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**AN ASSESSMENT OF THE ROLE OF TRADITIONAL MEDIA IN THE SOCIO-POLITICAL
MOBILIZATION OF YOUTHS IN EMOHUA**

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Abstract

The study examined the role of traditional media in the socio-political mobilization of youths in Emohua. To achieve the purpose of the study, the researcher formulated four objectives of the study and four research questions to guide the conduct of the study. The research design used for the study was descriptive survey design. The population of the study consists of the youths in Emohua Local Government Area with a population of 107,947, based on the National Population Census of 2006 with Annual Growth Rate of 3.7% projected by the National Demographic and Health Survey. The sample and sampling techniques used was a multistage sampling technique with a sample size of four hundred youths. This figure was generated using Taro Yamane Formula. The instrument for the study was the questionnaire. The instrument was pattern with modified 4-point likert scale of Strongly Agree, Agree, Disagree and Strongly Disagree. Test re-test technique was used to ensure the reliability of the instrument. Pearson Product Moment Correlation was used to obtain the reliability co-efficient value of 0.85. The finding reveals that traditional media can be used to inform, entertain and educate the people. The finding also indicates that traditional media can be used for entertainment through music, dance, wrestling and drama performance. The study recommends that government should promote the uses of traditional media in reaching or mobilizing the rural people, there should be more emphasis on the uses of traditional media, there should be proper funding of traditional media of communication to preserve our values, norms and cultural heritage and government and opinion leaders (Ezes) should encourage the traditional media orators by paying them and providing public address system to enable them reach large audience.

Keywords: Role, Traditional, Media, Modern, Socio-Political Mobilization, Youths, Rural, Modern.

Introduction

Before the introduction of modern mass media in Africa, there existed other channels of communication that enabled our forefathers to interact and maintain a stable system of living (Okunna, 2002). In some of our rural communities where modern media of communication are completely or partially non-existent, information is still shared, among the people. It is very common in our rural communities to witness that when a person dies, in the early hours of the morning, before mid-day, almost half of the village or community would have heard about the

death. Also, in times of an emergency, like war, able-bodied young men were summoned through traditional channels of communication without going to the radio, television, or newspaper to announce it. However, in the developing nations of the world such as ours, the use of mass media for socio-political mobilization does not yield much fruitful result hence these areas are rural, characterized by high level of illiteracy, poverty and lack of basic amenities. These areas hardly have access to mass media infrastructures for effective socio-political mobilization of the youths.

The traditional media are those means of communication that are peculiar to typical African societies. They are refer to those modes of communication still used today by rural dwellers and are often used also in urban areas (Ilo, 2011). According to Nwabueze (2004), these traditional media systems include folk theatre, traveling, story tellers, poets, talking drums, flute, traditional dances, metal or wooden gong, town crier, village squares, market, streams, churches, mosques, masquerades, songs, extra-mundane modes, e.g. spirits and gods etc. Traditional media are effective in socio political mobilization of youths because they are embedded with the culture of the people thereby making them more credible and reliable. Wilson (2007) notes that traditional media remain what essentially sustains the information needs of the rural dwellers that represent over 70% of the national population of most Third World states. They inject stability into Africa's social systems and are the real media at the grassroots level.

According to Okunna (2002), traditional media are regarded as the products of the interplay between a traditional community's customs and conflicts,2 harmony and strife, cultural convergences and divergences, culture specific tangibles, interpersonal relationships, symbols and codes and moral traditions, which include mythology, oral literature, masquerades, witchcraft, rites, rituals, music, dance, drama, costumes and similar obstructions and artefacts which encompass a people's factual, symbolic and cosmological existence from birth to death, and even beyond death. Ugboajah (2005) revealed that traditional media refer to the modes of communication which are still in use today by the rural people. They have been variously called folk media or, or media. According to Johnny (2010) traditional modes of communication were used in many rural societies before the introduction of urbanized mass media and they are still in use today. They were used for effective communication and to maintain stable system of information dissemination and positive political mobilization of the youths.

