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Modernization and its Effect on Cultural Heritage in South-Western Nigeria

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Abstract

The Yoruba of Nigeria have some rich cultural heritages which have been impacted by Western acculturation. Two Yoruba communities, Ado and Igede-Ekiti with such valuable cultural heritage were used for this study. The effects of Western acculturation and modernization which may be through Christianity and formal education were examined. It was discovered that these cultural elements and activities have negatively been impacted on. Some cultural practices are either going or have gone into extinction while others are gradually abandoned. This research highlighted some of the traditional activities of the people of Ado and Igede-Ekiti, and examined the impacts of westernization on them. Findings from the research indicated that modernization has both beneficial and adverse effects on the entire tradition of the people but the negative impacts are more pronounced. This research suggested some solutions to the problems facing cultural activities and recommended that, in this contemporary period, urgent measures should be taken to salvage and rescue these heritages using modern methods and equipment. This will help national integration and development.

Key Words: Westernization, indigenous, values, tradition, contemporary

Introduction

Ado and Igede Ekiti, part of the dominant regions of the Yoruba people of Nigeria, are located in Ekiti State in the south-western part of Nigeria. As at March 18th 2017 (<http://www.worldometers>), Nigeria occupies a landmass of 910,802 square kilometres (351,662 sq. miles) with a population of over 190 million people made up of about 400 ethno-linguistic groups. The country is divided into 36 states with a Federal Capital Territory in Abuja. The country consists of 774 Local Government Areas (Eboime 2002, p. 1) and numerous communities. They are endowed with many attractive tangible and intangible cultural heritages, which were passed down through generations. These cultural resources are mostly traditional, but are dynamic in nature (i.e. bound to change at any time). They tend to change as long as human behavioral activities are involved. In the primitive ages, societies utilized whatever resources nature blessed them with, in their immediate vicinities. They lived comfortably and were sustained by reproducing and objectifying these available resources to meet their needs and wants in the society. However, through social evolution, societies and their various cultural practices and characteristics change and develop over time. This is not only because of adaptation to the surrounding environments, but also by their interactions with other societies which further contribute directly or indirectly to their progress and development. The above advancement in the form of social evolution is as a result of modernization, which its basic principles can be derived from the idea of progress that emerged in the 18th Century - Age of Enlightenment, with the idea that people themselves could develop and change their society from traditionalism to modernism to mingle effectively with a growing global system. This initiative automatically devalues traditional system and makes the modern styles more valuable. In this case, “traditional primitive values are being displaced by modern ones” (Webster, 1984, p. 50) perhaps to have further control over their environment.

Conceptual Review

Modernization

Modernization can be described as “the process by which an underdeveloped region changes in response to inputs (ideologies, behavioural codes, commodities and institutional models) from already established industrial centres...” (Schneider et. al, 1972, p. 340). It is therefore a process of transformation and development through which the traditional characteristics, be it social, economic, religious, political and cultural environments are being advanced technologically and ideologically to meet international standards with the introduction of modern methods and materials. Modernization can also be perceived as the process by which a community moves from having a traditional, agrarian, rural society to having a more secular, urbanized society, through this process, they change in terms of values and belief, population, geography

and ideology. In this case, modernization theory regards the 'traditional' method as archaic, detrimental to development and belongs to the third world, while the modern way of life is contemporary and belongs to the western world. Modernization is consequently a process of diffusion that draws a heavy gap between the traditional societies and modern societies, in which it is believed that the former is inferior to the latter. This classifies the traditional societies as dependents of the western world when the developmental principle is concerned, but if not, such societies would be responsible for their own state of poverty and underdevelopment (Offiong, 2001, p. 38-39).

Methodology

Utilizing the Bryman's version of qualitative research (Bryman 1988), the research design used is qualitative ethnographic method of research which incorporates a) Seeing through the eyes of ...or taking the subjects perspective; b) Describing the mundane detail of everyday settings; c) Understanding actions and meanings in their social context; d) Emphasizing time and process; e) Favouring open and relatively unstructured research designs and f) Avoiding concepts and theories at the early stage.

