

UTILIZATION OF TRADITIONAL MODES OF COMMUNICATION BY COMMUNITY BASED INSTITUTIONS IN BENDE LGA, ABIA STATE, NIGERIA

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ABSTRACT

The study investigated Utilization of Traditional Modes of Communication by Community Based Institutions in Bende Local Government Area of Abia State, Nigeria. The research sought to investigate the utilization of the six major traditional modes of communication mainly used in rural areas such as the gong, drama presentation, folktales/proverbs and storytelling, dances and songs, town crier and talking drum and how these traditional modes of communication are jointly utilized in dissemination of information to rural populace in the communities under study. The exploratory survey research design was adopted because of the nature of the research. The instrument for data collection was a modified likert form questionnaire with twenty six (29) question items divided into sections A and B. A total of 450 copies of questionnaire were distributed three communities studied, which are Igbere community (150), Item Community (150) and Alayi Community (150). Four hundred and twenty (420) copies were returned; however, three hundred and ninety-six (396) were duly completed and found to be usable for this study, and thus, this amounted to 85.8% response rate. Data analysis was done with mean scores drawn from Statistical Package for Social Science (SPSS) with 2.5 mean score as the significant level. The study reveals that traditional modes of communication are positively used by community based institutions as they find it very appealing, mostly for the fact that it enables them in the delivery of fast and efficient communication. It is also easy to understand. The research recommends among other things that the traditional modes of communication need to be maintained as they are part of our identity in rural information service delivery, other ways of communication might be introduced, such as using public address system, this culture needs to be maintained as it is necessary for so many cultural orientations of the rural communities, town criers should be trained to be able to use modern techniques of information delivery for effective rural information service delivery.

Keywords: Utilization, Traditional, Communication, Community, Institution, Traditional Mode of Communication

1.0 INTRODUCTION

Many scholars have tried to give a definitive meaning to communication. Communication has its root in Latin from the word communis, which means 'common', which suggests that there must be a common understanding of the message between the source and the receiver

concerning the message being communicated. In addition to this, communication is also seen as a means of connecting people or places. It is also regarded as an important key function of management because an organization cannot operate without communication between levels, departments and employees (Lunenbergh, 2010; Okenimkpe, 2010). Communication which is the act of communicating or conveying information affects the means of passing information to people in a defined area. It is a dynamic process which happens all the time. It could be in the form of somebody's posture, the way he walks, talks or carries out his work which communicates something to another. Mere looking at a person, his dress, accessories and ornament may possibly indicate that the person belong to a certain place or is from a particular community. According to Kalu (2011), communication can be said to be a variety of behaviours, processes and tools (modes) by which meaning is conveyed or derived from information. It is at the core of our humanness and how we communicate with each other shapes our lives and our world. Communication is regarded as the life blood of human existence which rapidly enhances unity that leads to the development of our society at large.

The general view of communication is that it is an interaction within a social context. Communication usually involves a sender (source) and a receiver. It involves the interlocutors exchanging signals. These signals could be verbal or graphic, it could be gestural or visual (photographic). In essence, communication involves using codes that are done with the eyes, body movement or sounds made with the voice. Whichever way it is done, there is always a process in which someone initiates a meaning intent that is passed to the interlocutor (receiver). Daniel (2016) asserted that it is when feedback, which involves the receiver responding to the signal by initiating another circle of meaning exchange, has been sent to the sender (source) that the communication process has gone full circle and become complete. Therefore, one of the methods of rural communication is the traditional modes of communication which encompasses the use of town criers, talking drums, wooden gongs, drama presentation, folk tales, etc to disseminate information to the people more especially rural people. Most commonly used mode of communication in olden days era were town criers, talking drum, wooden gongs and several other traditional means of information communication in rural area (Ogbonda & Siddons, 1999).

