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## **EDITORIAL**

Every academic environment is sustained by learning through rigorous methods. Research is one and the focal point for assessment. A serious member of the academic community is measured by the quality and number of academic articles.

In spite of the desire to acquire many research reports, this edition has insisted on standards and quality. It is important to note that many articles have been rejected for not meeting our requirements.

The first and most obvious task of our journal is to provide a level playing field for researchers all over the globe in language-related disciplines, which is the vehicle for conveying knowledge. In this edition, thirty-one (31) articles have undergone academic scrutiny from our blind reviewers.

To our esteemed contributors and readers, thought-provoking articles are expected and we are ready to publish them in the next volume.

**PROFESSOR ALI AMADI ALKALI,**

Editor-in-Chief,

JAJOLLS: Jalingo Journal of Linguistics and Literary Studies,

Department of Languages and Linguistics,

Taraba State University, Jalingo.

## **FOR READERS**

This volume of JAJOLLS (Jalingo Journal of Linguistics and Literary Studies, Volume 8, Issue 1) adheres to the guidelines of the current edition of the American Psychological Association and Modern Language Association (APA & MLA) Publication Manual for editing and formatting the featured papers. Renowned for its clear and user-friendly citation system, the APA/MLA manual also provides valuable guidance on selecting appropriate headings, tables, figures, language, tone, and reference styles, resulting in compelling, concise, and refined scholarly presentations. Furthermore, it serves as a comprehensive resource for the Editorial Board, navigating the entire scholarly writing process, from authorship ethics to research reporting and publication best practices.

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The “Jalingo Journal of Linguistics and Literary Studies” (JAJOLLS) is a publication of the Department of Language and Linguistics, Taraba State University, Jalingo, Nigeria. This journal publishes reports in relation to all aspects of linguistics, literary and cultural studies.

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Three hard copies of the article with text, charts, tables, figures, plates or any other original illustration should be sent to the editor-in-chief JAJOLLS, Taraba State University, Jalingo, Taraba State Nigeria. Submission should either be in English, French, Hausa, or Arabic languages. Articles should be typed in double line spacing with a wide margin on each side only on A4 sized paper not exceeding 15 pages including abstract with not more than 6-7 keywords. Articles are to be submitted with Five Thousand Naira (N5,000) assessment and handling charges. By submitting an article to JAJOLLS, the author(s) agree that the exclusive rights to produce and distribute the articles to the publisher.

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## Exploring the Frequency and Contextualization of Yoruba Indigenous Communication Practices in the Daily Life of Generation Z.

### Abstract

Many indigenous cultures are going into extinction with the rise of modernization and the Yoruba culture is not left out of this new development. It is acknowledged that these indigenous communication practices are being eroded by westernization and with these developments came the emergence of a new generation of young people known as the Generation Z, the first generation to not experience life before the digital age. Hence it is important to find out frequency and contextualization of Yoruba indigenous communication practices in their daily life. This study anchors on social identity theory investigates the level of awareness and attitude of the GenZ towards the Yoruba indigenous communication practices and how frequently these young people engage in these communication practices. The population of the study was the Generation Z students of Covenant University. It employs the survey method using questionnaire as the instrument of data collection. 400 copies of questionnaire are administered to the students to ascertain their level of knowledge, frequency of engagement and overall attitude towards Yoruba indigenous communication practices. Findings reveal that majority of the respondents have little knowledge about the communication practices with a positive attitude but the level of engagement with these Yoruba indigenous communication practices were very low. It concludes that the Yoruba indigenous communication practices is not commonly used by the Generation Z even though they have a positive attitude towards these practices, hence revealing the fact that these indigenous communication practices are gradually going extinct. It therefore recommends that schools include more indigenous courses and subjects into their curriculum and also introduce more culture appreciative events in order for the young generation to be more involved in these indigenous communication practices.

**Keywords:** Yoruba culture, Generation Z, Communication practices, Cultural identity, Indigenous communication

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### 1.0 Introduction

The Yoruba people have a rich culture that comprise of unique cultural heritage passed down from generation to generation. These cultural practices have been before the advent of

colonialization and still are today (Alarape, Obadiora & Omoba, 2021). According to Alarape et al (2021) the Yoruba people are majorly found in the South West region of Nigeria and they are known to have a history of highly sophisticated political and sociocultural systems. Just like other ethnic groups in Nigeria and Africa, the Yoruba culture consist of an impressive structure of indigenous knowledge and communication system. These systems and practices play a major role in shaping the identity and social interactions of the Yoruba people.

