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OFUASIA, Emmanuel csp.

ORCID: [0000-0002-2028-6005](https://orcid.org/0000-0002-2028-6005)

Doctoral Research Student, Department of Philosophy,  
Lagos State University, Nigeria.  
[ofuasia.emma@yahoo.com](mailto:ofuasia.emma@yahoo.com)

### The Socio-Economic Pedagogy of Computerised *Ifá* Divination: A Conversation<sup>1</sup> with Professor Danoye O. Laguda

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*In recent times, there has been the general public admission that it is possible for Ifá divination to be performed via smartphones and laptops. The implication is not far-fetched – the extinction of the babaláwo/ìyanifá, in the trio communication which comprises them, the client and Ọ̀rúnmilà, the Yorùbá deity. What kind of education regarding the use of African ritual archives for contemporary problems can thrive? What are the possible educational problems and challenges that computerised Ifá divination may encounter in the long run? Will this make Ifá divination more effective and reliable since there is a disturbing number of quack babaláwo/ìyanifá around in recent times? Are there some important spiritual elements sacrosanct to divination that technology bypasses which may in turn diminish the accuracy of divination outcome(s)? How can these spiritual elements be overcome in a future development of technology for Ifá divination? How can original and fake Ifá priests be detected? What is the healing process in traditional Yorùbá medical practice and what role does Ifá play? In this piece, I engage Professor Danoye O. Laguda to consider these mind-boggling posers only to realise in the end that technology can be improved toward a better and improved divination technique, which cannot, do without the genuine babaláwo/ìyanifá. More so, the connection among pedagogy, technology, divination and spirituality are examined from a socio-economic dimension. This is able to illustrate the important role which pedagogy plays in the appreciation of traditional African ritual archives and how they function in making life meaningful in the face of the challenges posed by technology in a jet age.*

**Keywords:** Computerised Ifá Divination, Pedagogy, Technology, Traditional African Religion, Yorùbá.

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**Introduction [Emma Ofuasia]:** This study unearths some of the challenges and promises related to the reality of *Ifá* divination via smartphones and laptops (Barlow, 2011) for the first time, since the effort first surfaced about a decade ago. The quandaries and assurances generated by the practice are the principal factors that have led me to structure an interview with Dr. Danoye O. Laguda, a Professor of Religious Studies in the Faculty of Arts, Lagos State University, Nigeria. The remainder of this essay comprises of the transcription into readable format with slight editorial amendments, the conversation we had on this subject. It is our (Professor Laguda and mine) fervent hope, we believe, that those who are developing software and android applications for *Ifá* divination can take into account, some of our

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<sup>1</sup>This conversation took place in the office of Professor Danoye O. Laguda at the Faculty of Arts, on December 2, 2020 between 12pm-1pm. Professor Laguda is a scholar of Philosophy of Religion and Traditional African Religion who is currently affiliated to the Faculty of Arts and Humanities at Lagos State University, Nigeria. He is published in journals both local and international and was once a visiting professor at Great Zimbabwe University, Harare, Zimbabwe.

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points here, to improve their genius. This is because the impact and role of technology in spirituality portends more advantages over the disadvantages. The pages ahead will indicate how we arrive at this understanding.

**Emma Ofuasia:** (After video was played) what do you make of the computerised divination, Professor Laguda and how may the public be educated over the new divination trend mediated by technology?

**Professor Danoye Laguda:** Sincerely, the world is becoming digitalised and the world is moving towards the direction of Information Technology. So, this kind of effort, we cannot but expect. But allow me to say that this is not the first time that you find an academic effort to bring *Ifá* to the understanding of people. I know of some efforts at the University of Ilorin. I know of some efforts at the University of Ibadan. I also know of a particular one that was designed by a retired *Yorùbá* linguist at the University of Ilorin but I cannot remember at this moment. This linguist uses the cells in the human body to analyse *Ifá* genre and corpus. So, you can say that it is not a new effort. We can as well say that scholarship in this area is always welcomed. Like I have always argued, I have seen digitalisation of religion, I have seen digitalisation of spirituality, even in the West, specifically, the United States. I have also met people who are involved, including the leadership of these groups. The question is: Where is that synergy, that personal involvement in religion, when you say you are digitalising religion and you are worshipping God through the internet? I wonder – where will God be?