Kalu (2011:19) defined traditional modes of communication as various communication tools or media used in the rural areas to convey information or pass messages from person to person or to the entire community. It is used interchangeably with traditional media of communication or traditional communication media. They are information communications media used in the olden days and still in use today in some rural areas to pass information. Traditional modes of communication, therefore, involve different forms of communication which include folk tale, town criers, songs, village meetings, etc. All these are different ways or means through which communities interact, associate, communicate, relate and share ideas, views, opinion, information, norms and values within them. Frank and Gohla (1998) itemized the traditional modes of communication to include myths, storytelling, songs, proverbs, religious rituals, artistic, musical dance and theatrical elements, as well as ornaments depicting on pottery, textiles and wood. They state that traditional modes of communication exist in all races of the world. In every community or rural area, there are known communication media and each conveying a single or set of messages. They state that traditional modes of communication are ritually repeated on special occasions, and in this way they renew and prove their worth and

experience, and in so doing are communicated to the younger generation and they are also part of the culture of the relevant community, familiar to the members and are used by them.

Some of the traditional modes of communication in use by community based institutions in service delivery are the following; gong, town crier, folk dances, talking drum, drama presentation, folk tales, etc. The above explained traditional modes of communication in rural information delivery are being used by the community-based institutions or community institutions. According to Caloni and Crowley (2005), community institutions means the rules that govern intangible institutions like kinship, marriage, inheritance and sharing of oxen at community level and organizations that operate at community level and are controlled by their members. Development workers tend to pay most attention to relatively formal, visible institutions, such as development agencies or various forms of associations and organisations that they find within communities. This is because they are relatively easy to identify, and usually have fairly clear stated objectives. The people involved in community institutional profiles are; village leaders (traditional, modern, elected or non-elected, political, religious), leaders of different hamlets or sectors within larger village, key informants on relevant sectors (schoolteacher, barefoot doctor, traditional birth attendant, contact farmer, etc.), local shopkeepers, traders, input sellers, produce buyers, transporters, etc., local NGOs active in the community, leaders of community based organizations (elected leaders, village development committee, farmers' groups, women's groups, youth groups, producer and marketing associations), individuals concerned with customary village-level dispute resolution and arbitration and leaders of groups from outside the community that regularly pass through the village, using local resources in certain seasons of the year (such as transhumant pastoralists or fisherfolk).

Traditional modes of communication have for long been considered as veritable tools for effective rural information service delivery. This owes to the speculation that they help through community based institutions in communicating interventions, addressing issues relating to improving the lives of the rural people through information relating to agricultural productivity, natural resources and environmental management, human issues and other developmental problems. In influencing rural information service delivery, traditional modes of communication are used by community leaders to sensitize and mobilize rural communities for development. Therefore, this study will investigate the utilization of traditional modes of communication by community based institutions in Bende Local Government Area of Abia State, Nigeria

2.0 STATEMENT OF THE PROBLEM

The utilization of traditional modes of communication by community based institutions in rural areas seems to be neglected in spite of its importance in rural information service delivery. There are divergent views and experiences which seem to suggest that modern means of communication, demographic shift and infrastructural development may be capable of making the utilization of traditional modes of communication by community based institutions ineffective in information service delivery in rural areas. From the researcher's preliminary observation, rural communities may be losing fast their cultural history which is associated with the use of songs, folk tales, drums, dances, etc in rural information service delivery as a result of advent of television, radio and other modern means of communication. To the best of

the researcher's knowledge, there might not be an empirical research on the utilization of traditional modes of communication by community based institutions in the communities under study. Therefore, it is against this background that this study seeks to investigate the utilization of traditional modes of communication by community based institutions in Bende Local Government Area of Abia State.

