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## **Zonal Intervention Funds and Reviving Indigenous Cherished Cultural Values through City of Culture**

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**Abstract:** *Cherished cultural values give identity and sense of belonging to individuals in the network of human social relationships. Identity is constructed through culture. Cultural values provide social security and protection. It is worrisome to observe that cherished cultural values are going into extinction. This paper focuses on the South-West Zone which comprises mainly the Yoruba-speaking people of Nigeria. This paper argues that zonal intervention funds, through creation of city of culture, would revive cherished cultural values of the zone. Archival, Library and Internet-resources are used for this study in identifying some cultural values that must be revived and protected such as language, greetings, dressing, naming, tolerance, and pride. Community, individual, and Government intervention are needed to revive fading cultural values. The study found that there is cultural lag in Southwest Nigeria. Modernisation, Westernisation, and social networks have eroded a significant proportion of the Yoruba's cherished cultural values. This paper therefore, suggests that annual city of culture festival can serve as an intervention model to revive the cherished cultural values in, Nigeria South-West through zonal intervention funds.*

**Keywords:** *Culture, values, identity, cherished, material, city, intervention, Yoruba.*

## **1. Introduction**

There is no human society without a culture, that is, a non-inheritable capabilities learned in the process of human social interaction (Sheppard & Cant, 2018). Encounter with the Arab, and European cultural traditions, coupled with globalisation processes, have eroded the African culture (UNESCO, 2020 & Azeez, 2013). Foreign / modern cultures have dominated the local / indigenous cultures. Most Nigerians' cherished cultural values are gradually going into extinction. With rapid social developments generally in Nigeria; it is of utmost to carefully examine indigenous cultures and propagate some of the traits that align with human values, development and progress. The aims of this paper therefore, are to critically examine the cherished cultural values of the Yoruba in the Southwest zone, and to explain how the cherished cultural values can be revived through zonal intervention funds earmarked for zonal intervention projects by the Federal Lawmakers in Nigeria's appropriation act (Busari, 2018). There are nine geo-political zones in Nigeria; namely, South-West, South-East, South-South, North-West, North-East and North-Central. This paper focuses on the South-West zone, that is mainly constituted by the Yoruba-speaking people. The zone is divided into different ethnic groups / nationalities with a unified culture; such as the Ekiti, Oyo, Ondo, Ijebu, Ife, Egba, Yewa, Okun, Igbomina, Owo, Akoko, Ijesa, Ilaje, Ikale, etcetera (Ighobor, 2020). The unique features of these ethnic groups are patently on display in their cultural traits such as language, dressing, greetings, naming, tolerance, pride etcetera. Sustenance of the aforementioned cherished cultural values is very important; and as often put, the survival of a race is very much related to survival of its culture. This paper therefore, seeks to

suggest that the creation of ‘city of culture’ will benefit the sustenance of the Yoruba cultural values and the zonal intervention fund should be channelled towards it.

This paper is divided into Section and sub-sections. Section One provides a general introduction to the paper. Section Two explains the unique feature of the geo-political zone. Section Three examines the definitions of culture. Section Four looks at the fundamentals of culture while section Five examines zonal intervention through creation of city of culture; and, the Section Six provides the conclusion of the paper; which stated that creation of city of culture would enhance reviving of cultural values through zonal intervention funds.

## **2. Geo-political Zone**

Nigeria is located in West Africa, bordering the Gulf of Guinea and situated between Benin and Cameroon Republic; and its capital in Abuja. Political, economic and administrative conveniences necessitated the division of Nigeria into geo-political zones namely, South-West, South-East, South-South, North-West, North-East, and North-Central (). Nigeria is a large country with about 203,452,505 km landmass (2018 est.) (Commisceo Global Consulting Ltd). Nigeria has over two hundred and fifty ethnic groups with different cultures including Hausa and Fulani (29%), Yoruba 21%, Igbo (Ibo) (18%), Ijaw (10%), Kanuri (4%), Ibibio (3.5%), Tiv (2.5%). For religion, Muslim (50%), Christian 4(0%,) and indigenous beliefs (10%) (Commisceo Global Consulting Ltd). The number of languages, currently estimated and catalogued in Nigeria, is 521 (Commisceo Global Consulting Ltd). These include 510 living-languages, 2 second-languages without native / local speakers, and 9 extinct-languages (Commisceo Global Consulting Ltd). The major native languages spoken in Nigeria represent three major families of African languages - the majority are Niger-Congo languages, such as the Yoruba, the Ibo, the Hausa language is Afro-Asiatic; and

