

# **Traditional Information Dissemination Mechanisms In Ibani Nation: A Study Of Opobo Kingdom**

**UKAEGBU, MICHAEL IBE, PhD.**

Department of English and Communication Art, Faculty of Humanities  
Ignatius Ajuru University of Education, Port Harcourt.

**Email: [Michaelibe22@gmail.com](mailto:Michaelibe22@gmail.com)**

**PATIENCE T. JAJA**

Department of English and Communication Art, Faculty of Humanities  
Ignatius Ajuru University of Education, Port Harcourt.

**Email: [patiencejaja2@gmail.com](mailto:patiencejaja2@gmail.com)**

**WOKOMA, SOLOMON INNOCENT**

Department of English and Communication Art  
Faculty of Humanities, Ignatius Ajuru University of Education, Port Harcourt.

**Email: [wokomasol@gmail.com](mailto:wokomasol@gmail.com)**

## **Abstract**

The study examined the traditional information dissemination mechanisms in Ibani Nation in Opobo kingdom. In Opobo kingdom, information is spread and disseminated in various forms with different mechanisms depending on the objectives and purpose to be achieved. The objectives of the study includes: to find out the traditional information dissemination mechanisms utilized in Ibani Nation, how effective the traditional newsman deploys traditional information disseminations tools in disseminating information to the Ibani people of Opobo Town and also to find out other ways to improve the traditional information mechanisms used to inform the residents of Opobo Town. The study adopted the survey design and multistage cluster sampling technique to choose the wards and sections from where 398 respondents were purposively selected from a population of 214,700. The study anchored on Social Categories theory. A total of three hundred and ninety-eight (398) copies of questionnaire were administered out of which two hundred and sixty-two (262) copies were correctly and completely filled and returned. Findings of the study revealed that traditional information dissemination tools are very effective in Opobo Kingdom using the traditional newsmen, a vibrant and energetic young man who can sound the tool or instrument longer enough to stir up and attract the attention of the listening public and can transverse the nooks and crannies of the town. The study recommends that Information issuing authorities should ensure that the traditional information dissemination tools are new and properly maintained to ensure efficiency, and should be utilized not minding the spread and proliferation of social media, and for traditional newsmen to be trained in language interpretation and provided with mobility such as bicycle/motorcycle to assist in carrying out information services. Also, they should be inculcated as part of the National Orientation Agency and be allowed to domicile in their village

**Keywords: Traditional, Information mechanism, Ibani Nation, Opobo kingdom**

## **Introduction**

Information is a valuable tool used in the realization of any goal set by an individual, organization and people in any society. It is an important resource required in any society. In Opobo kingdom, information is spread and disseminated in various forms with different mechanisms depending on the objective and purpose to be achieved. Traditional information disseminated tools are used in such a manner that is appealing to the receiver and listener.

Opobo Kingdom is made up of about five major towns namely Opobo Town (also known as Opubo Ama), Queen's Town, Kalaibama, Epellema and Minimah and about seventeen villages. Opobo Town is the traditional and political headquarter of Opobo kingdom and Opobo/Nkoro Local Government Area. It is the seat of the Opobo Monarch popularly known and address as king Jaja of Opobo. In Opobo Town, there are factors that initiated the search for information dissemination mechanisms to the indigenes. These factors include health issues, environmental and advancement in knowledge news.

The traditional means of communication involves the use of basic local resources which the town crier uses to convey realistic messages that the indigenes can relate to and at the same venue serve the purpose of delivering a concise and effective message to a particular group of people in the communities. The sources of information determine the usability of information disseminated to rural dwellers because information is medium dependent (Etebu, 2009). Where the sources are not familiar to the rural dwellers, disseminated information will not be properly related and the end result will be far from expectations. Silvio (2006) averred that for rural dwellers to fulfill their information needs, they prefer to use informed sources such as from trusted friends, relatives, co-workers as against unfamiliar sources.

Rural dwellers are expected to make use of available information as disseminated through various mechanisms, but the expected outcome depends on the packaging of such information. Kamba (2010) lent credence to this that the kind of information delivered to the rural communities is very much system oriented to which most of the rural dwellers cannot understand and benefit from it, and the provision is dependent on the availability, extent of content, government interest, format and available modes of delivery.