Most indigenous cultures around the world are facing extinction. Quite a number of scholars have aimed to find out the factors contributing to this issue (Akporherhe & Oghenerioborue, 2022; Alarape et al., 2021; Ugwu, 2020; Sillitoe & Marzano, 2009). The findings of these scholars reveal that globalization is one issue that indigenous cultures have in common, the western culture has dominated so much that most people now see their indigenous culture and language as less prestigious and inferior to the western culture (Abiodun, 2013; Tshabangu & Salawu, 2022).

Alarape et al (2021) state that indigenous communities in the world including the Yoruba communication system are being eroded by the western world, hence many of the indigenous knowledge are getting lost because the older Yoruba generation that directly experienced many of these cultural practices are almost fully gone and the ones left are gradually reaching their retirement age on the earth while the younger Yoruba generation are being influenced by the excitement of modernization.

Understanding the level of knowledge, sources of information and influences shaping their knowledge and factors that contribute to their familiarity with Yoruba indigenous communication practices is crucial for preserving the cultural heritage and promoting the right relationship between the older generation and the younger generation. Additionally, by examining how these young individuals interact with the Yoruba indigenous communication practices in a rapidly changing world, this study can provide great insights into the dynamics of how the culture is adapting and how the culture can continue to be of relevance in the coming decades.

## **2.0 Review of literature**

### **2.1 Indigenous communication practices:**

Indigenous communication practices refer to the traditional way of communication, language, customs and symbols that are specific to a particular ethnic group. These practices comprise of their different verbal and non-verbal forms of communication which have been passed down from generation to generation and play a significant role in the shaping of the cultural identity and social interaction among the people that belong to the tribe to ethnic group.

In the last two decades, the concept of indigenous culture and language endangerment has become a subject of various evaluations and assessments by researchers across the communication and linguistics disciplines (Afolabi & Igboanusi, 2023; Aboyeji, 2021; Alarape, Obadiora & Omoba 2021; Ugwu, 2020; Ajaegbu & Ajaegbu, 2015;;Owolabi, 2014;). From the different researches, many scholars agree on is that many African indigenous cultures are in danger of going into extinction in the next few decades and even the Yoruba culture is not left out of this cultural erosion. Ukonu, Edogor and Ezugwu (2020) aver that there is a prediction that by 2050, many Nigerian Indigenous languages would be extinct, the Yoruba indigenous language is not left out of this. Other authors affirms that many indigenous languages are in danger (Afolabi & Igboanusi, 2023; Alarape et al., 2021; Popoola, 2004; Quigley, 2009) attributing this trend to the influence of globalization, the use of foreign languages such as the English language over indigenous languages, the view that indigenous cultures are inferior while the western culture is seen as superior which has led to the lack of the present generation being involved in anything about their indigenous culture and this is due to the fact that many parents would rather prefer their children speak a foreign

language than to speak their indigenous language (Tshabangu & Salawu, 2022; Udemma, 2021; Ugwu, 2020; Kumar, 2014; Abiodun, 2013) and this has in the long run put the future of many indigenous communication practices in danger.

Afolabi and Igboanusi (2023) note that English is the dominant language used in nine (9) out of twelve (12) main radio programmes analysed in their study. It further indicates that there is gradual loss of the Yoruba language and culture. Despite the fact that Yoruba language is the second most used language after English in radio broadcasts across South Western States, it still faces endangerment due to the dominance of the English language.

However, this loss is being seen across different aspects, the gradual loss of the Yoruba indigenous culture is not only seen in the media, it is also seen in schools as many schools do not include indigenous languages in their curriculums. This action is further reducing the interest the younger generation might have in their culture. (Abiodun, 2013). He observes that many of the younger generation find it difficult to express themselves in the Yoruba language and they seldom use the Yoruba language to communicate. He further highlights that parents do not teach their children about their indigenous heritage and schools would rather not add it to their curriculum, parents prefer to communicate with their children in English and it is the same English language that the children will be taught with in school, this is one of the main factors that has contributed to the decline of the Yoruba indigenous communication practices among the younger generation.

