

**INFORMATION AND COMMUNICATION TECHNOLOGY
(ICT) AND THE PRESERVATION AND DEVELOPMENT OF
YORUBA CULTURAL HERITAGE: OPPORTUNITIES AND
CHALLENGES IN ADO-EKITI**

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ABSTRACT: The general objective for this study is the information and communication technology (ICT) and the preservation and development of Yoruba cultural heritage: opportunities and challenges in Ado-Ekiti. The study was descriptive in nature, and it employed a qualitative method. The qualitative method was employed through the use of five in-depth interviews. The study's findings revealed that all respondents interviewed agreed that ICT provides a significant opportunity for cultural preservation and development. Also, regarding the challenge of ICT on the development and preservation of Ekiti cultural heritage, three of the respondents interviewed agreed that it has a positive influence, while two disagreed. The study concluded that the current ICT revolution has had a wide range of positive influences on day-to-day living in Ekiti. Modern life, cultures, and society have been profoundly impacted by technologies, which have also brought about significant changes in civilisation. In view of the above, the study recommends that using ICT as an opportunity to preserve and develop Ekiti cultural heritage is a must for all socialisation agents.

Keywords: Cultural Heritage, Cultural Values, ICT, Indigenous Cultures

INTRODUCTION

Globally, it is impossible to overstate the importance of cultural heritage to both developed and emerging countries such as Nigeria. Its economic, historical, touristic, aesthetic, educational, and research value are immeasurable for socio-economic development (Robert & Dibia, 2015). The anthropological, archaeological, and historical approaches used in this work aim for a critical and thorough understanding of Nigerian cultural heritages, and the presentation style is strictly descriptive. Heritages are cherished cultural traits that are passed down from one generation to the next through deliberate preservation. Heritages are the richness of extinct and current societies that have been kept and passed down from one generation to another and are significant in terms of history, education, recreation, and economics (Robert & Dibia, 2015). To put it in another way, heritages are important gifts that come from both man and nature. As a result of the foregoing, heritages can be divided into two groups according to their sources: ecological/natural and cultural heritages.

In Nigeria, both distinct heritages exist; examples of ecological or natural heritages are caves, rivers, lakes, hills, mountains, game reserves, and forest reserves, among other natural and environmental elements. It is significant to note that the natural legacy is not covered in this study. Consequently, the focus is on the cultural heritage. Cultural heritages are the products of human ingenuity and are transmitted orally through centuries of human civilisation and preserved in tangible forms such as dress, language, festivals.

Information and Communication Technology (ICT) enable people to see and communicate with others from different cultures, making the world a global village (Iyorza, 2014). Although technology makes life easier, also has many negative aspects. It is crucial to consider cultural heritage in the context of modern technology.

The Agemo Festival in Ijebu Ode, the Igogo Festival at Owo in Ondo State, the Eyo Festival in Lagos, Olojo Festival in Ile-Ife, Udi-Iroko in Ado-Ekiti, etc, are indigenous celebrations that should be preserved in Yoruba land (Ooni, Aregbesola, and Alabi, 2022).

The need for this study arose from the fact that foreign cultures are infiltrating Yoruba society through the internet and civilisation, making it impossible for our fundamental cultural heritages, language, dress, festivals, and others to be passed down from one generation to the next. Also, to support the Sustainable Development Goals (SDGs), 'Goal 9: Innovation', to support innovation for preservation and development of Yoruba cultural heritage.

The research questions emanated from above are; can ICT provide opportunity for cultural preservation and development in Ado-Ekiti? And what is the nature of challenge of ICT on the preservation and development of cultural heritage in Ado-Ekiti? While the objectives of this study are to examine whether ICT provide opportunities for cultural preservation and development in Ado-Ekiti, and to explore the nature of challenge of ICT on the preservation and development of cultural heritage in Ado-Ekiti.

Statement of the Problem

Human innovations that demonstrate a person's talent and ability to better or develop their environment, such as information and communication technology, showcase a person's ability to improve or develop their surroundings. ICTs do not give ultimate power over the planet but influence it. The primary forces driving the emergence of a global culture are these technologies. It presents us with an excellent chance to represent our country in the global framework of cultural heritage and have the ability to restore the badly carved and painted picture that certain biased actors once applied.