Traditional information dissemination mechanism is sometimes used to provide the local population with a source of entertainment. It is also used as a tool to encourage people to examine and caution personal behaviours or attitudes if necessary regardless of it been funny or not. Traditional information dissemination mechanisms are generally used to create popular events for indigenes of such community as it is used in Opobo Town. The events basically cost little or no money to attend. The use of traditional media is said to be dependable and preferable in almost every community in Opobo Town of Ibani Nation, as it is very effective and accommodative. Traditional information dissemination mechanisms such as "ekere, akwusa", etc are used in such a way that the incoming information will be better understood and accepted, when the messages are communicated in an identified manner through the use of the indigenous information dissemination tools.

In Africa, information is viewed as a vital resource for the upliftment and development of the people both in rural and urban dwellers. Boon (1992) and Camble (1994) noted that, an absence of information may impede development. Apart from the traditional indications, there are other ways in which information is provided. Most notable is the rural dissemination mechanism such as the traditional chiefs and elders. They all play the roles as tools to convey information to the villagers not only through wooden instruments. In almost all the rural communities in Opobo, town-criers and their activities are noticeable. For

information to be disseminated in Opobo, the traditional news man uses the wooden and metal gong and drums to stir up the people and deliver the message orally.

Another means of providing information to the rural dwellers is by holding meeting in the town halls and market squares, where the people meet to discuss issues and make decisions. Through this media or means, the leader disseminates information for their wellbeing and development. Opobo is populated and the dwellers get and relate their information through these various mechanisms.

### **Statement of the Problem**

The ability to express and relate information in Opobo Town through the traditional local media allows the users not to only seek information, but also interact with the villages through the use of various instruments known as the “Kpokpo”, Akwusa, Ekere, Ugele, village squares and bell. Information dissemination to different categories depends on the authority from which the information is flowing from. For political news or information to flow from the local Government Council, the use of kpokpo (wooden block) to convey messages sometimes does not catch the attention of some of the persons it is meant to serve because at the sound of kpokpo, majority of the people especially men, presume that the information that is about to be disseminated is from the women group and for women.

The fact the traditional news man (T.N) takes orders only from the chief or council of chiefs, also makes information dissemination process cumbersome as no group can approach him without the express permission of the chiefs or elders. Even the nature of training which the town crier undergoes from infancy to adulthood, as it is the exclusive heritage of a particular family, makes it difficult for other persons interested in the trade to venture.

With this barrage of short comings and challenges, it is not certain if the traditional newsman and other information dissemination mechanisms prevalent in Opobo Town, is effective, even though it is deployed. This therefore, is the crux of this study.

### **Research Questions**

The study will answer the following research questions;

1. What are the traditional information dissemination mechanisms utilised in Ibani Nation?
2. How effective does the traditional newsman deploys traditional information dissemination mechanisms in disseminating information to the Ibani people of Opobo Kingdom?
3. What are the ways to improve the use of traditional information dissemination mechanisms in disseminating information to the residents of Opobo Kingdom?

### **Significance of the Study**

Research findings when applied would correct and add value to the villagers to understand the perception on how best the traditional information dissemination mechanisms can be used appropriately to achieve its aim. The practical significance of this study will be of great benefits to the mass media, in throwing more light on the traditional information dissemination mechanisms in Opobo Town. This study will indeed help to gather additional knowledge on traditional information dissemination mechanisms towards cultural, political and economic development in Opobo Town. The research findings would be very useful to future researchers, who would be interested in conducting research in this area. The work will be a useful empirical evidence and literature, for other studies.

## LITERATURE REVIEW

### Conceptual Review

#### Information Dissemination Systems

Traditionally, information dissemination systems, refers to those archaic mechanisms deployed by individuals in the sharing of meaning, before the advent of modern communication technologies. Implicit in the description of this form of communication, Wilson, (1990) describes it as “Pre-industrial communication techniques that served the needs of the societies of the past and have continued to do so even today”.