Salawu (2008) reiterates the importance of including indigenous languages in journalism and school curriculums. He stresses the need for students and journalists to be able to effectively communicate with their people in their indigenous languages, he further notes that no culture is superior to any culture and emphasise on the importance of promoting and preserving indigenous cultures through education.

## **2.2 Yoruba indigenous communication practices**

The Yoruba people of South-West Nigeria are one of the most prominent ethnic groups in the country. This group of people have a vibrant cultural heritage that is intricately interwoven with their indigenous communication practices. The Yoruba communication system is one that goes beyond words and these communication practices include a wide range of verbal, non-verbal and symbolic means of passing across messages and information. These modes of communication play a crucial role in determining the social interactions, the everyday life of the people, transmitting indigenous knowledge across the various generations which in turn preserve the cultural identity (Bernard, 2015). These group of people have an impressive historical sociocultural and political systems and like many indigenous ethnic groups, their means of communicating before the dawn of civilization is quite interesting but unfortunately, like many other indigenous cultures, the Yoruba indigenous communication is gradually losing its potency and facing extinction (Alarape et al., 2021; Owolabi, 2014).

### **2.2.1 Yoruba verbal communication**

Verbal communication is the driving force of the Yoruba indigenous communication practices with the Yoruba language being the main component that conveys the meaning, emotions and the cultural values of the people. The concept of 'òrò', meaning word in Yoruba language is more than just the spoken word alone; it also holds the power and impact of the information being communicated in Yoruba (Bernard, 2015; Falade, 2013). The Yoruba language is known for its rich vocabulary and the different ways in which the Yoruba people express themselves and part of the various ways they express themselves verbally is through, proverbs 'òwe', storytelling 'itàn', poetry and so on.

Proverbs known as 'òwe' in Yoruba is defined by Bernard (2015) as ethical sayings that has elements of reality for example "ilé oba tò jò, ewà lò bù si" (any king whose house burns, it is an avenue for more beauty), which means something good will come out of a disaster. The Yoruba people believe that proverbs makes communication easier for them, it

gives an in-depth meaning to whatever communication they are trying to pass across and whenever they run out of words, they can always use proverbs to fill in, Yoruba people will say ‘*Tì òrò bà sonù, òwe là fí n wa*’, which means when you are at loss of words, you use proverbs to look for the lost words (Bernard, 2015). Yoruba people use proverbs to communicate different things, such as perseverance in tough times, tolerance in relationship, the appreciation of parents and also teach people the importance of good character.

Poetry is a product of human imagination which is based on the happenings in the society and also the experiences of the person which is usually expressed in a spoken form with or without sound aid and the meaning is always meant to cause an emotional response (Falade, 2013). There are different forms of poetry in Yoruba, there is hunters’ chant ‘*ijala*’, there is ‘*ewi*’, lineage and individual praise recitation ‘*oriki*’ which is another form of poetry in Yoruba and also masquerade chants ‘*esa*’ (Falade, 2013).

### **2.2.2 Yoruba non- verbal communication**

The Yoruba people place a lot of emphasis on non-verbal communication, they use it to complement their spoken language. There are different forms of non-verbal communication among the Yoruba people, they make use of symbols to communicate, body movement, greeting, dressing, hair styles (Bernard, 2015).

Àrokò is one means indigenous Yoruba people use symbols as a means of communication, different materials are put together and sent to someone and as soon as those people see the material, they understand what needs to be done but the symbolic aspect makes it important for the individual to have vast knowledge about what different materials mean. According to Opadokun (1986), there are five ways in which Àrokò is used to communicate, (i) to caution, (ii) for punishment (iii) for announcement (iv) expression of intent (v) for persuasion. However, the use of Àrokò as a means of communication has gone down if not totally lost already in the Yoruba land.

The use of body movement among the Yoruba people as a means of communication include the use of the eyes, head, nose, fingers, the feet, shoulders and so on. Movement of the head from side to side means disagreement while moving the head up and hand means approval. The Yoruba use eye rolling as a way of showing disapproval and the squeezing of nose to show discontent and disdain. The pulling of the ear is used to lay emphasis on something being discussed or as a punishment while the snapping of fingers is used to gain someone’s attention or used to tell someone that revenge will be taken (Bernard, 2015). The Yoruba people use almost every part of the body to communicate without speaking at all.