Kanuri, spoken in the Northeast, primarily Borno State, is a member of the Nilo-Saharan family. Even though most ethnic groups prefer to communicate in their own languages. English, being the official language, is widely used for education, business transactions and for official purposes. English, as the first / official language, however, remains an exclusive preserve of a small minority of the country's urban-elite, and it is not spoken at all in some rural areas (Commisceo Global Consulting Ltd.).

The area for proposing cultural zonal intervention is the South-West of Nigeria. The Zone is largely occupied by the Yoruba-speaking people. The zone comprises six States out of the 36 States in Nigeria, namely Ekiti, Lagos, Ogun, Ondo, Osun and Oyo. However, there are other Yoruba-speaking people in the North-Central zone such as Kwara and Kogi. The Yoruba could as well be found outside of Nigeria geo-political region such as Togo, Benin Republic, Ivory Coast, Cuba, Brazil, Trinidad and Tobago, Jamaica and others (Ighobor, 2020). The zonal intervention project is expected to be limited to Nigeria's geo-political area. Therefore, this paper focuses mainly on the Yoruba in Southwest, Nigeria, in particular and their cherished cultural values in general.

### **3. Culture**

Culture is an abstract social entity. Positivist approach shall be employed in this section to discuss culture as a thing that exists in reality while looking at various features and components of culture. Attempts shall also be made to synthesis culture and come up with the aspects of culture that are cherished and valued among the Yoruba of South-West, Nigeria. There is no general definition of culture, but, different theoretical perspectives have different definitions. Culture encompasses language, means of making a living, arrangement of family life, the focus of group loyalties and ways of perceiving the world both the physical world and the world

beyond. Culture puts a control on Man's drives, it influences his / her eating habits, hours of sleep, display of emotion and sexual behaviour. It provides for reproduction, care of new family members and patterns of child-rearing. Culture therefore, is the totality of life. Tylor (1871) defines culture as that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society. Linton (1940) defines culture as the total of knowledge, attitudes, and habitual behaviour patterns shared and transmitted by the members of a particular society. Herskovits (1955) simply defines culture as the man-made part of the environment. Kroeber (1948) defines it as the mass of learned and transmitted motor reaction, habits, techniques, ideas, values, and the behaviours they induce. Kluckhohn (1945) defines culture as the historically-related designs for living, explicit and implicit, rational, irrational and non-rational which may exist at any given time as a potential guide for the behaviour of human beings. Culture can be simply defined as the distinctive way of life of a group of people, their complete design for living. Given that a culture entails a social system that shares a set of common values, cultural values then imply the commonly held standards of what is acceptable or unacceptable, important or unimportant, right or wrong, workable or unworkable in a given community or society (). They constitute what come from a culture which are important to the members and which they hold in high esteem. Cultural values could be ethical / moral, doctrinal / ideological, social or aesthetic. Irrespective of the nature of its manifestation, it is always a representation of a specific culture trait, and means something cherished by the people within a specified cultural group. Values, even though are somewhat global and abstract in nature, relate to norms of a given culture. Norms supply rules, standards and guides for what ought to be done in specific situations, while values identify what should be judged as important and worthwhile. The values which a given culture cherishes determine the specific norms that would lead to their realization within the culture. Asking one's neighbour for help when one is

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struggling is a norm, but, it reflects the value of communality. Also, standing still when the national anthem is recited is a norm, but, it reflects the values of respect and patriotism. Some values are universal and are recognizable across cultures; others are culture-specific and determine particular norms which generate specific attitudes and behaviours. Cultural values thus, outline the nature and direction of a people's life style and inter-relationships.

