

The 'Digital Natives' and the Crossroads of Indigenous Languages, Literatures and Identities

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Abstract

The bulk of scholarly works on digital humanities and the tendencies of e-society, tend to emphasize the need for the so called 'backward nations' to innovate, brace up and hook on to the e-globalization grid, but not much attention has been given to the negative impact of digitalization on critical cultural infrastructures of the vast majority of societies at the peripheral, communal spaces, where the digitization wavelength continues to penetrate and redefine. The thrust of this paper is focused on the point that as the globalization-laden digitalization phenomenon continues to destabilize the existing indigenous socio-cultural order, pervading the indigenous traditional systems including language and literary heritages, destabilizing knowledge systems, creating 'new' lifestyle and realities, and distorting cultural identities and heritage of peoples and communities, steps must be taken towards preserving indigenous cultural identities of natural societies. The conclusion of the paper is that much as the postmodern digital society has created new and 'even world', where humans now communicate without borders or restrictions across divides on the digital space, the shifting dynamics of human communication and cultural systems must be harnessed for the good in order not to destroy the long-existing communal identities and heritages of peoples, especially of those at the fringes of the world.

Key Words: *Digital natives, e-globalization, cultural identities, African heritage*

Introduction

The 21st century digitization incursion keeps evolving tremendously, flooding the world with its e-tag paraphernalia, making every aspect of human endeavor insufficient without its label, and exerting unprecedented influence on the cultural landscape of societies all over the world. With the compelling and superimposing manner of digitization penetration, the implications on the traditional entities in the vast rural world and natal societies where cultural practices flourish, are enormous

but may not be readily perceptible. Indeed, digitization society is witnessing an incredible revolution, amazing traffic and penetration in the e-digitalization spread, and the new reality which continues to evolve at great speed, has redefined the global landscape to the extent that the analogue 'ancestry' of the recent past remains at the brinks of extinction. The prevalence of the ICT modernity continues to gather momentum and, in the process, impinges on every aspect of human endeavor. The phenomenon of 'digital civilization' leaves in the wake of its penetrative footage serious impact, causing ruptures on the cultural norms, languages, sundry identity markers and values of societies that were taken even for granted in no distant past.

The phenomenon of the new normal digital connectivity and social media-based, screen-deterministic, modernity-compliant electronic lifestyle has become the norm. The vast majority of peoples, especially those in the technologically remote domains are now being compelled to “transit from the analogue ancestry to digital progenies” (Betiang, 405). As far as African experience in digitization modernization is concerned, the e-driven, touch-start globalization technology has brought about laudable impacts, increased social net-working and human connectivity, even if at plastic level, enhanced tremendous speed like never before in human history (Okeke 272), just as it has posed serious multi-faceted challenge to established socio-existential norms and ethos, as well as thwart established cultural conventions, and in so doing re-create new-fangled 'digital natives' or 'digital immigrants' (Prensky 2001) who are born into it or are struggling to transit to the e-compliant society.

This is because the in-flowing digitization wave cannot be readily overcome or manipulated to comply with or attune to the natal institutions and values, traditional cultural codes or ethos and resources that have been in existence before the incursion of the 'new normal' e-technologized society. The negative attitude and technological deficit of African societies toward indigenous languages add to worsen the situation (Egbokhare 8). The pervading 'novel' global digitization phenomenon in certain ways submerges the hitherto sacrosanct cultural codes of conduct, modes of communication and pedagogy, just as the development floods so suddenly, rapidly and forcefully into the vibes of even the far, 'unreachable' places of the African universe. As Nahema Marchal rightly puts it concerning African experience in the postmodern communication technology, “... In just over ten years, mobile adoption has skyrocketed ... From mobile banking to social networking, news and health Apps, internet access via mobile devices has ushered in revolution in information sharing... particularly in tech-savvy nations - South Africa, Egypt and Nigeria -where usage widespread” (1). The situation comes with a deluge of overturning, ever-changing world outlook and ushers in fresh idiolects and slangs, idioms and expressions that impact on the core of language system and literary ethos while the entire cultural landscape is daily inducted onto the crossroads of

contemporary digitization. The digital society has changed the rhythm of the natural human-centered universe into the App-tossed, robot-ordered e-deterministic global environment. The crisscross of today's human connectivity remains porous with all manner of 'strange' concepts that are machine-driven.

