

Globalisation and Cultural Identity Preservation: A Study of “Oodua Voice SocialGroup” on Facebook

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Abstract

The prestigious status of the English Language has made it the preferred language over indigenous languages in Nigeria. This has set the indigenous languages on a low pedestal. Globalisation has been identified as a major contributor to this because English is the dominant global language. This role of the English language is responsible for the growing number of people aspiring to learn the language in the world over while the number of enrollees in the other languages of the world is reducing. The study examines the cultural preservation of the Yoruba language within a globalised world (Internet). An ethnography participatory observation method was employed to collect data bothering on the cultural awareness in the group for analysis. Computer Mediated Discourse Analysis (CMDA) and the psychological components of the structure of cultural identity were adopted for analysis. It was found that Yoruba culture is preserved on Facebook through netiquettes, Yoruba traditional movies, folktales, proverbs, Yoruba history and poetry. The study concludes that an App. should be developed within the OVSG platform to

teach the language from the alphabets to the young generation. This would get them involved in the cultural preservation in the global world and eventually ensure a continual projection of the Yoruba culture.

Key words: globalisation, cultural preservation, Internet, Oodua Voice Social Group.

Introduction

The emergence of electronic media in the history of communication technology ushered in a more sophisticated medium of interaction which connected the whole universe as one location not measured by geography, language, culture and all agents of particularity of identity. This location has been tagged by different scholars to capture the extent of its compactness. The popular nomenclature among them is 'global village' (Marshall McLuhan). Through this interconnectedness, people of the whole world become aware of others more than the information that could be retrieved on them from books. Getting to know about others becomes robust with the direct communication to an individual or group through the wires. Computers are the channels for convergence in online communication enhanced by search engines like Google, Opera Mini, Chrome, Yahoo, Bing, Ask etc. With the search engines and the facility for internet connection, the whole world is brought to the nearest visible contact. Existing studies in Sociology, Economics, Politics and History have focused on the theme of

globalisation while language has not been given much needed recognition in the process of globalisation. Language performs a vital role in globalisation because globalisation is achieved through the dynamic nature of language.

The major developments which globalisation centered on like; social changes, economy, political development etc. all give language an important representation with English as dominant global language. This is as a result of the status of the English language as an International language which serves as a lingua franca to many countries of the world. This role of the English language is responsible for the growing number of people aspiring to learn the language in the world over while the number of enrollees in the other languages of the world is dwindling. This is even worse in a country like Nigeria where the indigenous languages are no more compulsory in the curriculum of schools (primary and secondary) where they were classified as compulsory subjects at these levels of education years back. Parents also do not speak their mother tongues to their children at home (Cummins, 2005; Hinton, 1998; Thomas, & Cao 1999). These children end up acquiring English as their first language. With this rating of the English language, other languages of the world are becoming the language of the older generation tagged 'old school' while English continues to be the language of the elite. Yoruba is not left out of the status loss to English. This is why languages are getting

representations on the Internet for a language not used will pitter out with time.

1. Globalisation, Language and Culture

Globalisation connotes a new world of interconnectivity of sameness. The last decades of human existence have experienced vigorous globalisation processes. Scholars have defined it from different perspectives (Gidden, 1990; Steger, 2003) depending on the aspect of life being interrogated. Held David (1999: 483) posits that globalisation is a 'process or set of processes which embodies a transformation in the spatial organisation of social relations and transactions generating transcontinental or interregional flows and networks of activity, interaction and power.' This definition emphasises the emergence of common economic space, common world market, and the worldwide openness of information through globalisation. In the same vein, Bornman (2003:24) defines globalisation as a 'transformation of temporal and spatial limitations, that is, the shrinking of distance due to the dramatic reduction in the time needed to bridge spatial differences which has, in turn, resulted in the gradual integration of political, economic, and social space across national borders.'

