

New Media and the Promotion of Yorùbá Cultural Values: Opportunities and Threats

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ABSTRACT

This study examines the link between new media and the promotion of Yoruba cultural values, with particular attention to perceived benefits, associated challenges, and strategies for maximising the cultural potential of digital platforms. An online survey research design was adopted, and data were collected from 114 respondents. Descriptive statistics, including frequency counts, percentages, means, and standard deviations, were employed to analyse the data. The findings reveal that new media play a significant role in enhancing awareness, accessibility, and creative expression of Yoruba cultural values, particularly through social media, videos, music, drama, and storytelling. However, the study also identifies notable challenges, including the dominance of Western cultural content, declining use of the Yoruba language online, distorted cultural representations, and the erosion of traditional moral values. Despite these challenges, respondents expressed strong consensus on actionable strategies for better harnessing new media for cultural promotion, such as increased production of Yoruba-language content, integration of digital media into formal education, involvement of cultural experts and elders, institutional support for content creators, and policy regulation of misleading cultural content. The study concludes that new media represent both opportunities and risks for Yoruba cultural sustainability. When strategically guided by cultural awareness, educational mediation, and supportive policy frameworks, digital platforms can serve as effective tools for preserving and revitalising Yoruba cultural values in the contemporary media landscape.

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Introduction

The fast progression of eras and times has resulted in the increasing reliance on new media as a primary source for information dissemination and the promotion of cultural values and heritage. New media encompasses a broad array of digital tools that are integral to contemporary communication and interaction. These tools include blogs, interactive media, podcasts, and various social networking platforms such as Facebook, Instagram, X (formerly Twitter), YouTube, WhatsApp, and Snapchat, among others. Each of these platforms offers unique features that provide individuals with unprecedented access to a vast range of content, all from the comfort of their homes.

In today's digital landscape, new media enables users to engage with information in dynamic ways that were not possible before. For instance, blogs allow for in-depth exploration of topics, while interactive media fosters user participation and engagement. Podcasts have revolutionized the way we consume audio content, offering listeners the ability to access a myriad of topics on-the-go. Moreover, social networking platforms facilitate instantaneous sharing and communication, allowing cultural narratives and values to be spread widely and rapidly across diverse audiences. This evolution in media not only transforms how we access information but also significantly influences the way cultural heritage is preserved and promoted. As individuals engage with these platforms, they contribute to a collective narrative, sharing stories, traditions, and values that enrich our understanding of cultural diversity in today's interconnected world.

Leveraging this unprecedented access, new media creates content that significantly aids in the promotion of cultural identities across the globe [1-2]. Historically, cultural values and traditions were transmitted orally from one generation to the next, relying heavily on storytelling and communal gatherings. However, in recent times, this oral tradition has faced challenges due to various factors, including westernization, which is often viewed as an aftereffect of colonization. This shift has led to the emergence of new media, which provides a dynamic and versatile platform for the propagation of cultural content [3].

In today's interconnected world, different cultures are striving to promote their unique values and customs, competing for visibility in a crowded digital landscape. Among these, Yorùbá cultural content in new media stands out due to its particularly prominent presence and high growth rate. The Yorùbá society, recognized as one of the largest ethnic groups in West Africa, boasts an incredibly rich tapestry of cultural features, including its language, traditions, art forms, oral literature, performance practices, religious beliefs, customs, and values. This diverse cultural heritage not only enriches the Yorùbá identity but also enhances its digital presence in a global context [4].

As new media platforms continue to evolve, they offer innovative ways for the Yorùbá community to engage with their cultural heritage. Social media, video-sharing platforms, and blogs have become vital tools for sharing folklore, music, dance, and other artistic expressions that reflect Yorùbá identity. This digital engagement fosters a sense of community among Yorùbá people, both within Nigeria and in the diaspora, allowing them to connect

with their roots and share their culture with a broader audience. Consequently, the promotion of Yorùbá culture through new media not only preserves these traditions but also adapts them to contemporary contexts, ensuring their relevance for future generations.