2.1 Objectives of the Study

The general objective of this study is to find out the utilization of traditional modes of communication by community based institutions in Bende LGA of Abia State, Nigeria. The specific objectives are to:

- i. ascertain the utilization of gongs and talking drums by community based institutions in the communities studied;
- ii. Investigate the utilization of drama presentations and, traditional (folk) dances and songs by community based institutions in the communities studied;
- iii. determine the utilization of folk tales/proverbs and storytelling by community based institutions in the communities studied;
- iv. determine the utilization of town criers by community based institutions in the communities studied; and,
- v. ascertain the joint utilization of the traditional modes of communication by community based institutions in the communities studied.

3.0 REVIEW OF RELATED LITERATURES

Communication, which is the act of communicating or conveying information brought to bear the means of passing information to people in a defined area. It is a dynamic process which happens all the time. It could be in the form of somebody's posture, the way he walks, talks or carries out his work which communicates something to another. Mere looking at a person, his dress, accessories and ornament may possibly indicate that the person belong to a certain place or is from a particular community.

Fatimayin (2018) defined communication as a field of study concerned with the transmission of information and broadcasting. It can involve any of the various professions, which have to do with the transmission of information such as advertising, public relations, broadcasting and journalism. The foregoing shows that communication is something human beings do every day in different ways and through different means. Therefore, effective communication is the one that lacks any kind of noise in the communication process. It is effective because the communication process results in what the communicator wants or intended. It generates the desired effect, serving the purpose for which it was planned (Daniel, 2016).

Traditional modes of communication came into existence when the alphabet had not been invented. Man was a creature living in an acoustic environment. Traditional modes of communication can be seen as vehicles which are rich in variety, and are readily and economically viable. They win the confidence of rural masses as they communicate a face-to-face situation between the communicator and the receiver of the message. They are tools or channels use in conveying information to the people in rural communities. It is this kind of traditional communication media that serves the primary purpose of relating to individuals

through emotional appeal by basing events on situations encountered in the daily lives of people living in the vicinity. They convey simple message and beliefs to people on a basis level, usually one that requires little, if any, formal education to understand (Kalu, 2011).

Traditional modes of communication also includes talking drums, wooden gongs, folktales, drama presentation in village square, storytelling, wrestling contest (mostly done during the burial of a wrestler to signify that he was a wrestler before his death), dancing, religious rituals, myths, theatrical elements, songs, proverbs, puppet theatre, etc. Majmudari (2000) stated that these traditional modes of communication have the capacity to change and adopt the socio-political situation in the rural community. According to him, message is fully realized when it passes through the attitude and behavioural pattern of the people in song, dancing, traditional wrestling, folk tales etc.

Some communities in Nigeria, most especially in Eastern region see these media of communication as epitome of rural development. Such traditional communication media includes the following; ekwe, ikoro, smoke signal, open market, age groups, palm fronds, town crier, oja, etc (Akakuru, Nwokedi, & Edi, 2015). Communication pattern of any society is a part of its culture, it can be understood in the context of its social structure, and majority of people in the rural areas adopt the system of traditional media of communication as an effective tool in rural information service delivery. He further maintains that traditional modes of communication are significant tool in the process of motivating people in a desired direction and help rural people to accept social change because they are familiar to audience and have positive feeling about what they hear. Traditional modes of communication are appropriate for bringing about changes in attitude as they are informal and unscripted in nature.

Traditional modes of communication can be seen in the area of myths; story-telling; songs; proverbs; religious rituals; artistic, musical, dance and theatrical elements, as well as ornaments depicted on pottery, textiles and wood. These traditional modes of communication differ greatly from each other, being characterized - among others - by their own particular society, and by economic, social and religious characteristics. Myths give witness to reflections and observations of nature and human beings. They convey a view of life, depicting the position of human being. Community based institutions also use traditional modes of communication to communicate a face-to-face situation between the communicator and the receiver of the message.