Revival is a concept which defines topic under discussion. The concept revival is a philosophical word with special focus from religion / theology and academics. Revival could be described, reawakening, resuscitation, rejuvenation, repackaging, re-modelling etcetera. This concept stimulates how important and relevant an issue remains among given members of a society. It is a display of how something is cherished, relevant, evergreen. and how people desired want its continuation and existence. There are aspects of our culture that are cherished; and, that we need to keep as part of our heritage from generation to generation.

#### **4. Fundamentals of Culture**

In this Section of the paper, attempts are made to examine characteristics of culture and to identify types of culture in order to ascertain its absorption as valued and cherished inhibitions that warrant consideration for the zonal intervention project by the National Institute for Cultural Orientation (NICO), through the Federal Ministry of Information and Culture. The following characteristics of culture are considered in this paper: (i) Culture is learned behaviour. There is a biological need for culture and learning is nearly 100% culture. Eating is instinctual, but nearly all other behaviours are learned. There are a couple of reflexes which we have not lost from the dim past - evolution is not a use it or lose it game; (ii) Culture is symbolic. A symbol is something that stands for something else; and, all information is "stored" in symbols, ready

to be communicated and stored for others to absorb. Information-storage means individuals need only to learn a fraction of this culture. Without symbols, learning can only take place through direct contact or experience - symbols extend this concept, allowing learning without direct experience. Symbols pack great emotion and, sometimes, in all directions at once; an example is a group of people's reaction to a flag, and /or the subsequent burning of that flag; (iii) Culture is shared. Culture is a collective belief and must be shared by more than one person. Sociologist Emile Durkheim (1858-1917) called culture "social condensation"; (iv) culture is all-encompassing. Culture must be studied "as a whole entity" - no one piece of a culture is more, or less, significant than another; (v) Culture is a patterned, integrated system. Many elements of culture combine to keep things going; Max Weber claimed cultures continue and evolve through continual conflict while Emile Durkheim claims the continuance is due to harmony; (vi) Culture is ideological. Culture forms a mental model / template of what's true which is rarely lived up to. For example, the Constitution is a set of goals rarely literally lived up to; and (vii) Culture is adaptive. Human beings, not particularly adapted to their environment, can use their culture to make up for the biological adaptations they lack. Human beings can learn to live in polluted environments, for example, and teach others to do the same.

There are two types of culture: (a) Material Culture, this is an aspect of human culture that can be seen, and touched. These are created to support life style and used in daily living. Material culture are basic utensils inherited or created by Man, while changing over time with technology and modernization. Examples of material culture include hoe, dress, car, house, spoon, pot and others; (b) Non-material Culture, which is an aspect of culture are can neither seen nor touched. It is transferable from one generation to another. It is also called 'intangible culture'. It included norms, ideals, and principles. This can be subdivided into dressing, language, greeting, marriage, religion, etcetera. It is important to examine some

concepts of culture, such as culture-lag. This can be used to explain an aspect of the title of this paper: cherished cultural values. Non-material culture is often lagging; that is, its development is usually lagging behind material culture. Norms, ideals, and core principles fair less than technology in terms of development. Norms, ideals and core principles are going into extinction at the expense of technological development. For example, we promote formal marriage above traditional marriage. Cultural lag affects our cherished cultural values.

## **5. Cherished Cultural Values**

Secondary source of data was used in this study. Archival, Library and Internet-resources are used for this study in identifying some cultural values that must be revived and protected such as language, greetings, dressing, naming, tolerance, and pride. Community, individual, and Government intervention are needed to revive fading cultural values.

The Yoruba-speaking people cherishes a number of cultural values which they want to keep from generation to generation. The effort of everyone, most especially the Nigerian Government at all levels, are gearing towards the preservation of certain cultural values, amongst which are language dressing; greeting; naming; marriage, and family. As widely observed, values reflect the totality of what a people stand for, their aspirations and their decisions as to what should be judged as good or bad, right or wrong. Different cultures reflect different values. The Yoruba cultural values, thus, pertain to those social ideals indigenous to the Yoruba people:

### Language

Language is an important aspect of human culture. It is the veritable means of communication. Human beings acquire language



from birth while the environment plays an important role on the ability of human beings to acquire language. Language and culture are conceptual codes that underline speech and social behaviour respectively; and, language is a major source of clues to the rest of culture. Its importance lies in the fact that all linguistic forms have meanings. These meanings represent not a single item of experience, but one or more categories of experience. There are different forms of languages: human and non-human. Human language is what is acquired from a society, especially from parents, guardians and neighbours. The SouthWest Zone is both mono-linguistic and mono-cultural. As identified earlier in this paper, Yoruba is the language of majority of the inhabitants of the SouthWest Zone, though, there are different dialects, such as Oyo, Ijebu, Egba, Ondo, Ife, Owo, Akoko, Ilaje, Ikale, Akure, Ekiti, Okun, and others. Yoruba is a unified language. It is rare to see the Yoruba, (especially the women), not interacting in their mother tongue in official gatherings even if they are fluent in other languages. They value and avidly promote their mother tongue, such that their movies channels e.g African Magic Yoruba, Orisun – and songs are still much endearing to be in vogue.

The Yoruba of SouthWest Nigeria cherish their language, and they elegantly speak in proverbs ('Owe'), cognomen ('Oriki'), and simile ('eena'). This aspect of the Yoruba culture is rapidly going into extinction, as most families speak English language at home while they occasionally speak Yoruba-language at home. Yoruba language is a cherished cultural value which needs revival and should serve as the main mechanism for communication because of its connotative and deeper meanings.

### Dressing

Mode of dressing is very important to the Yoruba. The way one is dressed, determines the way one would be addressed. In the Yoruba-land, people dress according to their gender. Males dress in

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‘sokoto’, ‘buba and’ ‘fila’ often to match, while females put on ‘iro’, ‘buba ‘ and ‘gele’. The specific mode of dressing is a means of identification, and it is a cherished cultural value. The importance of mode of dressing is widely on display during marriage, conferment of chieftaincy title, festivals and other important social ceremonies.

### Greetings

The Yoruba of South-West Nigeria cherish their greeting patterns. The Yoruba have specific greetings for different situations / occasions; and, they use it at every slight opportunity. The Yoruba mode of greetings is largely determined by seasons, activities and periods of the day: (i) Seasons: -

- ‘E ku otutu’ – greeting-form in cold weather;
- ‘E ku oor’ – greeting-form in hot weather; and
- ‘E ku oginnitin’- greeting-form of near freezing weather.

(ii) Activities: -

- ‘E ku ise’- greeting-form at work;
- ‘E ku irin’- greeting-form for trekking;
- ‘E ku oorun’- greeting-form for sleeping, and
- ‘E ku onje’- greeting while eating.

(iii) Period of the Day: -

- ‘E ka aro’- good morning;
- ‘E ka san’- good afternoon, and
- ‘E ka ale’- good evening.

(iv) Gender: -

Gender is another determinant of mode of greetings. In Yorubaland, boys prostrate (‘dobale’) while girls’ knees down (‘kun’le’), when greeting elders.

To show the important greetings to the Yoruba of South-West Nigeria, for example, if an elder is not sited, a younger person has no right to sit. The Yoruba people of South-West, Nigeria often stingingly rebuke those that fail to acquire this cherished cultural value. For example, if someone walks by an elderly person and he / she didn't greet, if the elderly person has the time and ready to correct the disrespecting individual, the first thing the elder would ask is if the individual is a Yoruba or not. This is not tribalism because elderly people have a very high expectation for the kind of behaviour that a Yoruba should display. In short, if you are in the midst of core Yoruba people, make sure you are honest, respectful and then greet and greet again! There is a saying that if one wants to amount to something in Ede - a Yoruba town - greet them, and, if one does not greet them one will amount to nothing. Above all, the Yoruba's code of ethics is enshrined in the concept of 'omoluabi' – a real gentle man or lady in the English cultural tradition.