Akande seemed to have a greater knowledge of these adverse effects, when he stated in 2002 that Western cultures took over in Africa through, colonisation, imperialism, and now ICT, which is intended to defeat the cultural legacies of African peoples. Akande also expressed the notion that cultural imperialism left colonised people exposed to cultural invasion because it left them in a state of cultural confusion.

The commercialisation of culture is the most notable and widespread negative effect of ICT on African cultural heritage. Cultural goods and services are today produced, distributed, and consumed as commodities. Imports and exports of goods include food, music, fashion, clothes, art, and sports imagery. Nigerian markets are constantly flooded with brand-new images, songs, clothes, and Western ideologies. The problem here is the removal of the renowned and antiquated African artefacts. This erosion of the people's ancient values and customs erodes our sense of self, desires, and ideals. English has long been the official language of communication in Nigeria; despite the high prevalence of illiteracy among many rural residents, there are restrictions on how our regional languages can be used. Many affluent families want their kids to learn English more effectively than their native tongue. Nigerians today read and use books written in foreign languages more quickly and fluently than books written in their own language.

However, researches were conducted on the ICT and the Yoruba cultural heritages, but this study focused more on how ICT influence traditions, particularly festival among the Yoruba in southwest.

The research design for this study was descriptive. This was justified by the fact that it permits data gathering from a representative sample for in-depth interviews. Additionally, it improves the clarity of the explanation on influence of Information Communication Technology (ICT) and the opportunity for cultural preservation and development of the Yoruba cultural heritage. The study area is Ado-Ekiti, southwest Nigeria. The choice of Ado-Ekiti as study area was based on the fact that there a lot of cultural festivals in Ado-Ekiti ranging from Udiroko, Ogun, Egungun, etc, and to observe how ICT influences the opportunity for cultural preservation and development of Yoruba cultural heritages. The population of the study focuses on both ICT-compliant and non-compliant. Sampling technique: five respondents were purposively selected for the KII, based on their experience and knowledge. Method of data collection: a qualitative method was employed (KII).

Some of the Yoruba Cultural Heritage

The Lagos Eyo Masquerade Festival is a spectacle-filled occasion. The masquerade that emerges during this important celebration is called the Eyo. The Eyo holiday is not only observed for fun, unlike other celebrations. Every Eyo celebration honours the late Oba (monarch) or notable Lagosian who had a significant influence on the city's residents. The first festival, held in 1854 was in honour of the late Oba Akintoye. Adimu (Eyo Orisha), Eyo Alaketepupa, Eyo Oniko, Eyo Ologede, and Eyo Agere are the five historical groups that make up the Eyo masquerades (also known as Eyo Orisha) (Agbabiaka, 2016). There is a hierarchy within these various kinds of masquerades. They have unique physical traits and functions in addition to these hierarchical disparities.

Odun Eyo Festival in Lagos State



Figure 1. Source: Lagos State Ministry of Arts and Culture (2023)

Wande (2005) stated that the most significant potential of Nigeria's culture that can be developed for purposes of tourism is the rich and diverse culture of Nigeria's people. He opined that the aspects of Nigerian culture that have survived and can be developed for purposes of tourism is the beautiful and colourful as well as the exciting and rich festivals (Ijasan & Izobo-Martins, 2012). The annual Argungu fishing festival of Kebbi State (Northern region), the Calabar funfair (Southern region), and the Osun Osogbo and Ogun festival (Western region) are a few examples of the country's major festivals that can be packaged and presented to foreign audiences through information and communication technology (ICT) (Wande, 2005). According to Agbabiaka (2016), the Ogun and Adamu Orisa, Ori-Olokun, Ifa (Oracle), Gangan (Drum), etc. are some of the cultural treasures of Yoruba territory. Cultural heritage is now widely regarded in Nigeria as one of the key components that greatly contribute to the cultural and economic growth of the nation. Furthermore, it is undeniable that with the help of ICT, cultural heritage and festivals have a significant impact on the growth of cultural tourism in local communities (Ezeani, 2003).