Although there is the notion that traditional information dissemination connotes an out-dated and probably an ancient communication system, it is interesting to note that these forms of mechanisms are still seen in our villages and cities today. Thus, the relevance of traditional forms of communication is one that has thrived irrespective of time and space. Despite the old-fashioned nature of the traditional media when directly compared to modern forms of communication dissemination, it has persisted and is still relevantly serving the information needs of the rural populace. They have been a veritable vehicle in the mobilisation and information dissemination amongst the people. Corroborating this line of thought, MacBride et al (1980, p. 81) opine that; “even when modern media have penetrated isolated areas, the older forms maintain their validity, particularly when used to influence attitudes, instigate action and promote changes”. Still on this line of thought, the scholars further stated that;

*Practitioners of the traditional media use a subtle form of persuasion by presenting the required message in locally popular artistic forms. This cannot be rivalled by any other means of communication (p. 80).*

The traditional media of communication is characterized by certain features. Explicitly outlining these features, Wilson, (1989), writes;

*...a dynamic, multi-media, multi-channel system, the system is authoritative, credible, definitive, time-honoured, transactional, customary and ubiquitous, as well as integrative, low cost, non-alienating, adaptable and popular (p. 210).*

Further describing the peculiarity of this media, Wilson (1980), further noted that;

*The traditional system of communication involves a complex process of information dissemination, entertainment and education used in societies which have not been seriously dislocated by western culture or any other alien influence (p. 210).*

Tacit in this definition, the scholar argues that the traditional systems of information dissemination does not exist on its own, but is a product of society, thus, the generality of its functions is a hue of what that society portends. This singular fact makes it a credible system of information dissemination within the given society. It is a system of communication that has outlived countless generations yet, it has remained relevant and transactional in nature. Its transactional prowess stems from the fact that traditional systems of communication employ a combination of interpersonal channels and other modes of communication, as mechanisms in disseminating information.

The unique nature of this form of communication cannot be over-emphasized. This distinct nature of traditional communication and information dissemination system is premised on a number of factors. Exposing some of these factors, McBride, et al (1980) opines that;

*Even where modern media have penetrated isolated areas, the older forms maintain their validity, particularly when used to influence attitudes, instigate action and promote change. Extensive*

*experience shows that the traditional forms of communication can be effective in dispelling the superstitions, archaic perceptions and unscientific attitudes that people have inherited as part of tradition, and which are difficult to modify if the benefits of change are hard to demonstrate. (p. 81).*

In a similar view, Wilson, (1989) collaborates and avers that;

*The technology which works in the traditional communication system is simple and depends extensively on sonic devices... The technology used in traditional communication is cheap, and, at times acquired at no cost to the community (p.33).*

### **Information Dissemination Modes in Opobo Town**

Within Opobo Town, the traditional instrument used for communication will be described along the classifications of Wilson (1989).

A. The instrumental modes of communication include;

1. **The kpokpo:** A wooden instrument for information dissemination by the use of voice, it amplifies the voice of the user. It can therefore be regarded as an areophone.
2. **Bell:** A hollow metal object shaped like cup that makes a shrill sound when hit by a small piece of metal inside it. It is classified as an idiophone.
3. **Ekere:** This describes a sculpture wood with a horizontal opening in the middle, when beaten with two sticks, it produces sound. It is also an idiophone.
4. **Ugele:** Idiophone metallic instrument, that makes sounds when beaten.
5. **Akwusa:** This is a drum beaten specially to portray the actual destination of the king. The sound made by this idiophone, is called "Asimini".

B. Institutional modes:

1. Nwaotam: Annual festival held usually on the 1st day of the year.
2. Owu-gbo: Traditional police, used to maintain law and order within the community.
3. Town crier:
4. Mgbede ceremony

C. Iconic media

1. Onu-obu
2. Village square

### **Theoretical Framework**

This study used the Social Categories Theory. The social categories theory was propounded by Melvin DeFleur in 1970. The social categories theory states that members of a given social category determined by (age, gender, location, socio-economic status among others) will seek out similar communication messages, which they will also respond to more or less similarly, other things being equal. Social category theory is an audience related theory that seeks to explain how the groups or categories of individuals belong to, and affect the way they perceive and interpret messages they receive from whatever medium of information dissemination mechanism.