## Marriage

Colonialism and religion have unpleasant influence on cultural values in Yoruba-land. Most people have embraced formal marriage such as Registry, Christian, and Muslim weddings- Traditional wedding among the Yoruba, is unique as it allows for cordiality and cementing of relations between the couple's families. The Yoruba people cherish traditional form and most couples and families combine the traditional with the other forms of wedding ceremony. This is not a mark of confusion but a desire to fulfil all social expectations. Marriage allows couples to carry out background check about individual families. It is a cultural thing among the Yoruba to reject family with a blemish, criminal records and unpleasant life history. Marriage also serve as a mean of wealth creation. Bride wealth confers authority on husband. However, modernisation has water down the utilities and necessity of bride wealth. This aspect of the Yoruba culture requires intervention before it finally goes into extinction.

## Naming

Naming is a form of identity. The kind of name illustrates the characteristics of birth environment and background of individuals – ‘‘ile la now, ki a to somo loruko’’. There are different forms of naming that are cherished by the Yoruba such as ‘‘oruko abiso’’ (generated name), ‘‘oruko amuntorunwa’’ (name from nature of birth) ati ‘‘oruko inagije’’ (appellation). People protect their names as well as cherish it. This is reflected in the people’s common-saying that ‘‘ a good name is better than gold’’. The Yoruba of the South-West in Nigeria cherish name as vital cultural value. Family-name plays important roles in the Yoruba-community. Many individuals usually stick with their family-names because of the reputation attached to the names. Family-names indicate an individual’s background and the place of the family within the community. Some family-names have connotations with crown, wealth, coronation, deity, day and event, such as

- ‘‘Adewale’’ – the crown comes home,
- ‘‘Olakunle’’ – material wealth fills the home,
- ‘‘ Oyeronke’’ – chieftaincy has a jewel to cherish,
- ‘‘Ifayemi’’ – deity of divinity suits me,
- ‘‘Osuolale’’ – month of full-moon of wealth is on,
- ‘‘ Jose’’ – day of worship of divinity,
- ‘‘ Taiwo ati Kehinde’’ – twins
- ‘‘ iyabode’’ – remembrance of late mother,
- ‘‘ babatunde’’ – remembrance of late father,
- ‘‘Ayansola’’ drum artisan has blessed me, and others.

## 6. Tolerance

A high level of tolerance to diversity is extremely valued by the Yoruba of Southwest, Nigeria. This important aspect of culture needs to be revived in order to achieve laudable progress and

development in the Zone. Taking religion as a case-study, traditionally, the Yoruba have up to 401 gods and goddesses (Ulrich, 1996), with individuals worshipping his / her own gods without disturbance or conflict. Today, similar religious views exist among other Yoruba ethnic groups, though one cannot generalize that the Yoruba have a particular religion. Different religions share equal respect and acceptability. However, the three major religions, such as Christianity, Islam and Traditional exist side by side. This line of argument accounts for the absence of religious rancour or conflict among the Yoruba. Within the extended family system, family-members may not necessarily adhere to the faith. Suffice to say, such peaceful co-existence is unmatched among any other Nigerian ethnic group. The Yoruba and their towns/cities have had a distinct record of being hospitable and peaceful for living and doing business in by members of other ethnic groups in Nigeria. Akure, for example, has a large presence of outsiders / non-indigenes from other parts of the country. The Igbo, from the South-East Zone, dominate buying and selling in electronics, building-materials, clothing, medicine-vending while the Hausa / Fulani, from the North, dominate buying and selling in groceries such as beef, rice, tomatoes, tubers, beans, onions, and vegetable fruits.

## **7. High Morality**

The Yoruba of Southwest, Nigeria, cherish high sense of confidence. Every decision, in terms of relationships, profession, and other valuable social interactions are significantly marked with a distinctive posture to ensure that no compromise is made on confidence. Another ideology is the concept of “Omoluwabi” that demands a high stake in moral values. Accordingly, in social relations, one is expected to be honest, humble, peaceful, respectful hardworking, etcetera. Thus, most of the Yoruba disparage those that are untrustworthy, wayward, dishonest, liar, unreliable, social misfits, and brigandage.