The Ogun

Olu-Osayomi (2017) opined that Ogun is one of the cultural heritages in Yoruba land. The Ogun festival, which takes place every year, is the culmination of Ogun's worship. This event is so prominent that it is also the largest regional celebration in the area. This celebration is conducted not only to honour Ogun's accomplishments and might, but also as a way to make amends for the people's shortcomings in the previous year. Above all, this festival is the only time of the year when all worshippers come together to celebrate. Through it, they are all brought together on both a physical and spiritual level, sharing a recognition of Ogun's power. For this reason, everyone eagerly anticipates in the celebration each year.

Ogun worship is an oral tradition deeply ingrained in the people's culture, passed down from one generation to the next. Because of this, tracing its history back is difficult. A youngster who is born into a home where Ogun is worshipped may not always get official instruction in the cult's practices. Instead, he gradually learns it from those around him. This is because of Ogun's significant influence on people's day-to-day activities. Ogun has an impact on some fundamental societal rituals including naming ceremonies, weddings, funerals, and initiations, to name a few. The historical location of Ogun in Ondo has had a significant impact on how worshippers are distributed throughout the city and in Yoruba territory (Ogundele, 2014). The fact that this was the region where Ogun is reputed to have first resided after arriving in Ondo can help to explain this. Therefore, Ogun's influence was felt right away. You could see excitement on everyone's faces the morning before the festival. People would be joyful. You would start to hear the heavy sound of pestles in the mortars as each household cooked pounded yams, known as *iyán-Ogun*, from early in the morning. There would be numerous amazing acrobatic performances and numerous choreographed and traditional dances by the celebrants during the actual event. The blacksmiths consider themselves to be directly serving Ogun due to the fact that steel or iron is the foundation of their line of work. As a result of having the closest contact with iron—the source of Ogun's power—compared to all other worshippers, they value their labour highly on a spiritual level. The majority of worshippers are blacksmiths, which is another explanation for this.

Incantation

1. *Ogun Lakaiye*
Ogun Onire Osinmole
Olomi nile fejewe
Olaso nile fimo kimo bora
5. *Ogun Meje l'ogun*
Meje nire
Ogun tode ni jaja
Ogun toloda ni meje eniyan
10. *Ogun molamola ni jekuru funfun*
Ogun onipanjama onje igi lo nmu
Oto ni ti olode pakute
To baji papa ode ni itoro
Aso ina ni aso egungun
15. *Aso mariwo ni aso osanyin*
Ni ojo ti Ogun nti ori oke bo
Aso ina lo mu bora
Ewu eje lowo so run
Oya kin won lagbede
20. *O wa memu*
Ni ojo na ni Ogun kan ko ile aro

Ni okan ko ko ile aro
Ni ojo no ni Ogun kan yan odede imo
Ni okan oyan odede imo

Translation

1. *Ogun*
Ogun of Ire, the most significant deity
Ogun that has water at home but bathes with blood
Ogun that has cloth at home but wears palm frond
5. *There are seven types of Ogun*
Like there are seven types of Ire
Ogun worshipped outside is worshipped with dog
The Ogun of hunters drinks human blood
Ogun that foretells the future eats white ekuru
10. *Ogun*
Another Ogun is that of rabbit hunters
which takes care of the hunter's wishes
The masquerades' cloth is made of fire and blood
Osanyin's cloth is made of palm frond
15. *When Ogun was descending from the hill*
He was covered with a garment of fire and blood

He paid a visit to the blacksmiths'
He was offered palm wine
Coincidentally, that day, one Ogun was building a fortress
While another Ogun did not build a fortress
One built a verandah covered with palm frond
20. *While another did not build a verandah covered with palm frond*

25. *Ni agbara wa fi ile okan sode*

Oro Ogun ni oro ewo

Oro Ogun soro

Torrents of rain then came and swept off weaker fortress

25. Ogun's matter is treated with secrecy

Ogun's matter is treated with respect

Odun Ogun Festival



Figure 2. Source: Photograph of Ile-Ife Museum wall, (2023)

