Untapped Potential of Indigenous Knowledge for Digital Content Creation and Infopreneurship in Kogi State, Nigeria

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Abstract

Indigenous knowledge represents a significant cultural and informational resource whose potential remains largely underutilized in Nigeria's emerging digital economy. This paper examines the untapped potential of indigenous knowledge for digital content creation and infopreneurship in Kogi State, Nigeria. It argues that oral traditions, indigenous languages, traditional ecological knowledge, culinary practices, crafts, music, cultural performances and local histories can be transformed into digital stories, podcasts, videos, e-books, online courses, digital archives and other knowledge-based products. Drawing on recent literature on indigenous knowledge, digital transformation, cultural heritage and entrepreneurship, the paper conceptualizes indigenous knowledge not only as cultural heritage requiring preservation but also as an information asset capable of generating cultural, educational and economic value. It proposes a community-centred framework involving knowledge identification, documentation and digitization, organization and validation, digital content creation, value creation through infopreneurship, and sustainable distribution. The paper further emphasizes that digital transformation should be guided by community participation, informed consent, cultural ownership, attribution, intellectual-property protection and equitable benefit-sharing. It concludes that responsibly transforming Kogi's indigenous knowledge into digital value can strengthen cultural continuity, expand digital participation, promote creative enterprise and create new livelihood opportunities for Kogites.

Keywords: Indigenous knowledge, Digital content creation, Infopreneurship, Digital transformation, Kogi State.

Introduction

Indigenous knowledge refers to the knowledge, skills, practices and experiences developed by communities through generations of interaction with their social, cultural and natural environments. It encompasses oral traditions, folklore, indigenous languages, traditional medicine, agriculture, crafts, food practices, ecological knowledge and systems of social organization. Far from being static remnants of the past, indigenous knowledge represents a dynamic knowledge resource that continues to shape cultural identity, community resilience and local problem-solving. Its contemporary relevance has gained renewed attention as scholars increasingly recognize the contribution of indigenous knowledge to sustainable development, cultural preservation and knowledge diversity (UNESCO, 2024).

The emergence of the digital economy, however, is changing how knowledge is created, circulated and valued. Digital platforms provide opportunities to transform knowledge into multimedia content, educational resources, digital products and other forms of information-based enterprise. The rapid growth of internet and social-media use in Nigeria further expands the potential audience for locally generated knowledge and cultural content. Nigeria had over 109 million internet users by the end of 2025, demonstrating the expanding digital environment within which knowledge can be created, distributed and consumed (DataReportal, 2026).

Kogi State presents a particularly important context for exploring this possibility. The state is culturally and ethnolinguistically diverse, with communities such as the Igala, Ebira, Okun and Bassa-Nge possessing distinctive languages, oral traditions, festivals, music, crafts, culinary practices, histories and environmental knowledge. These resources constitute a rich body of indigenous knowledge that could provide materials for contemporary digital storytelling, education, cultural documentation and creative enterprise. Yet much of this knowledge continues to depend heavily on oral transmission and remains insufficiently documented and digitally represented.

The underutilization of indigenous knowledge therefore represents more than a cultural preservation challenge; it is also a missed opportunity within the emerging knowledge economy. While digital content creation and the creator economy are expanding in Nigeria, indigenous knowledge has not been sufficiently explored as a source of original content and information-based enterprise. This creates an opportunity for infopreneurship, through which knowledge can be packaged, communicated and transformed into digital products and services such as podcasts, documentaries, online courses, e-books, language resources, cultural platforms and educational content.

This paper argues that Kogi's indigenous knowledge constitutes an untapped information resource with considerable potential for digital content creation and infopreneurship. It therefore explores how indigenous knowledge can be responsibly transformed into digital value while recognizing issues of cultural ownership, authenticity, intellectual property and equitable benefit-sharing. The paper advocates a shift from viewing indigenous knowledge solely as something to be preserved towards recognizing it as a resource that can also support digital creativity, cultural visibility, knowledge entrepreneurship and local economic opportunity.