Research in media studies have shown that many factors prevent mass communication from having any form of direct or powerful effects on individuals. Lazarsfeld (1944) in his work "The People's Choice" provided one of the foremost premises for such thinking. Findings

from a study conducted by the scholar and his colleagues brought the power wielded by audience members in the way they received and interpreted messages, to lime light. This led to the herald of the “limited effects or reinforcement model of mass communication”. Social categories theory provide a logical explanation of how individuals from same category, along whatever line of sameness and affiliations, receive and interpret messages premised on these premise. This according to Schramm & Roberts (1971), are important indicators for any effects study of mass communication.

Bringing it to bear on this study, it is worthy of note that the Ibani nation are a group of people bond by a common identity, culture and traditions that consists of their language, food, dressing, greeting, communication modes, amongst other factors. Thus, the culture of the Ibani people is one that has manifested itself both in their pattern of language but also allowed them to express some common adoptive acts and styles of expressive behaviour. This has enabled them overtime to live within their geographical space, and deploy the most effective mechanisms of communicating traditionally within and amongst themselves as an expression of their culture. Putting it clearly, Wilson (1989, p. 30) opines that; “communication is culture since it is a manifestation of the cultural norms of society”. This theory, therefore seeks to explain the reason behind the prevalent use of some specific communication mechanisms in Opobo Town, and how effective they have been. It therefore, implies that the social category of an individual can be responsible for the success or failure of certain communication mechanisms made available for use to such individual, bearing in the level of adoption of a particular medium, and the importance attached to information disseminated via same, to a large extent can be a consequence of the category or group one belongs to. By implication therefore, the different traditional mechanisms or systems of communication used within the town, are not novel to the people, and are highly revered as a system of communication known and approved of by every “Opobian”. This is so because, they are one people, bound by one history and culture, thus, belong to the same category along traditional lines. It is this affiliation according to the postulations of this theory that has informed the prevalence and acceptance of this form of communication within and around Opobo Town.

### **Methodology**

This study adopted the survey design. The questionnaire and oral interview were used as the instrument for data collection and were designed based on the main indicators of the relevant information needed for the study and also for quick analysis of data.

Opobo town was divided into eleven sections/wards and multistage cluster sampling technique was used to choose the Wards from where the respondents were purposively selected.

The researchers administered a total number of three hundred and ninety-eight (398) copies of the questionnaire to the respondents living in polo that make up Opobo Town and out of that number; two hundred and sixty-two (262) copies of the questionnaire were correctly and completely filled and returned. Data were analysed using simple percentage frequency and four likert scale of SA- Strongly Agree (4), A- Agree (3), D- Disagree (2) and SD- Strongly Disagree (1), with an acceptable criterion of 2.5.

For the qualitative analysis, the Explanation Building Technique (EBT) was used.

**PRESENTATION AND ANALYSIS OF DATA**  
**Distribution and Retrieval of Questionnaire Table**

Table 1: Polo/Distributions

S/N	Sections/Wards	No. of Distribution	Returned
1.	Jaja Polo	90	65
2.	Kiepirima Polo	40	31
3.	Owujie Polo	20	10
4.	Kalaomuso Polo	36	18
5.	Biriye Polo	30	24
6.	Dappa Ye Amakiri	45	30
7.	Datoo Polo	25	12
8.	Ukonu Polo	30	21
9.	Epelle Polo	32	17
10.	Waribo Uranta	14	9
11.	Diepiri Polo	36	25
	<b>TOTAL</b>	<b>398</b>	<b>262</b>

The table 1 shows how the questionnaire was distributed among the 11 polo/wards in Opobo kingdom selected for the study. The distribution of questionnaire was based on the population size of each of the wards.

**Research question one: What are the traditional dissemination mechanisms utilized in Ibani Nation?**

Table 2: Traditional Information Dissemination Mechanisms utilized in Ibani Nation.