The Sango Festival

It is a special day set aside to honour Sango, a revered Yoruba deity who was said to have supernatural abilities. Following the departure of Sango, a well-known Yoruba Orisa who is widely considered one of the founding fathers of modern Oyo, the Sango festival celebrations date back 1000 years. The third Alaafin (king of the former Oyo Empire) was Sango. He succeeded his weaker brother Ajaka, who had been in charge. He frequently engaged in conflict with neighbouring towns throughout his reign. He married three wives—Oya, Oba, and Oshun—and reigned over the Oyo Kingdom for seven years. According to Nigerian Newspaper Tribune, there were actually two Sango, the first of which originated from Ikole Orun at the Genesis of the universe. The Sango in question was called Ayilegbe-Orun. The third Alaafin of Oyo and son of Alaafin Oranmiyan, the creator of the fabled Oyo Empire and the youngest grandson of Oduduwa, the second Sango, known as Tella-Okò, was a devotee of the first Sango. He was a warrior who, because of his legendary abilities, which he channeled through the force of thunder and storms, was thought to be a physical reincarnation of the first Sango.

The Display of Sango



Figure 3. Source: Ogun Festival in Ondo Town (2022)

The celebration conducted in Sango's honour, which takes place in early November near the conclusion of the rainy season, includes many activities related to rain magic. It is held because Sango, a former Oyo ruler, is associated with thunder and lightning. Numerous mythological tales and conjectures have been associated with Sango's demise. Sango is said to have killed himself by

hanging himself in order to avoid humiliation from one of his powerful chiefs, who demanded that Sango abdicate his throne or risk war. There are also numerous other legends that Sango accidentally destroyed his palace with lightning, which led to the end of his reign.

Since its renaming in 2013, the festival, which was recognised by UNESCO and is typically held in August, lasts for a week, and has drawn over 20,000 spectators from all over the world. It is organised to facilitate the return of the Yoruba in diaspora and to honour Sango, who is regarded as the greatest hero in the history of the Yoruba race.

Women make a parade to the river on the opening day of the seven-day festival, where they sink a hollow calabash gourd containing unique remedies to signify the start of the dry season. A large group of observers, drummers, and trumpeters accompany the king as he greets the worshippers along the river. The ladies of the palace performed a special musical piece honouring every king and queen the tribe had ever known.

The rest of the week is devoted to similar musical and dancing displays before the king; however, their true goal is to amuse and delight the God Sango. Every day, the primary performer dances while in a self-induced trance, during which it is said he speaks with the voice of Sango and is painless. The celebration is always held in the Alaafin of Oyo's palace, and his devotees like to dress in red, which was his preferred colour.

The Oyo State government renamed the occasion World Sango Day to reflect its worldwide significance. Visitors from across the nation, as well as fans from other nations like Cuba, Brazil, Trinidad and Tobago, and the Caribbean, attend the festival.

It revives history and celebrates the Yoruba people's cultural heritage and traditions while generating income and jobs for the populace.

Technologies of Information and Communication

Technological innovations or scientific breakthroughs in the information and communication industry have exploded onto the scene one after another since the phonetic age, through the print age, electronic age, and now the digital age. The GSM, digital computers, the Internet, and satellites are the most recent examples of these developments. All of these communication channels improve the generation, collection, organisation, storage, transmission, receipt, and utilisation of information and communication. These have fundamentally changed how we gather and share information. We are more effective at communicating both individually and collectively. Agba (2001), citing Hollins, stated that "the cable system is the vanguard of technological revolutions, the nervous system of an information-centred society." On the other hand, the Internet, a multimedia information superhighway, is the most technologically advanced means of communication and the most recent technological explosion (Agba, 2001). Dominick (2007) emphasised the following as well: "McLuhan's notion of the global village has been most closely realised by the Internet. Access to global media is now attainable on a scale never before imaginable, thanks to the World Wide Web. For instance, the Internet offers radio stations from foreign nations.

It is undeniable that the Internet and cable communication, since their origins, have maintained prominent positions in the information and communication revolution, regardless of the position in time and relevance they may hold.

Information Communication and Technology (ICT) (Computer)



Figure 4. Source: Internet 2024

According to Nkwocha (2004), "The discovery and invention of the computer and the advancement of satellite technology led to an information technology revolution. The development of what is now known as globalisation was facilitated by the use of computer and satellite technology. As a result, the world has become a small community where everyone is aware of one another's activities.

