

EXPLORING YORUBA PROVERBS IN THE DIGITAL AGE: USAGE PATTERNS ON SOCIAL MEDIA AND ONLINE PLATFORMS EKITI STATE, NIGERIA

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Abstract

*This study examined Yoruba proverbs in digital media: a study of their use on social media and online platforms in Ekiti State. A descriptive research design of survey type was adopted in the study. The population of the study comprises of all the Yoruba speakers in Ekiti State with about 3.3 million. The sample of the study comprises 400 respondents drawn through a multistage sampling procedure from five purposively selected Local Government Areas. 1 instrument tagged Yoruba Proverbs in Digital Media and Social Media Online Platforms (QYPDM-SMOP)) was used for data collection. The instruments was validated and found reliable with reliability coefficients of 0.84. Descriptive statistics such as frequency count, percentage score, mean and standard deviation were used to answer the research questions and Chi-square tests of independence (χ^2) were employed to test the hypotheses at the 0.05 level of significance. Study revealed that Yoruba proverbs are not eroding but are being revitalized through digital platforms, where they are repurposed into memes, skits, and digital archives, extending their reach to homeland communities. Based on the findings and conclusion of the study, it was recommended that culturally sensitive digital preservation, integration into curricula, diaspora engagement, and responsible media adaptation **should be encouraged and adopted** to ensure the sustainability and authenticity of Yoruba proverbial heritage.*

Keywords: Yoruba Proverbs; Digital Media; Cultural Preservation; Social Media.

Introduction

The Yoruba language, with its extensive oral traditions, has long been sustained through myths, folktales, songs, riddles, and most prominently, proverbs. Proverbs, known as *òwe* in Yoruba, are regarded as crystallized expressions of ancestral wisdom, encapsulating moral codes, social philosophies, and cultural values. It is observed that proverbs function not only as aesthetic embellishments of speech but also as didactic tools that advise, admonish, and guide social conducts. In earlier contexts, these proverbs were predominantly transmitted orally within communal and familial settings, where elders

acted as custodians of tradition and disseminators of proverbial knowledge. It appears that these elders played an indispensable role in ensuring continuity by weaving proverbs into storytelling, rituals, and everyday interactions (Onadipe-Shalom, 2024). With the emergence of digital communication technologies, the transmission of oral traditions seems to be undergoing significant transformation. The rise of social media platforms such as Facebook, Twitter, WhatsApp, TikTok, and YouTube has created virtual spaces that appear to function not only for entertainment but also for cultural expression. In response to rapid technological advancement

and the growing influence of ICT, tertiary institutions have increasingly adopted digital and Internet-based technologies as core components of teaching and learning (Babalola and BE, 2019). **This widespread adoption of digital tools has also extended to cultural communication, providing new platforms for the circulation and revitalization of Yoruba proverbs on social media and other online spaces.** In much the same way that educational technologies support knowledge exchange in academic contexts, digital media now serve as modern channels through which Yoruba proverbs are expressed, reinterpreted, and transmitted beyond traditional oral environments. As a result, social media platforms have emerged as contemporary spaces for sustaining cultural values, moral lessons, and indigenous knowledge among Yoruba speakers in Ekiti State.

For the Yoruba, whose identity and worldview are deeply tied to proverbs, it appears that these digital spaces now serve as critical arenas for the rearticulation and recontextualization of proverbial knowledge. Scholars increasingly observe that Yoruba cultural forms, including proverbs, are not vanishing in the face of modern technologies but are instead being revitalized and adapted across diverse digital platforms (Sanusi & Taiwo, 2025). This apparent shift calls attention to the changing modes of intergenerational transmission, the authenticity of digital adaptations, and the broader implications for intangible cultural preservation.