Block (2006:1) reiterates that globalisation is the 'process of bringing different societies together into one system.' People from different parts of the world are able to interact through the various social groups created online. This is as a result of the language use and the

connection enabled through the Internet. Globalisation has had a great impact on the social, political, and cultural ways of using languages. The interconnectedness brought about by globalisation aids the spread of different languages and culture from one region of the world to another. Culture is seen as a 'resource' (Irani and Noruzi 2011: 1). Irani and Noruzi (2011) further define culture as 'some kind of information that human beings are not born with but they need in order to interact with each other in social life'. People learn this 'during the long process of education, socialisation, maturity and growing old' (2011:3). From the assertion above, culture entails 'knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society' (Block, 2006: 22).

Language is an important means of initiating identity and 'shaping people's perception of others' identity' (Lamidi 2016:223) through communication. Thus, identity and cultural preservation can only be established and expressed through language because it is the medium used in identifying one as 'an individual or as a part of a group of speakers of a certain language or dialect, social class, age group, educational group, etc. (Lamidi 2016: 2230). Scholars have established that people's identity is not fixed. It changes constantly to suit the tenor and mode of discourse an individual finds himself at a particular time. Hence, 'identity is built, negotiated and re-negotiated' (Thornborrow, 2004: 158, Lamidi 2016, Aboh 2017). Though online identity can be

presented in a number of ways to suit the identity perception-posters want others to have about them, in the case of the present group under study, the traditional connection through culture and identity is embraced while anonymity is suppressed. This is a result of the identity crises created through the globalisation effect of the English language. Globalisation which is perceived as a unifying factor in the global world 'has not ended conflicts but has rather given rise to new identities rooted in culture' (Sotshangane 2002: 226). One of the sensitive manifestation of the effects of globalization on language is the Americanisation of Yoruba names on social media. Names like Olamide, Biola, Adeola are spelt Horlarmeydey, Beehorlar, Hardeyholar respectively. Another instance is the act of spelling Yoruba names with the English alphabets among primary and secondary school students because Yoruba is no more one of the compulsory subjects in schools. Students perceive it as a difficult language to learn compared to English which does not pose any usage problem to them. The assertion here is the result of the author's teaching experience in a secondary school belonging to one of the Federal Universities in Nigeria. To this end, people of the same ethnic and cultural affinity are building groups to represent their voice in the global world. One of such groups is Oodua Voice Social Group (OVSG) which is the subject of study in this present paper where members represent their names the traditional way by writing them with Yoruba alphabets and assigning tone marks on them. This act is one of the many steps to which identity and culture of the Yoruba is being preserved in the

global world. This study will unfold other codes of identity and cultural preservation in one of the social media (Facebook) which hosts OVSG.

2. Previous Studies

There have been several studies on identity construction and cultural identity from different fields of human endeavour. Though this present study examines identity and culture from a different perspective, we shall still review a few of the relevant ones in this study. Mustafa (2006) examines the various elements that are responsible for the complex conceptuality of cultural identity in a technological driven society. The negative effect of the Internet usage among young people as a tool that transforms their cultural identity and how this can be remedied by educational institutions is the subject of this study. He identifies the long hours the youth spend online and engaging in various computer games as the factors contributing to the distortion of their worldview. He suggests that youths should be protected from the media abuse through policies and maintaining a balance between technology and culture. This study has a one side similarity with our study because the two examine the effects of globalisation but their point of divergence is that maintaining a balance between technology and culture cannot be achieved if the code for cueing cultural norms is not acquired by the youth. This is the goal of this present study.

