



Iyán: The Emerging Yam Processing Technology and the Subversion of Yoruba Culture

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Abstract: This paper explores the emerging food processing technology, the Electronic Yam Processor (EYP), and how its penetration could displace the Mortar and Pestle Pounding (MPP) to adversely affect Yoruba culture. Culture, a people's total way of life, is composed of language, technology, values, beliefs, and norms. Among its key functions, culture confers identity, defines social reality, assigns statuses/roles and enhances adaptation. Although the technological component of every culture enhances the adaptation of a people to environmental challenges, the injection of foreign technology has a subversive effect on the entire way of life. Focusing specifically on Iyán (pounded yam), the paper discusses how the EYP could cause valuecide, languagecide and health risks. Purposive Sampling Technique was used to select 10 online Vendors on Facebook, while 160 undergraduates of the Obafemi Awolowo University, Ile-Ife, were conveniently picked to participate in this study. The Undergraduates were made to watch videos demonstrating how the yam-processors work and later told to react in writing. The Vendors' Advert Messages and Undergraduates' writings were then subjected to Content Analysis. The study reveals deliberate deceptive presentation of the yam-processing devices, and that stress-avoidance as well as instant finishing were hyped as a marketing strategy. It also finds massive aversion for the indigenous mortar-pestle technology among young Yoruba and the eagerness to acquire the emerging yam-processors. It is recommended that urgent and intensive enlightenment be embarked upon to stem the impending culture subversion, especially on language, and exposure to the health risk of obesity.

Keywords: Iyán, Pounded-yam, Food Processing, Culture Subversion, Valuecide, Obesity

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I. Background to the Study

Food is a cultural phenomenon, and so is its processing. Culture (the way of life of a people who share norms, value and geographical space) not only determines what we eat, it regulates the why, how, where and when we eat. Culture consists of language, technology, values, beliefs, and norms. Among its key functions, culture confers identity, defines social reality, assigns statuses/roles and enhances adaptation. Since culture is usually woven around environment, the types of food found in every society respond to some cultural dictates. The implication of this is that food is more than a nutritional or physiological necessity; it also serves as a cultural identifier. For instance, *tuwon shinkafa/masara* points to the Hausa, *akpu* belongs to the Ibo, whereas *amala* is known to the Yoruba. *Iyán* (pounded-yam), a staple delicacy among yam-cultivating cultural groups, is processed in the same way despite its different nomenclature (Hausa call it *sokora*, whereas the Tiv call it *Luakumen*).

Due to the importance of food, every culture creates and promotes the appropriate technology to process it. Thus, *Ọlọ* (millstone, grinding stone), *Odó* (mortar and pestle), *ikòkò* (pot), etc are some notable culture-supporting food processing technologies among the Yoruba. *Ọlọ* is used to blend solids such as corn, pepper and beans into paste, hence the processes “*lọ-ata*” (grind pepper) and “*lọ ẹwà*” (grind beans) are inevitable in the making of the *móinmóin* delicacy. Similarly, *Iyan* is a product of careful pounding of boiled yams using the mortar and pestle pounding (MPP) technology, which is an age-old technology. MPP consists of a hollow-shaped hard-wood (or stool, ceramic, metal) and a blunt club-shaped object, which is used in crushing, grinding and pounding dry or wet substances to achieve the desired texture. Mortars could be cone-shaped (e.g. among Tiv and Idoma in Benue State) and canoe-shaped (e.g. among Ife-Ijesha-Ekiti) with about 30-45 cm diameter, 30-45 cm height and 15 cm depth, whereas pestles could be 1.30 metres long with a club-like fat head of 20 cm long (Fagbenro-Amusan, 2007). There is no doubt that the effective utilisation of the MPP requires considerable physical energy, mental capacity and dexterity. The Yoruba and other pounded yam-loving ethnic groups, especially those in rural communities and a few in urban communities, have stuck to this age-old food processing technology and transmitted the practice across generations

because of its socio-medical benefits. For instance, since the MPP involves energy, it remains a veritable device for aerobic exercise to keep fit and socialise. However, the increasing rate of cultural contact and exposure has resulted in the borrowing of other people's culture.