Based on the above, a semi-structured interview guide (Questionnaire) was used to ascertain the cultural activities and materials in Ado and Igede Ekiti and the resultant effects of modernization. Primary sourcing of data included participatory observation method by which the researcher observed first-hand many cultural ceremonies and festivals personally. Secondary sources of data collection were also used including both published and unpublished material and articles. Photographic documentation further enabled the relevant documents to be safely archived in electronic formats.

Positive Impacts of Modernization on Cultural Heritages in Ado and Igede Ekiti

Modernization seems to have helped in the promotion of cultural resources and preservation of heritage. According to major informants during the fieldwork, it makes people appreciate and maintain cultural practices more, most especially in this "computer age". The positive attributes and impacts of modernization on cultural and natural resources serve as modern methods of managing these resources and heritages in various communities. Informants such as Chief Rawa⁷, Chief Oluri⁴, Princess A.D. Oloidi¹ (see Appendix 1) and the information from group discussions all agree that the adoption of modern systems, have added attractiveness to the traditions of the people. Many historic cultural buildings are now fashionably restructured and managed using modern equipment. For instance, the new palaces of *Ewi* (the cultural ruler) of Ado Ekiti and *Onigede* (the cultural ruler) of Igede Ekiti were rebuilt a few years ago with modern architectural designs, furniture and fittings. This has made the two palaces to meet 'international standards'. Social amenities and infrastructures like electricity supply, water systems, hospitals, good roads, administrative offices, a post office, schools; communication networks, etc. are now a major feature in these towns. Modern

buildings replaced unreliable thatched houses built with leaves and grasses that were being degraded by agents of denudation.

Abolition of inconsiderate and irrational cultural practices in both Ado and Igede Ekiti has brought a lot of relief to the lives of the people in the society. According to data acquired from the field study, it has become clear that in the ancient past indigenous people from these study areas customarily indulged in some very unsympathetic rituals and sacrifices that involved killing human beings (human sacrifice). Fortunately, the adoption and diffusion of Western culture, especially Christianity and formal education, these practices have been abrogated and ritual materials have been changed to animals and material goods. This westerners' culture according to Pa Adeeko¹⁸ and Chief Eleemosun³ (for details of informants, see appendix 1) has enlightened the general public about the evils of some other cultural practices such as the killing of twins, blood covenant, female circumcision, slavery etc.

According to Iyafin Tijani⁶ and Mrs. Esther Akinola¹⁴, before any event took place in the past, *Atibaba* (i.e. Tent built with palm leaves, bamboo and ropes) would be erected to provide shade for people to sit under during celebration; but could not prevent rains. At this present age, even when festivals are celebrated e.g. *Udi Uroko* and *Odun Igede* festivals in Ado and Igede Ekiti respectively, modern equipment like canopies, chairs, tables, cameras, electronic devices, etc. are used. Most of the cultural activities are not changed methodologically, but materials being used are modern in nature. As Chief Oluri⁴ added that "anything that is being done without using the 21st century's materials and methods would not be embraced by the present inhabitants. For instance, in the past, village meetings were held in an open place, precisely, under the tree that people really enjoyed at that period, but now if such meetings are scheduled, people may not attend due to inconvenience. Instead, modern town halls are now built to hold all kind of traditional gathering.

Dr. Emmanuel Ayokunle¹⁷ emphasized that cultural institutions that have been established at various levels of government i.e. federal, state and local government, are fallouts of the globalization of cultural identities, so as to methodically manage cultural practices and activities in Nigeria. The formalization and regularization of these resources are directly and indirectly managing the culture of the people of Ado and Igede Ekiti. According to him, in the past, ceremonies and festivals were not known beyond the village or towns levels, however, through the use of modern equipment and avenues like computer networks, newspapers, television and radio stations etc., information about such events can now be globally made known to the public.