Conceptualising Indigenous Knowledge

Indigenous knowledge can be understood as the body of knowledge, skills, practices, innovations and ways of understanding that communities develop through long-term interaction with their

social, cultural and natural environments. The World Intellectual Property Organization (WIPO) describes traditional knowledge as knowledge, know-how, skills and practices developed, sustained and transmitted across generations within a community, often forming part of its cultural or spiritual identity. It may encompass agricultural, ecological, medicinal, technical and biodiversity-related knowledge (WIPO, 2026).

The concept extends beyond factual information to include the ways in which communities produce, organize, interpret and transmit knowledge. UNESCO's conception of intangible cultural heritage similarly encompasses oral traditions, performing arts, social practices, rituals, festivals, traditional craftsmanship, and knowledge concerning nature and the universe. Importantly, UNESCO regards this heritage as "living" rather than static because it is continually recreated and transmitted by communities in response to their environment and history (UNESCO, 2026). Indigenous knowledge can therefore include a community's understanding of plants and animals, agricultural practices, weather patterns, healing practices, food preparation, crafts, language, folklore, historical narratives, environmental management and social relations.

An important characteristic of indigenous knowledge is its collective and experiential nature. Unlike conventional knowledge systems that may emphasize written documentation and formal institutions, indigenous knowledge has historically been sustained through observation, participation, practice and intergenerational transmission. Language, storytelling, apprenticeship, ceremonies, songs, proverbs and everyday activities serve as important channels through which knowledge is communicated. UNESCO specifically recognizes that knowledge concerning nature and the universe may be expressed through language, oral traditions, memories, spirituality, attachment to place and community worldviews (UNESCO, 2026).

Indigenous knowledge should also not be regarded as an unchanging body of information belonging exclusively to the past. Its value lies partly in its capacity to evolve as communities encounter new social, economic and environmental circumstances. WIPO notes that traditional knowledge may include innovations and know-how alongside established practices, demonstrating that traditional knowledge systems can contain processes of adaptation and creativity (WIPO, 2026). This perspective is particularly important to the present paper because it allows indigenous knowledge to be considered not only as heritage to be preserved, but also as a knowledge resource that can be documented, communicated, creatively reinterpreted and responsibly transformed into contemporary digital content.

For the purpose of this paper, therefore, indigenous knowledge is conceptualised as the culturally embedded knowledge, skills, practices, experiences and creative expressions developed and transmitted by Kogi communities across generations. This conceptualization provides the basis for considering how such knowledge can move from predominantly oral and community-based forms into digital formats and, ultimately, into opportunities for content creation and infopreneurship. However, such transformation must recognize that indigenous knowledge may be collectively held and subject to customary rules concerning access, use and transmission. WIPO notes that the concept of the "custodian" is particularly relevant because communities may have responsibilities for maintaining and controlling knowledge without necessarily exercising ownership in the conventional intellectual-property sense (WIPO, 2026).

Thus, in this paper, indigenous knowledge is treated simultaneously as cultural heritage, an information resource and a potential source of digital value. This broader understanding is essential

to the argument that Kogi's indigenous knowledge can contribute to contemporary content creation and infopreneurship without reducing cultural knowledge merely to a commodity.

Indigenous Knowledge Resources in Kogi State

Kogi State possesses a diverse range of indigenous knowledge resources arising from its multi-ethnic and multilingual character. The major communities include the Igala, Ebira, Okun, Bassa, Kupa, Kakanda and Ogori-Magongo peoples, each contributing distinctive traditions, languages, histories and cultural practices. The Kogi State Development Plan describes the state as a cultural melting pot in which different ethnic groups maintain distinctive festivals, masquerades, languages and traditions (Kogi State Government, 2025).

Oral traditions and folklore constitute important repositories of collective memory and community values. Folktales, proverbs, myths, riddles, songs, legends and storytelling preserve historical experiences and communicate moral and social knowledge. These materials offer considerable possibilities for digital storytelling, podcasts, animation and audiovisual documentation.

Indigenous languages and expressions are equally significant because they embody distinctive worldviews, cultural meanings and historical experiences. Igala, Ebira, Okun and other indigenous languages provide resources for digital dictionaries, language-learning materials, translated content, audiobooks and social-media content. The state's linguistic diversity is formally recognized in its development and economic planning documents (Kogi State Government, 2025).