Figure 1: Indigenous Mortar and Pestle Yam Pounding (MPP) Technology

Dynamism is an important characteristic of every society, and technology has accentuated societal dynamism in contemporary times through access to information and mechanisation. In the words of Dunfee (2019), “no society has ever remained the same”. This is why social change (significant alteration in the structure of a society) is inevitable. Dunfee (2019) agrees that social change connotes “changes in human interactions and relationships that transform cultural and social institutions.” However, there are many ways change could be instigated in a society: change could be voluntarily borrowed through contacts, imposed by a conqueror/ ruler and/or introduced through persuasion. Acute and sustained natural occurrences such as drought and tsunamis could also trigger irreversible alterations in the way of life of a people. On the other hand, innovation is



Figure 2: Electronic Yam Processing (EYP) Devices

an artificial human-made driver of change because it involves the infusion of new ideas or methods capable of reducing human energy. Zaltman and Wallendorf (1983) see innovation as any object, idea or practice considered as different from what originally existed.

Whichever way it comes, social change is a gradual process, and the response rate of material and non-material culture differs, with material culture responding faster, thereby creating what W. F. Ogburn called cultural lag in 1959. Cultural lag, in the words of Brinkman and Brinkman (1997), occurs when one of two parts of culture which are correlated changes before or in greater degree than the other part does. Innovation passes through phases such as introduction, evaluation, modification and adoption, but its successful transition depends on initial resistance, and it is managed. In fact, Ram (1987) opined that resistance or objection to change is very normal, but both Klein (1967) and Stiles & Robinson (1973) agree that resistance could adversely affect the adoption of the intended change. Change could be miscarried if resistance becomes intense and sustained. Elaborating on this, Dunfey (2019) noted: 'while we accept that change is constant, we do not have to accept that we are powerless in its wake. It is the extent to which we care about the direction of social change that we can try to shape it and help to create the kind of change we wish to see in the world. Although the technological component of every culture enhances the adaptation of a people to environmental challenges, the injection of foreign technology has a subversive effect on the entire way of life. This explains why scholars argue that not all technological innovation is healthy and that resistance could be helpful in the wielding process (Klein, 1967; Stiles & Robinson, 1973).

Industrialisation has triggered the growth of cities with its plurality of dwellers and diversity of white-collar occupations that invariably created urbanism as a way of life. One resultant effect of urban life is the ever-busy commuting activities, which give them less time for leisure and domestic chores. This is why fast-food restaurants multiply in urban centres to cater to people's nutritional needs. However, for those who are attached to indigenous food like pounded yams, alternatives are found for them in the legions of yam powders being sold in the supermarkets and stores. Among these yam powders, we have Ayoola Pounded Yam Flour, NaReal Pounded Yam, and Ola-Ola Authentic Pounded-yam.



Figure 3: Varieties of Sachet of Processed Yam Flour

Since the urbanites have little or no time, they have to delegate some of their personal tasks to surrogates and embrace the available yam powder to make *pouno-yam* the same way they make *Semovita* and *Amala*. No matter how close the pounded-yam is to pouno-yam, it is incomparable to it in texture, taste and flavour. As a matter of fact, processing pounded-yam is changing from MPP technology to turning technology and now metamorphosing to blending technology.



Figure 4: Comparative Yam Processors depicting the Evolution of Yam-Pounding

Over the years, Iyán has evolved from pounding to turning and then to blending. Comparatively, the MPP differs markedly from the electronic yam blender in that the former crushes and pounds, whereas the latter cuts

and blends. This distinction becomes particularly evident when extraction is required in the process. For instance, to expel all the essential oils, full-bodied flavour, and unique body of a hunk of garlic or a leaf of basil, crushing is preferable—especially since plants are composed of rigid, box-like structures that trap vital flavours inside and need to be ruptured (Falkowitz, 2016).