Traditional modes of communication are used by community based institutions because they tend to win the confidence of rural masses and appeal to emotions of the rural people by basing events on situations encountered in the daily lives of the people, convey simple message and belief to rural people on a basis level with little or no basic education, act as tools to encourage people to examine their personal behaviours and make changes where necessary (e.g Songs, drama and folk tales), create popular events for rural people which typically cost little or no money to attend (e.g. drama presentation and traditional dances), have the capacity to change and adopt the socio-political situation in the rural community through songs, dancing and folk tales, they are seen as an epitome of rural development and effective tools in rural information service delivery, motivate rural people in a desired direction and help them to accept social change because they are familiar to audience and have positive feeling about what they hear, bring about positive changes in attitude of rural people as they are informal and unscripted in

nature and make information conveyance in rural areas meaningful and convincing as they are effective tools in rural set-up.

Traditional modes of communication are also used by community based institutions for educational purposes and as tools to reform the rural people, convey educational messages through entertainment through drama presentation and traditional songs and dances, as tools for rural sensitization and awareness on various issues, to elaborate coded messages through drama languages and they serve as reliable channel of news and information gathering, processing and dissemination in many rural communities and often address local interest and concerns in local language and cultural contexts which the community members can easily understand and with which they can identify.

Traditional modes of communication also help in communication interventions addressing issues relating to improving agricultural productivity, natural resources and environmental management, human issues and other developmental problems, to sensitize and mobilize community members for productive development, to showcase rural peoples' own perceptive of problems through drama and songs, used as mass motivators and have played a significant role in the freedom movement, they are tools used in helping to reveal individual talents on the people as well as the collective traditions and characters of the community and love for rhythm through songs and drama presentation and are used by community heads and elders to communicate knowledge and in conveying real messages of technology, crop cultivation and home making. They are used to signal danger in the community such as enemy invasion, death of a prominent individual, summons to take up arms, declaration of war and the approach of foreigners through the beating of talking drum.

Apata and Toluwase (2015) carried out a research on potentials of indigenous communication media for agricultural information dissemination in South –Western Nigeria. A multi stage random sampling technique was employed to select 120 respondents from 24 villages drawn at equal proportions from the two selected state within the South Western geopolitical zone in Nigeria. Data were collected with the aid of an interview schedule and descriptive statistics were used to analyse and categorize personal and socio-economic characteristics of the respondents. The research revealed that the most used indigenous media is town crier (60.0%), followed by traditional music (18.3%), folk songs (12.5%) and drama (9.2%). The research also revealed that 19.2% of respondents believe that indigenous media was cheaper than other media, 25.0% believed that it was energy saving, 39.2% believe it gives prompt feedback, while 16.7% believed it was timely. Reasons for not using indigenous media often as indicated by the respondents were modernization (63.45) and lack of interest (36.6%). Most of the respondents perceived that indigenous media were effective in disseminating agricultural information, simple to understand and effective in introducing new innovations, but that it was geographically restricted.

Adesoji & Ogunjimi (2015) carried out a study on assessing the use of indigenous communication media among rural dwellers of Osun state. The study was carried out in order to determine the knowledge level of rural dwellers on the use of indigenous communication media. The indigenous communication media that are often utilized by the rural dwellers were identified and socio-economic characteristics were described. Key informants and other 120 respondents were interviewed using interview schedule from two communities in each of the

six administrative zones of the state. Data analysis was carried out using frequency counts, percentage, mean, standard deviation. Data analysis showed the mean age of respondents to be 47 ± 7 years and 65% of them were male. The study found out that majority of the rural dwellers in the communities studied are literate. The findings revealed that majority had low knowledge about indigenous communication and more so, most of this communication had gone to extinction except on few cases such as use of proverbs, folklores and songs in which they were highly knowledgeable. Key informant interview showed that coded symbols were phasing out. The study concluded that the use of indigenous communication media was being gradually phased out. It recommends that Indigenous communication media that are often used should not be abandoned in the face of modern communication media, and those that are abandoned should be used so that people, especially the young, would get used to them.