161

We grew up knowing that there should be that there should be that contact, even though it cannot be seen, we can feel the presence that God is there with us and such we feel that he should be worshipped adequately especially as codified in the scriptures. So, this effort now, while it cannot be said to be neither a waste nor an unwelcomed development, we have to say that it is a good effort. We are in the era of digitalisation where all things that we do including religion and spirituality have been affected. But ‘how authentic?’ is another issue, which I think we shall trash in the course of this conversation.

**Emma Ofuasia:** Thanks Prof. Now let us go straight to the point: Do you think that smartphones and laptop computers can replace the *babaláwo/ìyanifá*, in the triad communication which comprises of them, the client and *Ọrúnmilà*, the *Yorùbá*, deity?

**Professor Danoye Laguda:** Why do we not start from the *ọpọ̀n Ifá* (divination tray)? I think when someone tells you that you can use your smartphones, your iPhones, your androids to do divination, is that replacing the *ọpọ̀n*? From the video you showed me, the gentle man tossed the tablet to the four sides of the world, you can hear the sound which depicts that the *ikin* (divination palm nuts), is landing on the *ọpọ̀n* and I could not see any *Ọpọ̀n Ifá* there. And you start to wonder that we are not even talking about the *ọpọ̀n Ifá* as a function of when you cast the divination chain. But we are talking about the spiritual and spirituality of that particular action. You will notice when you meet the diviners that it is not just about the fact that they just want to cast the chain. It is also that there is the sawdust-like

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camwood a powder on the *ọpọn Ifá* that is the *iyè-iròsùn*. It is *iyè-iròsùn*, as some will argue that it is used to make the signatures or notations visible. But I disagree on the grounds that notations can be done with charcoal and other things. Notations can be done with any mere powder but why *iyè-iròsùn*? Why not *ẹfun*? So, that tells you *iyè-iròsùn* has something to do with the divination process. And I remember resource person many years back. When I met him, he told me it goes beyond the fact that they merely want to throw the divination chain on the *iyè-iròsùn* and make symbols on it. More so, you will notice that when you are told what to do and the concoction is prepared, the *iyè-iròsùn* on the *ọpọn Ifá* is added. That tells you that it is not just the issue of throwing out the tablet and assuming that you have surpassed or circumvented the role of *iyè-iròsùn*. This is step one!

Step two concerns the tripartite connection that is being eroded as well. In three traditional interchange in the divination process, the *babaláwo/ìyanifá*, is going off. This takes them out of the job and vocation. Let us not trivialise it but let us say their interests. Sometimes, it goes beyond the fact that “I want to make money.” Now, we are saying that these clients can no longer worship *Ọrúnmilà*, as a function of *Ifá* congregation. For me, that is one of the weaknesses of computerised *Ifá* divination. Now, I want to relate that to having a Church service on Zoom or on television. The truth of this is that via this process, certain elements are missing. You are only seeing people who are ‘gyrating,’ responding to the spiritual environment where you, the viewer, are supposed to be, as a worshipper. Unfortunately, because of the issue of audio and video, you may be carried away in their ‘gyration’ and your own body is not in tune. Hence, these are the kinds of things that will be missing, that human angle, which you are expected to be in during worship or divination will be missing. What it also means is that I as a ‘customer’ or let me say client, as not to be derogatory, can directly go to my tablet, pick out my problem and I expect a solution. That is not different from what some people have done in the past.

For example, there is UNESCO sponsored book on the *Odù Ifá* corpus. All the *Odùs* are in that book. I was trying to see how to get it before this conversation so you can look at it if you have not seen it before. It is a very heavy volume sponsored by UNESCO. When you look at it, you get the feeling that you can even cast divination by yourself even without training. I met a *babaláwo* at a Conference and I was telling him I really want to consult *Ifá*, and he replied that he does not have his *ọpẹlẹ* (divining chain). He requested that I got him the cover of bottles, six or four. We got six and he says I should talk my problem to them before he divined. He was able to create notations of the corpus merely looking at the opened and closed shapes of the cover bottles. He told me the particular *Odù* and then started the recitation of the *Odù* in question. That is number one! What that tells you is that whatever I do on that tray, I will need to interpret and I need an interpreter or I do the interpretation. So, there should be a place to go to get value for what has been casted on the divination tray. Divination is not just about the recognition that it is *Ogbè-Yònú* or it is *Ofún Méjì* that appears. It is also about knowing the story about it: “This is the divination for so and so...this is the history...this is what happened to *Ọrúnmilà* when he was divining...and so and so were what he was asked to do...” When you now relate this to your own personal experience, you can then start to see the connection. That is the way it goes. Let me share an experience.