The attraction of festivals in this modern age has given honour to the culture of the people. People now participate massively in cultural affairs without minding the religious differences. This helps to promote cultural tourism in the State. In this contemporary period, most of the scary rituals and sacrifices are now done secretly in

Ado and Igede Ekiti. In addition to the above point, it was noted in one of the group discussions that the importance of modernization in managing and promoting the traditions of the people of Ado and Igede Ekiti cannot be over emphasized because the mass media in Ekiti State especially the Nigerian Television Authority (NTA), Broadcasting Service of Ekiti State (BSES), Ekiti Television (EKTV), Radio stations and Ekiti State Cultural Troupe have been programming many cultural events like drama, local quiz, cultural dances, festivals etc. that involve each town in the State. All these are possible through the use of modern technologies. These programs help the youth to know and value the efforts of their forefathers. Most of the Ado and Igede Ekiti indigenes in the diaspora are now able to know the period of festivals and even view these events on cable, and those children who have never been home would discover their local custom and be willing to come.

In the area of education, Mrs. S. O. Adeola¹⁹, a schoolteacher, explained to us that, formal education has greatly helped to manage and promote cultural activities in all citadels of learning, starting from nursery schools to education at the tertiary level. Traditional topics are included in the school curriculum especially in social studies, civic education, Yoruba language, fine arts, geography, theatre or dramatic arts, music, agricultural science, home economics etc. As a result, different competitions are organized in various schools on how to cook local food, how to dress in native attire, how to dramatize in local settings, recite Yoruba poems, and tell the stories of past heroes and heroines. Although Ekiti State has no modern museum apart from the small ones in some higher institutions, many Yoruba cultural materials are well preserved and managed with the use of modern styles in various Unity Museums in Nigeria while some are partially preserved in some homes within the communities.

In many African countries in the past, it was believed that most of the diseases, premature deaths, chronic illnesses and miscarriages as well as some other abnormal occurrences were caused by witches or were punishments from the gods. But through modern research and experimentation, the causes and solutions are being made known through public enlightenment programs to the people of Ado and Igede Ekiti, to avoid further misconceptions. According to Princess A. D. Oloidi¹ and Dr. Emmanuel Ayokunle¹⁷ giving birth to many children was a cultural norm and also the practice of inheriting a deceased brother's widow by one of the living brothers, were rampant in the past. The introduction of western culture changed these cultural practices through birth control methods and family support programs.

Finally, professional artists, most importantly the sculptors, have initiated modern methods for fashioning out the replicas of cultural materials of great value. The use of modern tools reduces the toil of sculptors and serves as a way to manage tangible resources and to supply large quantities and high quality art works to merchants who market cultural materials in this present day. Sculptors now make fashionable statues

of different forms while carvers produce objects of cultural values like images of the gods and goddesses, masquerades, materials and local tools.

Negative Impacts of Modernization of Cultural Heritages in Ado and Igede Ekiti

Despite the benefits derived from modernization in the management of cultural and natural resources in Ado and Igede Ekiti, its adverse effects have handicapped some of the valuable ancient cultural resources and practices and rendered them useless. This is because the totality of western culture is blatantly being embraced leading to a complete acculturation of the people. The result is highly detrimental to Yoruba culture.

Based on the data acquired in the field, it has become clear that modernization is gradually wiping out the traditional religion of the people. According to Chief Sasanyin², Chief Oluri⁴ and Mrs. Esther Akinola¹⁴, “the white people introduced Christianity and this has become a weapon of traditional vandalism in Ado and Igede Ekiti”. Ever since the introduction of Christianity, festivals and other cultural related practices are now seen as idolatry, to the extent of classifying those that get involved in such practices as idol worshippers and evildoers. Princess Victoria A.D. Oloidi¹ aged 106 years, a wife to a late church catechist and traditional medical doctor, emphasized the fact that when Christianity was adopted, all cultural activities related to festivals, sacrifices and rituals were renounced, and those who used herbs to heal wounds and cure ailments or diseases were strongly antagonized and discouraged. All the big trees that provided shade from the heat of the sun for people were cut down in Igede Ekiti, because it was believed that evil spirits possessed them.

