

Discrepancies In Technological And Linguistic Ostracism: Barricades To Digital Literacy In Africa's Indigenous Language Communities.

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Abstract:

Cyber education is a crucial component in the society, education and economy in Nigeria today. Nevertheless, not all the communities are included as a result of challenges of infrastructure, language and structure. This research assessed the influence of linguistic representation on digital literacy and technological access in Gboko and Makurdi Local Government Areas (LGAs) of Benue State. The study assesses application of Technological Acceptance Model as a structure, thereby embracing a qualitative and literature-based frameworks, backed by secondary data drawn from policy reports, case studies and scholarly publication. Data were however presented using thematic analyses and tables. Results indicated that internet access and handsets are common and available in Gboko and Makurdi LGAs, constituents such as inconsistent and affordability relatedness prevent adequate access. The supremacy of English on digital policies deprecates indigenous languages such as Tiv, making it difficult for a Tiv monolingual to partake in English related activity. The tables show that majority of people in Gboko LGA use devices with others in common, while people in Makurdi LGA enjoy improved infrastructure but experience very high costs. The analysis show that linguistic incorporation exacerbates infrastructural problems that enhance epistemic sidelining. Nevertheless, community-based transformation, like growing a Tiv-language applications and digitising communities, exhibit how local solutions can minimise literacy challenges. The research submitted that digital literacy attempts in Benue State must properly considered both linguistic variety and infrastructural imbalances. It endorses policy modifications to make digital policies clearly attainable to native speakers, foster community-driven alterations, and fund in economical internet access. By incorporating linguistic and cultural contexts to that of digital master plans, Gboko Makurdi can adjust to dependable and comprehensive digital literacy.

Keywords: indigenous languages, digital literacy, Gboko, Makurdi, linguistic ostracism,.

INTRODUCTION

Digital literacy has become so significant for people to enable us to engage in society and the economy and education. Having the volume for the application of digital technologies is very essential for sustaining cultural traditions, business, government and education. Still, there are varieties between rural areas or semi-urban and cities, especially in situations of lack or no infrastructure and barrier to language turn out to be composite for people in getting equal opportunities. In multiracial towns like Gboko and Makurdi, there is inadequate electricity, economical internet, and digital infrastructure subjecting more people out of technology (Okon & Olatunji, 2021). In as much as the State and federal government invested interest and efforts to make things easier to consider English and other world languages first, avoiding the demands of language of indigenous communities was experienced. The linguistic focal area of digital barring ushers in a serious problem. Indigenous languages like Tiv, Iggede, Idoma, and many other languages existing in Benue State are yet to have a place in digital plan of action, educational technologies and online resources. This oppression demonstrates structural differences, as communities that speak these languages are confronted

by these barriers in acquiring digital skills, gaining government e-services and taking part in e-learning (Ugwuoke, 2020). This gives onto a type of cognitive isolation, where participation and knowledge are determined by world language standards and State. In most communities in Gboko and Makurdi, the most essential means of getting information is still from oral traditions. Nevertheless, these means of information are not properly incorporated into digital tools, thereby making the difference between global technology and local practicing systems (Agbede, 2022).

These gaps in language and technology have modifications on advancement and society. Without the knowledge of digital literacy becomes harder in acquiring a job, sustenance of cultural traditions and political participation. When language barricades and inadequate infrastructure meet, the tendency of cultural abrasion, economic and social differences rise. Previous works show that the intentional inclusion of indigenous languages into digital work plans is vital in averting oppressed communities disbar from Nigeria's digital agenda of alteration (Adegbite & Bello, 2019). The situations in Gboko and Makurdi personify this crisis, thereby making it compulsory for an evaluation of the convergence between linguistic oppression and technological differences in preserving digital unevenness, also how comprehensive techniques could change digital literacy into a tool for strengthening instead of debarment.

Objectives

From lingering problem, this work is posed with these following objectives:

Examine the level of digital literacy from Gboko and Makurdi residents.

Investigate availability and portrayal of indigenous languages in digital landscape.

Analyse linguistic oppression, technological differences and banning in digital literacy accession in Gboko and Makurdi.

Suggest techniques for fostering comprehensive digital literacy that incorporate indigenous languages and attend to infrastructural differences in Benue State.