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Once, I was at Benin Republic, some eleven years ago and we met an *Ifá* guy. The only thing the guy did was to throw his divining chain and he saw for me, *Odù Ofua Méjì*. When he saw that, he brought out a book similar to the one (though not exactly as that) on the cultures and traditions of *Yorùbá* society, and asked me to reading *Ofua Méjì* from the book. After reading, he asked if I understood and in spite of these, he continued interpreting. What this means is that if there is a book, there must also be an interpretation. So, as it is now, I think those who designed computerised *Ifá* divination can take it further and now include all *Odùs*, (which encompasses the sixteen major and two hundred and forty minor *Odùs*) can put them in classes and groups. So when you cast the tablet, you may then read and discern what *Ifá* is telling. That is another angle to it. Even if this problem or challenge is overcome by those who have developed computerised *Ifá* divination, the next challenge is how to get solution after divination has been expended.

*Ifá* is not just about prophecy. It is not about telling you what has happened in the past. It is about the present, past and the future. *Ifá* can tell you what is your past and tell you how it informs your present as well as how this can inform your future. Now, what can you do to rectify the situation that brought you for divination? You will remember that one of the cognomens of *Òrúnmìlà* is “*okiribití-apojókúda*” which means that *Òrúnmìlà* has that capacity to change human destiny. It could be debatable anyway. What I am telling you is that another of the cognomens of *Òrúnmìlà* is “*àtún orí omó tiko-súnwọn-ṣe okiribití-apojókúda*” and that means that via *Òrúnmìlà* sacrifices are recommended. And if these sacrifices are recommended, will the tablet also supervise this? That is where you cannot completely rely on technology. Hence, the crux is: where are those spiritual elements that have to do with *Ifá*: (1) divination; (2) interpretation; and (3) solution? How will those who have developed computerised *Ifá* divination emerge from these challenges?

**Emma Ofuasía:** You have said a lot and some of what you have said are connected to the next question. Do you think technology makes divination easier and efficient, especially considering the practitioners, by the practitioners, I mean *babaláwo/ìyanifá* would have undergone years of to be able to master several *Odùs*? Does it save them from needless years of memorisation?

**Professor Danoye Laguda:** Yes, my answer is yes! My worry however is this: But does this *babaláwo/ìyanifá* not also want to live in this world of technological advancement or will they choose to become overtime, irrelevant and be side-lined? Some of them are not only having technology for divination but for communication. They have contacts, make video calls, even when they are engaging in sacrifices and rituals. They have started making live videos and people/members join to see what is on-going. I recently witnessed a sacrifice performed over a live video where I was even asked to say a prayer. So, all these have been on-going for some years now. Technology has intersected religion well.

Once, I was on a returning flight back into Nigeria and was fortunate to be with a *babaláwo* on the same flight. He confided in me that he travels thrice a year to San Francisco where he is always hosted. And his host invites adherents from all over the United States to come and see Baba. He

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confessed that is becoming weary of the whole affair. For me, it is on grounds like that these that we may say these people need technology. However, it needs to be asked: technology in what form? It may not be in the form of tablets and smartphones. It may not be in the form of online divination. It could be in the form of video calls, communication that have some level of interpersonal interconnectedness, where we can connect and see one another while interacting. So, my answer remains yes to your question – that is being direct.

**Emma Ofuasía:** Other questions I take as very important are these: what challenge(s) do you think that this poses for the fake *babaláwo and ìyanifá*, especially considering the fact that there are many of them out there who are quacks? Do you not think that this technology, in the hands of almost everybody can serve as a check against the excesses of the quack *babaláwo and ìyanifá*?

**Professor Danoye Laguda:** Correct! Correct!! The answer to that is a direct yes! We can use it but at the same time, do not forget. If a *babaláwo*, for instance, tells you that he discerns *Ogunda Méjí*, for you, and says that you can be an armed robber. You can as well inform him that that cannot be the case: “I may not be an armed robber but through somebody’s stealing I can be rich. Somebody can steal and make you a beneficiary.” So, if there are such references or checks, those quacks, those charlatans will be removed from the market. It is a matter of time. If anyone tells me for instance that s/he discerns for me, *Odù Ìrẹṭẹ Méjí*, via divination, all I need to do is punch the revealed *Odù* into Google. If his/her rendition is not in tandem with the one I am reading, I will have to consult another *babaláwo*, and I will have to make do with the most consistent. That will tell you that these quacks will just in a matter of time leave the scene. This is number one!