They also pointed out that in the past, the people were not infidels of lesser gods known as *Orisa*, such as *Oya*, *Osun*, *Ogun*, *Obatala* etc., but in the face of modernity, most of these deities are abandoned and the buildings that housed these cultural endowments like shrines and groves have become deserted and dilapidated in both Ado and Igede Ekiti. Also, the titles that relate to the worship of idols in various families are being rejected due to the advent of the Christian religion. They are classified as fetish and this has given way to a nonchalant attitude among Chiefs in performing their traditional roles in the communities. In this contemporary age, shrines and divination centers are seldom seen, unlike in the past when they were abundantly located both in the streets and forests of Ado and Igede Ekiti. The most baffling thing to our informants is that, modern developments in terms of road and building constructions have been extended to these cultural/archaeological sites and many had been bulldozed. A vivid example is a place known as Ayoba historical hill, which has been bulldozed and developed as a new site for Governor’s Office.

As a result of modernization, traditional names are not cherished anymore in Ado and Igede. In the distant past, children were named after the deities and the traditional occupation of the family lineage, but presently, English names like Faith, Peace, Love, Happiness etc. now dominate. The youth also feel inconvenienced whenever they are

called by their local names. Some of the family names that were culturally selected or attached to the worship of idols are at present being changed. For instance, the name 'Fayose' (which means *Ifa* oracle can do it) is now changed to 'Oluwayose' (which means, the Lord can do it). This is in agreement with their new religion. Automatically, naming ceremonies are now being officiated by church or Islamic leaders, and not traditional priests as before. However, some officials still use culturally significant materials like Kola nuts, honey, bitter kola, salt etc. for their rituals, while others use only the Holy Bible.

The reduction of traditional games, is another problem brought in by modernization and globalization. Most of the local games that were used to nurture and correct people in the past have been abandoned in both Ado and Igede Ekiti. According to Princess A.D. Oloidi¹, Pa Adeeko¹⁸ and Chief Oluri⁴, it has been noticed that modern games, computer systems, cell phones, televisions, have almost totally eradicated traditional games like: moon light play where the young ones were taught the culture of the people; recounting of proverbs, mythological tales, stories of the past and how to work with peers. Nowadays, in Ado and Igede Ekiti, parents restrict their children in the house to dissociate them from other children and to maintain their privacy and social standards.

In the aspect of dressing, prior to contact with westerners, peoples' bodies were ornamentally adorned with local materials. The types of Yoruba cultural dresses worn in the past like *kembe*, *Kuba*, *Soro*, *agbada*, *gbariye*, *iro*, etc. were used to promote Yoruba tradition. Tribal marks, local bracelets, body painting and different hair styles like *Suku*, *Keyinsoko*, *ipako elede*, *teriba*, *maforibale*, etc. were fashionable and admired in Ado and Igede Ekiti. Almost all the people interviewed, decried the fact that these local styles or methods of adorning the body are neglected in favor of modern styles. In the past, the people in these study areas used different hairstyles and mode of dressing to show the age and status of individuals in the society. In modern times, people wear any style that suits them. Our informants were upset and complained that most of the 'corruptible dresses' were imitated through various mass media, and these are 'inappropriately and indecently used among the people to promote immorality'. According to them, many ladies walk around half naked; some boys 'sag' their pants and put on earrings etc. that is against the customs of the people.

In general, Yoruba people are traditionally very respectful. This was the case among the people of Ado and Igede Ekiti. They showed respect to their elders. According to Iya Oniwosiwosi⁵ the males prostrate on the floor while the female kneel down to greet the elderly ones. In return, as they greet, the parents or older ones pray for them by calling out blessings and endearing words on them. In this modern age, it was said that formal education has overpowered and de-valued traditional methods of greeting and honoring others, in such a way that the youth now greet by handshaking, hugging, pecking and waving of hands in the society. Others greet the elders with shouts of

“Hello, Hi and even what’s up?” This western way of greetings has polluted the indigenous ways of greetings in Ado and Igede Ekiti. Some parents are not really concerned about this. They argued that everything has been modernized. In addition, calling them Daddy and Mummy have also replaced ‘Baba’ and ‘Iya’ respectively in the family.