The Yoruba people use greetings to reflect their respect for people higher than them in position or for elders, which is why in Yoruba land, the females kneel down to greet elders while the males prostrate to greet elders and people in higher positions.

## **2.5 Generation Z**

Generation Z (GenZ) are characterised as the group of individuals born between the mid – 1990s and early 2010s, they are known as the first generation to fully grow up in the digital era (Seemiller & Grace, 2017). This consistence exposure and connection to technology have shaped their perspectives, values, behaviours and their general outlook about life, this has made them a unique set of individuals different from the generations before them due to their distinct characteristics. There is no universal agreement on the birth year range for GenZ, some say they start from those born in 1996 while some say 1997. In all, we deduct that those born between the mid-1990s and early 2010s fall in this category. This is the generations that come after the millennials known as Gen Y and they are followed by the Generation Alpha. Growing up with smartphones and global connection is one major characteristic that differentiates them from the generations before them.

One of the key characteristics of the GenZ as said earlier is the fact that they are known as the first generation digital natives: they are the first generation to grow up with

instant access to information. According to Said, Rashid and Othman (2020) this generation is proficient in navigating technology and uses to take care of their everyday need, hence they don't rely on their parents. They are quite conversant with online platforms and they are known to be active users of social media. Secondly, the GenZ are known for their social consciousness, as a result of growing up in a connected world, they are exposed to different culture, identities and perspectives across the world which has in turn moulded their view towards life (Twenge 2017). As a result of this, the GenZ are known to be more open-minded and passionate about differences in race, sexual orientation, gender and equality, which leads to why they are known as the generation that is the most racially and ethnically diverse, APA (2019) states that the GenZ are known as the generation that values inclusivity and they are quite vocal in stating their opinions.

In the world of internet-connected technology, Szymkowiak, Melović, Dabić, Jeganathan and Kundi, G. S. (2021) describe the GenZ as the first born and this is because they are known as the first generation to grow up in a world of technology, they are known as the digital natives because this particular set of individuals never experienced life before the advent of internet (Turner, 2015), they are the first generation to grow up with the internet, no other generation knows how it feels to have information easily accessible to them from a very young age.

There are currently six (6) living generations identified in the modern world and they are ; (i) The traditionalists, also known as the silent generation or the greatest generation and these are the individuals born between the years 1928 and 1944, (ii) The Baby Boomer generation, they are born between the years 1945 and 1965, (iii) Generation X, born between the years 1965 and 1979, (iv) Generation Y, born between the years 1980 and 1995, then (v) Generation Z, born after 1995, then we have the Generation Alpha after Generation Z, born after the year 2010 (Dolot, 2018). The exact age range for the Generation Z differs, there is no common agreement on the age range of the Gen Z, table 1 below shows the different age range by different authors.

**Table 2.1 Different GenZ age range by different authors**

Age Range	Authors
From 1993 to 2005	(Turner, 2015)
Between 1995 and 2009	(Djafarova & Fooks, 2022)
Between 1995 and 2011	(Smaliukiene et al., 2020)
Between 1995 and 2012	(Pichler, Kohli & Granitz, 2021)
After 1995	(Cilliers, 2017) (Dolot, 2018)
Between 1996 and 2012	(Schwieger & Ladwig, 2018) (Abdullah et al., 2018)
From 1997	(Raslie & Ting, 2021) (Szymkowiak et al., 2021)
From 1998	(Berens & Noorda, 2023)

Apart from having different age ranges, no other generation has numerous nicknames like the GenZ, the different nicknames given to the Gen Z include iGeneration, Post Millennials, Online Generation, C generation with the 'C' meaning 'connected' which refers to their connection to the internet and technology (Dolot, 2018), other nicknames include N-generation with the 'N' standing for 'Net', then D-generation, 'D' meaning 'Digital' then V-generation with 'V' meaning 'Viral' (Szymkowiak et al., 2021). From the different age ranges and nicknames, the Generation Z can be generally defined as individuals born between mid-1990s and mid-2000s.