164

The number two is that the children of these *babaláwo and ìyanifá* are now going to school and they are also open to technology. No matter what the shortcomings of this particular computerised divination effort my point is that it can be improved upon. And if this happens, we can have a seamless divination process where we can say we are good and we have no problems.

**Emma Ofuasía:** The next question is connected to one of the hubs of this conversation: Do you think the place of *ìbò*<sup>2</sup> can be surpassed in computerised divination?

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<sup>2</sup>The *ìbò* comprises of a piece of bone, which stands for ‘no’ and two cowries tied together, which symbolize ‘yes’. The *Ifá* adept will ask *Òrúnmìlà* the question and then touch the *ìbò* to each of the shells of the *opẹlẹ* before handing them to the seeker (Ofuasía 2019, 336). The seeker cups the bone and the cowries between his palms, willies them, and then separates them, taking one in each fist. Then the *Ifá* priest or priestess casts the *opẹlẹ* twice. If the *Odù* that appears first is senior to that which appears second, the seeker opens his left hand to reveal the answer. If the junior *Odù* appears first, the right hand is opened (Ogunnaike 2015: 261). In this way, the seeker can ask *Òrúnmìlà* a number of direct, ‘yes-or-no’ questions and make the answer to his or her question quite specific. The *ìbò* can also be used after the very first cast of the *opẹlẹ*, before the priest or priestess recites verses from that *Odù*, to determine whether the situation is favourable or not. The *Ifá* adept will then use this information to select the verses from that *Odù* to recite. In this way, the revelation from *Ifá* over the inquiry becomes ever more specific (Ofuasía 2019).

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**Professor Danoye Laguda:** It is almost impossible! Do not forget, we need to look at the function of *ìbò*. *ìbò* is not really the divination. It is to confirm yes or no questions during divination. When the process of *ìbò* is done (see footnote) and the client makes a pick, whether on the right or left hand, it is the diviner who interprets what the choice indicates. This is why when you encounter some of these charlatans, you will be able to decipher if you have been properly schooled in the practice of divination.

I was once introduced to a *babaláwo* by one of my assistants. When we met, he offered me divination but insisted on sitting on the chair not the floor. So, this got me wondering why a *babaláwo* would prefer the chair over the floor. Consequently, he conceded but to my surprise only brought *ìbò* out for divination. When I prompted him for his divination chain, he says he does not need that. He claims he does not need the *ikin* or the *opẹlẹ*. So I prompted him to know how we would use *ìbò* alone to determine the *Odù*. The first is to know the *Odù* that appears. The second is to provide the narration. Afterward, you start confirming with the *ìbò* whether the narration in the *Odù* suffices for my present predicament. I chided him that what he is doing is incomplete. Then he claimed to have had a divination before our encounter. Then I informed him that this is not the standard pattern for divining.

For me, *ìbò* is the platform for manipulation during the process of divination. This is where the charlatans and quacks lurk to confuse and mislead the clients. This is the point that they cheat. The more you look, the less you see and the lesser you understand what they are saying.

I once met a *babaláwo* that is less than forty years of age. In his domain, you will find, when you visit him, a minimum of four or six *Ifá* practitioners, aside himself who are very vast. So, when he casts, he tells you the *Odù* that shows, he commences the narration and then he stops, imploring one of his colleagues to finish chanting the *Odù* to arrive at the same conclusion but from another angle. By the time you have about four persons telling you about the history of this particular *Odù* and what you are meant to do, you cannot but say that they are telling you the truth. So, by the time *ìbò* enters the picture, it becomes clearer. For instance, you cannot be asked to sacrifice a dog when you are not in veneration of *Ògún*. This clearly is far off from the context of divination.

**Emma Ofuasia:** That was supposed to be the last question but your comment has provoked another question. I am one of those who pride in linking the philosophy of science with indigenous episteme. I strongly that with the capacity of various *Ifá* priests to affirm or refute one another, I think there is a level of corroboration and confirmationism. Now, where the quacks actually get it wrong is when they arrogate 'yes-and-no' to themselves. Once I met a *babaláwo* who said that usually, if a particular *Odù* is beyond his expertise, the norm is to refer the client to a higher *babaláwo* but that does not happen in most cases.