Plaza (2009) studies the website created by second generation of Caribbeans in the United States, Canada and the Great Britain. The study establishes that websites are the links that connect familiar Creole and cultural practices with the second generation's feelings of abject loss and cultural mourning. He concludes that Internet grants the second generation Caribbeans in the Diaspora the opportunity to participate in an evolving transnational culture. This is also a similar study to the present one but with a different culture and people and the medium of the cultural representation. Zhao, Grasmuck & Martin (2008) study identity construction on Facebook. They carry out a content analysis of 63 Facebook accounts. They discover a switch in the identities of members in anonymous online environment and the known online environments. They conclude that identity construction on Facebook is implicit rather than explicit. The subject of study in this work is located in the Facebook like the present one but the former is a study in Sociology while the present is strictly linguistic. Alwali & Khajeheian (2013) investigate how social identity is shaped by the attitudes, perceptions, behaviours and actions of Iranians on Facebook. They found out that social identity correlates with the real identity of the users, and they are conscious about their social image in the social media space. Contrary to this, the present study investigates the linguistic imports of cultural preservation on Facebook.

Supule (nd) studies the construction of national and ethnic identity in Latvia, a country that gained

independence after the dissolution of the USSR. This is borne out of the referendum urging citizens' choice on whether or not to retain Russian as the second state language. From their investigation, some Latvians were considered bonafide while others that were partly Russians were classified migrants. Odumosu & Eglash (2010) study identity construction among Africans in the Diaspora, with reference to Oprah Winfrey's controversial DNA test and Nigeria's negative response to Oprah's TV episode which centres on scamming by Nigerians. Collective identity-in-the-making was identified by the authors. This study is limited to Oprah Winfrey's TV programme while the present study works on Facebook which has a larger coverage of users.

Taiwo (2012) studies the discursive behavior of Nigerians on Nigerian Village Square (NVS) from their interactions on Nigerian issues to discover how the online 'village' creates an avenue for Nigerians in the Diaspora to construct a community with collective cultural and social identity in respect of their different ethnic backgrounds. Culture specific lexis, virtual genres and code-switching between English and some major Nigerian languages are the tools used in constructing their identities as Nigerians. This study has a slight similarity with the present one because of the cultural and identity undertone. However, the present study is on one of the major ethnic groups in Nigeria while the former is on Nigerians in the Diaspora. A study on the ethnic groups in Nigeria is apposite at this moment in the history of the country because of the

various threats ethnicity has been posing to its unity; the Arewa in the North, the Biafra in the East, MASSOB in the Niger Delta and the Afenifere in the South West. Yoruba in Nigeria and the Diaspora constitute members of this group and they make use of Yoruba language as the official communication code in the group.

Lamidi (2016) investigates identity construction in a multilingual and multicultural online community. It identifies the several features that mark identity on the Nairaland forum. These features are; language, culture, gender/sexuality, ideology, religion, social class and ethnicity. He stresses that identity can be individual or group, linguistic or cultural, ethnic or national, obscure or plain, ascribe/imputed, legitimized, projected or rejected. This present study focuses on the linguistic features in the preservation of culture and identity in a macro ethnic group on Facebook. This is a step further from the identification of the various ways of constructing identity in a multicultural group. Abor (2017) is an appraisal of the two major theoretical views on identity-essentialism and social constructionism. It establishes the interdisciplinary dimension to discourse analysis because discourse offers a relevant ground for the analysis of the polyvalent dynamics of identity. The strengths and weaknesses of both essentialism and social constructionism are highlighted despite their usefulness in the analysis of the thorny nature of identity. This study is theoretical while the present one is empirical.

3. Methodology

The group under study, Oodua Voice Social Group (OVSG) is a close group on Facebook. At present, the group has up to fifteen thousand members. The author employed the ethnography participatory observation method in data collection by joining the group as a member being a Yoruba. Data bothering on the cultural awareness in the group are purposively sampled for analysis. This is because the group also features other posts which are news on issues affecting Yoruba race in Nigeria (political and economic issues). Any of the members can post threads but these must strictly relate to the Yoruba race. The data collected are analysed through the psychological components employed in the structure of cultural identity. These are: the cognitive component, the affective and the behavioural. These psychological components are incorporated into the study because of the intention of teaching the language to the new generation of Yoruba who have been deprived of the knowledge of their mother tongue through globalisation. The Computer Mediated Discourse Analysis (CMDA) is employed with the psychological components for data analysis.