Amadi (2002) explains that the message often has adequate explanatory ways on specific news or information. According to Ukonu & Wogu (2008) traditional media system refer to modes of meaning exchange that are rooted in a people's culture, and which began from the era of preliterate and pre-modern. They explain that traditional communication encompasses a people's total way of life, including concepts and objects that do not deal directly with communication as a subject. Wilson (2000) and Cyril (1990) as cited by Amadi (2002) added that traditional media are those "invented" and used by our forefathers to disseminate information within towns and villages. They describe the traditional media as multi-channel, educative and entertaining. Wilson (2007) adds that traditional media are employed in predominantly traditional and rural societies. Omega & Nwachukwu (2013) noted that traditional media are communication systems that are rooted in a particular culture and

Tradition, and which loses its effectiveness outside that culture. They also describe traditional media as system of communication used in the primitive days, which are still relevant in our Contemporary society. They also describe it as oral media (or media). Now one form of media which is gaining a lot of importance for the past few years in reaching out or mobilizing of youths particularly in the rural masses, is the traditional forms of media.

Statement of the Problem

The mobilization of the youths into socio-political activities is necessary in accelerating political participation and development. There is inadequate mobilization and enlightenment of the youths in political participation and inadequate utilization of traditional media in our societies. It is also observed that at this point of awareness; the youth's political culture is not shaped and directed for better political participation.

The mass media like everything western, have dominated the political mobilization and socio-cultural development of Emohua people. But they have not been effective in communicating and mobilizing the youths in the grassroots who are mostly rural, poor and illiterate. Consequently, there is a pervasive sense and feeling of alienation and marginalization by the youths at the grassroots, which portends great danger to Emohua people. For effective socio-political mobilization of the youths into political activities, there is need for the use of traditional media. Hence face-to-face communication is consistently more effective in grassroots mobilization.

However, this study tends to assess the role of traditional media in the socio-political mobilization of youths. It will also address the issues of lack of political mobilization, awareness and enlightenment of the youths in Emohua. It will look at proper utilization of traditional media in our rural societies and shape or redirect the youths' political participation for better and tackle the problems facing traditional media orators in discharging their duties.

Research Questions

The researcher formulated the following research questions to guide the conduct of the study:

- 1) What is the influence of channels of the traditional communication in the mobilization of Emohua youths?
- 2) How can traditional media be used strategically to reach the rural populace in Emohua?
- 3) What are the challenges faced by traditional media orators in mobilizing the youths?
- 4) To what extent can verbal and non-verbal channels of traditional media be used as an effective tool for grassroots mobilization?

Literature Review

The Roles of Traditional Media of Communication

Over the years, the traditional system of communication has been legitimized through the socio-political system. It possesses the force of authority; it is also used in giving directives from the Kings (Eze) who are the major gatekeeper. Such directives, according to Abraham (2006) can be in form of instructions to an individual or groups to carry out certain decisions of the traditional authority, and to announce a forthcoming event. It also reports the various activities of the society. Traditional media are used in disseminating news. This kind of news is in the form of information about events which have taken place. Ugboajah (2009) observed that an Ashanti village announcer is an eloquent interpreter of his Chief's message, well-tutored in

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Ashanti tradition and proverbs. His message begins in the Chief's court and is transmitted to strategic points through the village, the market-square, road junctions, village entrance and major parts leading to farms and shrines.

- Advertising is done through the display of products on a table, tree-stump or flagpole. Hawkers and vendors of food items also advertised their various products in a sing-song manner. Okunna (2002) observes that an advertiser can also make use of fragrance/aroma to announce a product, as is the case in selling of food. The traditional system of communication in Emohua is both interpersonal and intrapersonal in nature. Public relations activities are carried out on person to person or person to group basis. This is done through a praise singer who extols the virtues of someone else, such as a traditional ruler. Entertainment is one of the pervasive forms of traditional media. These roles, according to Wilson (2008), were observed through arts and cultural festivals, musical and dramatic performances by choral, masquerade and other music and drama groups. Ojo (2008) asserts that entertainment also may be in the form of traditional sport, with singing and dancing, drama, hair stylization, mode of dressing and interpersonal or group activities which stimulate the emotion of the body. The Ekpo masquerade group provides entertainment musically and in the area of dance drama also thrills even in its re-enactment of spiritual ceremonies. Traditional media is used to mobilize the people at the grassroots level for socio-political participation, community development and national consciousness. Ilo (2010) states that no serious mass oriented development programme, especially in rural communities in Africa ever succeed without the active involvement of the people by using the gong or wooden drum to stir up citizens for group action.
- Educational roles of the traditional media are carried out through cultural groups, membership of certain societies and other socio-cultural groups. Ojo (2008) notes that enlightenment programmes were organized for the masses, often leading them towards self-actualization and national development. Rural populaces are educated through songs, instructions, performances, and general surveillance. The traditional modes of communication encourage unity. Ejembi (2010) notes that observations revealed that the media was used for intercultural purposes which foster understanding of the various channels of communication and encourages community unity. According to Ilo (2010), it is used for intra-cultural, intercultural and other communication purposes leading to group and national unity. For example is the yam festival in various parts of the country that brings people home.