However, these communication tools have the capacity to have both positive and negative consequences. Nworgu and Udemé (2008) emphasised that new technologies are double-edged swords, having the potential to have both positive and negative consequences by quoting Baran, (2000). However, their strengths appear to outweigh their shortcomings. Nkwocha (2004), writing about the benefits of the "infotech revolution," stated that it provides us with the opportunity to obtain accurate, timely, relevant, appropriate, and adequate information for decision-making in both personal and business domains. Although it is affordable and time-saving, it offers excellent speed, efficiency, and dependability. Computers with multimedia capabilities assist us in carrying out various communication tasks, including word processing, information storage and retrieval, and internet services. The satellite system connects the entire planet, allowing people in other parts of the world to see or watch what is happening in other regions. We can quickly and affordably learn about significant individuals, topics, and organisations; thanks to the Internet. Agba (2001), revealed that "cable is one of the moulders of what is now called the information society." Many other forms of communication have nevertheless contributed to the revolution, even though the Internet and cable television may have a greater impact. According to Nkwocha (2004), "globalisation was made possible through digital computer system, multi-media systems, digital

telephones, fax, photocopying machines, e-mail, Intranet, Extranet, satellite television, CDs, GSM, and laptop computers."

Influence of ICT on Cultural Heritage

A common worry among many developing nations, including Nigeria, is that a single, developed-nation-dominated global culture would replace their unique cultural heritages. According to Makinde, Odimegwu, Abdulmaleek, Babalola, and Fawole (2016), American literature, television shows, films, and music are more widely consumed than those from any other country, which contributes to societal vices like violence. Interestingly, while other nations express such concerns, America is unsure of exactly what American values are; "The United States is currently experiencing a wave of multiculturalism and the heritages of many ethnic and racial groups have influenced the cultural tastes and values of the entire world" (Dominick, 2007). Canada, America's closest neighbour, had to pass legislation prohibiting excessive importation of American media products and programmes.

Ekeanyanwu and Okeke's (2010), study on selective perception has demonstrated that different people interpret and respond to media messages differently because each recipient enters a media experience bringing with them a variety of variables, including personal and societal experiences, educational and familial backgrounds, beliefs, whether religious or superstitious, interests, values, goals, and aspirations. Dominick (2007) noted that when discussing these other factors that influence communication, the cultural imperialism argument seems to imply that individuals in other nations are gullible and willfully accept cultural messages.

As a result, it is possible that viewers in various cultures may assign their own interpretations and meanings to media content. People in various nations will perceive what they are given differently in light of their own cultures and life experiences. There are never two identical television viewers. Therefore, it is extremely possible that the impact of ICTs on people with very different, pre-existing socio-cultural backgrounds will be equally varied, given their diverse histories, experiences, and all the current values that each person brings to the communication encounter. The effects of media on different people would be expected to vary, even within the same cultural context. According to Ekeanyanwu (2008), "most audiences actually have an active reading to any message-critiquing and analysing ideological, cultural, and value-based messages, and then interpreting them to fit within their own cultural contexts."

The same mass media message on the same audience may serve different purposes and could produce very diverse effects because, in accordance with Elihu Katz's Uses and Gratification Theory, people use different media or even the same media and media content to satiate different needs. As a result, it is not uncommon to encounter different people who patronise the same media or programmes for various reasons. If globalisation or the creation of a global culture is considered from this angle, then perhaps we are going back to the days of the "magic bullet" or "hypodermic needle" theories, when the media was thought to have complete control over determining what the audience would do next. Or perhaps the media now has the authority to instruct us on how to think specifically about any problem, whether cultural or not. This, of course, includes what to wear,

when to wear it, and how to wear it. If we had to do this, how many communication theories would we first have to refute?

Wilson (2005) proposed an alternative, more palatable, and condensed definition of globalisation as "media presentations, especially through television, in which cultural inputs are drawn from different countries and cultures in this global village." 'Isolationism' is opposed by this idea. According to this author, ICTs now more than ever before allow underdeveloped countries the chance to develop into producer societies that can provide the rest of the world with cultural input. Information and communication technologies are thereby engineering globalisation and bringing about the emergence of a global culture with multi-cultural strands, or a one-world community that exhibits cultural heterogeneity. As a result, each cultural group faces the issue of weaving in its own strand and making sure it is strongly represented in the new world culture. We should be more concerned with issues of cultural development, preservation, or reinforcement than those of cultural extinction, dissolution, or replacement.