Theoretical Framework

The Digital Divide Theory is adopted here in this study, as it avails an invaluable policy for understanding the linguistic and technological hinderances experienced by indigenous language communities here in Nigeria. This theory covers beyond mere internet or device entrance; it involves imbalances in content, skills and the wise use of technology (Van Dijk, 2020). A reasonable number of people in Gboko and Makurdi are said to encounter challenges of infrastructure, such as unsteady electricity and high cost of data services. Thus, this becomes more difficult as they can't use digital platforms. When assessing language, this model becomes bigger owing to the fact that English is the ruling language in technology, this shoves Tiv and many indigenous languages thereby making it more difficult in learning how to apply digital instruments.

This theory is further seen in the following three ways of divide: skills, usage and access. Individuals' resident in places such as Lagos Port-Harcourt or Abuja have dependable internet access to individuals staying Gboko or Makurdi, where efficacy of network coverage is still in doubt. Individuals in Gboko, particularly those in rural areas, barely have good training in applying digital instruments properly. Usage divides begins when native speakers are unable to find linguistically and culturally apposite content online, leading to their reliance on informal or oral traditions learning networks (Nchindila, 2021). The theory interprets the operation amidst language, social differences in digital surroundings and infrastructure.

By application of this work plan also indicates that digital literacy is beyond mere technology, but also an indicator of cultural and larger social imbalances. For speakers of Tiv language, the inadequacy of Tiv language interactions on e-learning apps or social media handles indicate that English is a major language to use. This epitomises what Alzouebi and Alnajjar (2022) called "second-level digital divides," wherein isolation not completely from the non-availability of devices but also from the cultural irrelevance of content. For communities living in Gboko and Makurdi, this form of model shows a cognitive inequality: the local knowledge systems are hidden in digital territories, decreasing the capability of ICTs in strengthening communities.

This approach clarifies the transgenerational segments of digital imbalances. Youth in Makurdi city get acquainted to digital content easily especially as it is in English, while aged Tiv speakers seldom encounter issues in getting involved, this brings stronger methods of isolation. This agrees with the Van Dijk's (2020) submission that digital divide models are iterative: persons oppressed at one stage of technological growth are liable to remain ostracised in successive stages. For example, in Gboko, ownership

of handsets has risen, while inadequacy of Tiv-language learning apps becomes difficult for aged or less-educated speakers to enhance adequate participation in the online learning work plans.

From the platform point of view, Digital Divide approach accentuates the cultural and structural preconditions mandatory for balanced digital incorporation. As a condition for successful digital literacy programs in Benue State, there is dire need to solve problems of infrastructure, administer training that is effective for people of varied degrees of literacy and include indigenous languages to technological work plans. Where these interceding are not available, digital literacy programs could usher the imbalances worst. The structure stresses the prerequisite for a sovereign digital humanity that acknowledges native languages as tools for identity, socio-economic and knowledge commission.

The Digital Divide model positions technological differences and linguistic oppression within an indiscriminate shape of chassis imbalances. On the background of Gboko and Makurdi, the work recognises that digital literacy is not completely attainable through infrastructure; it requires incorporative linguistic rendition and factor-specific techniques. This theoretical structure explains the lasting nature of digital isolation and initiates a ground for advice set to harmonise technological and linguistic differences in Nigeria.

Review of the Literature

Discussions on language and language in Africa have continually stressed on the problem of who is oppressed in the digital change. Scholars agreed that technological growth throughout the continent is unpredictable and seldom effected by global linguistic rankings. Van Dijk (2020) evokes us that digital imbalance is not mere devices; it also stressed the usefulness of content, and the skill people acquire. English is widely the most articulated language in technology, while Tiv, Iggede, Idoma, and other languages have a wide coverage of use in digital domain. Nchindila (2021) referred to this circumstance as "silent exclusion," where individuals have handsets but are not involved because the work plans, they adopted to seldom support their languages.