Traditional Media System as an Agent of Grassroots and Youths Mobilization

Nwodu & Nwanmuo (2006) reveals that efforts by government and development agencies to tackle the problems facing Africa will require the cooperation and support of all civil societies, especially the cooperation and support of the masses or people at the grassroots whose lives are to be transformed positively by development deliverables. This is where mass mobilization, especially at the grassroots level, comes in. Mass mobilization is therefore a critical factor in the development process of which poverty alleviation is part (Nwodu, 2007). Since communication and development are dialectically related, grassroots mobilization for development can, according to Nwodu (2005) bring about positive attitude and behaviour change by identifying and understanding certain culturally and socially acquired habits that

Shroud folks' construction of reality and retard their mental, physical and environmental development. According to Nwodu (2007) in collaboration of Ilo (2010) state that grassroots mobilization, community mobilization and mass mobilization are used interchangeably in development communication literature. Imoh (2007) views community mobilization as the psychological, socio-cultural, political and economic training, retraining and redirection, using relevant processes to create community awareness, understanding and motivation for the acceptance and the use of total community resources for planned collective changes and actions. It involves community involvement and participation at all stages of a development programme. According to Imoh (2007) as noted by Ilo (2010), social mobilization, as the name implies, suggests a breaking away from old commitments to traditional ways of living, and a moving into new situation where new commitments may have to be made.

Deutsch (2009) opines that as a process, social mobilization is a means of achieving sustained behavioural changes at different levels and in distinct phases. This includes the means of changing the knowledge; attitudes and behaviours of a target audience to enable them improve their productivity and contribute meaningfully in the development process. This is often achieved through a combination of information, communication and motivational activities (Imoh, 2007). According to Ilo (2010), grassroots mobilization simply refers to the act of convincing and organizing people to support a course or project. To mobilize people at any level requires persuasive effort with good communication strategies geared towards appealing to them in a convincing manner to adopt a particular pattern in approaching an issue (Nwabueze, 2007). It is a strategy that is adopted in getting them with the necessary knowledge and attitude required for participation. It increases the people's participation in any social change issue (Ucheanya, 2003). Grassroots mobilization involves the creation of awareness or enlightenment of the target publics on the issue they are to participate in actualizing their goals Longman (2007) defines the grassroots as ordinary people in a society or in any organization, rather than the leaders or people who take decisions. He further explains that it is simply used to refer to the masses, especially those outside the corridors of power. In that vein, Nwabueze (2004) opines that grassroots mobilization could then be operationally defined as all efforts tailored towards reaching, enlightening, convincing, and motivating ordinary people in a society to support and participate in achieving societal goals that affect them. He further reveals that the grassroots mobilization effort is often targeted at rural and semi-urban dwellers in addition to neglected urban dwellers. According to Nwabueze (2004), the valid nature of the traditional communication media in contemporary Nigeria society makes them an effective means for grassroots mobilization for innovation adoption or achievement to development goals.

Research evidence has shown that traditional communication media which are interpersonal and reflect the culture of the people are of greater importance than the mass media channels in diffusion of innovation and achievement of development objectives and goals in less developed countries (Rogers & Shoemake, 2011). Mobilizing people through face-to-face channels like traditional communication media prove to be very effective. The communicator who speaks to people in the village or market square, in the church or mosque, in small or large family groups, age grade or town union meetings, has a greater chance of convincing them to participate in poverty reduction efforts of the government and other development programmes than where such a communicator is operating from a distance, as often the case in the mass media (Nwabueze, 2007; Chude, 2007). They explained that the use

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of songs, dances, drama and local language and dialect to teach people new farming techniques, encourage them to be self-reliant, acquire good education and health habits, stop harmful traditional practices and participate in the electoral process, constitute effective strategies of using traditional communication media to mobilize people for development programmes or projects. The audience sees the communicator and asks questions where necessary.