4. Yoruba Representation On Facebook

The African society is a multicultural one. This multicultural nature has created a competitive platform in the 'global village' where the various ethnic groups always aspire to represent their different culture so as to make their voices heard in the global world. Yoruba is one of the

largest ethnic groups in Nigeria and Africa at large. This group comprises a collection of diverse people bound together by a common language, history, and culture. The Yoruba are found in the Western part of the country. From the Yoruba mythology, Yoruba people are descendants of Oduduwa or Oodua. As a result of the slave trade which took place in the territory of the Yoruba, the area is referred to as the slave-coast. Many Yoruba were taken as slaves to America. The Yoruba tradition was preserved by their descendants. Yoruba religion has been combined with Christianity in some parts of the Caribbean and South America. With this background and the perception of the new generation of Yoruba parents about the acquisition of the language by their children, linguists and other culturally conscious Yoruba always express their fear about the position of the language among other languages in Nigeria. The Igbo speak their language to their children and most of them acquire it even those in the Diaspora. This is also the case for Hausa. Some of the reactions culled from the *World Travel Guide Online* on the Yoruba people capture the thirst for more representation of the language in the global world. The text is an expose on the history, location and culture of the Yoruba. Some of the reactions from readers reflect the need to revive the Yoruba culture from going into extinction. Here are some of them.

JUMMY

*Yoruba is very rich in culture. Therefore, the Yoruba heritage must not be allowed to be **eroded** from the mind*

of our youths in the name of western civilization. Imagine a Yoruba child that cannot speak the language not to talk of writing it. It is better for such person to travel down home with details and trace his or her origin. (sic)

RAFAEL FEBUS

I was wondering if you are able to help me find the nearest school where I could learn the Yoruba language. I live in Trumbull, Connecticut. I will greatly appreciate. Thank you in advance for your help. (sic)

LINDA

This was very informative. I was studying slaves from the Caribbean and Shango was mentioned as a deity that was (still is) worshipped by many Caribbean slaves. I discovered that he was a Yoruba deity. Could the Caribbean slaves have come from the Yoruba people group. I wish they had continued speaking their mother tongue so we could know for sure. My Caribbean friends would be really interested in this. (sic)

<http://www.wtgonline.com/country/ng/gen.html> 1998

With all these responses from people in the global world, there is the need to save Yoruba with its cultural richness from being eroded by other world civilization. The establishment of Oodua Social Voice Group on Facebook is one of the many ways of salvaging the language from its present state of neglect. OVSG was created in July 16, 2017 and got its name changed in September 9, 2017. It has rules governing the activities of members on the platform tagged '15 House Rules.' There are two main platforms developed by the Yoruba on Facebook. The first

is the *Oodua news and Magazine*. This is a news bulletin on politics, cultural, religion and social issues concerning the Yoruba race in Nigeria and abroad. It is an open group where anybody can react to the news contents. English language is used for interaction here. The second platform is the OVSG which is the official media voice of Yoruba descendants (Omo Oduduwa) all over the world. At present, the group has up to fifteen thousand members. It is created to enlighten the Yoruba about their culture and tradition. It is a medium to acquire knowledge about the Yoruba culture and to also contribute to the discussions on the burning issues in Yoruba land. OVSG is a close group. Non-Yoruba are not allowed to join the group. Yoruba language is strictly the code of communication in the group.

