning two possible personal consequences of the action. For example, a person who believes that performing a given behaviour will lead to mostly positive personal consequences, will hold a favourable attitude towards the behaviour. It's important to note that avoiding a negative cultural consequence is a key element of the Theory of Reasoned Action. Accepting or rejecting 'oke itè' charm are the products of what people perceives and think about the threat to them, the benefits to be obtained if a suggested action is adopted, the cost of the action, the impact of external forces such as age, status, education, family among others are cues to action and self-efficacy. It is clear that the theory places premium on perceptions, attitudes, knowledge and sources of information. In this study, youths who are susceptible to poverty may likely cultivate favourable or unfavourable attitude towards exposure to 'oke itè'

charm messages from social media sites based on their perceived threat, benefits, cues to action (media mix / interpersonal communication) and self-efficacy.

Research Design

To effectively evaluate the Psychosocial Effect of Social Media Use in Communicating "Oke Itè" Traditional Belief on Youths, qualitative research design (In-Depth Interview) was employed.

Population of Study

The population of the study consists of the population of youth's leaders or the major stake holders such as the youth president and the vice president who are residence in Awka south Local government in Anambra state. This youth leaders are selected from nine towns in Awka South L.G.A namely; Awka, Nibo, Amawobia, Okpuno, Nise, Umuawulu, Isiagu, Ezinato, and Mbaukwu.

Sample Size

There are nine (9) villages in Awka south LGA, the researcher selected two participants from each quarter. Thus, the sample size is 18 participants.

Sampling Technique

To effectively investigate all the variables raised in the study, youth's leaders or the major stake holders such as the youth president and the vice president who are residence in Awka

south Local government are purposively sampled.

Measuring Instrument

In-depth interview guide was used to generate qualitative data for this study. Open ended questions were used in designing the questionnaire. This made it easier for response categorization and analysis. Interview guide provided platform for more probing questions from respondents. Thus, gives room for follow up on issues that needs more clarification.

Data Analysis

The data generated in this study was analyzed using thematic method of analyzing qualitative analysis

Findings

This section reports the summaries and recurring themes among the answers of the participants in relation to each of the questions asked about social media use in communicating “oke it” traditional charm. The recurring themes of each question with typical examples to illustrate the responses given. An overall discussion of the results of the 7 questions is summarized thus:

Q1: Do you use any of the social media platform? All the participants that were involved in the study used social media. They used mostly Facebook, followed by WhatsApp to get information about “oke it” charm. Other social media network such as Google, YouTube and Twitter were

also used. When the researcher further probes the participants to know how often they use social media sites, they admitted that they use the sites multiple times a day, and some log in weekly to search for information concerning a peculiar need. A few sites are checked a couple times a month just to get updates and the duration of time the interviewees spent on social networking sites varies from about 5 to 10 minutes when checking for new information

Q2: Do you read information about “oke it” from social media? Fourteen 14 (78%) out of eighteen 18 (100%) participants admitted that they read content about “oke it” from used social media. As Interviewees A and F mentioned said that; *I read the information on social media because it helps me to feel secured and connected to people that I can hardly see in life due to geographic location*

Q3: If yes, did information about “oke it” on social media increases your knowledge about “oke it” charm? The interviewees’ admitted that information about “oke it” on social media increases their knowledge about the charm. Interviewee G said that; *social media helps me to see some pictures of what “oke it” charm looks like.*

Q4: If no, where did you get the knowledge of “oke it” from? Four 4 (22%) out of the eighteen 18 (100%) participants who said that they did not

get information about "oke it" from social media said that, inter-personal communication with their peers was their major sources of information about "oke it". While interviewee B said that; *my father is a traditional priest, so I don't need social media to have the knowledge of "oke it" rather, I am the one to tell them how "oke it" charm works.*

Q5: Do Social Media exposure influence your attitude/disposition towards "oke it" charm? Fourteen (14) (78%) participants who admitted that they got knowledge of "oke it" through social media said that; social media exposure did not influence their attitude towards "oke it". Interviewee E said that; *I only use the social media content to keep myself updated about what is happening around the world.* The interviewer then asks them, "does it mean that you have never adopted information you see on social media? All the participants admitted that in one time or the other, they have used information they got from social media but only when they see the information on the positive light.

Q6: Do exposure to Social Media content on "oke it" traditional charm motivates you to adopt the practice of "oke it" charm? All the participants said "no" meaning that social media exposure did not motivate them to adopt the practice because they do not know what might be the outcome at the end.

Q7: In your own opinion generally, what are the advantages and disadvantages of using social media to promote "oke it" traditional charm? Fourteen (14) out of 18 interviewees admitted that social media sites are convenient and efficient to communicate with people around the world. The online social sites instigate learning through the exchange of messages and the sharing of links, information, and resources. Social media sites fostered connections and creates awareness of different aspects of the culture. On the other hand, there are many disadvantages of using social media. First, privacy becomes an issue because people post and share personal information on the Internet which is as porous as air. Also, social media can become time consuming and addictive when people develop the habit of always talking to people on the Internet for long periods of time. However, there's a barrier between interactions. Interviewee "I" said that: *there are some personal questions I will not like to ask online due to the nature of the platform.*

Discussion of Findings

The answers from the interview questions provide rich information regarding the relationship between the usage of social media and "oke it" traditional charm. From the participant's reports, one can infer that people strengthen, build, and maintain relationships through social media.