Traditional ecological knowledge encompasses community understanding of local plants, animals, agriculture, seasons, waterways, fishing and other environmental resources. Given Kogi's agricultural orientation and its location around the Niger-Benue confluence, such knowledge constitutes a potentially valuable resource for environmental education, agricultural content and digital documentation. The state's geographical and agricultural characteristics provide an important context for this knowledge (Kogi State Government, 2025).

Food and culinary knowledge includes indigenous recipes, food preparation, processing, preservation and the cultural meanings attached to particular foods. These practices can readily be translated into cooking videos, recipe books, blogs, documentaries and other forms of digital cultural content. Similarly, crafts and indigenous technologies, including weaving, beadwork, pottery, woodwork and other locally developed skills, can be demonstrated through instructional videos, online courses and digital marketplaces.

Music, dance and cultural practices constitute another substantial resource. Kogi's cultural landscape includes numerous festivals, masquerades, musical traditions and ceremonial practices. The state government currently identifies festivals such as Ekwechi, Italo, Ovia Osese, Sango, New Yam, Boat Regatta and Fishing Festival among its important cultural expressions (Kogi State Government, 2026). The 2026 Ovia Osese Festival, for instance, was described by the state government as an important expression of Ogori history, identity and values, demonstrating how cultural practices can simultaneously serve educational, tourism and economic purposes (Kogi State Government, 2026).

Finally, local history and cultural narratives provide materials for documenting community origins, traditional institutions, migration histories, historical personalities, monuments and significant places. Lokoja's historical significance, the Niger-Benue confluence and sites such as Mount Patti and the Iron of Liberty illustrate the depth of historical narratives associated with the state (Kogi State Government, 2025). Collectively, these resources demonstrate that Kogi's indigenous

knowledge is not scarce; rather, its systematic documentation, digitization, creative packaging and conversion into digital value remain largely underexplored.

From Indigenous Knowledge to Digital Content

The transformation of indigenous knowledge into digital content involves converting community-based knowledge, practices and cultural expressions into formats that can be accessed, shared and preserved through digital technologies. This does not imply replacing traditional forms of knowledge transmission; rather, it provides additional channels through which indigenous knowledge can reach younger generations and wider audiences. Recent scholarship identifies digital storytelling as an important means of preserving community narratives and strengthening the transmission of indigenous knowledge in contemporary society (Komane, 2025).

Storytelling and social media provide accessible avenues for transforming Kogi's oral traditions, folktales, proverbs, myths and historical narratives into short videos, illustrated stories, reels and other social-media formats. Such platforms can make indigenous narratives more attractive to younger audiences while enabling community members to participate directly in representing their own cultures. Digital storytelling can consequently support both cultural continuity and contemporary forms of cultural expression (Malliga & Balamayuranathan, 2025).

Podcasts and digital audio are particularly suitable for knowledge that has traditionally been transmitted orally. Elders, storytellers, cultural historians, farmers, artisans and other knowledge holders can share experiences and explanations in their own voices. Podcasting can therefore preserve not only the information contained in indigenous knowledge but also the language, expressions and narratives through which that knowledge is communicated. Recent African science communication initiatives demonstrate the potential of podcasting to bring indigenous knowledge into contemporary public conversations (Kaloki, 2024).

YouTube and other video platforms provide opportunities for documenting indigenous practices through interviews, documentaries, demonstrations and instructional videos. Traditional cooking, crafts, farming techniques, festivals, dances, music and cultural ceremonies can be recorded and presented to audiences far beyond their original communities. Video is particularly valuable for practices in which knowledge is embedded in performance and demonstration rather than textual explanation. The increasing use of digital media for indigenous cultural representation demonstrates how communities can employ audiovisual technologies to communicate their knowledge on their own terms.

Blogs and digital publications offer opportunities for more detailed documentation of indigenous languages, histories, cultural practices, food traditions and local knowledge. Articles, e-books, digital magazines and newsletters can organize dispersed knowledge into searchable and shareable resources. Recent research on digital preservation in Africa similarly argues that digital technologies can help capture and disseminate indigenous knowledge threatened by globalization, migration, ageing knowledge custodians and the decline of oral transmission (Gontor, 2025).