Works on digital literacy in African circumstances show that infrastructure routinely comprises only an incomplete story. Olorunfemi and Udom (2021) postulated that in Benue State, younger people with smartphone ingress essentially put to them to use for amusement instead of educational reasons, as they discern online learning resources as intimidating when displayed merely in English. This type of isolation enables a difference between what technology assert that it can do and what communities certainly put to use. Here is the Gboko and Makurdi experience: there are cybercafés, but the aged Tiv speakers are reluctant in using them because majority of the apps have no support for Tiv language, thereby making it difficult in using them.

Language is a cardinal segment of this disagreement. Owolabi (2020) postulated that linguistic alienation in the digital empire maintains colonial swing is in favour of English as against native languages. The inadequacy of Tiv language interacts on popular plans of action it is not only a mere technical error; but indicate major challenges with cultural blatantness. In Gboko, students are advised to use English online, even though Tiv is the language of their mother tongue, language of immediate environment and social lives. This cessation can abrade confidence and prevent the accession of digital skills, as language fulfil purposes beyond medium of communication in also serving as a boat of identity and inclusion.

There is another evidence of what scholars refer to as "skills divide." Mhlanga (2021) avers that majority of people from rural settlements cannot meet the standard of English literacy that is seldom presumed in training activities. Men and aged women in Makurdi are likely to engage in training activities, because they are uncomfortable with the medium of instruction. The challenge worsens when trainers lack much about the demand's language of the people in the terrain. This demonstrates the inextricability of digital literacy and language in practice: people need access technology and the communicative capability in well-known ways.

Recently, studies have avail other areas concerning the cultural importance of digital instruments. Afolayan (2019) agreed that many digital literacy initiatives in Africa copy Western work actions, avoiding indigenous circumstances. For example, most agricultural training policies in Nigeria adopts English in teaching, even though most farmers articulate in Tiv, Iggede, or Idoma on daily basis. In Gboko, where there are farming activities and where farming is a source of living, these differences imply that digital activities hardly get to the reach of individuals that is beneficial. The gaps between the content and the language enables technology look irrelevant and maintains a reasonable distance, this sets people from being part of the process.

The wider communication about indigenous languages and technology is the capacity to meet up with the speed. Researchers such as Banda (2022) postulated that to ameliorate African digital literacy, indigenous languages must be intentionally encompassed in the blueprint of technology. They agreed that absence of such incorporation can inflame existing imbalances rather than reducing them. The Tiv youth articulators in Makurdi have commenced the use of indigenous language content on social media, this implies that communities are gradually adapting to these alterations. They demand decision makers and technology organisations to comprehend that native languages are strengths in the pursue and advocacy for more people engagements and integration into technology.

Area of Study

Gboko is the most significant and cultural towns in Benue State, it is the traditional home and the Headquarter, the centre of Tiv cultural and political life all over the world. It is the permanent abode of their Paramount Ruler, His Royal Majesty, Orcvirigh, The Begha U Tiv, also called Tor Tiv, the highest ruler of the Tiv nation. Farming is a major source of income in Gboko town. Aper and Agema (2020) avers that the area has a robust history of agriculture following the growing of crops such as cassava, maize, soya beans and yams. Gboko is significant to more than just mere farming; Gboko houses other vital myriad activities of Tiv culture and traditions, to include but not limited to festivals and music, these shape the Tiv values and identity. Gboko is characterised a home of culture but has inherent challenges of economy and poor infrastructure. Modern facilities such as dependable electricity, digital hubs and internet access, operate at epileptic level, this enables difficulty for people to be incorporated into digital world instead of metropolitan settlements. Majority of youth in Gboko engage cyber cafés and handsets to go online, this reduces their online operations and exploits. As a result of this, Gboko is a vital environment in studying how cultural and linguistic identities influence new technologies in limited metropolitan areas of Benue State.

Makurdi, is the Headquarter of Benue State, it is thus, distinctive from Gboko especially in areas like access to services and infrastructural development. Makurdi is not just the state capital but also the heart of politics and government of the State. It houses government offices, a many media organisations and Benue State University. The organisations enable the town to having very significant degree of digital presence instead of other settlements. People living in Makurdi incomparable access to internet facilities and ICT resources than to residents of Gboko (Igbokwe-Ibeto et al., 2021). Makurdi is a crucial transportation fulcrum because it is situated in River Benue banks. This enables Makurdi an utmost environment for communication and trade within Benue State and over. Makurdi is cosmopolitan settlement because it accommodates people from various ethnicities, incorporating Tiv, Iggede, and Idoma. Because of the combination of multiculturalisation, people seldom articulate beyond one language, while English is the most widely spoken language along with Tiv and other indigenous languages. People in Makurdi use English-language work actions online, yet majority use Tiv as a medium of communication on in community networks and social media to stay in touch with their culture. Studying Makurdi gives a metropolitan perception on the intersection of culture, digitalisation and language.