Olanrewaju & Farinde (2014) carried out a study on factors influencing use of traditional communication methods in information dissemination among farmers in Osun State, Nigeria. The study noted that critical factors influencing farmers' use of traditional communication methods in information dissemination were isolated with a factor analytical technique. The results show that most of the farmers were between 31 and 60 years and the majority (63%) employ use of traditional communication methods such as proverbs, hooting, putting leaves on path, and use of palm fronds to deliver information at a moderate level. The features of traditional communication methods, farmers' personal characteristics, economic proficiency, and influence of social contact were factors influencing use of traditional communication methods. The study concluded that use of traditional communication methods is influenced by their peculiarities in discerning information and the user's personal and socioeconomic characteristics.

4.0 METHODOLOGY

This study investigated the utilization of traditional modes of communication by community based institutions in Bende Local Government Area of Abia State, Nigeria. The study was centered on the use of traditional modes of communication for rural information dissemination. Six (6) major traditional modes of communication mainly used in rural areas such as the gong, drama presentation, folktales/proverbs and storytelling, dances and songs, town crier and talking drum, and how these communication tools jointly utilized in dissemination of information to rural populace in Igbere, Alayi and Item communities in Bende LGA, Abia State, Nigeria. The exploratory survey research design was adopted because of the nature of the research and the instrument for data collection was a modified 4-point likert in the form of a questionnaire. The population is 58,633 which comprised the population of Igbere community (14,541), Item Community (26,888) and Alayi Community (17,204). The simple random and purposive sampling techniques was used to 450 respondents of the three communities which is 150 for each community. Data analysis was done using , frequencies, percentages and mean scores drawn from Statistical Package for Social Science (SPSS) with 2.5 benchmark as the significant level. Out of the 450 copies of questionnaire distributed, four hundred and twenty (420) were returned, however, three hundred and ninety- six (396) were duly completed and found to be usable for this study. This gave a 85.8% response rate.

5.0 RESULTS AND DISCUSSION OF FINDINGS

Table 1: Respondents Distribution According to Communities

S/N	Communities	Population	No. distributed	No. validly returned	% returned
1.	Igbere	14,541	150	131	33.1
1.	Item	26,888	150	138	34.8
2.	Alayi	17,204	150	127	32.1
	Total	58,633	450	396	100

(Source: National Population Commission Data)

On the respondents' distribution according to communities, the table revealed that that community with the highest number of respondents was Item with 138 respondents which therefore represents 35.8 percent, followed by Igbere with 126 respondents which amounted to 32.6 percent, while Alayi had 122 respondents which meant 31.6 percent.

Table 2: Utilization of Gong and Talking Drum by Community-Based Institutions

S/N	Use of Gong and Talking Drum by Community-Based Institutions	SA (4)	A (3)	D (2)	SD (1)	Total	Mean (\bar{x})	Decision
1.	It is used to convey a concise and effective message to the community	184 736	189 567	19 38	4 4	396 1345	3.40	S
2.	It is used in communicating to the community for a gathering on crucial issues that need urgent attention	215 860	154 462	26 52	1 1	396 1375	3.47	S
3.	It is more simplistic and basic than alternative modern form of communication	33 132	114 342	185 370	64 64	396 908	2.29	NS
4.	It is economical and readily viable in rural information service delivery or dissemination	189 756	153 459	54 108	0 0	396 1323	3.34	S
5.	It can be used to signal danger in the community such as enemy invasion, declaration of war etc.	39 156	138 414	137 274	82 82	396 926	2.34	NS
6.	It is used to announce important meetings, ceremonies, messages and imminent troubles	134 536	187 561	53 106	22 22	396 1225	3.09	S