Aims and Objectives of Traditional Communication Systems

According to Okunna (2002) traditional communication processes in the rural areas of Nigeria are in various forms and geared towards achieving different goals. Ukonu & Wogu (2008) confirm that traditional communication processes in rural communities in Nigeria and Africa as a whole are in various forms and geared towards achieving different objectives.

According to Wilson (2007) the instruments of traditional communication systems are used for the following purposes, aims and objectives:

- 1) **Directives:** These are given in form of announcements concerning community labour, duties of the citizenry, which must be done (Ukonu & Wogu, 2008).
- 2) **News:** The traditional media instruments give information about events, deaths of important people and impending events (Ukonu & Wogu, 2008). Okunna (2002) reveals that news is also in the form of information about events, which have taken place, and about deaths, usually of very important citizens, and of impending events.
- 3) **Entertainment:** This is a very common form of traditional media. Entertainment is done through music, dance and drama (Ukonu & Wogu, 2008). According to Okunna (2002) entertainment is perhaps the most pervasive form of traditional media. This is done through music, dance, drama performances put up to be received free or paid for in public or private settings.
- 4) **Education:** Ukonu & Wogu (2008) reveal that apart from information and education, which dominates in rural areas, formal education can be carried out through cultural groups, membership of certain societies and other socio-cultural groups. Okunna (2002) also confirms that traditional media system gives education through cultural groups, membership of certain societies and other socio-cultural groups.
- 5) **Advertising/Promotion:** This is done through the display of products on a table, tree stumps or flagpole (Okunna, 2002). She further explains that if condemned bicycle or car tyres are hung on tree stump, it communicates a clear message that a bicycle repairer or a vulcanize is around the corner. According to Wilson (2007), most promotional activities in traditional society are carried out in simple terms. The adverts or promotion may be built around a product, service, an event, a person or an idea. Such promotional activities are carried out by the traditional newsmen or by a specific person encouraging the acceptance of the product, services, event, person or idea. Wilson further explains that sometimes the fragrance, aroma or odour may be used to promote the sale of a specific food product which is also a technique of traditional advertising.
- 6) **Public Relations:** This is carried out on person-to-person or person to organization basis where the individual tries to promote and project the image of his organization. According to Okunna (2002), in traditional communication, this can be done through praise singing. Ukonu & Wogu (2008) also agree with this view that in public relations, individual tries to

Project another individual or an organization's image. Explaining that praise singing is a major tool used in traditional communication for public relations. Public relations can also come in form of drama and announcements made to enhance the image of an organization.

Problems/Challenges with Traditional Media Systems

At the present time numerous problems afflict the traditional media system, thereby retarding its growth and development and its consequent adoption as a universal scheme. Okunna (2002) reveals that chief among these problems, as enumerated by Wilson (2014) are: the lack of a standard technical vocabulary in the description, analysis and conceptualization of the media channels and process of traditional communication. Okunna also admits that related to this problem is the absence of an appropriate language which can be universally applied to all similar or identical concepts. This problem is as a result of diversity of languages in Africa, resulting in limited audience in villages, especially from one village, clan, town or province to another. Diversity in the traditional political system in African societies and the conflict between it and the adopted system (i.e. western system) which usually requires the use of western media structures, policies and facilities is another major problem. Okunna (2002) states that scientific and technological problems also affect traditional communication, noting that the present level of development of traditional media in Africa is limited because some of the hardware is not easily preserved even though they can be replicated. Replicability of messages through traditional media is slower since the system has not been fully developed.