In today's rapidly evolving media landscape, various platforms dedicated to Yorùbá storytelling sessions, traditional music and dance, lessons on preparing traditional delicacies, culturally inclined fashion, and avenues for language learning can be easily accessed and subscribed to by interested individuals [5-6]. These platforms serve as vibrant hubs of cultural exchange and learning, where users can immerse themselves in the rich tapestry of Yorùbá heritage. By utilizing these new media outlets effectively, there exists a remarkable potential to amplify key Yorùbá cultural values. These values include communal living, which fosters unity and togetherness; respect for elders, a cornerstone of Yorùbá tradition; hospitality, which is deeply embedded in the culture; moral principles that guide behavior; the use of proverbs that encapsulate wisdom; traditional arts and crafts that showcase creativity; and the profound belief in the Òrìṣà, which connects the community to their spiritual roots [7].

Such an amplification not only aids in the propagation and globalisation of Yorùbá culture but also plays a crucial role in fostering a sense of belonging among the diaspora community scattered across the globe. The ability to access these cultural expressions from afar helps individuals in the diaspora reconnect with their roots, reinforcing their identity and cultural pride. Furthermore, the exposure to rich cultural content encourages younger generations, who might be navigating a globalized world filled with diverse influences, to engage more deeply with their heritage. When they encounter this engaging content, they are often inspired to share it with their peers, thereby creating a ripple effect that significantly expands the reach and appreciation of Yorùbá culture [8]. Consequently, the integration of technology and media in preserving and promoting Yorùbá culture is not just beneficial; it is essential for maintaining the vibrancy and relevance of this rich cultural heritage in the contemporary world.

Furthermore, new media technologists and cultural content creators have the opportunity to earn a sustainable living through various avenues such as sponsorships, ambassadorial deals, and crowdfunding initiatives. This diversification of income sources not only enables individuals to thrive economically but also positions cultural propagation as a viable and rewarding livelihood. As noted by the digital landscape has opened up numerous pathways for creatives to monetize their work while simultaneously promoting their cultural heritage [9].

More importantly, this form of digital engagement plays a crucial role in the preservation of history, customs, and traditions, as highlighted by. By leveraging modern technology, individuals can record oral histories, upload written texts, share proverbs, and disseminate value-laden stories that encapsulate their cultural identity. Moreover, the inclusion of images showcasing arts and crafts, music, dance, and traditional recipes serves as a rich repository of cultural knowledge. These efforts not only help to preserve the culture for future generations but also create an interactive platform that allows individuals to learn effectively and at their own pace, as discussed by Pinheiro [10-11].

This democratization of knowledge ensures that cultural narratives are not lost to time but instead flourish in a digital format that is accessible to a global audience. As such, new media not only

serves as a tool for artistic expression but also as a vital mechanism for cultural education and continuity, bridging gaps between generations and fostering a deeper understanding of one's heritage.

However, while new media is undeniably helpful in promoting Yorùbá cultural values, it is essential to recognize that theoretical research has also revealed its detrimental effects. Misrepresentation emerges as a key threat within this context, where content is often created haphazardly, sacrificing originality for the sake of recognition and accolade. As a result, this trend can lead to a diluted cultural product; Yorùbá elements are frequently blended with global influences in an attempt to gain popularity, ultimately stripping the culture of its inherent value and sacredness. Furthermore, the unauthorized commercial use of Yorùbá symbols for profit, without adhering to proper ethical standards or processes, poses a significant challenge. This practice not only exploits cultural heritage but also undermines the authenticity of the traditions that these symbols represent. Alongside this, the selective portrayal of Yorùbá traditions in media narratives, coupled with the erosion of the language itself, stands as a significant negative consequence of the prevalence of new media in contemporary society [12].