Digital archives and repositories provide a more systematic approach to preserving indigenous knowledge. Libraries, universities, museums and community organizations can develop collections containing oral histories, photographs, audio recordings, videos, manuscripts and other cultural materials. Such repositories can support research and education while ensuring that community knowledge is not dependent solely on individual custodians. However, access should be governed by appropriate cultural protocols, particularly where knowledge is sacred, restricted

or collectively held. Recent research on indigenous knowledge preservation emphasizes the need for sustainable technological and governance frameworks rather than simple digitization (Bi, Yuan & Ni, 2025).

Online courses and educational content can further transform indigenous knowledge into structured learning resources. Courses on Kogi's indigenous languages, traditional crafts, local history, food, agriculture and environmental knowledge could be delivered through learning platforms and other digital environments. Digital education can thus create a bridge between indigenous knowledge and contemporary learning while giving knowledge holders opportunities to participate as educators and content creators. Alba (2024) argues that online learning environments can provide opportunities for Indigenous voices and knowledge to enter digital educational spaces when development is collaborative and respectful of Indigenous ways of knowing.

Overall, these possibilities demonstrate that Kogi's indigenous knowledge can move beyond predominantly oral and localized transmission into multimedia, educational and publicly accessible digital forms. The transformation, however, should be community-led and ethically managed so that digital visibility does not result in cultural misrepresentation, unauthorized appropriation or loss of community control.

Indigenous Knowledge and Infopreneurship

Infopreneurship refers to the entrepreneurial creation, packaging, distribution and commercialization of information and knowledge through products and services. In the contemporary digital economy, information itself can constitute an economic resource when it is transformed into content, expertise, educational materials, digital services or other marketable knowledge products. In the Nigerian context, Don-Solomon (2025) identifies infopreneurship as an emerging pathway through which information can support innovation, employment and value creation within a knowledge-based economy.

From this perspective, indigenous knowledge can be regarded as an information asset rather than simply cultural heritage. The experiences, skills, stories, languages, ecological knowledge and cultural practices accumulated within Kogi communities represent a substantial body of knowledge that can be documented, organized, interpreted and responsibly repackaged for contemporary audiences. Onwuegbuzie, Mafimisebi and Orighoyegha (2025) argue that indigenous knowledge and entrepreneurship can work together to support innovation and sustainable development in Africa. The entrepreneurial value of such knowledge, however, depends on recognizing the rights and interests of the communities and knowledge holders from whom it originates.

The potential digital products and services that can emerge from Kogi's indigenous knowledge are diverse. These may include e-books on local history and folklore, indigenous-language learning materials, podcasts, YouTube documentaries, digital storytelling series, online courses, recipe collections, cultural tourism guides, digital exhibitions, educational applications and subscription-based cultural platforms. Traditional crafts and cultural products can also be promoted through digital marketplaces, while knowledgeable individuals can provide consultancy, training and cultural interpretation services. Nimbalkar and Pokharkar (2024) similarly emphasize that integrating traditional knowledge with contemporary entrepreneurial approaches can create opportunities for innovation and community economic development.

The economic opportunities for Kogites therefore extend beyond direct sales of cultural products. Indigenous knowledge-based content can generate revenue through advertising, subscriptions, sponsorships, licensing, online teaching, consultancy, digital product sales, tourism promotion and partnerships with cultural institutions. The emerging Nigerian creator economy provides evidence that digital products and services are already becoming important income streams: the *Nigerian Creator Economy Report* indicates that 32% of surveyed creators derive their primary income from digital products and services. This suggests that Kogi's cultural knowledge could become part of a broader local creator economy if individuals are equipped to identify, document, package and market knowledge responsibly.

Nevertheless, commercial value should not override cultural ownership and ethical considerations. Indigenous communities may have collective rights and customary restrictions concerning particular forms of knowledge. WIPO (2026) notes that entrepreneurship based on traditional knowledge and cultural expressions can generate employment and income, but also presents risks of misappropriation and unauthorized commercial exploitation. Consequently, infopreneurship based on Kogi's indigenous knowledge should be grounded in community participation, informed consent, proper attribution, intellectual-property protection and equitable benefit-sharing.