This paper explores the emerging food processing technology and how its penetration would adversely affect the Yoruba culture. Focusing specifically on Iyán (pounded yam), the paper discusses how the electric-powered yam-crushing device could cause valuecide (unconscious destruction of value), language-cide (unconscious distortion in language) and health risks.

II. Theoretical Framework

This study is anchored on the Diffusion of Innovation (DOI) theory of E. M. Rogers (1962). DOI explains how innovation (new product or idea) is accepted and eventually spreads or diffuses within a society. Rogers (1962) intimates that people usually perceive a product or idea positively (that is, as useful and beneficial) before its adoption and ultimately its diffusion. The way a new product is demonstrated by the change agent is a key factor in determining whether it will be adopted. An idea that is most likely to be rejected if it is negatively perceived, and even when adopted, it might be slightly modified before its diffusion. Put differently, adoption and diffusion of an innovation depend on people's awareness, decision (for or against), trial usage and continuous usage. Thus, the adoption largely depends on the innovation's relative advantage, compatibility, complexity, triability and observability.

According to the DOI, people's adoption of innovation does not occur spontaneously and simultaneously within society. In reality, depending on their perception and the quickness of decisions on the innovation, people will adopt at different times, with some more apt than others. Since people differ markedly in their perceptive, evaluative and decisive capacity, it is important that a change agent specifically targets those who are likely to be less critical (potential promoters) of the innovation. Rogers identified five categories of adopters, namely: Innovators, Early Adopters, Early Majority, Late Majority and Laggards. The innovators are the adventurous members

of society who have a penchant for trying new things without minding the risks and consequences of their decision. Due to their venturesomeness, the Innovators do not need much appeal from the change agent before adoption takes place, especially because they are willing deviants (Merton, 1938). Unlike the Innovators, Early Adopters are the opinion moulders (leaders) or social influencers who enjoy certain legitimate authority to chart a new course. Once the information manual for implementing the intended innovation is provided, this category of people (Early Adopters) does not need much persuasion. The third category of persons is the Early Majority, who readily adopt innovation after they have seen convincing evidence that it works. Change agents usually relay the success stories of the innovation to this category of persons with concrete evidence of benefits. Unlike the Early Majority, the Late Majority consists of sceptics or doubters who prefer to wait long enough to see what becomes of the innovation before they jump into it. Lastly, the Laggards are conservative persons who are not only sceptical of change but also suffer inertia due to their rootedness in the traditional way of doing things. The Laggards are usually very adamant to try new things, whereas the Late Majority merely wait till others have adopted the new idea or product.

DOI is considered a useful anchor for this study despite its flaws, such as disregard for differentials in the resources available to members of a society and its failure to account for discontinued usage after initial adoption. In applying theory, the electronic yam-processing device is the innovation of concern in the study. The various online Vendors serve as the change agents through whom the EYP is being introduced into the Yoruba cultural environment. As expected, the change agents deploy a very aggressive marketing strategy online, utilising both visual and auditory means. A video of the EYP is freely provided online with an accompanying persuasive verbal and symbolic messages. Symbolically, the EYP is presented as a Yam Pounder instead of a Yam-blender, with the intention to achieve a desirable effect, whereas it does not pound. The video demonstrating its functionality (relative advantage, compatibility, triability, simplicity, observability) is so appealing that Innovators and even the Laggards might easily be persuaded. This points to the potential penetrating capacity of the EYP, which invariably would disrupt the Yoruba culture.

One key reason for the adoption of the DOI theory is that it underscores how different members of a society could react to innovation, hence the need for enlightenment on the likely effect of their reactions.

III. Methodology and Data

This study is basically descriptive, as it adopts the exploratory design. Its data were drawn from both the virtual and physical spaces. This is because the Internet-aided Social Media platforms, especially Facebook, are being used to push the electronic yam-crusher into the market, and youths are very active in the virtual space. Purposive Sampling Technique was used to select 10 online Vendors on Facebook, while 160 undergraduates of the Obafemi Awolowo University, Ile-Ife, were purposively picked to participate in this study. The Undergraduates, who had been taught culture for two years, were made to watch videos demonstrating how the yam-processors work (https://fb.watch/5_TDYUo7DY/) and later told to react in writing. The Vendors' Advert Messages and undergraduates writings were then harvested and subjected to Content Analysis.