5. Theoretical Background

Computer Mediated Discourse Analysis (CMDA henceforth) is an approach that centres on the analysis of online interactive behavior (Herring, 2004). It uses methods culled from linguistics, communication, and rhetoric for analysis. CMDA basically analyses verbal interaction, characters, words, utterances, messages, exchanges, threads, archives etc. and any 'online behavior that is grounded in empirical, textual observations. CMDA is an approach which analyse online activity through a language-based approach. The methodological paradigm emanated from spoken and written language study like conversation analysis, interactional sociolinguistics, pragmatics, text analysis and critical discourse analysis

are applied for analysis in CMDA. Herring proposes four domains or levels of language from smallest to the largest linguistic unit of analysis- structure, meaning, interaction, and social behavior. The structural involves the use of special typography or orthography, novel word formations, and sentence structure. The meaning level is characterized by the meanings of words, utterances and larger functional units. Turn-taking, and topic development characterize the interactional level. Linguistic expressions of play, conflict, power, and group membership over multiple exchanges are features of the social behavior level of analysis.

Cultural identity or representation is an important aspect of social identity. It has been described by most scholars as individuals' consciousness of their cultural attachment to a particular ethnic community as a result of cognitive and emotional processes involved in the awareness of oneself as a representative of the ethnic group, the identification with it and the dissociation from other ethnic groups (Phinney, 1990). The theoretical tool of this study is not complete given its nature of teaching, learning and enlightenment of the lost culture to the generation who finds community online without applying the psychological components to the analysis of the structure of cultural preservation in OVSG. The first of these components is the cognitive component which is the knowledge, the ideas about the particularities of one's culture and the consciousness of being a member on the basis of the features that differentiate culture. The

affective component is the feeling of being a member of a culture, the appreciation of its quality and the attitude to belonging to it. The behavioural component is the actual mechanism of not being aware alone but also identifying oneself as a member of a certain cultural group (Breakwell, 1986).

6. Linguistic Imports for Cultural Identity Preservation in OVSG

The analysis of data for this study would be classified through the three psychological components discussed earlier. This is relevant because the whole occupation of preserving a particular culture is a psychological effort. As an extension to this, the social behavior level of analysis in the CMDA approach to online discourse study (where an expression of play, conflict, power, and group membership over multiple exchanges) is employed for analysis (Interactional Sociolinguistics).

6.1 Cognitive Components

The cognitive component is the major component of linguistic imports for cultural preservation in OVSG. The affective and the behavioural components are the responses given to the cognitive component. They are the manifestations of the knowledge received through the cognitive components. These are: netiquette, Yoruba traditional movies, folktales, proverbs, history and poetry.

Netiquettes

The first instance of the cultural representation through cognitive component is the list of rules (netiquettes) which when put in one, stresses the unity that every member must guard jealously to prevent conflict among them. This is captured in the excerpts below.

- a. *All opinions will be treated with mutual respect, unless they violate the rules...*
- b. *A post which members disagree with is considered as a troll. Trolls are booted out of the group.*
- c. *The mission statement of the group is 'a social and group pressure group for the survival of Yoruba culture and tradition while also looking out for the interests of omo oduduwa home and abroad.*

The concluding remark to the rules assures members of finding them a home after wandering in the wilderness with no sense of belonging. This is also an allusion to the fact that they cannot be really loved when they are not within the fold of their Yoruba brothers.

- d. *...On this, we say welcome to where you really belong.*

Traditional Yoruba Movies

These movies are those produced in the 70s and 80s. They are unique from the movies now tagged 'Nollywood Yoruba movies.' Traditional Yoruba movies are employed as a means of preserving Yoruba culture because of the rich culture of the Yoruba they represent. This best serves as a module for teaching Yoruba culture and values to the younger generation. The present Yoruba movies do not make use of the Yoruba language in its

standard form. There are usages of Yoruba and English code mixed in most of the movies. It is disheartening that these are the movies the current generations of Yoruba youths see as the ideal. Hence, the need to dish out the original Yoruba codes for them to be aware of and be part of it through learning. Each of the movies posted has a caption and theme songs which give an insight into the movies and also emphasise the lessons communicated to the audience through the songs and the movie by extension.