The central proposition, therefore, is that indigenous knowledge can function as both a cultural resource and an entrepreneurial information asset. The opportunity for Kogites lies in moving from simply consuming externally produced digital content to becoming creators of distinctive knowledge-based content rooted in their own cultural experiences. This approach can simultaneously support cultural continuity, digital participation, creative enterprise and local economic development.

The Untapped Digital Potential of Kogi's Indigenous Knowledge

Kogi State's indigenous knowledge represents a largely underexplored resource within the emerging digital economy. Its oral traditions, indigenous languages, food practices, ecological knowledge, crafts, music, festivals and historical narratives contain information that can be transformed into contemporary digital formats. Recent scholarship on Nigeria emphasizes that digital technologies can support the documentation, organization and dissemination of indigenous knowledge through digital repositories, interactive platforms and other technological applications (Tella, Jatto & Ajani, 2025).

The first dimension of this untapped potential is cultural and creative content. Indigenous stories, proverbs, legends, traditional performances and community histories can provide original material for videos, podcasts, animation, blogs and social-media storytelling. Rather than relying predominantly on externally generated or globally standardized content, Kogites can develop distinctive digital narratives rooted in their own cultural experiences. Timi-Wood (2025) observes that digital media in Nigeria can play an important role in mediating indigenous knowledge and cultural memory, although such knowledge remains comparatively marginalized within contemporary media environments.

A second dimension is digital entrepreneurship. Indigenous knowledge can serve as a foundation for knowledge-based enterprises in which individuals create and market cultural, educational and informational products. This aligns with emerging scholarship linking indigenous knowledge with entrepreneurship, innovation and sustainable development in Africa (Onwuegbuzie, Mafimisebi & Orighoyegha, 2025). For Kogites, this could involve creating indigenous-language learning

resources, cultural documentaries, online courses, digital publications, heritage-tourism content, culinary platforms and other knowledge products.

There is also considerable potential for language and cultural revitalization. Digital platforms can provide spaces for indigenous languages and expressions that may otherwise have limited representation online. Fernandez-Sabido and Peniche-Sabido (2025) argue that technologies developed with meaningful community participation can become powerful instruments for indigenous-language revitalization and cultural expression. This presents an opportunity for Kogi's indigenous languages to become not merely languages of traditional communication but also languages of digital creativity and knowledge production.

The digital potential also extends to education, research and cultural tourism. Properly documented indigenous knowledge can support teaching materials, digital exhibitions, heritage websites, virtual tours and research databases. It can connect schools, universities, libraries, cultural institutions and tourism organizations with community knowledge holders. Digital documentation can consequently increase the visibility of Kogi's cultural resources while creating new channels through which they can contribute to learning and local economic activity.

However, realizing this potential requires moving beyond simple digitization. Community ownership, informed consent, cultural protocols, attribution and benefit-sharing must be incorporated into the process. Digital transformation should empower Kogi communities to determine what knowledge can be shared, who can access it and how commercial benefits are distributed. Adeola (2024) similarly emphasizes the importance of culturally grounded values in developing sustainable digital entrepreneurship in Africa.

The untapped potential of Kogi's indigenous knowledge, therefore, lies not simply in putting traditional information online but in creating a sustainable ecosystem in which cultural knowledge becomes a source of creativity, education, digital participation and responsible entrepreneurship. The opportunity is to move Kogi's indigenous knowledge from being predominantly consumed as cultural heritage to being actively produced, curated and transformed by Kogites into digital value.

A Proposed Framework for Transforming Indigenous Knowledge into Digital Value

The transformation of indigenous knowledge into digital value requires more than digitizing existing cultural materials. It requires a community-centred process through which knowledge is identified, documented, validated, digitized, creatively repackaged, disseminated and, where appropriate, converted into sustainable economic opportunities. Recent scholarship on indigenous knowledge and digital transformation emphasizes that such processes must address cultural integrity, intellectual property, data sovereignty and ethical representation alongside technological considerations (Mthethwa, 2025).