According to Okunna (2008) in collaboration of Ilo (2010) suggests that time-value orientation of most African cultures could be a major problem. Traditional societies technology does not have the capacity to transcend space and other barriers in the same manner as communication satellites and this creates the apparent differences in time value of information between western and traditional communication systems. Okunna (2002) also observes that traditional media system also suffer from the shortcoming of the socio-economic system. Noting that the traditional system is complex and needs to be understood in order for it to be integrated into the modern systems. Another problem lies in the technology of traditional communication arts, principles and practices. Since the "language" of the subject is not yet standardized, the problem of creating a universal awareness seems to loom large alongside the limitation of opportunities in traditional practice (Okunna, 2002). Also among the problems is the problem of urbanization and noise. Some of the facilities of modern living restrict access to traditional media messages. The endless hum of the air conditioners, the deafening peal of high fidelity music equipment or the sometimes – cacophonous blare of vehicular traffic may make the presentation of messages transmitted through the traditional media in urban or semi-urban areas impossible.

Based on this Ilo (2010) admits that African communication is faced with some challenges in the contemporary world and he states eleven challenges which include:

- (1) Extinction of African languages: A lot of African languages are going into extinction because of the adoption of the language of colonial masters as official language.
- (2) The manifestation of the "Global Village" theory of Marshall McLuhan is a challenge to oramedia. We now have the new communication culture of electronic age that perhaps enslaves man on the websites and internet.

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- (3) The erosion of the cultural technology in preference for new technologies constitutes threats to oramedia.
- (4) The reliance of oramedia in the opinion leaders is a challenge as the new sets of opinion leaders in Africa are selfish, self-centred or some are protégés of the West that continues to undermine African culture. The new opinion leaders are now partisan, and now colour and distort information to the people through the folk media.
- (5) The social system in the African family set up, community and institutions are greatly affected by the dominant Western culture which threatens oramedia. African children now lack the home training and the understanding of the African languages which are prerequisites for understanding of the oramedia messages.
- (6) The erosion of African value system in various homes in Africa also threatens the folk media.
- (7) The domineering nature and indeed the ubiquitous nature of the mass media and the new media threaten the indigenous communication system in Africa.
- (8) The lack of understanding of African body language, paralanguage and other non-verbal codes by the new generation of African children constitute threat to oramedia.
- (9) Lack of pride in African tradition and values among the new generation of African children is a challenge to traditional African communication system.
- (10) Urbanization constitutes a threat to traditional oramedia through the expansion of African villages and towns into cities, as it destroys the communal way of living of the people that gives filip to folk media.
- (11) The problems of illiteracy, poverty, ill-health, lack of social amenities, and population explosion constitute threat to oramedia in African countries. This is because knowledge is power, and health is wealth.

Traditional Media System and Rural Development

Development is a holistic concept and process of social change aimed at improving the living conditions and quality of life of the people, especially the majority of the poor and vulnerable masses or grassroots in both the rural and urban areas (Nwosu, 2007). Ilo (2010) has noted that development scholars such as Nwosu (2005, 2007) Nwosu & Fab-Ukozor (2003), Okunna (2002), Nwosu & Uffoh (2005), Umoh (2008), Eneh (2007), Rodney (2013), Onunwa (2007), Jiungan (2007) and Todaro & Smith (2009) agree that development should focus on participatory and inclusive social change aimed at improving the quality of life of human society, especially that of the underprivileged majority of the population. This view is the tenet of traditional communication system. This communication creates awareness and allows people to participate.

Development as Moemeka (2009) conceives it should aim at bettering the human, cultural socio-economic and political conditions of the individual and society. At the level of the individual, it implies increased skill and capacity, greater freedom, creativity, self-discipline, responsibility and material wellbeing (Rodney, 2013). Similarly, Nwabueze (2007) opines that development whether rural or urban, regional or national, should result to beneficial change for the individual and the society at large. Opubor (2005) posits that meaningful national development can only be achieved from a rural perspective. He argues further that development plans and programmes must be designed to have their greatest beneficial impact in the rural areas, that they must involve labour intensive projects, and also provide a capacity

for the neglected majority of rural Africans to continue to better their lives largely through their own efforts (Ilo, 2010). Todaro & Smith (2009) suggest that we may conclude that development is both a physical reality and a state of mind in which society has through some combination of social, economic and institutional processes secured the means for obtaining a better life. Ilo (2010) also reveals that other significant values of development are participation, inclusiveness and sustainability. He further explains that sustainable development means “meeting the needs of the present generation without compromising the needs of future generation”.