In actuality, since information technologies are here to stay, no one or any country has any control over the globalization drive. In an essay created under the auspices of the American Society of International Law and released by the Aspen Institute for Humanistic Studies, Paul Laskin and Abram Chayes reported this, and Bittner (1989) accurately captured it. There is no way, in their words, to guarantee that satellite-delivered television broadcasts will stay within national borders. According to Ekeanyanwu (2008), developing countries are left with little to no choice but to prepare to accept the challenges of the modern world by capitalizing on the opportunities provided by globalization while minimizing the associated risks if the regulation of satellite and internet communications is not possible and globalization is unavoidable.

The Indigenous Cultures and ICT in Nigeria

The African Union has in their vision what is known as the African Union Agenda 2063 and Agenda 2030, which is based on the safeguarding and capacity building of the intangible cultural heritage. Eregare (2023), reported that UNESCO does not simply sit back and watch Africa in the implementation of the 2003 Convention. UNESCO provides support to African communities, national, and local authorities for the effective implementation of safeguarding African intangible cultural heritage (UNESCO, 2023).

Nigerian and African cultures, in all of their manifestations, are relentlessly being contaminated and westernised by ICT, which, like the western researchers and artistes of such representation, have resorted to Eurocentric prejudice. "The pollution is a product of pornographic films or programmes on television and pictures in newspapers, magazines, and the internet," claim Chiakaan and Ahmed (2011). In the early 1990s, seeing a Nigerian woman wearing jeans or trousers was abhorrent. These days, ladies do not just show up in jeans trousers; they also do so sensually by baring the most delicate portions of their bodies. This unfortunate, uncultured act of immodesty is frequently practised in our higher educational institutions, among other places. Allimi (2005) lamented that when examining the communication channels present in Nigeria today on a global scale, it appears that foreign ideals, religions, and languages have been successfully been imposed on our ingrained cultural values. Why is this the case? We provide foreign "non-creative works"

space and airtime on radio, television, and in the press, both privately and publicly held, which is an odd misuse of a priceless communication resource. For instance, shall we continue the obnoxious consumption of foreign artists' music on our airwaves?

Furthermore, the excessive promotion of foreign culture in Nigeria has not only devalued, violated, and underdeveloped our indigenous cultural values, but it has also resulted in the violent and sudden deaths of many Nigerians, particularly young people who are interested in their God-given heritage and culture. The current trend is to imitate Western culture. Most Nigerian parents, both elitist and common, now teach their children and wards English as a show-off, stripping them of their cultural identity because they can only barely speak or write the Second Language, L2, but could hardly utter a word in their mother tongue. Anything native is outdated, primitive, old-fashioned, local, etc.

A Nigerian in a suit can now frequently be seen walking down the street on a hot day. They mimic this without recognising that, because of their chilly settings, most White people dress in suits and regalia. Anyaegbunam in Yusuff (2005) opined, 'A person who has the correct culture and attitude towards Nigeria and is not a potential monster like many of us would not run for office with the intention of looting, plundering, and subjecting others to unending pain. "A culturally aware person has won more than half of his battle for liberation," claims Tony Momoh. He added that freedom has no purpose without a strong cultural foundation to build upon.

Tony Momoh continues, "Jomo Kenyatta summed it all up when he remarked, 'The British arrived, brought us the Bible, and took our land'. Anyagbunam added, "They came again in the twenty-first century, but this time they gave us some dollars and made us their parrots," to Momoh's remarks. Furthermore, neo-colonialism, which is sporadically destroying our indigenous cultures and all of their manifestations, is actively promoted by the mass media (the press). The Nigerian mass media, dominated by colonial-western mentality, preaches the sermon of gross negligence for a digression from Nigerian cultures, as only the obvious social aspects of the alleged major cultural groups are blended with the adopted Western, according to Robert and Dibia's (2015) opinion in their article on "Television and Challenge of Culture." This is terribly terrible and pathetic. Although Nigeria's cultural policy encourages "effective use of the press, radio, television, and film for protecting Nigeria's cultural image and aspiration," the reality is that little to nothing is currently taken into account from the press in order to promote Nigeria's cultural image, aspiration, and development, ultimately leading to the eradication of Nigerian cultures.