According to Deloitte (2020) this unique set of people even though they are ambitious, they still seek balance in their work life, they want flexibility in their work which

makes them value companies that is flexible in their working hours. Furthermore, they are known to be practical which is why you see GenZs thrive in technology, science, engineering and vocational trainings with practical skills, this is also one thing that makes GenZs succeed in business, because of their value for independence and flexibility, they tend to use their access to technology to start their own businesses or do freelance jobs (Hartmann & Hitler, 2020).

Additionally, they are more interested in going after careers that go in line with their personal values which makes them to be different from the previous generations that believes only certain careers are successful. GenZ is an evolving generation and their unique views towards life will have a significant effect on all aspects of the world and as they continue to enter the work force they are most likely going to have a great influence on the shape of the corporate world.

## **2.6 Theoretical framework**

The social identity theory developed by Henri Tajfel and John Turner in the year 1979 suggests that people categorize themselves into social groups and derives a sense of identity from their membership in those groups. The authors note that this group membership influences their attitudes, behaviours, and relationships with others. Social identity is composed of cognitive, evaluative and emotional components. Cognitive components entail recognizing oneself as a group member, evaluative components entail having a positive or negative view of the group while emotional components deal with feeling a sense of belonging or attachment to the group. This theory is relevant in exploring the frequency and contextualization of Yoruba indigenous practices among GenZs of the Yoruba extraction.

According to the Social Identity Theory, individuals categorize themselves and others into groups based on shared characteristics, such as culture, ethnicity, or language. This social categorization leads to social identification, where individuals derive a sense of self from their group membership. Furthermore, social comparison occurs when individuals compare their group with others, resulting in a sense of belonging, prestige, and identity.

In the context of this study, Yoruba indigenous communication practices are essential aspect of Yoruba cultural identity. It is assumed that Gen Zs who identify with Yoruba culture will incorporate these practices into their daily lives to reinforce their social identity. The frequency and contextualization of these practices are expected to vary depending on the individual's level of cultural identification and social context.

The theoretical model proposes that Yoruba cultural identification is the independent variable, while the frequency and contextualization of indigenous communication practices are the dependent variables. Social context (family, peer group, community) and cultural knowledge (understanding of Yoruba language, customs, and traditions) are moderating variables that influence the relationship between Yoruba cultural identification and the frequency/contextualization of indigenous communication practices.

Three theoretical propositions are derived from this framework:

- 1 Gen Zs who strongly identify with Yoruba culture will engage more frequently in indigenous communication practices.
- 2 The contextualization of Yoruba indigenous communication practices will vary depending on the social context (e.g., family vs. peer group).
- 3 Cultural knowledge will moderate the relationship between Yoruba cultural identification and the frequency/contextualization of indigenous communication practices.

This theory provides a robust framework for exploring the complex relationships between Yoruba cultural identity, indigenous communication practices, and social context among Gen Zs. By examining the frequency and contextualization of Yoruba indigenous communication practices, this study aims to contribute to a deeper understanding of how cultural practices shape individual identity and group membership.

### 3.0 Materials and methods

The survey research method was used in examining the Frequency and Contextualization of Yoruba Indigenous Communication Practices in the Daily Life of Generation Z also known as digital natives. The study made use of the quantitative data collection in order to get a comprehensive understanding of the research topic with questionnaires used as the means of gathering data. A sample size of four hundred (400) respondents was drawn using the Taro Yamane formula for determining sample size. Data presented in tables were analyzed using the Statistical Package for Social Sciences (SPSS) version 2.0.

### 4.0 Findings/discussion

This section presents the findings and discussion on the level of awareness and attitude of the GenZ towards the Yoruba indigenous communication practices and how frequently these young people engage in these communication practices and it aligns with social learning theory which suggest that individuals derive a sense of identity and belonging from the groups they belong to, and that this group membership influences their attitudes, behaviors, and relationships with others.

**Table. 1 Demography data**

<b>RESPONDENTS DEMOGRAPHY</b>	<b>(%)</b>
<b>Gender</b>	
Male	44.6
Female	55.3
<b>TOTAL</b>	<b>100</b>
<b>Age Range</b>	
14-17	23.7
18-21	68.7
22-25	7.8
<b>Total</b>	<b>100.0</b>

**Table 1** displays the demographic characteristics of the respondents. The gender distribution of the respondents shows there were more female respondents than male at Covenant University, with over half being female (55.3%). Most respondents are aged 18-21, with (23.7%) falling within this age range. The GenZ age range is also present.