**Professor Danoye Laguda:** Yes, I agree with you. That is how it ought to be. The case is similar to going to a doctor who is a general practitioner, a GP. Having made his/her diagnosis and discovers an

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ailment, but knowing well enough that s/he cannot cure the ailment but recommend you to specialist but decides against that for his private gain. That is the way I wish to assess this challenge.

The core issue however is that if *babaláwo* is a quack who wishes to arrogate divination outcomes to himself, you will know. This is because if you are knowledgeable about *Ifá*, you cannot but see that. More so, the jobs of these diviners come with a lot of arrogance. The arrogance here is the superiority complexity even when the system establishes hierarchy. There are those who superintend over other *babaláwo*. A whole community may have just one. So, when these *babaláwos* encounter some differences, they refer to this superior. No *babaláwo* knows it all. Some know better than others. This is not that they do not know the *Odù* in question. The challenge is: “How do we solve this particular problem?” This is where experience comes to play.

Specifically, the *babaláwo* is merely to engage in divination and prescribe ways out of challenges applicable to the client. This is where it ends. They know next to nothing about medication. They will have to send you to the *adáhunṣe* (herbalists or medicine men). These are the real people who know about traditional medicine.

**Emma Ofuasia:** In a nutshell, what I can gather from what you just said is that experience of the *babaláwo* or *ìyanifá* also play a crucial role in the process of divination as solution too, is very important. The technology may be able to suggest an *Odù*, for instance, and barring some spiritual elements that vitiates its efficacy, it may also serve to fish out quacks. Now the bottom line, finally, is that there is a level of knowledge that needs to be known by the inquirer before going to a *babaláwo* or *ìyanifá*. Most of the inquirers do not know, for instance, that they are not supposed to tell the diviner their problems prior divination. The level of education over this is almost vegetative. So, what ways do you suggest that such kinds of sensitisation can be done so those going for divination will know *a fortiori*, the dos and don'ts of the process *Ifá* divination. Traditional African religion has been seen as subaltern, inferior and has been on the defensive for being necessarily diabolical and fake. So, if people can have these little ideas of what to look out for or features that makes a *babaláwo* or *ìyanifá* genuine, then may be the level of quacks and deception may drop. How will you react to this?

**Professor Danoye Laguda:** Unfortunately, religion is not regulated in Nigeria, save for the demand to register with Corporate Affairs Commission (CAC). In Nigeria, it is not allowed that lawyers advertise. There are lots of problems attached to your suggestion. Firstly, the issue of complex has been mentioned – where a *babaláwo* feels he knows it all, such will never be happy to advertise the chain or hierarchy of leadership. Since this will imply there is someone better, the client may readily realize that s/he could as well visit that other better diviner. No *babaláwo* will want to advertise that chain for fear of losing clients.

Secondly, we need to understand that today, those who are involved in divination and practice of *Ifá* are mostly illiterates in the Western sense. I do not want to hazard-guess I will say about eighty five percent of them. This is also applicable in traditional *Yorùbá* medicine both in Africa and in the

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Diasporas. And those illiterates do not see any reason to come together like the Church practice called ecumenism. Although they relate and meet, they lack consistency and organisation. If these hurdles can be overcome, then the problems become minimized.

I recall when I wanted to study *Ifá* in 2003. The initial choice was Òṣún state but I was discouraged because of the distance and because it is a woman who wanted to teach me – one of the protégés of Suzan Wenger. I told her: “Why will it be you, Funke to teach me? I need a man.” I think what is needed is more ecumenical effort to come together and try to improve their trade. For me it is a trade, let us be blunt about this because it brings money and food to the table. When they come together with rules and regulations guiding them, you will notice improvement. Imagine for instance, a *babaláwo* with three wives, even when Òrúnmìlà is the husband of just one woman. No *babaláwo* has time for a woman! They have several children but do not marry more than one. So one wonders how a *babaláwo* has three wives. These are the kinds of things that persist because there is no standard. There are many ways that they improve their vocation or trade as the case may be. But then, whatever we are going to suggest must be in tandem with the interest of practitioners, otherwise, we shall be wasting our time.

**Emma Ofuasia:** Thank you very much prof! In addition, I now recall that you suggested a while ago that the duty of a *babaláwo* or *ìyanifá* is to divine but not to suggest herbs for people. There are some indigenous African researches concerning the priest-patient relationship vis-à-vis the physician-patient relationship in Western medicine. For the latter, if an *Ifá* priest or medicine man (*adáhunṣe*) knows that a client will die eventually, is it ethical, ‘medically,’ to convey this to the client or to keep this away from the client as standard Western orthodox medicine will do? What do you say to that sir?