Methodology

In carrying out this research, the researcher employed descriptive survey design. According to Ezinwa & Okoye (2015) descriptive survey is a research method which focuses on a representative sample derived from the entire population. The essence of this design is to elicit information from the respondents on the role of traditional media in the socio-political mobilization of youths. The population of this study consists all the youths of Emohua Local Government Area, especially the people within the age of 18 to 45 years, with the total population of 107,947. This figure is based on the 2006 census population with the Annual Growth Rate of 3.7% from 2006 to 2017. This 3.7% Annual Growth Rate is from National Demographic and Health Survey. The researcher therefore, used multistage sampling technique with sample size of four hundred (400) youths. This figure was generated using Taro Yamane formula. The instrument used for this study is structured questionnaire. Its items were rated base on the modified 4-point likert scale i.e. Strongly Agree (SA), Agree (A), Disagree (D) and Strongly Disagree (SD). The data collected was analyzed using frequency and Weighted Mean Score (WMS) for the research questions.

Results

Research Question 1: What is the influence of the channels of traditional communication in the mobilization of Emohua Youths?

Table 1: Responses on the Influence of the Channels of Traditional Communication in the Mobilization of Emohua Youths

S/N	Questionnaire Items	Responses				N	$\Sigma \bar{X}$	Mean (\bar{X})	Remarks
		SA	A	D	SD				
1.	Market places have helped as a channel to inform the youths about the happenings in the area.	210 (840)	170 (510)	10 (20)	10 (10)	400	1380	3.45	Accepted
2.	Traditional communication channels have updated the knowledge of the youths about government activities or programmes.	175 (700)	190 (570)	20 (40)	15 (15)	400	1325	3.31	Accepted
3.	Using metal gong mobilize the youths faster than the mass media.	170 (680)	180 (540)	30 (60)	20 (20)	400	1300	3.25	Accepted
4.	Town criers simplify the messages hence it is done in	185 (740)	170 (510)	30 (60)	15 (15)	400	1325	3.31	Accepted

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our local languages.

5.	Town union meeting and festivals are not effective in mobilization of youths.	20 (80)	40 (120)	150 (300)	190 (190)	400	690	1.73	Rejected
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Table 1 above indicates that the respondents accepted the view that market squares or places have helped as a channel to inform the youths about the happenings in the area. It shows that the respondents also accepted that traditional media channels have updated the knowledge of the youths about government activities or programmes. It is also observed that the respondents accepted that using metal gong mobilized the youths faster than the mass media. The table reveals that the respondents accepted that town criers simplified the message because the message is done in the local dialect or language. In other way round, the respondents rejected the view that town union meetings and festivals are not effective in mobilizing the youths in Emohua.

Research Question 2: How can traditional media be used strategically to reach the rural populace in Emohua?

Table 2: Responses on Strategical Use of Traditional Media to Reach the Rural Populace in Emohua

S/N	Questionnaire Items	Responses				N	$\Sigma \bar{X}$	Mean (\bar{X})	Remarks
		SA	A	D	SD				
6.	Town union meeting can be strategically used to inform or remind the youths of Emohua about an upcoming events.	180 (720)	165 (495)	30 (60)	25 (25)	400	1300	3.25	Accepted
7.	Banners and signs are easier and faster in reminding and mobilizing the youths for a meeting.	190 (760)	165 (495)	25 (50)	20 (20)	400	1325	3.31	Accepted
8.	Bell and whistle are strategically used to advertise or draw attention of the youths to a particular goods or products.	185 (740)	170 (510)	35 (70)	10 (10)	400	1330	3.32	Accepted
9.	Traditional wrestling can be used to entertain the youths in Emohua during the festivals.	165 (660)	195 (585)	30 (60)	10 (10)	400	1315	3.29	Accepted
10.	Town criers are not always effective in mobilizing the youths.	40 (160)	30 (90)	130 (260)	200 (200)	400	710	1.77	Rejected

Table 2 above shows that the respondents accepted the points that bell and whistle are strategically used to inform or remind the youths in Emohua about an upcoming event. The table also reveals that the respondents accepted that banners and signs are easier and faster in

reminding and mobilizing the youths for meetings. It is observed that the table indicated that the respondents accepted that bell can be strategically used to advertise or draw attention of the youths to a particular product or goods. The respondents also accepted that traditional wrestling can be used to entertain the youths in Emohua during their festival. In another development, the respondents rejected the view that town criers are not always effective in mobilizing the youths.