**Table 2: GenZs knowledge of Yoruba indigenous practices**

<b>Knowledge level on Yoruba indigenous practices</b>	<b>Novice (%)</b>	<b>Basic (%)</b>	<b>Intermediate (%)</b>	<b>Advance (%)</b>	<b>Proficient (%)</b>
<b>Respondents Knowledge about the Yoruba language</b>	35.4	46.3	10	8.6	0
<b>Respondents knowledge about Yoruba indigenous communication practices</b>	43.6	23.6	15.4	11.1	6.3
<b>Views about Yoruba indigenous practices</b>	<b>Very Significant</b>	<b>Significant</b>	<b>Neutral (%)</b>	<b>Slight (%)</b>	<b>Insignificant</b>

	nt (%)	(%)			
<b>Respondents views on the significance of Yoruba greetings</b>	35.9	36.1	10.2	11.5	6.3
<b>Respondent views on the significance of Yoruba dressing</b>	28.8	40.7	10.4	12.5	7.6
<b>Total = 100</b>					

**Table 2** reveals that over half of respondents (56.5%) are knowledgeable about Yoruba indigenous communication practices. A smaller percentage weren't too sure about their knowledge level, while a significant portion did not know about these practices, indicating room for improvement. In addition, this, 89.2% of respondents understood the significance of Yoruba greetings as a way of communication, while only 10.8% disagreed or were undecided. The majority (69.5%) of respondents understood the significance of different dressings for different occasions in Yoruba culture. However, 29% were undecided or did not know the significance of specific dressings.

**Table 3: GenZs engagement with Yoruba indigenous communication practices**

Engagement with Yoruba indigenous communication practices	Always (%)	Often (%)	Sometimes (%)	Rarely (%)	Never (%)
<b>Respondents engagement in indigenous greetings</b>	12	18.1	20.6	20.6	28.8
<b>Respondents usage of Yoruba language in conversations</b>	4.6	13.5	23.7	28.0	30.3
<b>Respondents engagement with Yoruba Movies</b>	3.5	8.7	27.5	27.2	33.1
<b>Respondents engagement with Yoruba Music</b>	6.1	12.2	30.3	23.2	28.2
<b>Total = 100</b>					

**Table 3** shows that almost half of the respondents do not frequently greet elders in the Yoruba way, with only 30.1% using the Yoruba greetings. This indicates a decline in the practice of Yoruba indigenous greetings in general context. A total of 56.3% of respondents can speak the Yoruba language to some extent, but a significant portion is unsure of their abilities or cannot speak the language at all. This leaves a knowledge gap, suggesting factors influencing the ability of GenZ students to speak the language.

Over half of the respondents do not frequently use the Yoruba language in conversations, indicating a decline in regular usage in social interactions. A small percentage of respondents occasionally use the language. A significant portion (60.3%) does not watch Yoruba movies, suggesting a lack of interest or access to these films. A small percentage (51.4%) rarely or



never listens to Yoruba songs, while a significant portion (30.3%) occasionally listens to them.

The findings of this study revealed that quite a significant portion of the GenZ students at Covenant University understand the significance of the Yoruba greetings as part of the communication practices and this shows that this aspect of the Yoruba indigenous communication practices is one that majority of the GenZ students are aware of and the ability of these GenZ to understand the significance of the Yoruba greetings reflects that most of them have a connection to their culture to an extent which aligns with the social identity theory that says that individuals derive a part of their identity from the social groups they belong to (Tajfel & Turner, 1979), therefore by having a substantial knowledge about the food and greetings of the Yoruba culture show that quite a number of these GenZ are knowledgeable about these aspects because they still identify with the Yoruba culture.