S/N	Variables	SA	A	D	SD	Total	WMS	Remark
1.	Kpokpo, Ekere, and Akwusa are used as information dissemination mechanism in Opobo kingdom	106	156	0	0	262	3.4	<b>Agreed</b>
2.	Asimini and Ugele are also used as information dissemination mechanism in Opobo kingdom	106	156	0	0	262	3.4	<b>Agreed</b>
3.	Bell is also a traditional information dissemination mechanism in Opobo kingdom	106	156	0	0	262	3.4	<b>Agreed</b>
4.	These traditional information dissemination mechanisms still exist and are useful information dissemination tools in Opobo kingdom	106	156	0	0	262	3.4	<b>Agreed</b>
5.	The people of Opobo kingdom still value these tools because they communicate in the language they easily understand	106	156	0	0	262	3.4	<b>Agreed</b>
6.	These traditional information dissemination tools are handled by newsmen who are indigenes trained in it or through hereditary	106	156	0	0	262	3.4	<b>Agreed</b>

Table 2 shows that the respondents agreed that traditional information dissemination mechanisms in Opobo kingdom are Kpokpo, Bell, Akwusa, Ekere, Ugele and Asimini. The table also shows that these mechanisms are still in existence and are useful in message dissemination in Opobo kingdom. The table also indicates that these mechanisms are still valued as they communicate in the language they easily understand. The table equally revealed that the person (newsmen) who handled these information dissemination tools are usually trained indigenes or through hereditary.

**Research question two: How effective does the traditional newsman deploys traditional information dissemination tools in disseminating information to the Ibani people of Opobo Kingdom?**

**Table 3: How effective the traditional newsman deploys traditional information dissemination mechanisms in disseminating information to the Ibani people of Opobo Kingdom**

S/N	VARIABLES	SA	A	D	SD	TOTAL	WMS	REMARK
7	The traditional newsman usually is strong man who has the skill to handle these instruments	156	86	20	0	262	3.5	Agreed
8	The traditional newsman could be hereditary or person trained on such skill	156	75	31	0	262	3.5	Agreed
9	The traditional newsman traverse the nooks and crannies of Opobo kingdom to ensure that messages reach the target audience	203	50	9	0	262	3.7	Agreed
10	Most Ibani people believed that they understand messages from the traditional newsman more	203	59	0	0	262	3.8	Agreed
11	They understand the message from the traditional newsman because of the use of ;local language with known and familiar mechanisms	203	59	0	0	262	3.8	Agreed
12	Some of the traditional information mechanism also serves some specific purposes which only the target audience understand	203	51	8	0	262	3.7	Agreed
13	Some area in Opobo kingdom still experience	203	51	8	0	262	3.7	Agreed

poor or unstable mass media coverage making it difficult for messages to reach the target audience								
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The table 3 shows that the respondents agreed that the traditional newsmen are usually strong men who are locally trained in such skill or could acquire such skill through hereditary. The table also shows that the traditional newsmen are able to traverse the nooks and crannies of Opobo kingdom to ensure that the messages get to target audience. The table also revealed that the traditional information mechanism are more effective in information dissemination due to the fact that the people are familiar with the mechanism and uses the local language which makes the messages easier for the people of Opobo kingdom including those areas that experience poor or unstable mass media coverage to understand.

**Research question three: What are the ways to improve traditional information dissemination mechanisms used in disseminating information to the residents of Opobo Kingdom?**

**Table 4: Ways to improve the use of traditional information dissemination mechanism used in Opobo Kingdom**

S/A	VARIABLES	SA	A	D	SD	TOTAL	WMS	REMARK
14	The traditional newsmen use their physical strength in beaten the instruments	50	212	0	0	262	3.2	Agreed
15	The traditional newsmen use their natural voice to deliver the message round the community	50	212	0	0	262	3.2	Agreed
16	The traditional newsmen receive support from the government to aid their movement round the community	0	7	223	32	262	1.9	Disagreed
17	Traditional information instruments are regularly replaced by the government	0	7	223	32	262	1.9	Disagreed
18	Traditional newsmen are trained and provided with equipment	0	3	220	39	262	1.7	Disagreed
19	Traditional newsmen are educated on news translation	0	3	220	39	262	1.7	Disagreed

Table 4 shows that the traditional newsmen use their voice and physical strength when carrying out the duty of informing the masses. The table also shows that the traditional newsmen are not trained on news translation and are not supported or provided with traditional information dissemination tools. Hence such person needs to be physically strong and healthy and the ability to beat the instrument so loud to attract attention of the people to wait for the message thereafter.