In light of these challenges, it is crucial to examine how new media influences the perception and transmission of Yorùbá cultural values. Various theoretical studies have been conducted on the impact of new media on cultural promotion, yet there remains a dearth of empirical evidence regarding how new media can either enhance or undermine the promotion of Yorùbá cultural values. This gap is particularly concerning given the pervasive influence of Western globalization through various media channels. As such, this study focuses on assessing the perceptions of media stakeholders regarding the potentials and challenges that new media presents in promoting Yorùbá cultural values. By engaging with these stakeholders, the research seeks to uncover insights into how new media can be harnessed effectively to celebrate and preserve Yorùbá culture while mitigating the risks associated with misrepresentation and commercialization. Through this investigation, the ultimate aim is to contribute to a more nuanced understanding of the relationship between new media and cultural preservation, particularly in the context of a rapidly globalizing world [13].

Statement of the Problem

The rapid expansion of new media has significantly transformed the modes through which cultural values are created, shared, and consumed. For the Yorùbá people, whose cultural heritage is deeply rooted in oral traditions, communal practices, language, and spirituality, new media platforms present unprecedented opportunities for cultural promotion, preservation, and global visibility. Through digital storytelling, music, dance, fashion, cuisine, and language learning content, Yorùbá cultural values are increasingly accessible to local and diasporic audiences, particularly younger generations who are more digitally inclined. Despite these opportunities, the shift from traditional modes of cultural transmission to digitally mediated forms raises critical concerns about authenticity, accuracy, and cultural integrity. The unregulated nature of new media allows virtually anyone to produce and circulate cultural content, often without adequate cultural knowledge or ethical consideration, thereby creating room for distortion, oversimplification, and superficial representation of Yorùbá values [14].

More troubling is the growing influence of Western globalization and market-driven logics on new media content, which can undermine the sacredness and depth of Yorùbá cultural expressions.

In the quest for visibility, monetization, and global appeal, cultural symbols, language, and practices are sometimes hybridized, commodified, or selectively portrayed in ways that dilute their original meanings. Issues such as cultural misrepresentation, unauthorized commercial exploitation, language erosion, and the prioritization of entertainment over education pose serious threats to the sustainability of Yorùbá cultural values in the digital space. Although existing studies acknowledge the role of new media in cultural promotion, there is limited empirical focus on its dual capacity to both enhance and endanger Yorùbá cultural values, particularly from the perspectives of media stakeholders who actively shape this content. This gap necessitates a systematic investigation into how new media can simultaneously function as a tool for cultural preservation and a site of cultural erosion, thereby informing more responsible and culturally grounded media practices [15].

Research Objectives

This study was carried out to examine perceived opportunities and threats of the new media in the promotion of Yoruba cultural values. Therefore, the study was aimed at:

- Exploring the perceived benefits of the new media in promoting Yoruba cultural values;
- Identifying the challenges of the new media in the promotion of Yoruba cultural values;
- Project the potentials of the new media in promoting the Yoruba cultural values.

Research Questions

The study was carried out to answer the following research questions:

- What are the perceived benefits of the new media in promoting Yoruba cultural values?
- In what ways do the new media constitute a problem to the promotion of Yoruba cultural values?
- How can the potential of the new media be more harnessed for promoting Yoruba cultural values?

Significance of the Study

This study is significant in that it provides a nuanced understanding of the dual role of new media in the promotion and transformation of Yorùbá cultural values. By critically examining both the opportunities and threats inherent in digital platforms, the study contributes to scholarly discourse on indigenous culture, media studies, and cultural sustainability in the context of globalization. It extends existing literature by moving beyond celebratory

accounts of digital cultural promotion to interrogate issues of misrepresentation, commodification, and value dilution. In doing so, the study offers an empirical and theoretical basis for understanding how Yorùbá cultural values such as communalism, respect for elders, moral principles, language, and spirituality are negotiated, reshaped, or challenged within contemporary media environments.

Practically, the findings of this study will be valuable to media stakeholders, cultural content creators, educators, policymakers, and cultural institutions seeking to leverage new media responsibly for cultural promotion. Insights from the study can inform the development of ethical guidelines, culturally sensitive content strategies, and policy frameworks that safeguard the authenticity and integrity of Yorùbá culture in digital spaces. Additionally, the study can serve as a resource for curriculum development and media literacy initiatives aimed at helping younger generations critically engage with cultural content online. Ultimately, by foregrounding stakeholder perceptions, the study contributes to sustainable cultural transmission, ensuring that new media functions not only as a tool for visibility and economic empowerment but also as a meaningful platform for the preservation and revitalisation of Yorùbá cultural values.