However, there is a clear decline in the knowledge of the Yoruba oral culture which is one aspect of the Yoruba communication practice that several authors have found out is declining greatly (Abiodun, 2013 ; Afolabi & Igboanusi, 2023 ; Emeka-Nwobia (2015 ; Udemma, 2021 ; Wappa, 2020), this shows there is a gap in the transmission of the oral culture which is one of the most crucial elements needed in the preservation of indigenous cultures which is currently been overshadowed by the modern and civilized world. Similarly, the number of those that can speak the Yoruba language is relatively low, only a little over half of the respondents can speak the Yoruba language to an extent, the decline in the language proficiency is something that Abiodun (2013) focused on and he concluded that most of the younger generation cannot speak the Yoruba language and since language is a major determinant of culture identity and the loss of this core component is the loss of one's identity as said by Nkem and Williams (2022), therefore in the context of the social identity stating that language is a key factor that determines one's identity in a social group (Tajfel & Turner, 1979), this means that a large number of these GenZ students are gradually losing their indigenous identity. These young individuals are gradually losing what makes them who they are and whether they are aware of this issue or not, their identity is getting lost in the world of technology and westernization

The majority of Gen Z students are knowledgeable about Yoruba dressings, indicating a connection to the Yoruba heritage. However, over half of them are knowledgeable about Yoruba indigenous communication practices, while a significant proportion is not knowledgeable. This indicates a gap in knowledge about verbal aspects of Yoruba communication. While Gen Z students are knowledgeable about non-verbal aspects like dressing and greetings, they lack substantial knowledge in verbal aspects, indicating a need for further research. This observation is in consonance with the submission of Abiodun (2013) and also Ugwu (2020) who submits that Gen Z individuals have ample knowledge of the non-verbal aspects and visual aspects such as the dressing and greeting with little or no knowledge about oral aspect of the Yoruba communication system.

Also revealed in this study is a significant decline in Yoruba indigenous communication practices among Gen Z students at Covenant University. Most students rarely or never engage in these practices, highlighting the impact of modernization and globalization on indigenous cultures. The lack of Yoruba language use, greeting elders in the Yoruba way, and engagement with Yoruba media are also significant issues. Over half of the GenZ students rarely or never use the Yoruba language in their daily conversations, despite their limited knowledge of the language. This decline in Yoruba communication practices indicates a weakening of social identities, as shared practices among a group play a significant role in group togetherness and identity. Additionally, the GenZ's engagement with Yoruba media is low, with only 12.2% watching Yoruba movies and 18.3% listening to Yoruba music. This disconnect between the GenZ and their indigenous culture is likely due to the preference for digital communication and modern cultural practices, which may lead to a decline in engagement with these indigenous practices.

## **5.0 Conclusion and recommendation**

The Yoruba indigenous communication practices is one of the many cultures gradually going into extinction in this digital age. This study explores the frequency and contextualization of Yoruba Indigenous communication practices in the daily life of generation Z individuals known as digital natives. Findings reveal that respect and connection for the Yoruba indigenous culture is not seen in the frequency of engagement by this generation; this lack of engagement can be connected to the instant gratifications that are offered by globalization. GenZ students have a positive attitude towards the Yoruba indigenous communication practices, as the study observe an ample knowledge of these practices but little knowledge of the verbal communication aspect of the Yoruba indigenous communications practices, they have more knowledge of the non-verbal and visual aspect of these practices which are the greetings, food and dressing. Unfortunately, this positive attitude and limited knowledge do not lead to higher engagement with Yoruba indigenous communication practices which have been ascribed to the rise of globalization and the digital world (Owolabi, 2014; Ugwu, 2020). The impact of digitalization and globalization still continues to affect the Yoruba indigenous culture. The perception of the Yoruba indigenous communication practices among the GenZ students of Covenant University is shaped by the interwoven complexity of societal norms, digital influences and cultural identity.

This study suggests a need to bridge the gap between the positive attitude of these GenZ students and their engagement with the Yoruba indigenous communication practices. Given the strong interest that the GenZ students have towards the preservation of the Yoruba indigenous communication practices, cultural events that will create interest in these young individual should be introduced in schools, this involves the integration of cultural elements into school activities.

Secondly, as part of educational initiatives, the government should make subjects like Yoruba part of the compulsory subjects that should be passed in WAEC before students can be given admission into higher institutions, that way, they will learn to be comfortable engaging in conversations in Yoruba.

Finally, tech companies can make use of the digitalised world to promote our African indigenous cultures and this can be done through the development of mobile apps and interactive AI that can make these indigenous cultures more appealing, this can be done through learning the Yoruba language through games or an informative AI tool to learn about any of the Yoruba indigenous communication practices. The government can promote the use of the AI tool by making them free for schools, this way students can have access to these tools which can in turn create more interest and usage among the young generation.

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