- a. *TI OLUWA NILE: A TALE OF GREED AND THE CONSEQUENCES OF THE THOUGHT THAT THE gods ARE NOTHING BUT FICTION.*

The title of this movie is 'Ti Oluwa Nile'. The caption portrays the power of the gods. It is a strong belief that the gods are the messengers of Olodumare in Yoruba tradition. Christianity and Islam refer to them as idols and therefore, it is a sin to worship them in the two religions. The movie shows how the gods deal with a land vendor who sold the parcel of land belonging to the gods to people saying land belong to God and those who know its history. He died mysteriously at the end for his act.

- b. *YEMI MY LOVER: THE GREATEST LOVE STORY FROM THE SURFACE OF THE EARTH TO THE BOTTOM OF THE OCEAN*

This movie teaches the power of true love. Through the movie, the young generation would learn that true love conquers. This is the ideal love that the Yoruba culture

preaches not the kind of lustful relationships that exist among our youths of today. This is posted to teach a lesson of sincerity to mankind which is fast disappearing from the global world.

c. *ARELU: THE EPISODES OF CATASTROPHE*

This movie was a must watch in every home in Yoruba land in the 80s. It teaches goodness to humanity. The antagonist in the movie is referred to as 'Fadeyi Oloro'. This name signifies wickedness. Despite possessing cultic power, he was eventually conquered by a woman (Orisabunmi) through the help of the supernatural power she got from her spirit parents. The poster of this thread emphasises that 'the nostalgic memory of ARELU can never reach its fullness without its theme song:

- | | | |
|----|-------------------------------------|--|
| d. | <i>Ka ma maa d'oro mo</i> | <i>Do not be a terror</i> |
| | <i>Ka ma se wu'wa ika</i> | <i>Do not engage in acts of wickedness</i> |
| | <i>Ka ma se o, ika o da'a</i> | <i>Do not engage in it, it is bad</i> |
| | <i>Eyin te n f'omo olomo se'so,</i> | <i>Those of you that engage in ritual</i> |
| | <i>te ro pa'ye o lo pin, te ro</i> | <i>killings, you think the world</i> |
| | <i>pe'gbaa oro kii fo o, oniwa</i> | <i>would not end one day, you think</i> |
| | <i>yio jeere iwaa...</i> | <i>you would not be conquered one</i> |
| | | <i>day, you shall be rewarded</i> |
| | | <i>according to your wicked deeds.</i> |

The poster narrates the movies after given the theme song. The preservation of Yoruba culture has really taken a huge commitment in the global world because all these films can be watched on YouTube by typing the title.

Yoruba Folktales

The Yoruba culture has an oral tradition like most African cultures. This is called 'tales by moonlight'. They are tales told by anyone with a story to share from elders to the society. These tales are to teach the highly placed in the society, the poor and the children some valuable life lessons, religious rituals, music, children's rhymes and good social virtues. Animals are used as characters in folktales. They are usually narrated under the bright moon at night. They are also one of the imports into the global world to preserve the Yoruba culture.

- a. *The tale of a fowl in a poultry which swallowed a diamond ring. The owner got to know the particular fowl through its proud attitude of disassociating himself from other fowls. It was killed to get the ring out of it.*

LESSON: WHEN God answers your long-awaited prayers, maintain your normal profile. Don't be proud

This is an allusion to the saying that 'bride goes before a fall.'

- b. *OLOGBO ATI EKU (CAT AND RAT)*

This is a long-standing reality between cats and rats. They are known as enemies. This tale was told when the cat and the rat had not realized this. They were friends until their mothers got to know about the friendship. The cat's mother made it realized that rats are his food and not friends while the rat's mother warned it to stay away from cat because of the danger in the friendship. This tale is interpreted as a warning to the Yoruba race to be wary of the relationship they keep with other ethnic groups because such friendship has ulterior motives.