The concept of cyberspace, cyborg phenomenon defeats earlier cultural-linguistic/literary lexicons and changes perspectives of the largely folkloric, communal-based African universe, just as computer screen takes over the space while the era of the decline of the book culture and a systematic wane in humanistic concerns stars humanity in the face. As Mottart et al put it, "the arrival of post-humanism or trans-humanism where the book and the humanistic canon are replaced by the computer screen and the cyber culture... For some, this post-humanism is good news, liberating even, whereas for others, it's indicative of a fundamental crisis in our civilization" (24-25). In a nutshell, there are the pros and cons to the critical standpoint of the debates on the wherewithal of the 21st century digitalization civilization, as far as the African technological and cultural experience is concerned. Much as digitalization comes with innovativeness, technological wizardry. However, the digital gadgets ironically add to undermine the Africa communalistic communication heritage while bringing about the spirit of isolation, aloneness and individuality as a replacement. For example, with the digital tool at hand and the screen properly powered, a parent, a child, a couple, humans isolate one another while getting glued to the screen; and this is fast becoming an obsession, especially among the younger generation. The postmodern digital robot while disconnecting human-to-human closeness relegates the traditional communalistic relationships common in traditional African epistemology to the background, thus posing the danger that in the near future, memories of the past, or of 'who we are' may become out-fashioned. That most of the African societies are faced with these perils, is a reality that needs to be deeply interrogated.

E-Society, Digital Nativity and the '(De) humanization of African Humanity'.

The 21st century e-society unfolds with confused symphonies, given the e-deterministic semantico-morphological intersections, laden with computer-related terminologies. Modern electronic driven language and cultural behaviors pose the palpable threat to indigenous cultural heritages of the people. Benedict Ibitogun's assertion attests as follows: "It is common knowledge that a language somewhat reflects the conceptual bearing of the native speaker in terms of metaphysical belief, apprehension and experience of the universe" (3). Also, the Encyclopedia Britannica defines the relationship between language and society by stating that "Society and language are mutually indispensable"; and this shade light on the background to the digitization era in African experience. The statements above point at the dilemma of a society who stands vulnerable to the corrosive nature of

digitalization that comes with its 'strange' internet language.

The new digital culture is powered through the artificial gadgets and comes with its obsessions. The situation is further damning by the state of technological backwardness of most of the African states. Prah states: "Africa is, today, industrially and technologically the most backward continent in the world" (6). In addition to the gravity of the above assertion, the encroaching digitalization constitutes corrosion on the cultural heritage and identities of African societies, thus making the cultural space that had already been badly corroded by colonial history and neo-colonial experience worse off. The 'new digital natives' who are almost fully recolonized by the digitalization instrument of power and deprived of their ancestral memories and cultural self-identities, find pleasure in the all-encompassing e-Apps that are largely patronized by the teaming youths and peoples of the continent.

The absence of regulation, rationalization and purposeful policy direction or vehement attempt at recalibration of the new ICT society stands to disorientate the younger generation intellectually and psychologically from the close-knitted traditional, tribal cultural ethos and affinities where that has been assailed by e-modernity. The digitalization civilization's educational system has created a gap or disconnects that need to be bridged. African scholars have continued to harp on this peril and proffered ideas that seem not to have received adequate attention in the public policy arena. Indeed, to what effect and by how much energy these prognoses have been utilized into power institutions remains contestable and insignificant (Egbokhare 2004, Wa Thiong'o 2005, Osaaji 2010, Wane 2010). Many have cautioned that a people who have lost their culture are lost forever.

The language, literature and cultural policies in most African states are in disrepute, not vehemently articulated nor doggedly pursued, and this brings the threatening barrier in ICT development along this line (Egbokhare 2004). What seems to be the way out for the African cultural propagators is to learn the new language of the digital civilization and society, and by so doing factor this into her creative ingenuity while not losing sight of the cultural origins, for the preservation of the heritage and traditional ancestral resources through the process of performance, artistic innovation and creativeness, otherwise the artist in the future might find that their cultural products have become submerged in the deluge of digital society.