Methodology

The study adopted the descriptive survey research design to gather information on the perception of media stakeholders about the opportunities and threats of the new media in promoting the Yoruba cultural values. Participants were media stakeholders (comprising media users and workers) in the southwestern part of Nigeria where Yoruba is predominantly spoken. As a quantitative methodology, the study adopted the use of an online survey in data collection. The study administered a self-designed questionnaire comprising four sections – Section A (Demographic information), Section B (Opportunities of New Media), Section C (Threats of the New Media) and Section D (Future Potentials of New Media). Items in Sections B, C and D were structured on the 4-point Likert Scale of Strongly Agree (4), Agree (3), Disagree (2) and Strongly Disagree (1). Using availability and convenience, 114 individuals filled out the online survey and were therefore included in the final analysis of the study. The data collected through this survey were analysed using the descriptive statistics of frequency counts, percentage scores, mean and standard deviation. Tables were used to report responses to the survey based on the research questions raised.

Results

Research Question 1: What are the perceived benefits of the new media in promoting Yoruba cultural values?

S/N	Items	Strongly Agree	Agree	Disagree	Strongly Disagree	Mean	St. D.
•	New media platforms help to increase young people’s awareness of Yoruba cultural values.	72 (63.2%)	22 (19.3%)	10 (8.8%)	10 (8.8%)	3.37	0.97
•	Social media makes Yoruba traditions more accessible to a wider audience.	86 (75.4%)	16 (14.0%)	6 (5.3%)	6 (5.3%)	3.60	0.82
•	New media encourages the learning of Yoruba language among youths.	58 (50.9%)	40 (35.1%)	2 (1.8%)	14 (12.3%)	3.25	0.98
•	Digital platforms help preserve Yoruba cultural practices for future generations.	61 (53.5%)	29 (25.4%)	8 (7.0%)	16 (14.0%)	3.18	1.07
•	New media promotes interest in Yoruba festivals, customs, and rituals.	44 (38.6%)	50 (43.9%)	12 (10.5%)	8 (7.0%)	3.14	0.87
•	Online content creators contribute positively to the promotion of Yoruba culture.	61 (53.5%)	34 (29.8%)	7 (6.1%)	12 (10.5%)	3.26	0.98

•	New media allows creative expression of Yoruba cultural values through music, drama, and storytelling.	66 (57.9%)	22 (19.3%)	18 (15.8%)	8 (7.0%)	3.28	0.97
•	The use of videos and images on social media enhances understanding of Yoruba cultural heritage.	57 (50.0%)	40 (35.1%)	8 (7.0%)	9 (7.9%)	3.27	0.91
•	New media helps connect Yoruba people across different locations and generations.	83 (72.8%)	12 (10.5%)	7 (6.1%)	12 (10.5%)	3.46	1.01
•	New media supports the integration of Yoruba cultural values into modern lifestyles.	76 (66.7%)	24 (21.1%)	8 (7.0%)	6 (5.3%)	3.49	0.84
Weighted Mean= 3.33; Threshold=2.50							

The results presented in Table 1 reveal that respondents perceived the new media as highly beneficial to the promotion of Yoruba cultural values. All the items recorded mean scores above the decision threshold of 2.50, with a weighted mean of 3.33, indicating general agreement among the respondents. Notably, a substantial proportion of the respondents strongly agreed that new media platforms increase young people’s awareness of Yoruba cultural values (63.2%) and make Yoruba traditions more accessible to a wider audience (75.4%). Similarly, over half of the respondents strongly agreed that digital platforms help preserve Yoruba cultural practices for future generations and enhance understanding of Yoruba cultural heritage through images and videos. These findings suggest that new media serve as effective tools for cultural transmission, creative expression, and intergenerational connection within the Yoruba cultural space.

Research Question 2: In what ways do the new media constitute a problem to the promotion of Yoruba cultural values?