Research Question 3: What are the challenges faced by traditional media orators in mobilizing the youths?

Table 3: Responses on the Challenges Faced by Traditional Media Orators in Mobilizing the Youths

S/N	Questionnaire Items	Responses				N	$\Sigma \bar{X}$	Mean (\bar{X})	Remarks
		SA	A	D	SD				
11.	Traditional media are not universally accepted hence it varies based on the towns and cultures.	185 (740)	170 (510)	25 (50)	22 (20)	400	1320	3.30	Accepted
12.	Traditional media are difficult to retrieve hence the messages are not recorded or taped,	170 (680)	180 (60)	30 (60)	20 (20)	400	1300	3.25	Accepted
13.	Traditional media operates base on the people's culture hence it is mainly binding by the people's cultures and traditions.	180 (700)	165 (495)	30 (60)	25 (25)	400	1300	3.35	Accepted
14.	Traditional media serve only a very small group hence there is no public address systems.	190 (760)	165 (495)	25 (50)	20 (20)	400	1325	3.31	Accepted
15.	The messages in traditional media are not highly reliable because the people can easily misunderstand and misinterpret it.	160 (640)	185 (555)	70 (80)	15 (15)	400	1290	3.22	Accepted

Table 3 reveals that the respondents accepted the view that traditional media are not universally accepted hence it varies based on the particular town and culture. The table also shows that the respondents accepted that traditional media are difficult to retrieve because the messages are not recorded or taped. It was also observed in the table that the respondents accepted that traditional media operate based on the people's culture. The table indicates that the respondents accepted that traditional media serve only a very small group because there is no public address system or microphone to reach large audience. The respondents also accepted that messages in traditional media are not highly reliable because the people can easily misunderstand and misinterpret it.

Research Question 4: To what extent can verbal and non-verbal channels of traditional media be used as an effective tool for grassroots mobilization?

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Table 4: Responses on Verbal and Non-Verbal Channels of Traditional Media on Grassroots Mobilization

S/N	Questionnaire Items	Responses				N	ΣX	Mean (\bar{X})	Remarks
		SA	A	D	SD				
16.	Opinion leaders (Ezes) in rural areas use town crier and talking drum to pass messages and instructions to their subordinate or people.	190 (760)	180 (540)	20 (40)	10 (10)	400	1350	3.37	Accepted
17.	Churches and schools have contributed greatly in disseminating information or messages to the people.	175 (700)	190 (570)	20 (40)	15 (15)	400	1325	3.31	Accepted
18.	In Emohua, market square is also used as a traditional media channel.	210 (840)	170 (510)	10 (20)	10 (10)	400	1380	3.45	Accepted
19.	Music/songs are highly used to convey messages in our rural society.	180 (720)	165 (495)	30 (60)	25 (25)	400	1300	3.25	Accepted
20.	Colour schemes are used to communicate non-verbally to the people.	165 (660)	195 (585)	30 (60)	10 (10)	400	1315	3.29	Accepted

Table 4 above indicates that the respondents accepted that opinion leaders (Ezes) use town crier and talking drum to pass messages and instructions to their subordinates or people. The table also shows that the respondents accepted that churches and schools have contributed greatly in disseminating information or messages to the people of Emohua. The respondents accepted that market square or place could be used as a traditional media channel. It was also observed that the respondents accepted that music/songs are used to convey messages in the rural society. It still shows that colour schemes are used to communicate non-verbally to the people.