Modern ways of life have led to the abandonment of a number of indigenous technologies. Different types of local occupation such as masquerading, farming, blacksmithing, carving of drums, weaving of baskets, divination, herbalism, hunting, oil processing, black soap making, archery, etc. have been neglected to embrace white collar jobs. Nobody is willing to be apprenticed instead; people leave the rural areas for urban places in search of employment.

According to Princess A.D. Oloidi¹ and Chief Sasanyin² and some other group discussions, indigenous foods like *Koko eposo, epipa koko/Isu, otili, pakala, eko, abari, Kokondo, Ikokore, esuru, iyan ege, ogi, Oka/amala*, and nourishing local soups like *Obe ura, obe ajo, eriro, obe aloje, obe gbegiri, efo tete, efo odu, efo egigun, obe soko, ewedu, obe Igba, obe ebire, obe odo-ade, obe odo-ege*, etc. have been abandoned. The youth no longer understand the significance of these Yoruba delicacies. They do not know how to eat and prepare them because they prefer fast foods like indomie, jollof rice, fried rice, salad, spaghetti, custard, semovita, Pounded yam, bread and tea, eggs, canned products etc. Even the use of local kitchen utensils is neglected. Chief Sasanyin² also explained that some of the canned and sealed products that people consume in this modern age are the causes of most premature deaths, high blood pressure, diabetes, cancers, fibroids and some other sicknesses and diseases.

The respondents also revealed that the people of Ado and Igede Ekiti had originated and used many signs, symbols and verbal forms of communication to interact in the past. For instance, the sound of a drum; the use of a large bell and lighting a fire on the mountains were used to call the attention of the inhabitants. According to Princess A.D. Oloidi¹, Pa Adeeko¹⁸, Chief Sasanyin² and Iyafin Tijani⁶, it has been an age-old practice that *Aroko*, (a wrapped or tied object) was used as a symbol to convey messages to other people. An example is that in the olden days, when a sword and strips of red cloth were sent to someone, it either symbolized a call to war or an intention to kill. Parents used the blinking of eyes to make signals to, or control their children in the presence of the visitors. *Owe* (proverbs) were used to correct, advice and scold people without the knowledge of the majority. The shapes and locations of the moon and the sun were also observed and studied astronomically through indigenous knowledge to know the variance of seasons, periods and time throughout the year. The effects of modernization with the discovery and use of modern analog and digital clocks has deviated the wisdom and mind of people from these indigenous practices.

According to Chief Musili Lawal¹¹, in the olden days, families whose descriptive occupation was drumming had an enviable gift by using the sounds of the drum and the tones of a gong or bell to communicate (see Figure 1). They could also initiate others into this practice. After the interested members might have been initiated into that lineage cult, they were taught this secret of sending messages. However, in this 21st century, Information and Communication Technology (ICT) has made this indigenous knowledge non-effectual while some other indigenous communication skills have totally vanished. Communication in this modern age is done electronically with the use of phones and other computerized devices.



Figure 1: Traditional talking drum known as *Gangan*

People of Ado and Igede Ekiti speak a dialect known to them as Ekiti, a part of Yoruba language. But, due to formal education and exposure to global world, few are now speaking this dialect. Some parents classified it as “old school” thereby discouraging their children from speaking it, at home and among their peers. They encourage their children to speak only English language. Apart from this, different kinds of local songs and musical instruments that were used to pass message in the past are abandoned to foreign music, like hip-hop, which are mostly meaningless and valueless in nurturing the children in the society. Most of these so call “popular or pop music” as Dr. Emmanuel Ayokunle¹⁷ explained; promote immorality and cultural negligence in both Ado and Igede Ekiti.