Innovative Use of ICT for Cultural Preservation in Nigeria

Nigerian culture has traditionally been described as predominantly oral in nature. Some of it was eventually put into writing, but the majority of the culture still exists in people's brains and on their lips. After information had been maintained, the development of ICT, which is capable of gathering, processing, storing, retrieving, and transferring information and culture, was a practical method of sharing it. It depends on all forms of communication, including radio, television, computers, CD ROMs, mobile devices, and the internet. Beyond mere rhetoric, Nigerian culture must be saved from extinction. The use of ICT technologies is necessary in addition to finding answers to the

problems that have been discovered in order to avert the impending catastrophe. ICT can be helpful in a variety of ways, such as:

- i. To ensure that technology is used successfully to promote, safeguard, and assure a long future for culture and traditions, it is essential to create local digital content on a large scale. Nigerians themselves will have access to this since they are the primary interested party in addition to the rest of the globe. Without this, according to Bappa (2012), local material and ICT tools will only serve as resonant chambers for foreign culture that aim to keep Nigerian youth alienated by gradually separating them from their identity and creativity. In areas where these traditions and cultures are present, centres for education, development, and expression must be established and reinforced using the proper ICT tools.
- ii. Rural Community Broadcasting: The primary locations where ancestors' knowledge is still current are villages. It is sensible that radio and television receiving centres be established and developed in rural communities before the keepers of oral tradition pass away. Rural people can produce their own content and broadcast it in their own languages. Because their own voice may be heard on the radio, this will pique the curiosity of locals and spark debates about the crucial problems brought up in the broadcast.
- iii. Digitisation of Oral Culture Recorded: The content of the oral culture recordings can be kept and processed digitally so that it can be retransmitted on the internet for diaspora citizens and for the rest of the world. CD-ROMs, audio cassette, video cassettes, and other formats can all be used to archive and share oral culture for future generations.
- iv. Content preservation in Rural Libraries: to Bappa (2012), apathy is a critical According problem for the survival of Nigerian culture. He pointed out that when an elderly person passes away in Africa, a library usually burns down. Africans should promote the creation of true rural libraries in locations where traditions are preserved, such as chieftainships, gathering places, patriarchates, cultural centres, and museums, in order to prevent the burning of the living libraries in the ancient patriarch.

Here, ICT infrastructure is crucial for the gathering and archiving of local content. Additionally, wireless connections will make it possible for remote libraries to be connected to regional and national hubs that are accessible to anyone with internet access, and in the process promote innovation, research, and education. By doing this, Bappa (2012) asserted with confidence that people will firmly rediscover their history and culture while simultaneously properly assimilating Nigerian cultures into the modern day.

A response to an interview about the influence of ICT on development and preservation of Yoruba Cultural Heritage corroborated this:

ICT influences our cultural heritages in terms of food, dressing and interaction in the society: There are various ways ICT has affected Yoruba cultural heritage especially in the aspects of food, dressing, and morals. (KII/ Male/53 years/B.Sc./Ministry of Arts and Culture/Ekiti State)

ICT doesn't influence our cultural heritage. It preserves it instead. ICT affects cultural heritage positively as traditions and customs are well documented through video coverage and social media platforms. This happens in many countries of the world; Nigeria is not an exception. ICT should be

a means of documenting and preserving our cultural heritage and develop it better. (KII/ Female 55 years/ Ministry of Arts and Culture/Ekiti State)

The preservations of our cultural heritage lies on ICT, which means that for preservation and development of cultural heritages, ICT must be involved. This is information age brought by ICT; it, therefore, means that ICT has positive effects on the cultural heritage in southwest Nigeria. (KII/ Male/58years/1st Class Chief in Ado-Ekiti)

The cultural heritages in Yoruba southwest Nigeria are promoted by ICT like (TV, WhatsApp, Twitter, internet and others). In the overall sense, ICT has good effects on cultural heritages. ICT sells our cultures even beyond the cultural areas; it also shows our great inheritance and our cultural assets to the people of the world. (KII/ Male/62years/1st Class Chief in Ado-Ekiti)