It seems that Yoruba proverbs are increasingly repurposed to suit the communicative dynamics of online communities. Social media facilitates their integration into memes, skits, short clips, and hashtags, often imbuing them with humorous, satirical,

or political meanings that extend their communicative potential beyond traditional contexts. Their circulation also expands access to diasporic audiences and non-Yoruba speakers (Raji, Udorah, & Akinpelu, 2025). While this development enhances cultural visibility, it raises concerns about distortion, commodification, and the erosion of contextual depth. Scholars observe growing interest in the digital archiving of Yoruba proverbs. Omolaoye (2020) argues that static databases risk rendering proverbs dormant, while semantic representation through digital technologies provides more dynamic preservation, retaining contextual nuance. Similarly, Adom, Chukwuere, and Addo (2021) contend that digital archiving of African proverbs is essential for cultural education, making them more accessible for scholarship and pedagogy. It seems, therefore, that technological advancement is creating new opportunities for both preservation and innovation. Another dimension lies in the creative integration of proverbs into online performances. Platforms like YouTube host children's plays and cultural skits that blend traditional wisdom with modern storytelling. Raji, Udorah, and Akinpelu (2025) note that such performances rely heavily on proverbial expressions, confirming their role as vehicles of cultural knowledge. These adaptations serve as pedagogical tools and mechanisms for sustaining cultural literacy in an increasingly digitized society. Likewise, Sanusi and Taiwo (2025) observe that interactive formats such as digital quizzes and storytelling programme transform proverbs from passive cultural inheritance into active co-creation, fostering participation among both homeland and diaspora Yoruba speakers.

The digitization of Yoruba oral traditions reflects a wider African

trend. Adom, Chukwuere, and Addo (2021) argue that digital archiving is vital for preserving cultural knowledge, as it ensures accessibility for education and research. However, such documentation raises questions of authenticity, since proverbs are often detached from their performative contexts and reduced to text. This issue is evident in religious adaptations. Olaleye and Awosola (2025) observe that contemporary Ifá creations on social media introduce creativity alongside distortion, complicating notions of authenticity. It appears that while digital creativity democratizes access to cultural resources, it also provokes debate within Yoruba communities about faithful representation versus distortion for entertainment and personal branding. It is further observed that Yoruba proverbs are increasingly visible in online narratives of moral instruction and cultural identity. Ogen, Abanikannda, and Lawal (2025) highlight that the digitization and recreation of Yoruba cultural moral tales often rely on proverbial wisdom to transmit ethical lessons. It appears that in digital adaptations of folklore and storytelling, proverbs serve as anchor points for moral reflection, ensuring that cultural tales retain their didactic function even in reinterpreted digital forms. This ongoing reliance on proverbs suggests that they continue to occupy a central position in Yoruba epistemology and pedagogy, even as they migrate into new media spaces. The dynamics of proverb use in digital media also appear to be influenced by technological infrastructures and algorithms (Igben & Acchugbue, 2024). It seems that the visibility of proverb-based contents is often determined by platform algorithms, which prioritize trending content and viral formats. As such, Yoruba proverbs may gain visibility when embedded in humorous

memes, catchy TikTok skits, or satirical political commentary, but appear less prominent in more traditional, text-heavy formats. This algorithmic mediation appears to shape not only how proverbs are circulated but also how they are adapted, favouring brevity, humour, and visual appeal over extended narrative or complex metaphor. (Fola-Adebayo, Ojebuyi, Eegunlusi, Egbokhare, et al, 2026).

It appears that the interweaving of Yoruba proverbs with popular culture contributes to their continued vitality. For instance, contemporary Nigerian musicians and comedians often integrate proverbs into their lyrics, jokes, or online performances, thereby ensuring that proverbs remain embedded in everyday discourse. Onadipe-Shalom (2024) notes that social media plays a vital role in revitalizing Yoruba culture, with proverbs being a significant part of this resurgence. It appears that the entertainment industry's appropriation of proverbs extends their relevance to younger generations who might otherwise have little exposure to them in traditional contexts. The adaptation of Yoruba proverbs to hybrid linguistic forms further illustrates their resilience. It is observed that young Yoruba speakers frequently engage in code-switching, blending Yoruba proverbs with English expressions or adapting them into Pidgin English for wider accessibility. This hybridization appears to make proverbs more relatable in digital environments where audiences are linguistically diverse. While some scholars see this as a dilution of cultural purity, it seems more accurate to interpret it as evidence of cultural flexibility, demonstrating the ability of proverbs to evolve without losing their core relevance (Amojo, 2020).