Yoruba Proverbs

Proverbs are wise saying. The African culture exhibits a very rich knowledge in proverb usage. It is a traditional saying that expresses the truth based on common sense or experience. They are mostly metaphorical. Proverbs are also frequently used in OVSG to unfold the beauty of the Yoruba language. Proverbs serve so many functions in interactions. They are used to warn someone treading a wrong part.

- a. *BOLA TINUBU, IBADAN LO MO, O MO LAYIPO, GAMBARI LO MO, O MO OGBON INU WON.*

In the datum above, the proverb is 'Ibadan lo mo, o mo layipo.' (It is the only outer representation of someone you know; you cannot see their true picture). 'Layipo' as used here means the deceitful part of someone. It is a warning to Bola Ahmed Tinubu, a former governor of Lagos state and an APC stalwart against his friendship with the Hausa. Hence, the phrase; *Gambari lo mo oo mo ogbon inu won*. Obasanjo and Moshood Abiola's relationship with the Hausa to the poster has fetched the Yoruba race nothing but disappointments.

Poetry

This is a literary work that expresses feelings and ideas through the use of rhythm and distinctive style. Poems are posted on OVSG to condemn social vices in our society and the world at large.

- a. *OJA IGBORO (PUBLIC MARKET)*

This poem addresses the menace of prostitution in the global world where women see themselves as having the power to acquire anything they want through making themselves available for illicit sexual relationships. The two words which serve as the title of the poem have a deep analogy. 'Public' symbolises a general tool for anybody. A tool someone can use anytime and any day without any limit to its usage. A market is also a public place where all kinds of creatures go to for business transactions. There is no limit to the number of people or animals that can utilize this public place. The effects of such are also given in the poem. He stresses that this social vice is responsible for the high number of divorce cases in our society today.

b. *ERANKO N SOKO EEYAN*

This is another instance of the social vice trending in the global world where animals now cohabit with humans. This is to send the signal to the Yoruba youth that such act is bad. It is also frowned at by the Almighty. He cites the case of Elizabeth Hoad who has a dog as her husband. She claims that after series of disappointments from men, she found true love from her dog. Youths can get easily influenced through the global world from their interactions with friends online. This serves as a check to the new generation of Yoruba descendants from embracing such act.

Yoruba History

The poster here displays a great knowledge through research by listing all the past obas in Ile-Ife, the home of

the Yoruba. This is another instance of sharing knowledge of the Yoruba culture to the young generation for them to be aware of their origin even while in the Diaspora.

- a. *THE OSOGBOW WAR OF 1840*
- b. *THE HISTORY OF SANGU OTA (ERINKO OTA)*

This is another form of tradition being handed down to the Yoruba sons and daughters in the country and abroad. It is a way of preserving the Yoruba culture. It is a way of making the Yoruba youths know they have a real origin and not the one without any value they found themselves in.

6.2 The Affective Component

This is the feelings of belonging to a particular culture. It is manifested in the appreciation of the quality of such culture and the attitude exhibited towards belonging to it. The affective component comes into play after the knowledge of the culture has been acquired.

- a. *Oodua voice, e lo download keyboard Yoruba to ni amin.*
- b. *(Oodua voice, kindly download Yoruba keyboard with tone marks)*

The quality of Yoruba language when the tone marks are used is emphasised here. The poster wants this quality to be appreciated by all and not be thrown away because the tone marks make reading Yoruba language easier. They also disambiguate ambiguous statements.

- c. *E ku ise opolo. Obinrin to fe, ki o fi si owo alaafia re. Obinrin so'wa nu o lo oun o mo ri oko waye.*

*(Thank you for this wisdom. A word is enough for the wise.
A woman without good character attributes that to
destiny)*

The response above is given to appreciate the creative work of the poster after a poem he posted on the ills that women do and the consequences. This is also a quality of the language which the poster used in passing the important message to members of the group.