IV. Results and Discussion

Basically, of the 160 undergraduate students who participated in this study, 72% expressed a liking for pounded yams, 25% were indifferent, while only 3% expressed dislike for the cultural delicacy. The implication of this is that the participants, 97% of whom were Yoruba, were well familiar with the MPP and therefore in a better position to make an informed judgment on the new EYP after watching the video demonstration. Interestingly, 69% of the participants were positively disposed to the EYP, 63% were willing to acquire the device, 66% were willing to recommend the device, and 75% did not see the EYP as constituting a threat to culture. Although 86% of the participants saw the EYP as a good innovation, 88% felt uncomfortable with the device name. The fact that the participants were young undergraduate students makes them a bridge between the old-generation and the future generation, hence a determinant of cultural transmission.

Data from the Manufacturers and Online Vendors of EYP devices showed deliberate distortion. The virtual space is flooded with different yam-processors which are presented to unsuspecting public as yam-pounders.

OTIS, the manufacturer of one of such devices, named it a Yam-Pounding Machine to make it attractive, adaptive and ease cultural diffusion. Apart from OTIS, other devices have been presented to the public as *Yam-pounder* or a *Multipurpose Yam-pounder*. We observed descriptive messages such as,

“MULTI-PURPOSE YAM POUNDER is an amazing Cooking Machine for Every Kitchen because it has amazing features: Time Saving Ability,” “I love my wife- no be for mouth! Get her the most amazing and multipurpose kitchen offer available. YAM POUNDER with steel juicer,” (Nosimens Store), and *“YAM POUNDING made easy! This multi-function machine is designed to ease the stress and time of pounding yams with a mortar and pestle”* (Kitchen Essentials). Others are: *“Buy the best quality 6 litres YAM POUNDER and food processor in the market and enjoy a cool discount. Pay on delivery available only for serious buyers”* (BuyBae Online Store), and *“Multipurpose YAM POUNDER and food processor allow one save a lot of time one would have wasted in POUNDING YAM the mechanical way”* (Nubyzmall 1). One vendor, Gadget Mart PW, used an active verb in its advert that reads *“POUND YAM, slice vegetable, grind beans, etc.”* It is important to note that most of the participants preferred the EYP devices because they save time and reduce the stress of cooking.

Some housewives are going through a lot of stress using mortar to pound yams because they want to satisfy their husbands, but with this device, it can reduce the stress, and the food can be made in time (SMA, Male, Yoruba)

This grinder was made for the purpose of easing the stress of manually pounding yams with a mortar and pestle, and also saving time. So, this grinder is an improvement in that, unlike pouno yams, it is easy, and it also tastes the same as a mortar-and-pestle pounded yam. So, why not save ourselves the stress and make our future selves happy by purchasing and making use of the Sharp Kitchen Mate Yan Pounder? (ORO, Female, Yoruba)

It is a really good device. Take, for instance, I am a student, and I would love some pounded yam but due to the fact that a mortar and pestle can't be carried around, I couldn't get it, but due to the presence of this blender I can afford to eat pounded yam whenever I choose to as it is totally durable (AET, Male, Yoruba)

The reason for my likeness and willingness to buy the device is that it is faster, easier and can be used by both young and old, even my 75-year-old grandma can make pounded yams at her old age with the device without having back ache. The price is cheap so it increases my willingness to buy the device (AJO, Male, Yoruba)

The main reason why I like the device is that it is very fast, it saves time and stress also, and this is a good device I would love all to get so they won't have to go through stress, especially those that sells cooked food items at the restaurants (ASB, Male, Yoruba)

We now live in a civilised world, where technology is replacing most of the ancient tools used in the past. It would make work much easier for any lover of pounded-yam (AA, Male, Yoruba)