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167

**Professor Danoye Laguda:** Let me use my experience to answer that question! It is very easy!! Mostly, they do not communicate to the client!!! What they do is that they communicate that to the family of the client thus: “Stop wasting your money over him/her. Just make sure there is enough food to eat regularly.” It takes courage to withstand such information. Let us not forget that we have also talked about quacks and charlatans, who are in this because of the money. What they will always tell you is that they can heal.

I remember a particular case of a very close but sick relative who was suffering from kidney failure and was taken to a far remote part of Oyo state for healing in 1987. The *adáhunṣe* told us metaphorically – “let her go home but be careful, anything can happen.” To other relatives with me, the statement means that she was okay but that she takes her medication. But to me, an undergraduate back then, wondering if this statement does not mean this relative will soon die. I kept recalling the suggestion of the *adáhunṣe* when the condition of the relative continued to worsen, implying that all the sick needed was end of life care. We decided to take the relative to an *Aladura* Church and we spent more money and time, convinced by their ministers that she would get better even when the *adáhunṣe* had metaphorically informed us that cannot be.

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So, sometimes, to communicate such horrible news needs wisdom, since the traditional healers also have their rules. In most cases, because it will fetch them money, the charlatans and quacks will not communicate to family nor client. They keep raising hopes and collecting more money. Again let me emphasize that the *adahunṣe* and the *babaláwo* or *ìyanifá* are not doing the same thing even though they may be in the 'medical practice' but their jobs differ. Mostly, in Nigeria, in Africa, those we usually meet are not the diviners who are supposed to be the first point of diagnosis. The diviners are supposed to be the first stop in medical diagnosis. This is because the diviner will be able to tell what kind of or approach to treatment one may demand. Afterward, the *adahunṣe* may enter the picture. For instance, if a *babaláwo* casts *Odù Ọ̀yẹ̀kú Méjì*, it means that danger or problem is looming, regardless of the interpretation that ensues. So, this is where technology comes in as the client may now use the phone to ascertain what the specific *Odù* says. By the time the client reads three or four pages, discernment would have come to the client regarding the divination.

**Emma Ofuasia:** Alright! Prof!! Many thanks for the time. This conversation must come to an end and I believe that for technology to function well in the arena of spirituality, some of the important points we have outlined in the course of this interaction needs to be given serious and further reflections.

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*OFUASIA, Emmanuel csp.*, Doctoral Research Student, Department of Philosophy,  
Lagos State University, Nigeria.

Останнім часом широка громадськість визнала, що пророкування на Іфа можна виконувати за допомогою смартфонів і ноутбуків. Ця ідея не є надуманою – зникнення духа *babaláwo/ìyanifá*, у трійці спілкування, яке складається з духа, того, хто запитує та *Ọ̀rúnmìlà*, божества Йоруба. Якою може бути освіта щодо використання африканських ритуальних архівів для вирішення сучасних проблем? Які можливі освітні проблеми та проблеми, з якими комп'ютеризоване пророкування Іфа може зіткнутися в довгостроковій перспективі? Чи зробить це пророкування Іфа ефективнішим і надійнішим, оскільки останнім часом навколо спостерігається велика кількість шарлатанів *babaláwo/ìyanifá*? Чи існують якісь важливі духовні елементи, які є священними для пророкування, і які технології обходять, що, у свою чергу, може зменшити точність результату(ів) пророкування? Як можна подолати ці духовні елементи в майбутньому розвитку технологій для пророкування Іфа? Як можна виявити справжніх та несправжніх священиків Іфа? Що таке процес одужання в традиційній медичній практиці Йоруба і яку роль відіграє Іфа? Для надання відповідей на дані питання було проведено інтерв'ювання з професором Даное О. Лагуду, щоб зрештою зрозуміти, що цю технологію можна вдосконалити, але вдосконала техніка пророкування не може обійтися без справжнього *babaláwo/ìyanifá*. Більше того, зв'язок між педагогікою, технікою, пророкуванням і духовністю розглядається з соціально-економічного виміру. Це може проілюструвати важливу роль, яку відіграє педагогіка в оцінці традиційних африканських ритуальних архівів, і те, як вони функціонують, щоб зробити життя значущим перед обличчям викликів, поставлених технологіями в епоху високих технологій.

**Ключові слова:** комп'ютеризоване пророкування Іфа, педагогіка, технологія, традиційна африканська релігія, Йоруба.

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