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It can be summarised in this section of the paper that Yoruba values are seriously being eroded by foreign / alien cultures. Nevertheless, some of the values such as respect for elders, community-development through collective responsibilities / efforts of the people in a community, the virtue of honesty; the virtue of both informal and formal education, the values in social interaction with one another from language, to mode of dressing, to what they eat and dietary habit, as well as the virtue of humility which enables a Yoruba person to be able to grasp the nitty-gritty of many complex issues without losing his/her comportment. The Yoruba people are 'spiritual' beings, with their souls panting earnestly for the active force that controls the universe, through traditional / indigenous modes of worship to foreign religions while the Yoruba-language is potent, rich, sophisticated, and logical.

## **8. Zonal Intervention Project - The City of Culture**

As noted in the beginning of this paper, the National Institute for Cultural Orientation (NICO) - a parastatal under the Federal Ministry of Information and Culture in collaboration with the National Assembly Abuja, - came up with a theme on Culture, Zonal Intervention Project, and National Development. The theme has the following objectives: -

- (i) to underscore the importance of culture and the zonal intervention projects to national development;
- (ii) to ensure just and equitable distribution of infrastructural projects nationwide; to sensitize the media to their unique role in the promotion and sustenance of good governance in Nigeria;
- (iii) to enhance the capacity of the media to play a more proactive role in the management of zonal intervention projects in Nigeria; and,

- (iv) to discuss strategies to ensure that zonal intervention projects satisfy the cultural aspirations of Nigerians, especially at the grassroots.

Out of the four objectives of the zonal intervention project, objectives (ii) and (iv) are central to the topic of this paper - 'Reviving Indigenous Cherished Cultural Values through Zonal Intervention Funds' (National Assembly, 2018). This paper, therefore, attempts to critically examine the zonal intervention funds through the annual celebration of city of culture ( National Assembly, 2018 & Thorpe, 2017).

Constituency or zonal intervention project in Nigeria refers to developmental projects sited in the constituencies of members of the state House of Assembly, members of the House of Representatives or Senators by various Ministries, Departments, and Agencies (MDAs) of government as appropriated in the budget of the federation (The National Assemblies, 2018). Busari (2018) stated that the idea of constituency intervention projects was first introduced during the early administration of former President Olusegun Obasanjo in 1999. The leadership of the National Assembly requested permission from the executive for approval of constituency projects claiming it was in response to frequent demands of their constituents for the dividend of democracy. The Executive approved constituency funds, with the approval of 5million naira for individual Senators, while each member of the House of Representatives got 3million Naira as constituency allowance (Awofeso & Irabor, 2020). In the beginning, the projects were mostly restricted to water and rural electrification. As the years go by, subsequent administration revisit the issue, the projects have cutting across all sectors while the funding has increased to about 4000 per cent (Olanrewaju, 2019).

Busari (2018) went further to explain that in recent years, the budget of the Zonal Intervention Project has been 100billion Naira,

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shared among the 469 Senators and members of the House of Representatives in the six geo-political zones. Specific details on the projects, including project type, cost, and target sector (Budget Office of the Federation, 2019). Proposing city of culture can benefit from this zonal intervention project of the National Assemblies.

City of Culture has its origin in Europe. City of culture, with the right political commitment, financial investment, cross-sectoral engagement, cultural leadership and community ownership, they are a vital catalyst for long-term social, economic and cultural regeneration of the hosting city (Copper, 2018).

Even, at least, with a strong, year-long cultural programme and an engaged community, there can still be a wonderful year of magical happenings that give fresh perspective to people and place while giving citizens an opportunity to come out, look up, share joy, reconnect, and celebrate their place and identities. A year through an ephemeral moment, can 'live' longer in the memory of those who fully embrace it and may even inspire a 10-year-old child who has been awed by a one-off cultural experience. Most people tend to trace profound and positive transitions for both person and cities back to those catalytic years when they were in the cultural limelight.

For illustrative purposes, an example from the city of culture festival witnessed in 2013 in the city of Derry / Londonderry during undergoing the PhD programme, is hereby cited. Derry became the first city to host the UK City of Culture title. It was fascinating to be involved in the processes. There was really no time for new buildings and big capital projects, so the focus and investment were necessarily, more of cultural programming, content, and the socio-cultural impact. Derry did not get big buildings but it got something more profound for the time in the annals of city. The whole



programme essentially focused on artistic quality, sporting, and discursive experiences that were not designed along sectarian lines or on out-of-date high-art / low-art dividing-lines (Thorpe, 2017). It was an extraordinary year where the citizens reclaimed their public realm and found new ways to explore old problems. New conversations were had and fresh perspectives brought people together, joyously.