S/N	Items	Strongly Agree	Agree	Disagree	Strongly Disagree	Mean	St. D.
•	New media encourages the neglect of traditional Yoruba values among youths.	58 (50.9%)	42 (36.8%)	8 (7.0%)	6 (5.3%)	3.33	0.83
•	Western cultural content on new media overshadows Yoruba cultural practices.	68 (59.6%)	34 (29.8%)	6 (5.3%)	6 (5.3%)	3.44	0.82
•	The use of English and other foreign languages online reduces interest in Yoruba language.	47 (41.2%)	54 (47.4%)	12 (10.5%)	1 (0.9%)	3.29	0.69
•	Some new media content portrays Yoruba culture in a distorted or negative way.	78 (68.4%)	24 (21.1%)	6 (5.3%)	6 (5.3%)	3.53	0.82
•	New media promotes immoral behaviours that contradict Yoruba moral values.	64 (56.1%)	30 (26.3%)	12 (10.5%)	8 (7.0%)	3.32	0.92
•	Excessive use of new media reduces participation in traditional cultural activities.	74 (64.9%)	26 (22.8%)	6 (5.3%)	8 (7.0%)	3.46	0.88
•	New media contributes to the loss of respect for elders and authority in Yoruba society.	65 (57.0%)	36 (31.6%)	6 (5.3%)	7 (6.1%)	3.39	0.85
•	Cultural practices shared online are sometimes trivialised or commercialised.	78 (68.4%)	24 (21.1%)	6 (5.3%)	6 (5.3%)	3.53	0.82
•	New media encourages cultural imitation rather than appreciation of Yoruba heritage.	72 (63.2%)	30 (26.3%)	6 (5.3%)	6 (5.3%)	3.47	0.82
•	The fast-paced nature of new media weakens deep understanding of Yoruba cultural values.	84 (73.7%)	18 (15.8%)	6 (5.3%)	6 (5.3%)	3.58	0.82
Weighted Mean= 3.43; Threshold=2.50							

Table 2 shows that respondents also acknowledged the challenges posed by new media to the promotion of Yoruba cultural values. The weighted mean score of 3.43, which exceeds the threshold of 2.50, indicates strong agreement that new media constitute significant cultural problems. A majority of the respondents strongly agreed that Western cultural content overshadows Yoruba cultural practices (59.6%) and that some online content portrays Yoruba culture in distorted or negative ways (68.4%). In addition, many respondents agreed that excessive use of new media reduces participation in traditional cultural activities and contributes to declining respect for elders and authority in Yoruba society. Overall, the findings indicate that while new media facilitate cultural visibility, they also accelerate cultural dilution, misrepresentation, and moral erosion if not properly guided.

Research Question 3: How can the potential of the new media be more harnessed for promoting Yoruba cultural values?

S/N	Items	Strongly Agree	Agree	Disagree	Strongly Disagree	Mean	St. D.
•	More Yoruba-language content should be created on social media platforms.	90 (78.9%)	18 (15.8%)	–	6 (5.3%)	3.68	0.73
•	Schools should encourage the use of new media to teach Yoruba culture and values.	84 (73.7%)	24 (21.1%)	6 (5.3%)	–	3.68	0.57
•	Cultural experts and elders should be involved in creating online cultural content.	78 (68.4%)	30 (26.3%)	6 (5.3%)	–	3.63	0.58
•	Government and cultural organisations should support Yoruba cultural content creators.	78 (68.4%)	30 (26.3%)	–	6 (5.3%)	3.58	0.75
•	New media can be used to document and archive Yoruba oral traditions.	84 (73.7%)	24 (21.1%)	–	6 (5.3%)	3.63	0.74
•	Positive Yoruba cultural role models should be promoted on digital platforms.	72 (63.2%)	36 (31.6%)	6 (5.3%)	–	3.58	0.59
•	Online campaigns can be organised to promote Yoruba cultural awareness.	90 (78.9%)	18 (15.8%)	6 (5.3%)	–	3.74	0.55
•	New media content should emphasise Yoruba moral values such as respect and honesty.	72 (63.2%)	30 (26.3%)	6 (5.3%)	6 (5.3%)	3.47	0.82
•	Collaboration between traditional institutions and digital media creators should be encouraged.	85 (74.6%)	23 (20.2%)	3 (2.6%)	3 (2.6%)	3.67	0.66
•	Policies should be developed to regulate misleading or inappropriate cultural content online.	64 (56.1%)	30 (26.3%)	12 (10.5%)	8 (7.0%)	3.32	0.92
Weighted Mean=3.60; Threshold=2.50							