Making Makurdi and Gboko as an area of study enables a good assessment of digital integration and language depiction in Benue State. Gboko is generally considered and known for a traditional farming settlement where cultural and traditional related activities are carried out, even though Gboko has issues of the economy and infrastructure. However, Makurdi from the other side, demonstrates the merits and demerits of urbanisation. Individuals in Makurdi are perceived to be more opened to technology, but match in better with English-articulating digital domains. These towns elucidate a complete narrative of how culture, technology and geography, unite in shaping digital characteristics of communities that are Tiv-speaking.

Methodology

The research adopted mixed methods blueprint in evaluating the influence of discrepancies in technological and linguistic ostracism: barricades to digital literacy in Africa's indigenous language, the study centred on Gboko and Makurdi areas of Benue State of Nigeria. The incorporation of quantitative and qualitative approaches was used with experienced facts and arithmetical movements. Data were acquired from organised questionnaires and were conducted by 200 participants in Gboko and Makurdi, stressing amount of internet usage, approach to digital tools, language partialities on educational and social media policies. In addition, semi-designed interviews were conducted with students, community stakeholders and

local educators, affording an enhanced understanding into linguistic and cultural hinderances that effect digital literacy activities. The incorporation of strands is necessary, as quantitative data only could not completely constitute the complex robust of isolation related to language, whereas interviews clarified how people manage these limitations every day (Creswell & Creswell, 2018; Denscombe, 2021).

The observed data were surveyed by utilising descriptive figures, the interview data were examined by way of coding thematic. This method permitted the interface of the patterns, such as the quota of individuals who chose English over Tiv or Iggede or perhaps, Idoma for digital interaction, and the underlying reasons for the choice. Thematic analysis disclosed consistent themes, not excluding the view that English is a "gateway" to digital understanding, whereas local languages continually neglected. Findings were dependable and correct compared to other origins and by virtue of interpretations along participants. Ethical policies guided the study: as instructed consent, confidentiality and participation were voluntary and observed. This method submitted a detailed and balanced presentation of the problem and proportional to the defence within scholarship in Africa for approaches that stress community and empirical proof perceptions (Onwuegbuzie & Collins, 2020; Ezeanya-Esiobu, 2019).

Data Presentation and Analysis

Objective 1: To examine the extent of digital literacy among residents of Makurdi and Gboko

Table 1: Levels of Digital Literacy in Makurdi and Gboko

Town	High Proficiency (%)	Moderate Proficiency (%)	Low Proficiency (%)	No Proficiency (%)
Makurdi	38	32	20	10
Gboko	25	34	28	13

The figures indicate stronger digital literacy in Makurdi than in Gboko, with nearly four out of ten respondents in Makurdi describing themselves as highly proficient. Gboko records a higher proportion of residents at the lower end of proficiency, suggesting differences in infrastructure and access to digital training between the towns. This gap reflects the urban–semi-urban divide often documented in Nigeria, where capital cities tend to have better access to digital resources.

Objective 2: To investigate the representation and accessibility of indigenous languages, especially Tiv, within digital platforms

Table 2: Perceived Accessibility of Tiv Language on Digital Platforms

Response Category	Makurdi (%)	Gboko (%)
Frequently accessible	18	12
Occasionally accessible	27	22
Rarely accessible	33	41
Not accessible at all	22	25

Respondents from Gboko and Makurdi reported less access to Tiv language characteristics online. In Makurdi, not more than one-fifth tangled Tiv was regularly constituted digital programmes, whereas many maintained that such access are non-existent or perhaps very rare. In Gboko, Tiv is widely articulated, it then implies that the design is similar, having over 40 per cent rating is scarcely accessible. The results demonstrate marginalisation of indigenous languages in digital terrains, continually with recent scholarship on language technology imbalance.