It's a device I personally would like to have assisting woman in the house. It is very affordable compared to its workload and easy to operate. It's a perfect device designed to ease them of spending extra stipend on grinding. This device is readily packaged for multipurpose use. Women want appliances that can help them in the kitchen, which is very stress-free. It also saves time and conserves energy to do other things needed to be done. They will surely get attracted to buy the device and have it as they are used to it at home (YZO, Female, Yoruba)

I like the device, and I am willing to get it because it is doing a multipurpose job, and it is saving me from a lot of stress. My family eats pounded-yam a lot, especially my dad, and he doesn't mind eating it every day, but the problem is that he doesn't participate in the pounding. But when my Mum bought the pounder, it relieved me a lot from stress (AOB, Female, Yoruba)

A cursory examination of the device reveals the absence of pounding capacity and capabilities. It is simply a yam-crusher or yam-blender at best. Evidently, the manufacturers and Vendors of EYP duly acknowledged the device as a grinder and/or blender: “*useful for GRINDING PEPPER, BEANS, EGUSI*” (Nubyzmall 1).

On the implication of the EYP device being presented as an alternative to the indigenous MORTAR and PESTLE on the destruction of societal value (valuecide), the study found the device to be a formidable threat. In fact, most of the participants acknowledged the adverse effects of the emerging technology on the Yoruba culture.

The device will bring about the destruction of our cultural technology, which may also result in the discouragement of upcoming youths from adapting to the cultural technology. It will also cause laziness, as in our culture, there is a sense of hard work, even when it comes to the preparation of food (OSJ, Male, Yoruba)

The device is a modernised technology that helps reduce stress and save time. Buying the device will make pounded yams free from lumps and make the preparation of the meal faster (OSJ, Male, Yoruba)

The EYP device promotes a solo effort (individualism) capable of causing social disconnect in its oversimplified process. “*This food processor helps you cook very fast and without stress and sweat. It does the following in less than 2 minutes*”. while Nubyzmall 1 explains usage with the message: “*Now one only needs to pour the yams in and put on the product, and viola, your POUNDED YAM is ready.*” Contrary to its individualistic orientation, *Iyán*, pounded-yam, is not just a cultural delicacy among the Ijesa and Ekiti, as captured by the saying “*Iyán l’onje, òkà loògùn. Àìrì rárá làá j’ekọ*” (Pounded-yam is a prized food, Oka is like remedial medicine, but pap is a worse alternative), pounding yams is a social action. In some Yoruba communities, there are taboos around *Iyan* that demand conformity and attract sanctions. In many indigenous Yoruba communities, *Iyan* is publicly sold without or with soup, but the public sale of pounded-yam is forbidden in the Omupo community of Kwara State. In Ekitiland, the Ikere people have earned the appellation of *Oníyán-aná*, due to their avowed attachment to overnight pounded-yam. Figuratively, the Yoruba strongly believe pounded-yam can never be stale because “*Iyán ogún ọdun, a máa jo ni lọwọ.*” To preserve the MPP from cracking, the Yoruba culture forbids leaving the mortar and pestle in the sun after use (*A kò gbọḍọ fi odó sílẹ s’òrùn kí àrá má bàá pa ẹni náà*) and, for hygiene’s sake, nobody is permitted to sit on the mortar (“*A kò gbọḍọ jókòò s’óri odó kí àrá má bàá pa ẹni náà*”). Making a mortar and pestle is not a day’s job for wood carvers; they must be properly cared for. Due to its cultural importance, the mortar and pestle are a mandatory part of the bride’s wealth.

Indigenous yam-pounding involves at least two persons in enduring reciprocal interactions. Basically, the MPP connects and promotes active social interactions between/among the actors who discharge their normative role predictably. If one holds the pestle to pound, the other peels the boiled pieces of yam and throws them into the mortar. At times, depending on the quantity of the yams to be pounded and the people to be fed, two or more pestle-holding pounders might be involved simultaneously with alternative moves. We have solo-pounders, assisted sole-pounders, duet-pounders and multiple-pounders, each with varying formation and implications. In terms of gender-participation, sole-pounders could be male or female, the duet-pounders could be all-male, all-female or mixed-gender, whereas multiple-pounders come in different combinations.