New things happened such as new studios for artists, new gallery- spaces, world-class works of art, -both locally produced and brought in from outside- were displayed in venues across the city. There were new collaborations and creative partnerships as well as national and international networks of friendship. The emerging creatives in the city had a platform to perform, exhibit, be heard, and be seen.

The City Council, led the transformation of the public realm, creating flow-through for people not cars, contributing to health and well-being, human interaction on the bridges and the water ways, paths, public access and flow. In a year when events in other parts of Northern Ireland challenged the peace process and political stability, Derry / Londonderry celebrated a year of unprecedented cultural participation, new connections between communities, positive media coverage, new visitors, and civic pride. According to Bragg (2013) “it feels great, it feels a sort of triumph of the human spirit; it’s wonderful; and, it shows the democratic power of culture that it can bring everybody together and because it doesn’t matter who you are, if you like this sort of music, or that sort of music you don’t ask what religion people are, or what gender they are or what colour they are – you like the music. And, it’s a wonderful imaginative democracy, and it’s terrific that Derry has seized that crown, it’s just great”. 2013 opened the door, gave a glimpse of the galvanising role that culture can play in transforming perceptions, in regeneration, in vibrancy, in the creative economy and, crucially,

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in peace-building and the possibility of a shared future (Bragg, 2013).

Copper (2018) opined that the real test will be how to build from here. How to behave in down time, whether to have the vision and imagination to redefine the society as a place where participative culture is an entitlement for all its citizens. And written into how the children learn, how our communities congregate and develop and grow, how our businesses function and relate to the rest of society. With the benefits accrued from hosting the city of culture, one lesson that comes to mind, is to find out if to continue to invest and nurture creativity and cultural inclusion as an accepted “must” in a healthy, mature 21<sup>st</sup> Century society (British Council, 2017). A city of culture award would generate new investment, footfall, and national recognition for the cities involved; and, it would provide the opportunity for communities to be creative, ambitious, and to celebrate the best of their local heritage.

A year-long programme of cultural activities and events would help to regenerate local areas and high streets, create new jobs and bring communities together. Although direct links are hard to draw, it does appear that some cities are able to capitalise on their year of culture to increase their tourism long-term. However, the change most likely to last is a more positive image of a city (Copper, 2018). As argued elsewhere, culture is increasingly being recognised as a driver of economic growth through a variety of channels including the development of creative industries and tourism, as well as individual events and festivals. So the bidding process seems likely to become more competitive and professional over the years. Most important of all, the award process would mean national funding organisations, such as the Arts Council and the Heritage Lottery Fund, or private sector organisations would be required to focus particularly on cities (The Guardian, 2018).

## **9. Conclusion**

This study focuses on culture. It examines different cultures and categorised it into two: material; and non-material. It is identified in this paper that cultural lags affect the cherished cultural values of the Yoruba of Southwest, Nigeria. The rate at which tangible culture develops at a supersonic rate appears to jettison intangible culture. Material culture has unbridled consequences on non-material culture. In this paper, some cultural practices that are cherished by the Yoruba of Southwest, Nigeria, are identified, including language, greetings, dressing-mode, naming, tolerance, hardworking, and others. This paper calls for reviving these cherished cultural values and zonal intervention funds.

Zonal intervention fund is critically examined in this paper. It is convenient for the author to come up with a suggestion on a concept such as “City of Culture”. The concept - “City of Culture” - is not just about the arts but about honouring a city’s quiddities – helping sustain its high street, supporting local amenities and, above all celebrating its people.

The National Institute for cultural Orientation through the Federal Ministry of Information and Culture has to look into this, arrange to establish an annual city-of-culture prize, and to promote increased arts and culture investment in our cities in order to offer our cities the active transformative opportunities and thereby revive indigenous cherished cultural values fast receding into the background in the scheme of things nationally.

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