ICT is problematic to our cultural heritages in this information age. How? Looking at it numerically, the cultural heritages in southwest that can be found on internet is very low when compared with western cultural heritages. African cultures were not well represented on the ICT gadgets but it encourages western cultures. Many of our youths in Nigeria are conversant with ICT and learn western ways of life from there, which is, dressing styles of cloths, music and many other things were learned that totally negate our cultural values. That is why our cultural heritages and values are going down the drain every day. (KII/Male/64years/1st Class Chief in Ado-Ekiti)

On the question of ICT and Opportunity for Cultural Preservation and Development of Cultural Heritage

ICT is functional, especially in contemporary society in the preservation of our long-held cultural heritage. It helps in the preservation of our long history of where we were, where we are and passes it to the upcoming generation through various documented records, stories and folklores. Tourism and other cultural activities are made possible in our contemporary society through ICT and other media accessible by and for all. (KII/ Male/53years/Ministry of Arts and Culture Ekiti)

We could have become a people without historical documents. Most developed nations got their cultural heritage upheld and preserved through ICT. However, in a society like ours, ICT has done more harm than good to us. We have learned and imbibed other people's culture in every aspect, especially in language and dressing. Our cultural heritage is fast losing its place in the society. Wonder if the upcoming generation would find anything about our culture to imbibe if this generation of the elderly passes away. (KII/ Female/55years/ Ministry of Arts and Culture Ekiti)

Our cultural heritage depends on ICT, which means that for preservation and development of cultural heritage, ICT must be involve. This is information age brought by ICT. It therefore, means that ICT has positive effects on the cultural heritage in southwest, Nigeria. (KII/Male/58years/1st Class Chief in Ekiti)

Preservation and Documentation: Indigenous cultural heritage can be preserved and documented with the use of ICT tools and platforms. Indigenous communities can retain and distribute their

traditional knowledge, oral histories, dialects, songs, stories, and other cultural artefacts in a digital format; thanks to digital technology including databases, multimedia platforms, and digital archives. This contributes to preserving their cultural legacy for upcoming generations. (KII/Male/62years/1st Class Chief in Ekiti)

Access and Outreach: ICT can facilitate access to indigenous cultural heritage for both indigenous communities and the general public. Online platforms and digital media enable broader access to indigenous cultural content, regardless of geographical constraints. Indigenous communities can share their cultural practices, rituals, and traditions with a global audience, fostering cross-cultural understanding and appreciation. (KII/Female/64Years/1st Class Chief in Ekiti)

Discussion

The influence of ICT on the development and preservation of cultural assets in Ado-Ekiti, Southwest was investigated in this research. Five respondents for KII were purposively selected within the study area. The finding shows that the majority of the respondents agreed that ICT and cultural heritages are mutually interrelated in preserving and developing cultural heritages.

Television and through these means, documentation of cultural heritages can be projected, Compact disc (Music), digitisation of images, e-library, museum and recording are methods that need to be encouraged in order to preserve and develop cultural heritages in Ekiti, Nigeria.

Conclusion

The current technological revolution has had a wide range of effects on day-to-day living in our society. Modern life, cultures, and society have been profoundly impacted by technologies, which have also brought about significant changes in civilisation. Cultural heritage is one of the primary social contexts that has been impacted. The findings of this study, provided the first systematic evidence that the usage of ICT in the development and preservation of Yoruba cultural heritages offers advantages.

Recommendations

The fallout from ICT's and the preservation and development of Yoruba cultural heritage: opportunities and challenge in Ado-Ekiti, Southwest. The following suggestions are made to the government, traditional leaders, non-governmental organisations, and members of the public on the basis of the results and conclusions.

- i. Using ICT to promote cultural heritage awareness is a must for all socialisation agents, especially the family, schools, peer groups, and religious organisations,
- ii. The goal of ICT should be to provide people with more knowledge about their cultural heritage and how to absorb it without absorbing undesired, harmful cultural values in the process.
- iii. Foreign cultural media materials should always be examined by cultural journalists, who should then go through and discard the leftovers.

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