Some of the chiefs who are the main custodians of all the cultural materials and events in these study areas are passive in their roles. As most of the interviewees stated, this is because some of them who have taken chieftaincy titles to fill up the vacant titles in their various families and quarters are there for political reasons and at times they are chosen without consulting *Ifa* Oracle. In this case, they are not active in their traditional responsibilities, for instance, according to Chief Musili¹¹ – *Iyaloja* of Oja Oba, Chief Elemosun³, Princess A.D. Oloidi¹ and Chief Oluri⁴ in their explanations that, the Chiefs

should be at the fore front in keeping the customs of the community intact, maintaining the precepts of the shrines, orientating the coming generation and future custodians of culture, arranging for the clearing and renovation of the sites as well as planning and actively participating in festivals. However, in most cases due to the effects of Christianity, reverse is the case. *Oke Owa* Shrine where propitiation was usually performed before the popular *Egungun* Festival and *Ugbolua* Shrine, which serves as burial sites of all Chief Olulogbo, and where consultations of complex issues are carried out both in Igede Ekiti are abandoned. Furthermore, some crucial ancient titles that have been abandoned due to Christianity in these towns.

According to most of the contributors, especially Alhaji Abdulkareem⁸, Chief Ayodele Akomolafe¹⁰, Chief Kuye Bayejoko⁹, all the traditional ceremonies have been affected in one way or the other in the modern age. At present, civil and church marriages are more acknowledged than traditional weddings among the Christians, although Muslims are less affected since everything they do is still being done according to the traditional precepts laid down by Allah. The originality of the people's culture in the area of traditional marriages is mostly not observed in Ado and Igede Ekiti. Due to the adoption of western culture, parents' contributions and advice are neglected by majority of the couples to-be in the process of marriage. In most cases, parents are not aware of relationships by their children until the two partners finally agree between themselves and are ready for the proper introduction known to them as *Idana*. This discourages the parents from carrying out the proper customary investigations about the family backgrounds of intending couples before going into marriage affairs. In this enlightenment age, the marriage counseling in the church has automatically cancelled *Ifa* consultation and rituals before and after wedding ceremonies. The types of traditional attires being used during events in these study areas are now fashionably designed with modern materials and styles.

In summation, all the respondents were of the opinion that traditional methods of performing burial rites in these two communities have been adversely affected. Funeral ceremonies are extravagantly planned in Ado and Igede Ekiti, and due to its expensive nature, several dead bodies are preserved in the mortuary for days, weeks, months and even years depending on the financial income and status of the family. This was unheard of in times past. The problem is such that even people who died "evil deaths" (and were thrown into the bad bush in the past), were now buried in well-designed and expensive coffins; and ornamental graves are now used to bury the deceased.

Possible Solutions to the Effects of Modernization on Cultural Heritages

From the outcome of this research, it became clear that the respondents felt that the two towns under study have witnessed some setbacks in their cultural practices and materials as a result of the negative effects of modernization. According to most of the individual and group responses, it is believed that modernization, which is the process

of moving from traditional living to modern existence, affected the tradition of the people negatively because the custodians of tradition no longer believe in the benefits of their ancient practices after the western culture diffused into their general way of life. The same modern methods would also be initiated to correct these negative effects as discussed as follows.

It is obvious that in this contemporary world, most people have dissociated themselves from traditions due to lack of public enlightenment. Comfort Ibikunle¹³ advocated that there should be a general awareness of the inhabitants concerning the rationale for preserving and restoring ancient materials, cultural events and values in the community at large. People should be educated on the importance of local games, stories of the past, indigenous technology, local language, studying the past through cultural remains, re-embracing local delicacies etc.

Modern technological devices that are cherished in the community can actually help people embrace their cultural resources by introducing many well-packaged cultural activities on the mass media for both youths and adults was Dr. Ayokunle's¹⁷ viewpoint. This could be accomplished through the use of various media like television, radio, Internet websites, newspapers and magazines. For instance, local drama, stage drama, traditional quizzes or dancing competitions, preparation of local dishes, etc. can easily attract the general public to get involved in indigenous activities taking place in their communities. To entice people, prizes should be attached to competitions so that the programs would be accepted for further promotion of indigenous knowledge and technology.