The findings in Table 3 indicate strong consensus on strategies for better harnessing the potential of new media for promoting Yoruba cultural values. All the items recorded high mean scores, with a weighted mean of 3.60, suggesting robust agreement among respondents. A large majority strongly agreed that more Yoruba-language content should be created on social media platforms (78.9%) and that schools should actively encourage the use of new media in teaching Yoruba culture and values (73.7%). Respondents also strongly supported the involvement of cultural experts and elders, government backing for content creators, and the documentation and archiving of Yoruba oral traditions using digital media. These results imply that intentional policy support, educational integration, and culturally grounded content creation are critical to maximising the cultural benefits of new media.

Discussion of Findings

Findings from Research Question 1 demonstrate that respondents overwhelmingly perceived new media as beneficial to the promotion of Yoruba cultural values. The high weighted mean score (3.33) indicates strong consensus that digital platforms enhance cultural awareness, accessibility, and continuity. This aligns closely with observation that secondary students’ exposure to media particularly non-traditional and digital forms plays a significant role in shaping their cultural knowledge and attitudes. The prominence of visual and interactive media such as videos, images, and storytelling platforms appears to strengthen cultural cognition and engagement, corroborating finding that media-rich content significantly improves students’ achievement in Yoruba cultural concepts.

The strong agreement that new media facilitate creative expression through music, drama, and storytelling resonates with argument that Yoruba folktales and oral forms have found renewed relevance within postmodern digital spaces. Similarly show that YouTube performances by children not only digitise Yoruba culture but also adapt it to contemporary aesthetics and youth sensibilities. These findings suggest that new media act as cultural amplifiers,

enabling Yoruba traditions to transcend spatial boundaries and reach diasporic and transgenerational audiences.

Furthermore, respondents’ agreement that new media support the integration of Yoruba cultural values into modern lifestyles reflects analysis of Oriki performances on trending platforms, where cultural expressions are recontextualised within popular digital economies. While such hybridisation raises questions about authenticity, it nonetheless confirms that Yoruba culture is not static but dynamically negotiated within digital modernity.

Despite the acknowledged benefits, findings from Research Question 2 reveal significant concerns regarding the adverse effects of new media on Yoruba cultural values. The weighted mean of 3.43 indicates strong agreement that digital media pose cultural challenges, particularly through Western cultural dominance, linguistic displacement, and moral erosion. These concerns echo comparative analysis of traditional and new media, which argues that while digital media enhance reach, they also intensify cultural homogenisation and language shift.

The perception that English and other foreign languages dominate online spaces, thereby reducing interest in Yoruba language use, supports assertion that language revitalisation efforts on social media must contend with entrenched linguistic hierarchies. This challenge is further reinforced by cognitive film perspective, which demonstrates that students’ sustained exposure to non-Yoruba films and music influences their cultural preferences and knowledge acquisition patterns.

Additionally, respondents’ concern about distorted or negative portrayals of Yoruba culture aligns with Pinheiro, analysis of media representations of Yoruba traditional religion, where selective framing often leads to misinterpretation and cultural stigmatisation. The finding that new media reduce participation in traditional cultural activities and weaken respect for elders also

reflects study in Ekiti State, which identified generational shifts in authority structures linked to digital media consumption.

Taken together, these findings suggest that new media, while expanding cultural visibility, also intensify processes of cultural dilution, commercialisation, and superficial engagement. This duality reinforces argument that media exposure must be understood not merely in terms of access but in terms of content quality, cultural intentionality, and pedagogical framing.