Figure 5: Variations of Solo Yam Pounding: Solo pounding versus Solo pounding and co-actor

Multiple yam-pounding is often deployed during ceremonies or for commercial production, and it requires very big and wide mortars. Instructively, the simultaneous pounding follows agreed norms and patterns that are taught through socialisation.



Figure 6: Male pounders being assisted by spouse

Yam-pounding is a well-coordinated action that requires the mastery of verbal and symbolic communication between pounders and assistants or between/among pounders and their assistants. The assistants must

understand the moves of the pounders to know when to add more boiled pieces of yams or water to get the desired texture.



Figure 7: Duet-pounders in Fardan Karshe Village, Kaduna State, Nigeria

Similarly, in duet-pounding and multiple pounding, all pounders must be able to accurately predict the moves of co-pounders to prevent accidents. Since they are united in pounding activity, each pounder understands that pestles move in and out of the mortar in turns and not simultaneously. Unfortunately, the social interaction that the MPP enhances is threatened by the EYP, which requires only a solo effort. Some participants duly alluded to the likelihood of social disconnect.

My perceived implication of the device is that there is a social disconnect between the past and the present, in the sense that the methods used for crushing and grinding in earlier times are quite different from those used today. Moreover, contemporary technological products have certain disadvantages, including noise pollution, high cost, and messiness (END, Male, Yoruba).

Since this machine does not pound, whatever it produces cannot and would never be POUNDED-YAM but CRUSHED-YAM or BLENDED-YAM at best. Now, if we accept its outcome as blended-yam or crushed-yam and live by the new nomenclature, it will necessitate its inclusion in our cultural lexicon in pounded-yam eating societies of Ekiti, Ijesa, Tiv, and Idoma, among others.



Figure 8: Multiple Pinders are usually for ceremonial or commercial purposes

The device is something I think everyone should get because it is very easy to operate, and the device can blend any food item as well, for us, going with the old equipment (Male)

I am ready to recommend the device because it is cheap, fast, easy to operate and less stressful (Male).

As more people borrow and use this yam-blending or yam-crushing device in these societies, old members and new ones will lose the consciousness of the culturally-relevant concept of pounded yams. Understandably, the tendency for easy diffusion of the EYP machine is great because members of pounded-yam-eating societies would be impressed by its reduced physical energy loss. As a matter of fact, all EYP hype the time-saving ability of the device in their advertisement messages: “Multipurpose yam-pounder food processor allows one save a lot of time one would have wasted in POUNDING YAM the mechanical way,” and “This multi-function machine is designed to ease the stress and time of pounding yam with a mortar and pestle.” Expectedly, most participants agreed with the manufacturers.

Invariably, both the nutritional and health benefits associated with traditional pounded yams are missed. The ease of using the EYP device will dwarf the accompanying quality loss of the delicacy. Overtime therefore, generations of pounded-yam eaters will question the logic of retaining the word pounded and opt for alternatives such as blended/crushed-yam.

It is true mortar and pestle have been known as the processor for pounding yams in our culture, but the world is evolving, and technology is taking its place in the world. I know my culture thinks “yam pounder” is not totally good. Sometimes, my Dad will say: ‘This pounded yam does not taste like we used a mortar and pestle’, but they don’t have a choice, even wives are not going the extra mile for things anymore. They are always looking for the fastest route (AOB, Female, Yoruba)

In terms of exercise, the aerobic benefits of physical exercise are built into the pounding of yams with PESTLE and MORTAR, and this would forever be lost to the electric-powered machine. Experts agree that the smoothening process during yam-pounding involves the left-right waist-twisting and promotes pelvic health. Also, the up-down up-down-up-down movements of arms while using the PESTLE to pound yams enhances the proper functioning of the heart. Above all, pounding yams with a mortar and pestle promotes the burning of calories from the body to reduce the likelihood of obesity and cardiac arrest. All these health benefits would be invariably lost to the electric-powered yam-blending machine.