## **Qualitative Data**

### **Interview Presentation**

Oral interview were carried out to enable the researcher extract more facts based on the research objectives. Amaopu-Senibo Sam A. Jaja, and Hon. Coockey responding on the issue of traditional information dissemination mechanism used in Opobo kingdom, also agreed that “Kpokpo, Akwusa, Ugele, Ekere, Asimini” and Bell are the known traditional information dissemination mechanism utilised in Opobo kingdom and that they are still very relevant and in use presently. They posited that these mechanisms are used in various ways in Opobo kingdom, which includes dissemination of information from the Royal house, summoning the natives, alerting the communities on issues of importance or emergencies, women issues, etc. They also posited that different information tools represent different information and authority, and that various houses/polo have their own traditional information dissemination tools adding that some of the tools are used for specific purposes and circumstances. They also added that different tools represent different authority

On the effectiveness of the traditional newsmen on the use of traditional information dissemination mechanism Amaopu-Senibo Sam O. Jaja, and Hon. Coockey responded that the traditional newsmen and information dissemination mechanism is effective in Opobo kingdom because they take the messages to target audience by traversing the nooks and crannies of the remote areas in Opobo kingdom. They also help to ensure the message get to some of the areas that are not mass media friendly hence its use is still very relevant and effective in Opobo kingdom.

On the ways to improve traditional information dissemination mechanism in Opobo kingdom Amaopu-Senibo Sam O. Jaja, and Hon. Coockey stated that the services of the traditional newsmen cannot be dispensed soon in Opobo kingdom because they assist both the local and the government in ensuring that information gets to the target audience no matter the area of residence in Opobo kingdom. Hence there should be a deliberate effort by the government to ensure that the traditional newsmen are absorbed as part of National Orientation Agency to drive government policies to the target audience in the remote areas of Opobo kingdom.

## **Discussion of Findings**

### **Research Question one**

#### **What are the traditional information dissemination mechanisms utilised in Ibani Nation?**

The result revealed that “Kpokpo, Akwusa, Ekere, Ugele, Asimini, Bell” are the traditional information dissemination mechanism utilised in Ibani Nation. And that these traditional information dissemination mechanisms are still in use in Opobo kingdom. These traditional information mechanisms help to ensure that messages get to people including those living in the remote areas through the traditional newsmen who traverse the nooks and crannies of Opobo kingdom. The respondents established the potency of these information dissemination tools in the mobilization and sensitization of the people in Opobo kingdom. It was also discovered that different tools represent different classes of information and authority. It is important to note that the use of these traditional information mechanisms predated the foundation of Opobo kingdom in 1870, as the tools were the same tools used in the ancestral home of the Opobo people, Grand Bonny.

**Research Question two:**

**How effective does the traditional newsman deploys traditional information dissemination mechanisms in disseminating information to the Ibani people of Opobo Kingdom?**

Traditional newsmen are usually strong people who are trained in the skill of handling such tool and could also be hereditary. The traditional newsmen have the capacity to go round the nooks and crannies of Opobo Kingdom to ensure that messages are delivered to the people. The traditional newsmen make use of the local dialect in most cases and can get to the areas that suffer poor or absence of mass media/new media coverage. Using these traditional information tools, the newsman is able to quickly draw the attention of the people to the message he has to deliver. The service of the traditional newsmen in Opobo kingdom is indispensable. A case at hand is during the 2015, and 2019 general elections in Nigeria. Political parties and gladiators in Opobo Kingdom used the traditional information mechanisms and the traditional newsman to disseminate messages about their manifestos and candidates to the people. The same method was used to mobilize and sensitize the people in Opobo Town for the general elections.

Similarly, in periods of emergency, the monarch uses the traditional information mechanism to mobilize his people. Religious bodies adopt the traditional information tools to mobilize and sensitize the people for crusades and rallies. In other words, there is hardly any sector of the society, be it traditional, political, religious or social, that does not use the traditional information mechanism to inform, mobilize and sensitize the people in Opobo Kingdom.