Significant mean level = 2.50

Table 2 revealed the respondents' responses on the use of gong and talking drum by –based institutions in delivering rural information. Item 1 revealed that the respondents strongly agreed that gongs and talking drum convey concise messages with a mean score of 3.40 while item 2 revealed with a mean score of 3.47 that gongs and talking drums are used to gather the community on crucial meetings. The respondents differ in item 3 as they revealed that gongs and talking drums are not more simplistic and basic than alternative modern form of communication with a mean score of 2.29. Item 4 revealed that gongs and talking drums are more economical and readily available with a mean score of 3.34, item 5 revealed that gongs and talking drums are not used to signal danger in the community with a mean score of 2.34, while item 6, with a mean score of 3.09 revealed that they are used to announce meetings, ceremonies and imminent troubles. The findings on the use of gongs and talking drums in the communities studied revealed that, they were being effectively used by community based institutions despite different opinions in some statements and that it had a positive influence on the information dissemination in the communities studied. Based on the decision level of the

results it was found that a great number of the respondents agreed that gongs and talking drums deliver effective messages and in a language that is understandable to the rural people. The result is an indication that the traditional modes of communications have to be maintained. The result collaborated with the findings of Edet, Akpan & Isaac (2015) that gong beating and drumming are one of the indigenous communication channels that contributes to utilization of development information among rural dwellers. This finding also collaborated with the assertion of Ushe (2015), which he states that talking drums are important instrument of communication in traditional African society which serve as the voice of the whole community and communicate the aggregate of their desires.

Table 3: Utilization of Drama Presentation and Traditional (Folk) Dance by Community-Based Institutions

S/N	Drama Presentation and Traditional (Folk) Dance by Community-Based Institutions	SA (4)	A (3)	D (2)	SD (1)	Total	Mean (\bar{x})	Decision
1.	It serves as a good source of communication, education and entertainment	242 968	143 429	11 22	0 0	396 1419	3.58	S
2.	Helps convey solutions to various problems confronted	66 264	110 330	131 262	87 87	396 943	2.38	NS
3.	It is presented to suit the convenience of the community	92 368	207 621	82 184	15 15	396 1188	3.00	S
4.	It acts as a tool to encourage people to examine their personal behaviours and make changes where necessary	185 740	211 633	0 0	0 0	396 1373	3.47	S
5.	It is used as a tool for rural sensitization and awareness on various issues	102 408	153 459	96 192	45 45	396 1104	2.79	S
6.	Helps reveal individual talents of the people as well as the collective traditions and characters of the community and love for rhythm	32 128	192 576	150 300	22 22	396 1026	2.59	S

Significant mean level = 2.50

In table 3, item 1 revealed that drama presentation and traditional dance serve as a good source of communication, education and entertainment with a mean score of 3.58, while item 2 revealed with a mean score of 2.38 that drama presentation and traditional dance do not help to convey solutions to various problems and item 3 with a mean score of 3.00 revealed that they are presented to suit the convenience of the community. Items 4 and 5 with mean scores of 3.47 and 2.79 respectively revealed that they serve as tools for self-advice and rural sensitization and awareness. Items 6 revealed with a mean score of 2.59 that they help in revealing individual talents. With all the above results, it can be deduced that drama presentation and traditional dance are positively utilized by the communities studied. The findings revealed that respondents see drama and traditional dance as very concrete aspect of their communication process as the respondents agreed that there is a positive influence. The respondents believed that drama and dance could be a way to advice people to lead a better life, and thus, a means of educating the people. Apata and Toluwase (2015) carried out a research which revealed that the most used indigenous media rural information dissemination are town crier, traditional music, folk songs and drama presentation. Edet, Akpan & Isaac (2015) collaborated with the findings above as their study revealed that indigenous forms of communication such as folk songs, plays, dances, proverbs, storytelling, village theatre and

even the use of indigenous language have a credibility and meaningfulness in the people’s culture which no other imported media can have.