Regular exercise is a time-tested method for keeping fit, staying healthy, and weight loss, and MPP comes handy as a form of lifestyle aerobic exercise unlike the contemporary aerobic exercise plan (cycling, stair training, skipping, running, and swimming) which show faster results, high impact [but] difficult to accommodate into lifestyle (Times Now Digital, 2020). Aerobically, yam-pounding could be done in a standing, sitting or squatting position that could be alternated at any time. Whichever position the yam-pounder takes, both arms and shoulders are still exercised when they are lifted and lowered severally during the process.

Cardiovascular workouts and strength-training exercises are great for healthy living, but they require a great deal of personal discipline achievable mostly in gyms. According to Higuera (2019), the kettlebell swing is a full-body exercise that improves heart rate and increases arm and leg strength.



Figure 9: Sequential Bodily Movement (SBM) as a form of Aerobic Benefit of MPP

Although the MPP mimics the Kettlebell swing, most participants felt it aggravated body pain and health challenges.



Figure 10: Twisting and turning for smoothness and aerobics

We have seen our parents pound with a mortar and pestle, and we have seen the implications it has on their health, their posture. It causes them to have backaches and muscle pain. We didn't pay much attention to these problems because we didn't have an alternative (ORO, Female, Yoruba)

What I perceive as implications to health is a better living condition, as the stress of pounding and grinding using a mortar and pestle, and also the local grinding stone has been totally removed (AET, Male, Male)

Lastly, massive adoption of the EYP device will create an environmental pollution problem because its components- stainless steel, blade, plastic/



Figure 11: Bending for Smoothing and Scooping pounded-yam serve aerobic function

metal casing, and battery- are not biodegradable. Culturally, the indigenous devices designed for pounding yams are the mortar and pestle, both of which are made of hard *Ìrókò* or *Òmò* wood. The mortar is smoothly carved with a hollow to hold cooked yams to be converted, whereas the pestle is a smoothly carved log, typically with a bigger end for pounding. Some pestles have the capacity to pound from their two smoothly carved ends. The fact that indigenous mortars and pestles are made of wood makes them fit for environmental sustainability, especially now that the world faces challenges of solid waste management. Unlike the MPP, the EYP consists of plastic, steel and battery components capable of aggravating the environmental hazards resulting from toxic plastic wastes and electronic wastes (e-waste). As people embrace the EYP, its volume will increase and damaged devices will be discarded.

V. Conclusion and Recommendations

In conclusion, as the yam-blending machine becomes widely accepted, makers and sellers of mortars and pestles would be thrown out of business. Commercial yam-pounders working with restaurant owners in urban centres are most likely to become jobless due to the adoption of the EYP over time. Nowadays, one can hardly find the original fluffy and storable pounded-yam to eat at ceremonies and restaurants because caterers have resorted to using a grinding machine. This is how we shall lose our indigenous pounded-yam to the emerging technology, which will invariably erode the concept of pounded-yam in people's minds.

Cheeringly, many of the participants in this study acknowledged some of the drawbacks likely to slow down the massive adoption of the EYP, and they include non-existent or erratic electricity supply, capacity for mass production, and poor quality of output, among others.

Although it is fast and easy to operate, the fact that it depends solely on electricity for power-up is the only flaw it has. But for those who have access to an uninterrupted power supply, why not buy it and save yourself the stress of rigorous pounding (AAA, Male, Yoruba)

... no matter how easy and fast it may be, it can't make pounded-yam on a large scale, i.e. planning to have pounded-yam added to your menu for the party. Then, there's no choice but to turn to the way it was prepared in the past (AA, Male, Yoruba)

The idea of yam pounder is definitely inappropriate for the device name because it limits the usage of the device for pounded-yam alone, which is why it should be named something worthy of it, which is Multipurpose blender (YZO, Female, Yoruba)

The device is nice, easy and fast, but I suggest that a bigger version of the device be made for the caterers and people with large families for easy use (OSJ, Male, Yoruba).

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