From the World-Wide-Web (www), dotComs (.com), digital literacy, remote screen activities, soft copies, Facebook media, Twitter, WhatsApp, Google and Google+, Messenger, WeChat, Yahoo, Hotmail search engines, YouTube, Instagram, My Space, Skype, AHA, 2go, and all that, the present world system stands incredibly speed-bound, driven on the crazy for e-compliance. The global digital space

continually strives to alienate established humans-centered cultural communication and indigenous epistemic order. There is also an array of e-deterministic infrastructures and concepts that have become everyday language in the entertainment and socialization experience. These include e-library, e-learning, eHumanity, Digital Humanity (DH), e-governance, e-society, e-marketing, e-commerce, e-literature, e-culture, e-language, digital drama and a host of others. The present 'marvel universe' of virtual humanity is continually running on the ever-winding evolutionary wheel just as the world is fast turning into what Walker (2018) ascribes to as 'epic synthetic' universe where human step aside while machine usurps the space of interpersonal communication and relationships.

It is noteworthy how Okeke celebrates the situation by stating hilariously that “The social media possess an avalanche of positive sides or advantages that today men, women, boys, girls, old and young seem engrossed in its grip so much so that 40-50% of social interaction in the 21st century tends to play on this platform” (271), but the question that beckons here is: when this great percentage of peoples of African population 'gather' on the social media platform, what do they do; that is to say, how do the gadgets by which the digital phenomenon expresses itself influence the African users, and how do they influence the conversation, interactions, knowledge sharing and socialization on the digital media platform? Many African societies reputed to be ICT savvy, such as Nigeria, South Africa, Ghana and others have formulated ICT, Digitization policies in order to belong in the global compliant digital membership criteria. Good as such pursuit should be, but the worry in the circumstance is on the corrosive effects of digital modernity on indigenous identities in terms of how modern e-gadgets adversely affect African cultural identities, modify language codes and literary assertiveness. In African states there is the danger of linguicide and loss of cultural identities posed by the digital nativity for all over the world, language encompasses critical factors of human cultural self-ownership and construction of identities (Mukuthuria 2009).

The social media phenomenon as a product of global digitization evolution is more and more redefining the way of life of mankind and advancing menacingly into the marrow of Africa's unique cultural backbone. If those at the center of technological power keep innovating and upgrading in every ramification of digital creativity, necessity demands that researchers and scholars interested in African development should be responsive enough to articulate parameters for interventions in order to preserve original heritages that might be assailed by the predatory digital modernity. Sequel to the influx of 21st century digital globalization in the world, Eva Zhou (2021), the young Chinese campaigner for the preservation of cultural identities in the face of digital modernization, echoes this concern in the following word: “Our culture shapes who we are. In the age of globalization, it becomes more important than ever to acknowledge our origins. And it is up to us, the younger generation to

work together to embrace our heritage and keep our language alive” (1). The situation remains most dire in the African context of digital penetration. Egbokhare puts it succinctly that “African societies generally cannot access development because their languages have not kept pace with global development” (9). In the same breath, the Egbokhare thus argues that to brace up to the momentum of the moment, there should be a conscious effort towards integrating African languages “with the vectors and drivers of development both at the abstract conceptual and practical levels”. The argument here is that there must be a significant focus on the way of frontal participation, innovation and mediation of digitization to the advantage of indigenous socio-cultural and technological situations. Presently there exists a gaping imbalance in the level of technological endowment or participation in terms of the manufacture and deployment of digital tools and infrastructure among the developed nations on one side and the much slowly developing or underdeveloped societies of the world on the other side of the divide. There are yet inadequacies that attend such bipolar developmental incursion (Onyekaba and Ekpiwre 2020). In the educational and knowledge sector, there is what appears to be eternal transition from paper culture to the screen way of knowing and this is fast becoming a norm (Mangen 2016), despite the problems that go with the experience. The African humanity is caught at the crossroads, neither having firm control of her cultural infrastructure nor the technological capacity to take control or contend with the fast-evolving digital world order.