For Kogi State, this paper proposes a six-stage Indigenous Knowledge-to-Digital Value Framework. The first stage is knowledge identification and community engagement. Relevant knowledge resources should be identified in collaboration with elders, cultural practitioners, language experts, artisans, farmers, storytellers and other custodians. Community participation is important because it ensures that the process reflects local priorities and prevents external actors from determining what constitutes valuable indigenous knowledge. Research on digital heritage initiatives similarly emphasizes meaningful community participation in digital preservation activities (Gómez et al., 2024).

The second stage is documentation and digitization. Selected knowledge can be captured through interviews, oral-history recordings, photographs, videos, manuscripts, audio recordings and other appropriate formats. Libraries, archives, universities and cultural institutions can provide the technical infrastructure and expertise required for this process. Evidence from Nigeria demonstrates both the relevance and practical challenges of digital preservation of indigenous knowledge, particularly regarding technical capacity, institutional policies and collaboration with communities (Babagana & Kemboi, 2024).

The third stage involves organization, validation and contextualization. Digitized materials should be properly described, indexed and preserved, while community knowledge holders should participate in verifying the accuracy and cultural context of the materials. This stage is particularly important because digital transformation can detach knowledge from its original cultural meaning. Decolonial approaches to digital preservation consequently emphasize the need to ensure that indigenous voices remain visible in decisions concerning how knowledge is represented and preserved (Kemboi, 2024).

The fourth stage is creative content development. Documented knowledge can be transformed into podcasts, documentaries, YouTube videos, blogs, e-books, digital exhibitions, language resources, online courses, social-media stories and other formats appropriate to different audiences. At this stage, the emphasis shifts from preservation alone to communication, creativity and audience engagement. Digital spaces can provide particularly valuable opportunities for young people to participate in cultural preservation and reinterpret cultural heritage through contemporary media (Lau et al., 2024).

The fifth stage is digital value creation and infopreneurship. Selected content can be developed into educational products, cultural tourism resources, subscription services, digital publications, online training, language-learning materials, consultancy services and other knowledge-based products. This is where indigenous knowledge moves from being merely digitally accessible to becoming a potential source of social, cultural and economic value. However, commercialization should occur only where appropriate and with clear arrangements concerning ownership, attribution and benefit-sharing.

The final stage is distribution, sustainability and feedback. Digital products should be distributed through appropriate platforms while maintaining mechanisms for community oversight, updating, preservation and revenue management. The framework should therefore be understood as cyclical rather than linear: feedback from communities and users should inform subsequent documentation, content development and value creation. This is consistent with emerging approaches that view digital transformation of indigenous knowledge as an ongoing process of preservation, revitalization, innovation and intergenerational transmission (Mthethwa, 2025).

In practical terms, the proposed framework can be summarized as:

Community Engagement → Knowledge Identification → Documentation & Digitization → Organization & Validation → Digital Content Creation → Value Creation/Infopreneurship → Distribution & Sustainability → Community Feedback

The central principle underlying the framework is “digitalize with communities, not merely for communities.” This ensures that Kogi's indigenous knowledge remains connected to its custodians while opening pathways for education, cultural visibility, creativity and entrepreneurship. The framework therefore positions libraries, universities, cultural institutions, technology practitioners

and knowledge communities as collaborative actors in converting indigenous knowledge into digital value while protecting its cultural integrity.

Conclusion

Indigenous knowledge in Kogi State represents a significant but largely underutilized cultural and information resource with potential to contribute to the digital economy. Oral traditions, indigenous languages, ecological knowledge, culinary practices, crafts, music, festivals and local histories can be responsibly transformed into digital stories, podcasts, videos, publications, educational resources, archives and other knowledge products. This paper has argued that such transformation should move beyond preservation to embrace creativity, digital participation and infopreneurship, enabling Kogites to become creators and entrepreneurs of knowledge rooted in their own cultural experiences. However, the pursuit of digital value must be guided by community participation, informed consent, cultural sensitivity, appropriate intellectual-property protection, attribution and equitable benefit-sharing. Ultimately, unlocking the digital potential of Kogi's indigenous knowledge requires a collaborative ecosystem involving communities, libraries, universities, cultural institutions, technology practitioners and policymakers. If responsibly pursued, the digital transformation of indigenous knowledge can simultaneously strengthen cultural continuity, expand access to local knowledge, foster creative enterprise and create new economic opportunities for Kogites in Nigeria's evolving digital economy.

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