- d. *Okuns in Kogi state's adua to Odua is that we pray to be returned home to our home family group. The Yoruba Race! Yoruba yoyoyo bi ina ale. Yoruba yoyoyo (sic)bi omi okun. Yoruba baba ni baba nse.*

(The Okuns in Kogi state pray our ancestor (Odua) unites us with our race/tribe. Yoruba is beautiful. Yoruba is powerful. Yoruba leads).

The poster decries the Okuns being geographically categorized with other tribe while they speak Yoruba. They are treated in Kogi state as outcast. This post emphasizes the richness in Yoruba culture and the nostalgic feelings of the poster for not being where he belongs.

6.3 The Behavioural Component

This component is the result of the act of portraying oneself as a member of a cultural group. Here, the custodian of the culture has acquired the knowledge about his culture and has developed the conviction of his loyalty to it. The manifestation of these two is what is being communicated in the behavioural component.

- a. *The best name we can 'dash' to Satan is Elenini (antagonist) in Yoruba. We would hereby rule that everywhere Esu is used as translation for Satan is hereby null and void. Esu laalu, ogiri oko has been wrongly accused and abused*

Satan in Yoruba should be best referred to as an antagonist. We would hereby rule that everywhere Esu is used as translation as Satan is wrong. The god has been wrongly accused for too long.

The behavioural component features in the post above. The power and authority of being a member of a well-placed culture manifested in the post. The post seeks to protect the integrity of one of the gods known to be a devil by others.

- b. *O je oun itiju wipe gbogbo awa omo odua ati orori ati omo eyin ni a n huwa bi omo ale. Ema so wipe boya o ju enu mi lo o. Sebi ikanni OHUN ODUDUWA ni a pe ikanni yi Se ede oyinbo je ede baba nla wa ni. Efe ki a ma ba ara wa soro lori idagba soke ati biboloko eru ti iran awon omo Yoruba wa. Sugbon o se ni laanu wipe ede oyinbo ni a fi n ba ara wa soro nibi.*

I am bold to say that it is disheartening that the Yoruba are bastards. We communicate in English in a platform we discuss our ancestors. Is English our language?

This is another post describing the under performance of the Yoruba in a channel meant to be their mouth piece but English is used as a medium of

communication instead. It is a wake-up call to members to let the Yoruba they are, reflects in their global voice.

c. *YORUBA ENTRANCE GREETING AND WRONG
INSERTION OF SIR*

The poster here emphasises the need for the Yoruba way of greeting to manifest in the Yoruba greeting without adding the word 'sir' which is a non-Yoruba code. Greeting is a behavioural component in cultural preservation. Therefore, it must be done to represent the user as the reflection of the culture. The poster gives the right way of greeting as;

INITIATION: *AGO*

RESPONSE: *AGO YA*

AYA GBO, AYA TO, AYA GBAYE SE OUN RERE

The greeting above is in prayer form. It prays that the interlocutors will attain old age and be successful in life.

Conclusion

This paper has investigated the language use in the preservation of Yoruba culture on Facebook. The linguistic imports are discussed under the three psychological components of culture. The cognitive has many of the themes of the threads in OVSG. The linguistic imports identified are: netiquettes, Yoruba traditional movies, folk tale, proverbs, Yoruba history and poetry. Yoruba culture is preserved through these codes. The affective component exhibits the various ways of expressing appreciation of the rich culture of the Yoruba through the responses that emphasise the quality. The behavioural component is

where the authority developed through the cognitive and the affective components is displayed. There is a major observation that not all the posts and threads are done in Yoruba. The use of English is a clue to make the younger generation of Yoruba descendants who do not have any knowledge of the language to be able to interact with the posts and still be aware of their culture. However, the Yoruba translation must be given in each case. OVSG is observed to be too advanced for beginners in the language like those born in the Diaspora. It is therefore recommended that an online App. should be developed within the OVSG platform to teach the language from the alphabets to the young generation. This would get them involved in the cultural preservation in the global world and eventually ensure a continual projection of Yoruba culture.

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