To avoid tangible cultural resources being discarded, Princess Oloidi¹ explained that custodians of artifacts etc. should be encouraged to donate them to the government instead of setting them ablaze. Intangible cultural resources, for example: oral traditions, myths and legends, tales by moonlight, recitation of proverbs, etc. should be recorded by the elders to nurture the coming generations. To remedy the problem of destroying shrines, groves, abandoned or historic settlements, ancestral trees, rivers, rocks, ancestral hills/mountains, vegetation, industrial sites and ancient burial sites, etc. cultural institutions could become more active in preserving these places legitimately with the support of the community. She advised that this would prevent them from being devalued or tampered with. Festivals could be marketed in such a way that they would act as an avenue to have communal interaction between the indigenes at home and those in diaspora. By doing this, even in the face of modernization, festivals would still retain their cultural effectiveness.

Conclusion

Cultural heritages are part of a people's way of life. The people of Ado and Igede Ekiti have numerous of these, which have been locally preserved starting from the pre-colonial period. Through the adoption of modern systems in this contemporary period,

most of the valuable cultural heritages/resources are negatively tampered with due to ignorance on the part of the traditional custodians despite the benefits derived from using modern facilities. Christianity and western education have had great impacts in the abandonment of attractive archaeological and ethnographic resources in Ado and Igede Ekiti. In order to have proper conservation of these resources in these communities, cultural orientation and funding should be given by both the government and the people to promote the tradition of each community. This will help people to embrace their culture. As Eze-Uzomaka (2005) had pointed out, there is a marked upgrading of indigenous cultures in many communities today. Folklores, dances, festivals and special dishes can now be preserved and made popular especially in places where their significance had started to wane. At times, traditions of the community could be recorded solely for economic purposes. Inadvertently, these traditions, cultures, ceremonies, etc. are recorded and kept for posterity. In addition, these, video discs, tapes and documentaries could also be taken to foreign lands, thereby making them popular, as well as a tool for the education of people who would never have come in contact with such customs and traditions.

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Appendix 1

Table of Informants

S/No	Names of Respondents	Town	Sex	Age (in years)	Occupation
1.	Princess Victoria A.D. Oloidi	Igede	F	106	Retired trader and tailor
2	Chief Sasanyin	Ado	M	80+	Divination/farming
3	Chief Elemosun	Igede	M	About 80	Retired soldier & farming
4	Chief Oluri	Igede	M	60	Civil servant & farming
5	Iya Oniwosiwosi	Ado	F	80+	Trading of Cultural artifacts
6	Iyafin Jaratu Tijani	Ado	F	About 70	Trading cultural materials
7	Chief Rawa	Ado	M	About 80	Palace Chief/attendance
8	Alhaji Abdulkareem	Igede	M	90+	Retired farmer & Trader
9	Chief Kuye Bayejoko	Ado	M	50+	Farming/Tailoring
10	Chief Ayodele Akomolafe	Ado	M	50+	Musician & farming
11	Chief Musili Lawal-Iyalaje of Oja Oba	Ado	F	50+	Trading
12	Mr. Anthony Famusan	Igede	M	60+	Palm wine tapping, farming
13	Mrs. Comfort Ibikunle	Igede	F	80+	Trading
14	Mrs. Esther Akinola	Igede	F	80+	Trading
16	Mr. Seunree	Igede	M	80+	Farming
17	Dr. Emmanuel Ayokunle	Ado	M	60+	Civil servant
18	Pa Adeeko	Igede	M	90+	Retired farmer
19	Mrs. S.O. Adeola	Ado	F	40+	Civil servant
20	Mr. Tunji	Ado	M	50+	Carving & sculpturing
21	Mr. Adedeji Busuyi	Igede	M	40+	Farming