Discussion of Findings

The study reveals that traditional media channels of communication have influenced the people by keeping them informed and updating their knowledge about government programmes. This view is in line with Ugboaja (2009). He reveals that traditional media are used in disseminating news or information, and that this news is in form of information about events which have taken place. The findings also show that using metal gong mobilizes the people faster than the mass media and that town crier simplifies the message because it is done in the local dialect or language. Okunna (2002) agreed with this finding by explaining that in disseminating message in the village, the town crier stops at the most strategic places, strikes his wooden or metal gong to draw attention of the people to himself before making his

Announcement as directed. She also states that one of the good aspects of the town crier is that the audience can stop and ask him questions on his message unlike the mass media. The findings also indicate that traditional media can be strategically used to inform, remind or advertise a product. Wilson (2007) confirms that advertising can be done through the display of products on a table, tree stumps or flagpole while the advertiser rings bell or blow whistle to draw the attention of the buyers. Wilson also reveals that promotional activities are carried out by the traditional newsmen or by a specific person encouraging the acceptance of the product, services, event, person or idea. Explaining further that sometimes the fragrance, aroma or odour may be used to promote the sale of a particular food product which is also a technique of traditional advertising. This study has revealed that traditional media (wrestling) can be used to entertain the people. Okunna (2002) opined that entertainment is perhaps the most pervasive form of traditional media. That, this is done through music, dance, wrestling, drama performances.

Furthermore, the study has revealed that there are challenges faced by traditional media orators in passing their message. This finding is in line with Ilo (2010). He admits that African (traditional) communication is faced with some challenges in the contemporary world. Wilson (2007) reveals that there are numerous problems in this present time that afflict the traditional media system, thereby retarding its growth and development and its consequent adoption as a universal scheme. Okunna (2002) reveals that chief among these problems are lack of a standard technical vocabulary in the description, absence of an appropriate language which can be universally applied. Scientific and technological problems also affect traditional communication. Also among the problems is the problem of urbanization and noise. Some of the facilities of modern living restrict access to traditional media messages.

The study also shows that verbal and non-verbal channels of traditional media can be used as an effective tool for grassroots mobilization. According to Abraham (2006), traditional media is also used in giving information, instruction or directives from the kings (Ezes) who are the major gatekeepers. Such directives can be in form of instructions to an individual or groups to carry out certain decisions of the traditional authority, and to announce a forthcoming event. Okunna (2002) identifies that churches, schools, market square can also serve as information sharing centres and as indirect media of communication. The study has also indicated that combinations of colours produce certain significant meanings for the society. Ilo (2010) also admits that colour uses the advantages of pictorial communication by combining the speed of its impact and freedom from linguistic boundaries to achieve instant and effective communication.

Conclusion

The role of traditional media in the socio-political mobilization of youths in Emohua cannot be over-emphasized. Evidence from the study indicates that traditional media are better means to educate, inform, entertain, advertise and create awareness in the rural setting. The best way to preserve the oral media is to use them regularly in the different activities. The findings have also shown that traditional media enhance communication effectiveness among the people and promote the belief, values and aspiration of the community. Any message designed for the rural populace that does not share the same frame of reference with the majority of the masses that constitute the target audience for whom the message is meant, will surely not meet the objective of the project or programme, as such gesture will amount to an

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Exercise in futility. This is because most government and development agencies carry out their projects or programmes at the rural areas with the belief that they understand the villagers very well to be poor and therefore, have no choice, that whatever they (villagers) are given is acceptable by them. Lack of education or improper sensitization programmes hinder the full and better appreciation of most government and development agencies' plan, programmes and projects by the rural dwellers thereby making them ignorant, apathetic, hostile and prejudiced towards any development project that is destined for them.

Continuous preference and dominance of modern communication over traditional communication will adversely affect the traditional and cultural system, as this will gradually and surely erode the traditional values, norms and cultural heritage. Thus, for effective grassroots socio-political mobilization and development, traditional media are very critical or crucial.

Recommendations

Based on the findings, the following recommendations are thereby put forward to ensure that traditional media achieve their objectives:

1. Traditional media should be strengthened to ensure massive participation of rural dwellers in community activities.
2. Government and development agencies should promote the uses of traditional media in reaching or mobilizing the rural populace.
3. Government and opinion leaders (Ezes) should encourage the traditional media orators by providing public address systems (microphones) to enable them cover large group of people.
4. There should be more emphasis on the uses of traditional media than modern or mass media in times of rural project execution, mobilization, support and development.
5. There should be adequate and proper education and sensitization programmes aimed at bringing to the ruralites' awareness the importance and relevance of traditional media on rural populace.
6. There should be proper funding of traditional media of communication, as this will help to preserve our values, norms and cultural heritage.

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