Table 4: Utilization of Folktale/Proverbs and Storytelling by Community-Based Institutions

S/N	Folk Tales/Proverbs and storytelling by Community-Based Institutions	SA (4)	A (3)	D (2)	SD (1)	Total	Mean (\bar{x})	Decision
1.	It is one of the commonly used method for instruction in informal education, religious propaganda, rural development etc.	208 832	140 420	48 96	0 0	396 1348	3.40	S
2.	Proverbs dominates oral civilization and represents the essence or rural wisdom and knowledge	130 520	220 660	46 92	0 0	396 1272	3.21	S
3.	It motivates rural people in a desired direction	43 172	147 441	154 308	52 52	396 973	2.46	NS
4.	They convey a concise and effective message to the rural community	104 416	210 630	72 144	10 10	396 1200	3.03	S
5.	Used by Elders to communicate knowledge to rural people	194 776	202 606	0 0	0 0	396 1382	3.49	S

Significant mean level = 2.50

Table 4 reveals the use of folktale/proverbs and storytelling by community-based institutions. Item 1 revealed with a mean score of 3.40 that folktales/proverbs and storytelling is a well-known way of traditional/informal education and rural development, item 2 revealed with a mean score of 3.21 that proverbs represents rural wisdom and knowledge, while item 3 revealed with a mean score of 2.46 that they do not motivate rural people in a desired direction. Item 4 revealed that they convey a concise and effective message in the rural community with a mean score of 3.03, while items 5 revealed with mean score of 3.49 that they are used by community leaders or elders to community knowledge to rural people. The findings on the use of folk tales/proverbs and storytelling revealed that folktale and proverbs were very well recognized in the communities studied as an important tool in the information process of rural communities. It was the most commonly used medium of informal education by community based institutions. In informal education, it is an important aspect of child development, folk tales have a way of shaping what the life of a young child would be like. These stories reveal the good and bad deeds, in time past, be it fiction or real. It is to enable the young child choose between the good and the bad, certainly folk tales end up revealing the end of each story, thereby enabling the child choose the true path of life. In line with the findings above, Mphasha (2015) concluded in his research that story-telling has been playing an important part in the African communities and the stories which differ in content and tone involve various elements such as entertainment, education, humanity, results of actions, poverty, unemployment and other issues. Also, folktales give people a collection of values, beliefs and attitudes plus certain already set patterns of behaviour. Folktales help the communities at all levels, and increase loyalty and a feeling of nostalgia. Folklorists do not only contribute to the economy of the country like selling their folklore books.

Table 5: Utilization of Town criers by Community-Based Institutions

S/N	Town criers by Community-Based Institutions	SA (4)	A (3)	D (2)	SD (1)	Total	MEAN (\bar{x})	Decision
1.	Town crier passes message to rural people in the way they will understand it better	258 1032	128 384	0 0	0 0	396 1416	3.58	S
2.	Serves as traditional communication link between legal head and the villagers	133 532	211 633	52 104	0 0	396 1269	3.20	S
3.	Is used to summon the elders for decision and policy making for the progress of the community	94 376	302 906	0 0	0 0	396 1282	3.24	S
4.	They are used in creating awareness and passing important information to rural people by government and non-government bodies	83 332	165 495	111 222	37 37	396 1086	2.74	S

Significant mean level = 2.50

Table 5 revealed the use of town criers in by community-based institutions. Item 1 revealed with a mean score 3.58 that town criers pass the messages to the rural people effectively, item 2 revealed with a mean score of 3.20 that town criers serve as traditional communication link between the leaders and the people. Items 3 and 4 revealed with mean scores of 3.24 and 2.74 respectively revealed that town criers are used to summon elders for decision and policy making and also in creating awareness and passing important information to the people from government. With all the mean scores above the bench mark, it therefore means that respondents in all the communities agreed that town criers are positively used by the communities studied. Findings on the use of town criers recorded a positive influence on the part of the respondents. It was revealed that respondents strongly accept the fact that the town criers are good in the way they send messages across to the people in an understandable manner and meaningful too. They create awareness in the happenings around the villages they cover. This finding is in line with the research carried out by Kalu, Okidi, Unagha & Chidi-Kalu (2018), which they found out that town criers amongst others is the most and often used traditional communication media in rural information service delivery.