Diaspora communities have become central to the contemporary

revival of Yoruba proverbs in digital spaces. Across different online environments, Yoruba speakers outside Nigeria are not only consuming cultural content but also actively curating and circulating it. Digital platforms now function as meeting points where language, memory, and identity intersect, allowing dispersed populations to maintain meaningful connections with their cultural heritage. Recent scholarship indicates that digital communication technologies have expanded the possibilities for cultural preservation by enabling transnational participation in indigenous knowledge practices (Fola-Adebayo et al., 2026). Sunday, Yusuff, and Iretomiwa (2018) suggest that such practices demonstrate the adaptability of indigenous languages and cultural forms in online communication. It seems that these platforms provide accessible entry points for younger users or non-native speakers to learn about proverbs, thereby contributing to cultural preservation in an informal yet impactful way.

It appears that Yoruba proverbs in digital media also play a role in political communication and social critique. Across platforms such as Twitter and WhatsApp, it is observed that users frequently employ proverbs to comment on political developments, social inequalities, and moral corruption. These proverbs, when adapted into memes or concise posts, seem to serve as subtle yet powerful forms of resistance and commentary, enabling users to express dissent in culturally resonant ways. In such instances, the proverb functions not only as cultural wisdom but also as a rhetorical strategy that cloaks criticism in metaphor, making it more palatable and less confrontational. It seems, therefore, that the adaptability of proverbs to political discourse online reinforces their enduring social

relevance. Another area where proverbs appear significant is in identity formation and negotiation in online communities. It is observed that Yoruba speakers use proverbs to assert cultural identity in digital spaces dominated by global languages, particularly English. By embedding proverbs in online conversations, social media posts, and even usernames, Yoruba users seem to signal belonging and solidarity within broader cultural networks. This practice appears to resist cultural homogenization, ensuring that Yoruba identity is not erased but rather foregrounded in global digital interactions (Sunday, Yusuff, & Iretomiwa, 2018).

It is further observed that Yoruba proverbs are increasingly featured in educational contents created for digital platforms. Scholars note that online learning environments, cultural blogs, and mobile applications appear to incorporate proverbs as part of language learning and cultural heritage education. This suggests that digital media is becoming an important pedagogical tool, ensuring that younger generations who might lack direct access to traditional cultural settings are nonetheless exposed to proverbial wisdom. Adom, Chukwuere, and Addo (2021) emphasize that archiving and digitizing African proverbs can contribute significantly to cultural education, as learners gain access to a structured repository of cultural knowledge that can be applied in contemporary contexts. It seems that technological advances also shape how proverbs are represented and preserved. Omolaoye (2020) observes that semantic technologies offer new ways of representing proverbs digitally, moving beyond static collections toward systems that reflect contextual meanings and relationships. Such innovations appear crucial because

proverbs derive much of their significance from the situations in which they are used. By embedding proverbs within semantic frameworks, digital platforms appear better equipped to reflect their cultural depth, thereby ensuring that the proverb retains its performative and pedagogical essence even when archived online.

It is observed that some researchers caution against the risk of distortion and oversimplification when proverbs are digitized. Olaleye and Awosola (2025) suggest that digital creativity in religious and cultural expressions often introduces distortions that alter the authenticity of traditional forms. In their study of contemporary Ifá creation on social media, they highlight how proverbs and other traditional forms appear modified to suit modern tastes, sometimes at the expense of cultural fidelity. While such modifications seem to attract broader audiences, they also raise critical questions regarding the balance between innovation and preservation. It appears that this tension is central to understanding how Yoruba proverbs are navigated in digital spaces. The entertainment industry, particularly in Nigeria, appears to play a significant role in the contemporary digital life of proverbs. Nollywood films, stand-up comedy and music videos frequently incorporate Yoruba proverbs, which are then circulated widely on social media platforms. Onadipe-Shalom (2024) observes that social media functions as a key vehicle for the revitalization of Yoruba language and culture, with entertainment industries leveraging proverbs as part of their storytelling and humour. It seems that this fusion of traditional wisdom with popular entertainment ensures that proverbs remain accessible and appealing to younger generations. At the same time,

it is observed that such adaptations often prioritize humour or dramatization over faithful cultural transmission, raising questions about cultural continuity.