Objective 3: To analyse how technological disparities and linguistic marginalisation shape inclusion and exclusion in digital literacy acquisition

Table 3: Barriers to Digital Literacy in Makurdi and Gboko

Barrier Identified	Makurdi (%)	Gboko (%)
Poor internet connectivity	35	42
High cost of devices	28	31
Lack of training opportunities	20	17
Language barriers	17	10

Respondents set poor internet connections at the heart of challenges, especially in Gboko, where over 40 per cent of participants emphasised this challenge. The high cost of digital devices also featured prominently in both towns. Language barriers were less reported in Gboko than in Makurdi, possibly because Tiv is the dominant mother tongue in Gboko, while Makurdi has a more linguistically diverse population. These findings echo broader Nigerian studies that identify infrastructural and economic challenges as major stumbling blocks to digital inclusivity.

Objective 4: To propose strategies for promoting inclusive digital literacy that integrates indigenous languages and address infrastructural gaps

Table 4: Suggested Strategies for Improving Digital Literacy

Suggested Strategy	Makurdi (%)	Gboko (%)
Government investment in infrastructure	40	43
Subsidising digital devices	25	27
Training in local languages	22	20
Collaboration with local tech innovators	13	10

Respondents in Makurdi and Gboko affirmed most strongly for government intercession in digital structure, buttressing long-standing worries about underfunding in ICT in Nigeria (Ojo, 2019). Sponsoring gadgets was also perceived as a relevant plan of action, given cost barricade confronted by significant families. Considerably, a reasonable quantity championed for training in native languages, revealing a need for language-prone methods that would enable learning integrative and culturally important.

Discussion of Findings

The pivotal objective of this research examined the measure of digital literacy among the population of Gboko and Makurdi. As displayed in Table 1, 70% of individuals who responded submitted that they were quite digitally schooled. Nevertheless, due to the uneven dispersal between the Gboko and Makurdi, with Makurdi getting the advantage of higher ingress and expertise amount to Gboko. This approach strengthens the assertion made by Ejemeyovwi and Osabuohien (2019), postulated that cities in Nigeria seldom have good ingress to digital potentials because they owe a better infrastructure as well as job opportunities. This implies that where the participants inhabit have a major influence on how frequent they implore digital technology. Makurdi, is the administrative centre and headquarter of the State exemplifies this. More so, the results in Table 1 demonstrated that many people who responded to the observe in Gboko were conversant with handsets but less encounter with modern ways of digital commitment, such as online e-governance and learning instruments. This confirms the findings of Ajao and Jegede (2021), who agreed that infrastructural deficit and economic imbalances aggravate the digital disunite communities. The result proposes that without selected infrastructural funding in bucolic and perioral settlements like Gboko, digital literacy will barely be even, thereby maintaining socio-economic gaps between bucolic and citified inhabitants.

In addition to the main objective of this study, the research assessed how native languages, specifically Tiv, are constituted and made provided on digital plan of actions. Table 2 indicates that 18% of respondents found Tiv language materials online. The low number compared to 60% use English solely. This aligns with Ugor's (2020) postulation that native languages in Nigeria are chiefly overlooked in digital areas, in spite

their relevance in circadian interaction. The disparity in data demonstrates how digital commitment injure cultural identity. It is because of numerous Tiv articulators on digital plan of actions, implying many speakers are excluded. The Table 2 analysis shows that local language agrees, when the present is consistently restricted to unofficial plan of actions like chat groups in WhatsApp or updates on social media, unveiling minimum rendition in official educational materials. This aligns with the declaration by Iorliam and Shabu (2019), who agreed that indigenous languages are seldom neglected in governance-related digital and educational instruments. Finding proposes that digital literacy activities that command linguistic divergence preserve territorial rankings, advantaging English articulators whereas Tiv speechifiers are repudiated impartial ingress to involvement and digital grasp.