The work discovered that the traditional information mechanism plays vital roles in information dissemination in the lives of the people residence in Opobo Kingdom as most of the people do not need to pay for information. The traditional newsman brings the news to the homes of the people no matter how late it was in the night.

The mechanism afforded the indigenes the opportunity of playing safe in the face of same security challenges facing Nigeria. Indigenes no longer gather in groups to source for news or discuss the news since they are certain that the traditional newsman will definitely bring the news to their door post.

This study found out that the effectiveness of the news depends on the tool used by the traditional newsman. It is our discovery that each tool symbolizes the quarter information may be emanating from. For instance;

i. **Akwusa/Asimini:** This tool symbolizes the authority of the King and is only used by the Owu Ogbo, that is, the traditional police. However, it is worthy of note that the tool used for dissemination of information from the Palace is the akwusa, upon sounding the Akwusa (drum) the crier uses it as an opening statement “Asimini said I should inform you” and gradually and over time the traditional newsman from the Palace began to be referred to as Asimini. This work discovered that this method started when Ibani Nation had a famous and very strong charactered Amanyanabo (King), King Asimini, who was the father of King Edimini and grandfather of Queen Kambasa, the only woman that had ever ruled Grand Bonny. King Asimini reigned in 1690s.

King Asimini was so powerful during his reign that his words were laws and no one disobey. Therefore, whenever he directs that information be disseminated to the people, the Town crier or Palace Messenger, after sounding the akwusa (drum) shouts with a loud voice that “Asimini said” and from there began the use of the word “Asimini” even when King Asimini had died several hundreds of years ago.

ii. **Bell:** The traditional information newsman uses the bell when hired by political parties, politicians, social clubs, local government councilor, etc to disseminate information to the people.

- iii. **Ugele:** This tool is majorly used by the traditional nwaotam groups to inform, mobilize and sensitize her people.
- iv. **Ekere:** This is used when information is coming from the women wing of the Town or kingdom as well as news from the war canoe house chief.
- v. **Kpokpo:** This is a bigger version of the Ekere and is used to mobilize and sensitize the people when all the 14 sections and 67 war canoe houses that make up the kingdom have the need to.

### **Research Question Three**

#### **What are the ways to improve the use of traditional information dissemination mechanisms in disseminating information to the residents of Opobo Kingdom?**

The study also discovered that one of the best ways of using the traditional information tools to inform the indigenes of Opobo Town is to engage the services of a young, vibrant and energetic traditional newsman who can transverse the nooks and crannies of the Town. One who is energetic enough to sound the tool or instrument longer enough to stir up and attract the attention of the listening public. The traditional newsmen use loud voice to complement the sound of the tools in drawing the attention of the listeners. Furthermore, this study found out that one of the most reliable ways of using the traditional information tools is to sound them in the dead hours of the night when everywhere is quiet.

### **Conclusion**

A meticulous reading of this work will cause our readers to appreciate the necessity of the traditional information dissemination tools inspite of the speed with which the telecommunication service providers are ravaging the villages with their services, equipments and modems.

The village dwellers trust the sources of the information as disseminated by the traditional newsman using the traditional information dissemination tools especially when the villages has lived with the notion over the years that he/she does not need to pay for information. In conclusion, our research cannot be said to be exhaustive, however, there is no argument, this has added significantly to the existing knowledge and literature and shall be references for future study on the traditional information dissemination mechanism in Ibani Nation with Opobo Town as a study.

### **Recommendations**

From the research findings, the following recommendations were made;

1. That the traditional information dissemination tools such as Ugele, Ekere, Asimini, Bell, Okpokpo, are still very useful in information dissemination to the people of Opobo kingdom hence, the local authority should ensure that adequate attention is given to ensure that tools are maintained and replace where necessary. The traditional newsman should be inculcated as part of the National Orientation Agency and allowing them domicile in their villages.
2. The traditional information dissemination mechanism is a veritable tool in information dissemination mobilization and sensitization of the people and therefore policy makers, leaders, government and traditional institutions should continue to utilize it not minding the spread and proliferation of social media networks.
3. The government should assist the traditional newsmen by providing them with megaphones, mobility such as bicycle/motorcycle to assist them in traversing the

nooks and crannies of the Opobo kingdom, and to organize seminars on local news translations.

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