Digitalization, African Identities and the 'Native Speakers' of the 'Internet Language'

In most of African societies, knowledge of indigenous identities and cultural self-assertiveness remain at the lowest ebb. Prensky rightly points out the global situation by stating; “Our children today are all “native speakers” of the digital language of computers, video games and the internet” (1). African societies cannot exist outside the ever-charging intrusion, intensity and extensive digitalization phenomenon that began in the 1990s (Betiang 404), but policy leaders and scholars owe it a duty to articulate and devise means of moving on with the momentum of the time. There is dire need for actions at scholarly and practical levels towards preserving cultural identities and heritages of the people from the repercussions of digital modernization. As the children and youth are being left to the whims and caprices of contemporary media (dis)order, they are at the same time being drenched of their cultural self-hood and identities, communal, communalistic and community values as well as traditional self-memories. The language being forced on the young ones by the so-called sophisticated e-society in the e-compliance schools and colleges in the name of computerization are, to say the least, could turn ironically into policy of cultural self-alienation. The 'e-savvy' child and even young adults, and most full adults too, can at the moment hardly conduct or carry on activities in their mother tongues or on aspects of their cultural identities, nor could express who they

are or think they are. In Africa, among the vast territory of nearly 2000 languages (Mazrui and Mazrui 1998) is reputed for, the encroachment of urbanization and other feeling of inferiority deprive a great number of the people from their indigenous languages, food culture, moral codes and ethos. The condition of language dearth cuts across the Black continent and poses the fear of loss of cultural identities and heritages in the nearest future. Longdet states the obvious in the following words:

The continent of Africa is a wide variety of verbal arts that include poetic genres such as praise poetry, sacred chants, songs, incantations, parables, riddles, idiomatic expressions, and proverbs. The narrative forms are myth, legend, folktale and epic traditions... Given the plurality of languages in Africa and the primacy of oral communication, it is no surprise that the bulk of literary activity on the continent today occurs in oral media. Hence the concern of scholars and their deliberate effort lie in preserving these literary activities due to the threat of language endangerment (7).

The above expression bordering on language endangerment also hints at the threat posed by digital modernity to cultural identities. There is a crazy, an obsession for modern digital lifestyle, all at the expense of indigenous values. The existing system of knowledge acquisition and formal education makes children, the younger generation of Africans to be denied knowledge of their cultural self-identities, while families, parents and even institutions place preference on non-native ways as part of schools instructions. European languages, literatures, lifestyle and cultural mindset continue to dominate the African world, whereas the indigenous languages and literatures stand as appendage, far removed from the mainstream of identity consciousness. In most of African educational system, mother tongues are anathema for the children and the youth, just in the same way that the indigenous literary activities are largely seen as satanic, devilish and ancestral. Ahmed Yerima puts it succinctly in the following words:

Because of the cultural content of Literature, it gives form to the country which it belongs through the emergence and its uses of a country's customs and beliefs, traditions and religion, language, behavior and attitudes. Since change is by-product of development, literature can then be used as a tool through which change can be effected in the process of national development (15).

The thought expressed above affirms the importance of cultural heritage as critical in the preservation of a peoples' historical, collective or communal identity and

shared memories that bound them as a people. On the other side, the attitude of indigenous vernacular language hatred is tantamount to cultural self-destruction. If African cultural identities which are embodied essentially in the language and cultural memories, are to be preserved and perpetuated and also made useful in the face of the pervasive ICT digital cultural order, Egbokhare (9) advises that such affected societies need to make their languages accessible to technology and development by integrating them into the prevalent communication technology innovations. But the speed at which e-technology evolves and spreads gives no time for adjustment of non-technologically proficient societies such as African nation states. That means that everyone must push their ways into the digital highway.

The present situation is further aggravated by the present state where Africans tend to see everything foreign as superior (Bello 4). While cultures cannot be stopped from cross-fertilizing other cultures in terms of modifications and development, it is noteworthy that for any group of people to watch the dissolution of their cultural heritage and identity is simply suicidal to imagine. Kwesi Prah enlightens further:

The whole universum of cultures in the world cross-fertilize each other. However, those cultures which are able to hold their own in the development are those which are able, fairly independently, on their own terms, to maintain a selective approach to those external cultural elements that they incorporate and adapt into their own. Very importantly, such autonomously acting cultures do not compromise the foundations and do not abandon their main springs in favor of external influences (21).

Going by the above insight, there is presently a wide margin of skill gap between African contribution to the global scientific/technological pool and the Sino-European states in whose language and socio-cultural paraphernalia modern ICT media and technologies are created. The generation of African children of digital nativity is caught in the web of confused symphonies of globalization, modernity and traditional heritage in terms of technological development in every field of human endeavor. These innovative technologies are created and calibrated through inbuilt language imputes that recognize the imaginative/creative languages and socio-cultural ideals of those societies that create such technologies. This is to state that African languages are outside the process of digital technology, and this is partly responsible for the slow dearth of the languages, literatures and cultural epistemology of African societies. Much as it is well known that every human culture or society is dynamic and prone to adjustments to outside influences, mutability of time, the situation in Africa can be seen as peculiar owing to the shattering impacts of what Ngugi describes as “cultural bomb” (3) that was unleashed on African societies by colonial powers.