Table 6: Utilization of the Joint Traditional modes of communication by Community-Based Institutions

S/N	Joint traditional modes of communication	SA (4)	A (3)	D (2)	SD (1)	Total	Mean (\bar{x})	Decision
1.	They are more simplistic and basic in rural information service delivery than modern form of communication	129 516	156 468	77 154	34 34	396 1172	2.96	S
2.	They are economical and readily viable in dissemination of information in rural settings	167 668	188 564	41 82	0 0	396 1314	3.31	S
3.	They convey simple message and belief to rural people on a basis level with little or no basic education.	161 644	206 618	22 44	7 7	396 1313	3.32	S
4.	They are seen as an epitome of rural development and effective tools in rural information service delivery	247 988	137 411	12 24	0 0	396 1423	3.59	S
5.	They bring about positive changes in attitude of rural people as they are informal and unscripted in nature	71 284	154 462	124 248	47 47	396 1041	2.63	S

Significant mean level = 2.50

Item 1 on table 6 revealed with a mean score of 2.96 that the joint traditional modes are more simplistic and basic in rural information service, item 2 revealed with a mean score of 3.31 that respondents agreed that it is very economical and readily available. With mean scores of 3.32 and 3.59, items 3 and 4 revealed that these modes convey simple messages as such people with little or no education can understand and they also serve as self-advisory tools to the rural people. Items 5 with mean score of 2.63 revealed that they are seen as epitome of rural development and bring about positive changes. With all the mean scores being above the bench mark, it therefore, implies that these joint modes have a positive influence on the communities. Findings on the use of joint communication tools revealed that, all the tools available were employed by community based institutions to a positive effect to rural populace. They convey simple but efficient and effective messages to the rural people and their communities. This finding is in line with the findings of Edet, Akpan & Isaac (2015). According to them,

“the proponents of indigenous communication media have further observe that, indigenous forms of communication like folk songs, plays, dances, proverbs, storytelling, village theatre and even the use of indigenous language have a credibility and meaningfulness in the people’s culture which no other imported media can have”.

6.0 CONCLUSION

This research investigated the utilization of traditional modes of communication by community based institutions in Bende Local Government Area of Edo State, Nigeria. This study revealed that traditional modes of communication are positively used by community based institutions as they find it very appealing, mostly for the fact that it enables them in the delivery of fast and efficient communication. It is also easy to understand. The results obtained from the data collected and analyzed in this study indicated that the communities studied used gong and talking drum for the dissemination of information and for social announcements. This study also revealed that drama presentation and traditional folk dances served as an educational tool as it enables the people to checkmate their behaviours and make amendments were necessary, it is a good source of communication and were used for rural sensitization. Folktales/proverbs and storytelling had a positive influence on the communities studied, the communities used town criers to disseminate information almost always, and also the entire traditional mode had a positive influence in information service delivery to the rural people.

6.1 Recommendations

Based on the findings and conclusions of this study, the following recommendations were made;

1. In as much as gongs are useful to the communities, there should also be a need to create the awareness of other modern techniques that could be useful to rural dwellers.
2. Other ways of communication might be introduced, such as using public address system and as such reducing the stress that might be associated with moving the talking drum. Although, it would be necessary to maintain the culture of talking drum.
3. Drama presentation as a strong tool needs to be maintained, platforms to record these events would be fine to also contribute in reducing crime rate in the cities.

4. Traditional/folk dances and songs need to be maintained as it is necessary for so many cultural orientations of the rural communities.
5. Proverbs should remain in the communities, and encouraged as it is more or less a level of identity to several Africans.
6. Town criers should be trained to use modern techniques of information delivery.
7. Joint techniques in the delivery of information in the communities under study should be maintained, as it is an identity.

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