It is observed that for these communities, proverbs carry emotional significance, as they are often associated with nostalgia, familial ties, and cultural pride. The adaptation of Yoruba proverbs in hybrid linguistic forms appears to further illustrate their resilience. It is observed that young speakers often engage in code-mixing, combining Yoruba proverbs with English or Pidgin English to make them accessible to wider audiences. This practice appears particularly prevalent on social media platforms where diverse linguistic groups interact. Amoyo (2020) observes that such hybrid usage reflects not only linguistic innovation but also cultural flexibility, demonstrating that proverbs can adapt to new linguistic ecologies without losing their symbolic weight. It seems, therefore, that the hybridization of proverbs does not necessarily signal cultural dilution but may instead indicate cultural resilience in globalized communication environments.

The visibility of proverbs in digital media also appears influenced by platform algorithms. It seems that proverb-based content gains greater circulation when it aligns with algorithmic preferences for brevity, humour, and visual appeal. As such, proverb memes and short video skits appear more likely to go viral than lengthy textual explanations. This algorithmic influence is observed to shape not only the format but also the contents of digital proverb use, encouraging adaptations that prioritize entertainment and shareability over depth. While this appears to expand the reach of proverbs, it also raises concerns about whether their philosophical depth is being

compromised in favour of virality. It is observed that Yoruba proverbs continue to serve as moral anchors even in digital adaptations of cultural tales. Ogen, Abanikannda, and Lawal (2025) emphasize that digitized Yoruba moral tales frequently integrate proverbs as key elements of ethical reflection. It appears that despite transformations in medium and format, proverbs retain their role as repositories of moral and cultural wisdom. This enduring function seems to underscore the adaptability of proverbs: while the medium of transmission changes, their core role in shaping thought, behaviour, and cultural identity remains constant.

The intergenerational transmission of proverbs also appears to be significantly influenced by digital technologies. Amojó (2020) investigates whether digital platforms hinder or enhance the passing down of proverbial wisdom across generations in Nigeria. It is observed that while traditional learning occurred through direct interaction with elders, digital spaces now provide alternative sites where proverbs are encountered, reinterpreted, and circulated. Young Yoruba speakers online, for example, appear to remix proverbs into hybrid linguistic forms or deploy them in ironic ways that resonate with contemporary issues. This trend suggests that while digital media alters the mode of transmission, it also ensures the continuing relevance of proverbs by embedding them into evolving forms of popular culture. Such usage appears to bridge cultural gaps by enabling diasporic Yoruba to remain connected to their roots despite geographical dislocation. The phenomenon illustrates how proverbs, once restricted to localized oral contexts, now serve transnational functions, thereby reinforcing cultural identity within globalized networks.

The sociolinguistic dynamics of proverb usage in Nigerian digital spaces further highlight their role in cultural negotiation. Sunday, Yusuff, and Iretomiwa (2018) observe that indigenous languages, including Yoruba, are increasingly employed on social media to assert identity, build solidarity, and resist linguistic dominance by English. Within these contexts, proverbs appear as powerful cultural markers that reaffirm ethnic pride while simultaneously adapting to new communication environments. Thus, the adaptability of Yoruba proverbs to digital formats seems to reinforce their resilience and relevance in the digital age.

Statement of the Problem

It is observed that the use of Yoruba proverbs in digital spaces within Ekiti State represents a complex and layered cultural phenomenon. Proverbs, once confined to traditional oral settings such as family gatherings, community meetings, and folktale sessions, now thrive in digital interactions among Ekiti social media users. They surface in short online posts, memes, WhatsApp statuses, Facebook comments, and digital conversations, where they are reinterpreted to reflect contemporary social, political, and moral issues relevant to Ekiti communities. This shift demonstrates how the digital environment has expanded the reach of proverbial communication, democratizing access to Yoruba wisdom and making it available to a wider audience beyond elders, traditional custodians, or cultural specialists. However, this democratization also introduces a paradox: while it promotes inclusivity and creativity, it sometimes reduces proverbs to simplified or humorous expressions, where cultural depth and contextual meaning may be sacrificed

for online visibility or entertainment. Among younger Ekiti users, proverbs are often employed playfully to express satire, political commentary, or social humour, whereas among older users, they retain their didactic and moral significance. Thus, the use of Yoruba proverbs in Ekiti's digital landscape appears to oscillate between cultural enrichment and cultural trivialization.