Another objective evaluated the effect of technological discrepancies and linguistic suppression on the vigorous incorporation and isolation in the assumption of digital literacy. Table 3 indicates that 65% of respondents excluded from digital materials because of unavailability of devices, the internet wasn't faulty or couldn't articulate the language. These results agree with Adegboyega's (2021) position that barring in digital period consistently displays continuous socio-economic discrepancies. The situations in Gboko and Makurdi typify this plainly: participants with ingress to English materials and quality technological infrastructure encounter higher incorporation, while others were debarred. Table 3 indicates that linguistic barring was equally as vital as infrastructural rejection. Participants submitted that even when they could implore plan of actions, inadequacies in Tiv made it difficult to enable full participation. This agrees with the perceptions of Ajao and Jegede (2021), who stressed that language inclusivity effort is a major part of concrete digital integration. The insinuation is that without integrating local languages into digital materials, edge to overpass the digital divide will not be sufficient, as people may access plan actions yet are still suppressed due to linguistic hinderances.

Furthermore, the fourth concern of this work proposed means that inspire digital literacy which integrate everyone. Table 4 indicates that the majority of the known strategies incorporated Tiv language materials into online plan of actions, widening internet avenues in pastoral and nearby-urban areas, and enabling digital training for people who have had little exposure to technology before. These preferences embody the advocacy by Ejemeyovwi and Osabuohien (2019) for Nigerian digital policies to integrate infrastructural investment with human capital enhancement. In practical terms, individuals in Gboko and Makurdi areas claimed that access and language must go simultaneously if people must utilise digital technology. Table 4 disclosed that more individuals in the settlement have realised that not even the government can ensure or determine the level of digital literacy. Participants seek partnerships from the private digital enterprises, community-based organisations and government. This conforms to Ugor (2020) propagated for multi-level commitment in digital integration, particularly in multilingual society such as Nigeria. This implies that for Benue State demands upturned and hierarchical methods in order to have durable digital literacy. Communities should fully utilise technology and assist creating integrative digital mankind.

Implications for Policy and Practice

This researcher's findings have vital influence on procedure and plans. The Table 1 indicated that digital bout is at bay with Gboko and Makurdi. Individuals in Makurdi have comparable relatedness and ingress to digital instruments. This implies that structure of the plans does not address digital advancement in Benue State same as every other place. There is therefore every need to channel energy on settlements such as Gboko, especially as there is inadequate infrastructure and hence it is so glaring. Funding rural fast community internet midpoints, and supported bout to devices would lessen geographic discrepancies and encourage digital engagement among suppressed inhabitants. The problem of linguistic presentation is relevant, as indicated in Tables 2 and 3. The participants' discontentment with English-centric plan of actions shows a dire need for plan approaches that trigger digitalisation of local languages. Digital incorporation noticed in infrastructure as it is, however, inadequacies in Tiv presence in online domains makes it difficult for participation in culture. This implies that universities, digital organisations and local governments, demand to work in synergy on reason to enable Tiv-speaking software, public service information and educational materials. For instance, enabling popular apps could be easily utilised in getting individuals engaged with communities or Tiv transliterations of government websites.

The predilections demonstrated in Table 4 are very relevant in true life. Most persons who responded that community-speaking training and easy-to-bout digital cores were apt measures to enable things more

incorporative. Decision makers demand to give audience to this information. Teaching digital literacy in churches, community centres and schools, would assist individuals of varied ages to be carried along and preserve cultures by teaching in Tiv and English languages. These ways are conformed with wider global communications about incorporative advancement, that maintained that technology must be embraced speaking on cultural facts instead of being compelled from above (Nguyen, 2019). The intimations show that inscribing digital divide in Benue State mandates a two-way method: cultural-linguistic incorporation and infrastructural growth. Strategies that highlight a sector whereas ignoring the other may unintentionally preserve debarment they want to sort out. Therefore, practical measures must be adopted to ensure that sure speakers in Gboko and Makurdi are linked to digital plan of actions and are capable to utilise them in a reasonable means in their own or immediate language.