In the urbanized spaces, the situation of the ongoing digitization of global space breeds *new* generation known to be the 'digital natives' (Heiden et al (2014); Evans and Robertson 2020) that gravely undermine indigenous African languages glowing literatures and cultural posterities. The situation calls for a fresh insight by scholars. By any means possible, every resource must be put in place to strengthen and sustain the legacies of African cultural identities. Prah (7) proposes that critical infrastructure, whether source from the Chinese or elsewhere, as a matter of urgency, must be brought in to meet the specification of African reality in the quest for the preservation of the continent's cultural identities and development. This option appears reasonable since African nation states still grope at the crossroads of neo-imperialist dependency, going by the submission of Bello that “Despite our nominal independence from colonialism, many factors tend to point to foreign tutelage as the determinants of our key national and continental policies, programs, projects and endeavors” (7). This is a dilemma that needs redress, for every national and continental educational program must seek to incorporate the 21st century digital technological progress into it at every level.

Humanity is now getting more and more distanced from each other and relationships are becoming more virtual, picturesque, plastic like never before in history, while electronic teleguided gadgets, screens and machines gradually take over as replacements. Without native languages being factored into the manufacture of the e-gadget, how could one think of native culture? And without native culture there is no native mind or value; no traditional cultural self-pride; no sense of cultural self-assertiveness or ancestral roots, origins and posterities. Prah again argues that “the absence of self-reliant creativity, self-assertiveness and cultural confidence...has consistently inhibited the culturally grossly imitative elite, which operate as if a mimicry of Western values, habits and culture is the only way forward” (14). The digital natives of the e-society engenders a generation of 'modernized', plastic, 'sophisticated' youthful, elitist Africans who are submerged into the consciousness of 'digital immigrants', in any case.

Modern digitization is propelled by simulation, in which machines play the roles of humans, and configured with instructions that are only best efficient, apprehended and largely suitable to the ethos and dictates of European cultural environment. The implication of this is that coming along with cultural and social characteristics that are hardly comprehensible to the cultural and social realities of African end-users of digital natives to linguistic and cultural alienation. The new computer-based languages and jargons threaten to erode memories of tribal African languages, folk wisdom and great epical literatures that embody African history, African humanity and African ancestral knowledge and technology. From extant literature, and empirical evidence, most of the younger or emerging generations of Africans are oblivious of their true or original cultural identities. This digital bred tend to look

down on their indigenous cultural ways, their traditional values and ways of thought. The new digital media manifests non-indigenous values and glorifies its cultural impetus through the agency of major European languages, technologies, lifestyles and worldviews and they are configured artificial inbuilt languages, vocabularies and memories. Heiden et al (2011) rightly point out that the digital generation has many names among such as 'Net Generation, Generation@ or Digital Natives' that are at the danger of being oblivious of their true cultural stocks. What these labels mean is that the current literate generation, students and of course younger generation are digitally and technologically savvy, social media-indulgent and quickly adaptable to digital machines at the expense of cultural self-consciousness. James Tsai aptly argues that the neglected aspect of African heritage such as “oral forms including folktales, proverbs, riddles, epics, myths, legends, songs, etc, have suffered the unenviable and uncertain fate of vanishing aspects of verbal intellection without an assured future” (2).

The repercussion of this dire situation is enormous since the indigenous languages and literatures of any people embody the identity and heritage of their past, present and the future. Minga rightly states that “African languages have suffered from a double handicap: from the colonial strike, on the one hand, and, on the other, these languages have been undermined by African people themselves” (1). Language and literature are considered here as conjoint twins and serve as critical tool of communication, knowledge transmission, nation building and heritage of human development. Yet, the danger remains that African states play 'onlookers' mostly in the field of technological development and must have to depend on outsiders to solve peculiarly African problems. As Akpan and Ibidunni rightly observe, “Digitization of operations and processes and technology adoption by small and medium scale enterprise in the less developed and emerging economies (LDEE) has been slow or non-existent” (1). Such frank postulation accounts for the enormity of the challenge at hand that requires a multidisciplinary approach by which scholars, thinkers, technologists and policy drivers, should do all that is possible to mitigate.