Cultural preservation in Ekiti State occurs both explicitly and implicitly through digital media. Explicitly, deliberate digital projects, blogs, and social media pages managed by Ekiti-based cultural enthusiasts record, archive, and share Yoruba proverbs to sustain linguistic and cultural continuity. Implicitly, everyday online exchanges from WhatsApp family chats to Facebook storytelling threads integrate proverbs as natural components of digital communication. These practices collectively ensure that proverbs remain visible, relevant, and dynamic in the public imagination across Ekiti communities. Perhaps, a crucial concern remains as to whether such digital preservation can fully capture the performative essence of Yoruba proverbs the tone, gesture, and situational context that traditionally accompany their use. The challenge in Ekiti, as elsewhere, lies in balancing cultural preservation with maintaining the fluidity and contextual richness that endow proverbs with their enduring vitality. Intergenerational engagement in Ekiti State further highlights the dynamic interplay of tradition and modernity. The younger generation, digitally savvy and active across platforms such as TikTok, Instagram, and X (Twitter), tend to adapt Yoruba proverbs creatively, reshaping them to express modern realities and local concerns. Conversely, older generations in Ekiti often use these same digital platforms as extensions of traditional authority, invoking

proverbs to teach, advise, and reinforce moral values. This evolving interaction fosters a rich intergenerational dialogue in which Yoruba proverbs serve simultaneously as tools of cultural continuity and agents of transformation. Through such exchanges, the people of Ekiti not only sustain their cultural identity but also reinterpret it within the fast-paced, participatory environment of the digital age. Consequently, intergenerational engagement via digital platforms in Ekiti State embodies both the preservation and the redefinition of Yoruba proverbial heritage within contemporary contexts.

Purpose of the Study

The purpose of the study is to:

1. examine how Yoruba proverbs are used on social media and online platforms in Ekiti State.
2. explore how these proverbs contribute to cultural preservation and intergenerational engagement in the digital age in Ekiti State.

Research Questions

1. How are Yoruba proverbs used on social media and online platforms in Ekiti State?
2. In what ways do Yoruba proverbs contribute to cultural preservation in digital spaces in Ekiti State?

Research Hypotheses

1. There is no significant pattern in the way Yoruba proverbs are used on social media and online platforms in Ekiti State.
2. The use of Yoruba proverbs does not significantly contribute to cultural preservation in digital spaces in Ekiti State.

Methodology

The descriptive research design of survey type was adopted for the

study. The population of the study comprises 3.3 million active Yoruba speakers in Ekiti State across the 16 Local Government Area (National Bureau of Statistics (2022)). The sample of the study consisted of 400 respondents drawn from five purposively selected LGAs within the state. A multistage sampling procedure, which involved purposive, stratified, and simple random sampling techniques, was used to select the sample for the study. In the first stage, five LGAs were purposively chosen to reflect both urban–rural variation and cultural diversity. In the second stage, five communities were randomly selected from each of the chosen LGAs, producing 25 communities in total. In the third stage, 16 households were randomly chosen from each community, giving 400 households. At the fourth stage, one adult respondent was purposively selected from each household thereby ensuring balance in gender and age representations.

One instrument titled Questionnaire on Yoruba Proverbs in Digital Media and Social Media Online Platforms (QYPDM-SMOP) was designed to collect relevant data for the study. The instrument was divided into five sections: Section A obtained respondents’ demographic information; Section B measured digital media accessibility and platform

engagement; Section C examined social media engagement styles and the creative adaptation of Yoruba proverbs; Section D assessed the use of Yoruba proverbs for cultural preservation and intergenerational engagement; while Section E addressed mediating factors. The face and content validity of the instrument was established by experts in Yoruba studies, communication, and digital culture research, who reviewed the items for clarity, relevance, and alignment with the study’s objectives. The reliability of the instrument was determined using the Cronbach Alpha method, based on a pilot test conducted with 40 respondents outside the sampled local government. The reliability coefficient obtained for the instrument was 0.84, which was considered high enough for the study.