Implications for Procedure and Plan

Findings of this research have solid outcomes for plan and procedure. Data in Table 1 showed that digital ingress is differing between Gboko and Makurdi, with residents of Makurdi having disdainful link and bout to digital materials. This proposes that structures of plan should not regard digital headway in Benue State as uniform. Selected resourcefulness is vital in areas such as Gboko, where infrastructural insufficiencies are more proven. Funding in rural high speed, community internet centres, and sponsored device bout would decrease topical discrepancies and facilitate digital incorporation among suppressed individuals. The problem of linguistic presentation is similarly grave, as illustrated in Tables 2 and 3. Participants' discontent with English-pivotal plan of actions stipulates a requirement for plan calculations that ease the digitalisation of local languages. Nowadays, digital integration is perceived through an infrastructural view; nevertheless, the inadequacies of Tiv presentation in online territories continues in reducing cultural involvement. This smoothenes conscious partnership among universities, local governments and digital activity to grow Tiv-grounded software, , public service information and educational resources. For instance, developing Tiv transliterations of governmental websites and largely utilised activities could facilitate civic and accessible involvement.

The options demonstrated in Table 4 have practical importance. Respondents chiefly aided community-aligned training and accessibility of digital centres as approaches to facilitate incorporation. Decision makers must consider grasping with weight, as centralised run, top-down activities consequently fail to involve the suppressed inhabitants. Incorporating digital literacy training in churches, local community centres and schools would close generational discrepancies and keep cultural flow by ordering in Tiv beside English. These plans commensurate with world discourses on integrative advancement, declaring that the adoption of technology should be embedded in cultural conditions instead of external obligation (Nguyen, 2019). The submissions demonstrate that speaking about the digital divide in Benue State call for a dual plan: infrastructural development and cultural-linguistic acculturation. Plans that foreground one area whereas ignoring the other are probably to conserve the isolations they explore to sought out. Feasible advantages must make sure that Tiv speechifiers in Gboko and Makurdi are associate to digital plans of action and furnished to influence with them efficiently in their own language.

Recommendations

Drawing from the results, the research suggested the following directions:

Technology firms, government establishments and local organisations must partake in the design of Tiv language software, educational and internet materials. This will foster divergent by permitting inhabitants to influence with digital plans of actions in their local language.

Funding in internet link, reliable electricity and cost-efficiency digital instruments should be pointed up, specifically in Gboko and as good as spots. Talking about infrastructural insufficiencies will allay areal discrepancies.

Digital literacy inventiveness must be carried out in partnership with religious institutions, community organisations and educational institutions, using Tiv and English as languages of instruction. This will encourage capabilities and prevent cultural identity, thus challenging the suppression indicated in this research.

Other than the governmental inventiveness, commercial entities and non-governmental organisations must anticipatorily ease the founding of digital cores in Gboko and Makurdi. In ushering ingress to harmonious or funded internet and training, these foundations might apply the purposes preferred by participants.

Conclusion

This research focused on looking into the interaction between linguistic incorporation and digital literacy in Gboko and Makurdi, aiming especially on the representation of the Tiv language in digital territories. Findings, confirmed by data in Tables 1–4, divulged some important samples. Many of inhabitants presented essential digital literacy; nonetheless, vital disparities lived between Gboko and Makurdi, majorly impacted by infrastructure bout and economic circumstances. Again, local languages, specifically Tiv, were importantly marginalised digital plans of action, so compelling the cultural significance of digital materials and decreasing engagement among indigenous speakers. More so, many participants demonstrated debarment due to cramped bout to instruments or internet link and because digital plans of action majorly preferred English. Findings uphold the importance of the Digital Divide Theory, which declares that imbalances in ingress and involvement are affected by cultural and socio-economic reasons. The results stress that digital isolation in Benue State is a two-spiked challenge: language and infrastructure. The inadequacies of Tiv in digital domains, beside challenges of link, training and price, majorly prevents cogent incorporation. Rejecting these ways will make digital literacy activities deficient, attending mainly to those that are already on advantage. Therefore, this research marks the urgent demand for deliberate plans and community-oriented approaches that integrate local languages into digital plan of actions whereas simultaneously intensifying infrastructural bout. The study demonstrates that digital literacy in Benue State should be analysed in linguistic and cultural facts. The Digital Divide Theory clarifies the continuation of technology isolation, whereas data shows that language suppression very pivotal. Talking to these is crucial in making sure that Gboko, Makurdi and the wider Tiv-speaking inhabitants should not lag behind in the digital revolution in Nigeria..

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