Findings from Research Question 3 provide a constructive pathway forward, with respondents expressing strong agreement on actionable strategies for maximising the cultural potential of new media. The high weighted mean score (3.60) reflects consensus on the need for deliberate cultural planning, institutional support, and content regulation. This aligns with assertion that media can function as a veritable tool for cultural preservation when guided by cultural consciousness and policy support.

The strong endorsement of increased Yoruba-language content on digital platforms reinforces argument that technology-enhanced language education is essential for reversing language endangerment trends. Similarly, study on Masoyinbo highlights how culturally grounded digital content fosters gratification, identity affirmation, and diaspora engagement. The involvement of cultural experts and elders in content creation, as suggested by respondents, further underscores the importance of cultural authority and intergenerational knowledge transmission in digital spaces.

Support for governmental and institutional involvement reflects findings on digital media's role in festival promotion, where structured support enhances cultural accuracy and sustainability. Moreover, respondents' call for policies to regulate misleading or inappropriate cultural content indicates awareness of the need for ethical governance in digital cultural production, echoing broader debates on digital cultural responsibility within African media studies.

Collectively, the findings affirm that new media operate as a paradoxical cultural space—simultaneously empowering and endangering Yoruba cultural values. Consistent with Akinsola's body of work (2023, 2025), the study demonstrates that media influence on culture is neither inherently positive nor negative but contingent upon cultural agency, educational mediation, and policy frameworks. The results support a cultural sustainability perspective, where digital platforms are viewed as sites of negotiation between tradition and modernity rather than as threats to cultural purity.

In sum, the study contributes to Yoruba media and cultural studies by empirically demonstrating that new media can serve as powerful tools for cultural revitalisation when strategically harnessed, while also cautioning against uncritical adoption that may accelerate cultural erosion. This balanced insight reinforces the need for culturally informed digital practices that prioritise language preservation, moral values, and authentic representation in an increasingly globalised media environment.

Conclusion

This study examined the relationship between new media and Yoruba cultural values by focusing on their perceived benefits, associated challenges, and the strategies through which their potential can be more effectively harnessed. Drawing on quantitative evidence from respondents and supported by existing

scholarship on Yoruba media and culture, the study provides a balanced and context-sensitive understanding of how digital platforms are reshaping cultural transmission within contemporary Yoruba society.

The findings reveal that new media play a significant and largely positive role in promoting Yoruba cultural values. Digital platforms were widely perceived as effective tools for increasing cultural awareness, enhancing access to Yoruba traditions, encouraging creative expression, and facilitating intergenerational and translocal connections. Through videos, music, drama, storytelling, and social networking, new media have expanded the reach of Yoruba culture beyond geographical and generational boundaries, reaffirming its relevance in modern social life. These outcomes confirm that culture, when strategically mediated through digital technologies, can thrive rather than diminish.

However, the study also established that new media pose notable challenges to the sustenance of Yoruba cultural values. Respondents expressed concern over the dominance of Western cultural content, declining use of the Yoruba language online, distorted representations of cultural practices, and the erosion of moral values such as respect for elders and communal responsibility. These challenges suggest that unregulated and excessive exposure to new media can contribute to cultural dilution, superficial engagement, and weakened cultural identity, particularly among younger generations.

Importantly, the study demonstrates that the tensions between cultural preservation and digital modernity are not insurmountable. Respondents strongly endorsed practical strategies for maximising the cultural benefits of new media, including increased production of Yoruba-language content, integration of digital media into formal education, involvement of cultural experts and elders in content creation, institutional and governmental support for cultural producers, and the development of policies to regulate misleading or inappropriate cultural representations. These strategies point to the need for intentional, culturally grounded, and policy-driven approaches to digital cultural engagement.

In conclusion, the study affirms that new media constitute a powerful but ambivalent cultural force within Yoruba society. Their impact depends largely on how they are deployed, regulated, and culturally framed. When guided by cultural consciousness, educational purpose, and institutional support, new media can serve as sustainable platforms for preserving, revitalising, and transmitting Yoruba cultural values in the digital age. The study therefore contributes to ongoing debates on African cultural sustainability by highlighting the importance of strategic media use in safeguarding indigenous identities within an increasingly globalised digital environment.

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