Data collected were analysed using descriptive and inferential statistics. Frequency count, percentage score, mean and standard deviation were used to answer the research questions and Chi-square tests of independence (χ^2) were employed to test the hypotheses at the 0.05 level of significance.

Results

Research Question 1: How are Yoruba proverbs used on social media and online platforms?

Table 1: How are Yoruba proverbs used on social media and online platforms?

Item	Questionnaire Item	Agree/ Strongly Agree (%)	Neutral (%)	Disagree/ Strongly Disagree (%)	Mean (M)	SD
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1	I frequently come across Yoruba proverbs on social media platforms.	72%	15%	13%	4.10	0.88
2	Yoruba proverbs are commonly used as captions, memes, or status updates online.	68%	18%	14%	3.95	0.92
3	Social media has increased my exposure to Yoruba proverbs.	75%	13%	12%	4.20	0.81
4	The use of Yoruba proverbs online makes conversations more engaging.	64%	20%	16%	3.85	0.97
5	I often use Yoruba proverbs in my own social media posts.	48%	22%	30%	3.40	1.05
6	Digital platforms provide creative ways to adapt Yoruba proverbs.	70%	15%	15%	4.00	0.90
7	Yoruba proverbs on social media are mostly used for humour and entertainment.	65%	18%	17%	3.88	0.94
8	Online use of proverbs sometimes alters their original meanings.	70%	12%	18%	4.05	0.86
9	The digital environment encourages me to share Yoruba proverbs with others.	60%	20%	20%	3.75	0.99
10	I have learned new Yoruba proverbs through social media platforms.	71%	14%	15%	4.05	0.90

The table 1 shows that respondents reported high exposure to Yoruba proverbs online, with the strongest agreement recorded for social media increasing exposure to proverbs (M = 4.20, SD = 0.81). However, personal usage of proverbs in posts

(IKM5) recorded a lower mean score (M = 3.40, SD = 1.05), indicating selective application. Humour, entertainment, and altered meanings also emerged as prominent themes in how proverbs are deployed digitally.

Research Question 2:

Table 2: Cultural Preservation through Digital Proverbs

Item Code	Questionnaire Item	Agree/Strongly	Neutral (%)	Disagree/Strongly	Mean (M)	SD
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		Agree (%)		Disagree (%)	
1	The use of Yoruba proverbs online helps preserve Yoruba culture.	74%	12%	14%	4.15 0.84
2	Digital media provides a space for Yoruba heritage to remain visible.	72%	15%	13%	4.08 0.87
3	Yoruba proverbs shared online promote cultural identity.	70%	16%	14%	4.02 0.90
4	Online archiving of Yoruba proverbs can safeguard them for future generations.	76%	12%	12%	4.18 0.82
5	The use of proverbs in digital platforms promotes respect for Yoruba traditions.	68%	17%	15%	3.95 0.93
6	Exposure to Yoruba proverbs online has increased my knowledge of Yoruba culture.	66%	20%	14%	3.92 0.91
7	Digital media has replaced the traditional settings where Yoruba proverbs were once taught.	55%	18%	27%	3.55 1.08
8	Yoruba proverbs online help connect me to my cultural roots.	69%	16%	15%	3.98 0.92
9	The presence of Yoruba proverbs on social media reduces the risk of cultural loss.	71%	14%	15%	4.04 0.89
10	Online Yoruba proverbs maintain their moral and didactic functions.	64%	18%	18%	3.85 0.95

The results in table 2 show strong agreement that Yoruba proverbs contribute to cultural preservation in digital spaces. The highest mean score was recorded for online archiving safeguarding proverbs for future generations (M = 4.18, SD = 0.82), followed closely by proverbs helping preserve Yoruba culture (M = 4.15, SD = 0.84). However, there was moderate agreement on whether digital media

has replaced traditional settings for proverb teaching (M = 3.55, SD = 1.08), indicating some tension between digital and traditional modes of cultural transmission.

Testing of Research Hypotheses

Hypothesis 1: There is no significant pattern in the way Yoruba proverbs are used on social media and online platforms.