The Challenge to the Pan-Africanist Scholars

The great challenge for the African humanistic studies and technology innovators is that of articulating measures and strategies at every thinkable level, for innovating appropriate Apps that could compel re-orientation among the younger generation of Africans and inculcating values that are tied to cultural identities in the face of the overawing penetration of digitalization influences. Evans and Robertson point out that “The challenge of educating digital natives has caused educators to radically rethink the ways in which they teach the generations who have come of age immersed in modern technology” (1). The challenge of the moment again is the calibration of digital devices towards balancing the digitization gap with the intention of accommodating indigenous heritage and cultural identities. The

situation where indigenous languages, cultural sites and institutions have become unconscionably deemphasized or not even considered as important is wrong and must be mediated. There is need for the use of digitization as strategies to indigenize as medium of instruction, information or socialization in African societies. In nursery and primary schools - both public and private-owned, and in cooperate offices, and even at cultural events, official corporations, foreign languages take preeminence above indigenous languages. It is noticeable that children at urban homes and even in the village schools hardly speak in mother-tongues or native languages. In the university environment, European languages are glorified as medium of innovation and technological instruction. This situation further inhibits interest in, and also endangers the survival of indigenous languages and hampers the process of African-oriented technological take-off.

This study therefore seeks fresh approaches to inculcation and preservation of the cultural heritages of African societies for sustainable growth and development. Scholars have been harping on this, but the need becomes more urgent now, in the light of the incursions, unprecedented penetration of digitization in the remote places of the world in recent history (Ogude 1983, Ngugi 2005, Mazrui 2000, Anyidoho 2008, Prah 2009, Matlotleng 2009). It is of utmost importance to this paper that traditional African linguistic appurtenances be prioritized in knowledge production and appropriated for the promotion of African cultural traditions (Holcombe 2007) through the development of the right technologies that would integrate African languages, African values and worldviews into the processes of development. As Egbokhare reaffirms, “By developing technologies, implementing software and modifying hardware to suit the needs of African languages, we will not only be enhancing access to information infrastructure, participation in development and utilization of global knowledge resource, African societies stand a good chance of creating employment and checking the phenomenon of language endangerment and death (38).

Also, researchers in the field of Digital Humanities (DH) have proposed a calibration of cutting-edge technology and wider engagement with communities, including school children's adequate education for the preservation of the heritage of communities in the face of the pervading influence of digitalization on remote communities. Vital and Sylaiou aver that such state-of-the-art “new and emerging technologies can reach and become employed by cultural tourists and other members of the public” (4) as a way of creating consciousness in the people to the imperatives of protecting cultural heritage for the present and coming generation. It is the position of this paper that the African humanities and interrelated disciplines must strive in every possible respect to pool intellectual bulwarks needed to rescue the fast-disappearing indigenous African cultural heritage in the face of the continually innovating digitization.

Conclusion

This paper has been conceived with the prospects of accentuating critical discourse towards calibrating work-plan for harnessing intellectual, scholarly, technical/technological resources towards a reconfiguration of Africa's place in the development of globalization-driven e-society and digitization. The thrust of the argument is that the present low-level participation in the technological arena by African states in formatting innovative paradigms for redefining the presence and role of the continent in the global ICT scheme of things, in the face of the overawing digitalization evolution tends to aggravate the shrinkage of African cultural heritage in terms of its languages, literatures, cultural infrastructure and technologies. The prognosis is that the intelligentsia in the diverse disciplines must organize in their research endeavors towards bridging the present gaping digitization barrier. The paper further poses the challenge that except there is a well-articulated multidisciplinary discourse and action plans on the issue in the critical scholarship, in the technological arena and in terms of policy priorities and governance concerning digitalization in African sphere, the gains of globalization of the e-society may elude and ultimately endanger African cultural identities. It is further cautioned that except there is a conscious paradigm shift or self-lift in the digitization arena, Africa could be left behind to settle for the crumbs as the e-society keeps evolving and revolutionizing. The intelligentsia from across the disciplines must network into this consciousness in their research activities towards framing components and initiatives for the construction of roadmap towards active participation in the digitization universe.

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