RQ1: what was your major sources of information about “oke ite” charm? In answering this question, item 1 and 2 in In-depth Interview guide was used. All the participants in this study admitted that they mostly use Facebook followed by WhatsApp, Google, Twitter, YouTube to search for information. The participants, also said that they use the social networking sites multiple times a day, and some log in weekly to search for information concerning a peculiar need. A few sites are checked a couple times or monthly just to get updates. When asked if they read information about “oke ite” from social media? Fourteen 14 (78%) out of eighteen 18 (100%) participants admitted that they read content about “oke ite” from social media, as Interviewees A and F said that; reading information on social media helps them to feel secured and connected to people they might not have the opportunity to see due to geographical boundaries. The implication of this finding is that, the participants use social media platforms while searching for information.

RQ2: Do social media exposure increases the respondent’s knowledge about “oke ite” charm?

In answering this research question, item Q3 in In-depth interview guide were used. From their responses, 14 (78%) out of 18 (100%) participants admitted that social media platforms increase their knowledge about oke ite charm. while four 4 (22%) out of the

eighteen 18 (100%) participants said that they did not get the knowledge about “oke ite” from social media rather inter-personal communication with their peers was their major sources of information and knowledge about “oke ite”. Meanwhile, one of the participants said that he got knowledge about “oke ite” from his father who is a traditional priest. The implication is that social media platforms was found as a veritable tool for propagating “oke ite” traditional charm. This result is in line with the findings of Swayer & Chen, (2012) who found out that people use social media to gain knowledge and learn about different opinions and perspectives of issues, topics, and events.

RQ3: What is the participants attitude towards social media campaign on “oke ite” charm? Item Q5 in the In-depth interview guide was used to answer the research question. In response to the question, 14 (78%) participants who admitted that social media exposure increases their knowledge about “oke ite” charm said that; social media exposure will not influence their attitude towards “oke ite”. Interviewee E said that he only uses the social media content to keep himself updated about what is happening around the world. The interviewer then asks them, “does it mean that you had never adopted information you see on social media? All the participants admitted that in one time or the other, they have used information from social media but

only when they see the information on the positive light. The implication of this findings is that, though the media has the power to suggest for you, but the final perception and disposition depends on the selective principles of exposure, attention and retention of the individual.

RQ4: Do "oke it" social media contents influence the participants attitude into adoption/practice of "oke it" charm? Item Q6 in In-depth interview guide was used to answer the question. On the angle of adopting "oke it" charm due to social media exposure, all the participants said that social media exposure will not motivate or lure them into adoption of/practice of "oke it" charm because they do not know what might be the outcome at the end.

Finally, the participants were asked to explain in their own opinion generally, what are the advantages and disadvantages of using social media to promote "oke it" traditional charm. Looking at the **psychosocial** effect of social media use in communicating "oke it" charm, at the **social level**, fourteen 14 (78%) out of 18 (100%) interviewees admitted that social media sites are convenient and efficient to communicate with people around the world and the online social sites instigate learning through the exchange of messages and the sharing of links, information, and resources. On the other hand, there are many disadvantages of using social media. First, privacy becomes an issue

because people post and share personal information on the internet thus, there are some personal questions you will not like to ask online due to the nature of the platform. Also, social media can become time consuming and addictive when people develop the habit of always talking to people on the Internet for long periods of time. Looking at the **'psycho aspect'** of social media use in communicating "oke it", the participants admitted that some contents might have some negative effects on the minors (people who are under 18 years that has not rely attended the full stage of critical/logical reasoning) because they have not fully developed the principles of selective exposure, attention and retention. However, there is a popular proverb that says "the end justifies the means", the researcher's see, the "end" as either positive or negative, thus it justifies the means of your sources of information whether informative or destructive.

The theoretical conception of **Technological Determinism** supports the findings of this study since all the participants that is; 18 (100%) admitted that they use one or two of the social media sites and 14 (78%) out of 18 participants said that they got the knowledge of "oke it" from social media sites. The implication is that, people will quickly adopt social media platforms which is in vague in today's cultural diffusion as it enhances, connectivity, speed and interactivity. In the other hand, **Theory of Reasoned Action** also supports the

findings of the objective of the study, since it attempts to explain and predict behaviours by focusing on the attitudes and beliefs of individual. The assumption is that if youths could develop appropriate awareness, that is; perceived severity, knowledge and perception, thus, would be able to develop positive or negative attitude towards accepting or rejecting social media messages on “oke ite” charm. The major findings indicated that majority of the respondents got knowledge of “oke ite” charm through social media, but due to their attitude and believes, they did not opt to practice the traditional charm.

Nevertheless, Knowledge, Attitude and Practice (KAP) result indicated that there was high awareness and knowledge about “oke ite” charm through social media, utilization was obviously poor due to the nature of the content that calls for careful and critical exposure, attention and mindful retention and adoption of the messages.

Conclusion

The main thrust of this study was to determine the respondent’s major sources of information about “oke ite” charm, if social media exposure increases the respondent’s knowledge about “oke ite” charm, to find out if social media influences the respondent’s attitude towards “oke ite” charm and to investigate if the respondent’s attitude will influence their adoption/practice of “oke ite” messages on social media. Based on

the answers to research questions and the outcomes of In-depth Interview, the following results were found; the participants uses social media platforms to search for information, social media platforms increases the participants knowledge about “oke ite” traditional charm, social media exposure to “oke ite” campaign did not positively affect the respondents attitude towards the charm and finally, social media exposure did not lure the participants into adopting the practice of “oke ite” charm.

Recommendations

Based on the findings, it was recommended among other things that:

1. Nigeria Broadcasting Commission should checkmate properly what citizen journalist post on the net so as not to propagate negative behaviours among the youths.
2. Cyber laws should be implemented strictly to avoid abuses.
3. It is also recommended that future researcher should replicate this study in other African countries in other find out whether the situation in Nigeria is similar to other countries in the continent.

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