Table 3: Chi-square Test for Use of Yoruba Proverbs on Social Media

Variable	χ^2 (Chi-square)	Df	p-value	Decision
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Use of Proverbs × Platform/Age Group	24.36	6	0.002	H ₀₁ Rejected
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From table 3 above, since the p-value (0.002) is less than 0.05, the null hypothesis is rejected. This indicates that there are significant patterns in the way Yoruba proverbs are used across different social media platforms and age groups. Younger respondents engaged more with creative and humorous uses (memes, captions,

skits), while older respondents favoured moral and advisory uses on WhatsApp and Facebook.

Hypothesis 2: The use of Yoruba proverbs does not significantly contribute to cultural preservation in digital spaces.

Table 4: Chi-square Test for Cultural Preservation

Variable	χ^2 (Chi-square)	df	p-value	Decision
Proverbs × Cultural Preservation Factors	21.84	5	0.004	H ₀₂ Rejected

Table 4 show that p-value (0.004) is below 0.05, hence the null hypothesis is rejected. This suggests that the use of Yoruba proverbs on digital platforms significantly contributes to cultural preservation. RespondentsJ affirmed that proverbs online maintain cultural identity, connect them to roots, and safeguard traditions, though some also noted tensions between digital and traditional modes of transmission.

Discussion

The findings indicate that Yoruba proverbs, once preserved primarily through oral transmission by elders within familial and communal settings, have found renewed vitality in digital spaces. Social media platforms such as Facebook, YouTube, TikTok, and WhatsApp have enabled these proverbs to transcend traditional boundaries, reaching younger generations, diaspora communities, and even non-Yoruba audiences (Sanusi & Taiwo, 2025). The adaptation of proverbs into memes, skits, music, and political satire demonstrates both resilience and flexibility, ensuring their cultural continuity. However, this digital shift raises concerns regarding authenticity and contextual fidelity, as proverbs are sometimes stripped of their depth in favour of humour, virality, or commodification (Olaleye & Awosola, 2025). Nonetheless, the evidence suggests that rather than disappearing, Yoruba proverbs are being reimagined to suit contemporary communicative needs, serving as both pedagogical and identity-affirming tools (Onadipe-Shalom, 2024).

The findings underscore that digital archiving and semantic technologies are reshaping the preservation of Yoruba oral traditions. Scholars argue that interactive digital formats such as quizzes, storytelling

programme, and cultural blogs promote active cultural engagement, transforming proverb use into participatory practices (Adom, Chukwuere, & Addo, 2021). Diaspora communities in particular benefit from these digital spaces, as proverbs become symbolic anchors of belonging and cultural pride, bridging geographical dislocation (Raji, Udorah, & Akinpelu, 2025). While challenges remain such as risks of distortion, oversimplification, and algorithmic bias, the consensus is that digitization offers critical avenues for sustainability, visibility, and innovation in Yoruba proverb usage. Ultimately, the findings reveal that Yoruba proverbs remain vital instruments of cultural knowledge and moral reflection, their evolution in digital environments reflecting broader shifts in African cultural preservation in the 21st century.

Conclusion

The evidence reviewed demonstrates that Yoruba proverbs, long central to the preservation of cultural wisdom and moral instruction, are not disappearing in the face of modernization but are instead undergoing dynamic transformation in digital spaces. While concerns about authenticity, distortion, and commodification persist, social media platforms, digital archives, and diaspora engagement have collectively revitalized proverbs, expanding their reach and embedding them within contemporary forms of communication, education, and identity negotiation. This suggests that rather than eroding Yoruba cultural heritage, technological innovations have created new opportunities for sustaining and reimagining oral traditions, ensuring their continued relevance across generations as different spaces.

Recommendations

Based on the findings of this study, the following recommendations are made:

- Develop culturally sensitive digital platforms that preserve the contextual depth of Yoruba proverbs while adapting them creatively for modern online audiences.
- Incorporate Yoruba proverbs into school curricula and digital learning tools (e.g., storytelling apps, quizzes, and semantic archives) to promote intergenerational cultural literacy.
- Encourage diaspora communities and cultural organizations to actively participate in digital proverb projects, strengthening cultural pride and continuity across borders.
- Support government, cultural institutions, and media influencers to archive, promote, and responsibly adapt proverbs, ensuring revitalization without distortion or commodification.

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