

TRADITIONAL FORMS OF COMMUNICATION USED IN TRADITIONAL MARRIAGE PROCESS IN AROCHUKWU KINGDOM, ABIA STATE

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ABSTRACT

The study examined the traditional forms of communication used in traditional marriage process in Arochukwu Kingdom. Three objectives guided the study which are to identify the forms of traditional communication used in the traditional Marriage process in Arochukwu kingdom, identify the implication of the traditional forms of communication used in the traditional marriage process in Arochukwu kingdom and to ascertain the effectiveness of the traditional forms of communication used in the traditional marriage in Arochukwu kingdom. The study adopted the descriptive survey design. The study was based on communication theory. The population of the study comprised 5 chiefs from five different clans and 150 elders in Arochukwu kingdom. Thus, the population of the study was 155. The census sampling technique was applied on the sample size. The instrument used for the study was the questionnaire that served as the instrument for data collection with the modified four point Likert rating scale of SA, A, D and SD. The questionnaire titled "Traditional Forms of Communication and Traditional Marriage Process in Arochukwu Kingdom" (TCTMPAQ) was used. The data collected were analyzed using mean and standard deviation and presented in

tables. Findings showed that the traditional forms of communication used in traditional marriage process in Arochukwu are still very invoked and effective. The study concluded that traditional forms of communication should be retained. It was recommended among others that the present generation should preserve and develop their traditional forms of communication so that the future generation will have a better tomorrow and as traditional forms of communication is the only credible source of information for rural areas, therefore, no attempt should be made to destroy it under the guise of modernization or innovation.

Keywords: Communication, Traditional forms of communication, Marriage, Traditional marriage, Traditional marriage process

INTRODUCTION

Communication is used to describe the methods of spreading news within a society or community. Before and after the invention of written language and modern technologies for communication, every society in the world, Africa inclusive, has its own means of communication (AnsuKyeremeh, 2018; Akpabio, 2013). Hence, in Africa, it is called "African traditional communication system" but due to various cultural groups and languages that African society cradles with, the nature of communication is culturally bound. That is, people of the same cultural group such as the Arochukwu Kingdom, share the meaning of symbolic objects and symbolic interaction differ from people of different cultural groups (Okpoko, 2014).

Traditional forms of communication is conceptualized as a social construct and historical transmitted pattern of meanings, representation and interpretations arising from

symbols, premises, values, norms, institutions, events, ethos, rules and arts that African ancestors observed, practiced and perpetuated by successors from generation to generations (Okpoko, 2014).

Such communication occurs in both verbal and non-verbal forms; formal or informal; and intentional or unintentional (Wood, 2016). Udomisor (2014) further explain that, such communication occurs in intrapersonal, interpersonal, group or groups and mass level of individuals that share a common interest through a channel or channels in which marriage is one of them.

Nigerians in particular and Africans in general, utilize instrumental, demonstrative, iconographic, extra-mundane, visual, institutional, venue-oriented names, folktales and proverbs; natural phenomena, etc as channels of communication (Okon, 2012). For instance, instrumental channel is further divided into, membranophones, idiophones, aerophones, and symbology, while institutional channel is divided into marriage, chieftaincies, shrines, and masquerades, etc.

Nigerians in particular and, by extension, the Arochukwu people utilize this system of communication to disseminate information on marriage to a homogenous audience. The aim is to inform and promote the peoples' culture. For instance, through the traditional art of story-telling young ones are educated on moral behaviour, health habit, marital values, political-economic activities, military, agriculture, religion, commerce, indigenous science and technologies, steel and industries and other skill acquisition methods to mention but a few. They intertwine

myth and history and pass on to the next generation what is important to the culture (Baran, 2011).

The result of this interrelationship is that, people get to know each other intimately and rely on one another for survival (Wood, 2016). Roles are also clearly assigned to the different social groups within the society; while stories teach important cultural lessons, preserve important cultural traditions and values (Baran, 2011; Kur, 2012).

Marriage is seen as an event that utilizes traditional communication system for its self. It is a legitimate and socially recognized union of a man and a woman who as a result of parental consent and fulfilment of societal requirements, agree to live together as husband and wife to procreate. Fox (2017) viewed marriage as the copulation of mates: male and female.

Traditional marriage in Arochukwu Kingdom is an institution of a special type, well respected and treasured; it has been in existence as long as the Aro kingdom itself. It has a lot of Aro culture and custom built up in it. Some aspects of its norm have undergone some changes and modifications with time, yet some of its most treasured practices and procedures still remain inviolable (Baran, 2011).

In Arochukwu cultural setting, marriage gives high level of social respect and dignity to all men and women who are in it. There are certain rules and regulations that guide entrance into traditional marriage in Arochukwu communities. These include that traditional marriage should not hold on 'Nkwo' market day; that valid marriage must be between two adults of opposite sex, (man and woman); these days the man is expected to be above twenty one years and the lady not less than eighteen

years old; consent of the intending couple is paramount and must be secured first of all before the consent of their parents becomes meaningful; the intending couple must show determination to make their marriage a success (Baran, 2011).

Although no one is expected to exit from marriage institution once admitted into, Aro tradition still makes some provisions for an exit as may also be found in other cultures. Divorce is a dreaded thing but sometimes it becomes a reality. Parents always encourage their children to get properly married in line with Arochukwu tradition and custom. Every entrant into marriage remains a learner of the many likely complexities of gains and pains that marriage life may throw up even as the couples get more matured in the system (Baran, 2011).

In Aro Kingdom, marriage is really an affair involving one family with another family and by extension one community with another. It is a desirable expansion of the families or communities that are involved in the union. And so no one man in Arochukwu cultural setting or even in other Igbo land goes alone to another family or community to marry a woman without his people following him. He must go with some matured and elderly members of his family and or community to negotiate the terms of his marriage so that those who go with him will always bear witness to the necessary marital ceremonies that ensue. This has become an acceptable proof of evidence that a marriage between an intending couple has been duly done in line with the tradition and culture of the land (Baran, 2011).

Statement of the Problem

The emergence and eventual proliferation of modern forms of communication, with their wide range of offerings, appear to

be hampering the growth and development of traditional forms of communication in Arochukwu kingdom. The emergence of modern forms of communication has made so many youths not to understand the significance of the traditional forms of communication in the traditional marriage processes in Arochukwu Kingdom because they think that that is old and does not fit this modern days forms of communication process. The continual usage of traditional forms of communication during the traditional marriage process in Arochukwu kingdom will make the traditional marriage lively for both the indigenes and non- indigenes.

Traditional forms of communication have been in practice in African countries and especially in Arochukwu Kingdom. Those forms of communication include sound, fire, signs, signals, music, songs, symbols, as well as verbal and nonverbal communication. These forms of communication are used in the traditional marriage process in Arochukwu Kingdom.

It is on this premise that this study tends to examine the traditional forms of communication used in traditional marriage process in Arochukwu kingdom.

Objectives of the Study

The aim of this study is to examine the traditional forms of communication and traditional marriage process in Arochukwu kingdom. The objectives are specifically to:

1. identify the forms of traditional communication used in the traditional marriage process in Arochukwu kingdom.
2. identify the implication of the traditional forms of communication used in the traditional marriage process in Arochukwu kingdom.

3. ascertain the effectiveness of the traditional forms of communication used in the traditional marriage in Arochukwu kingdom.

Research Questions

The following research questions were designed to guide the conduct of the study:

1. What are the forms of traditional communication used in the traditional marriage process in Arochukwu kingdom?
2. What are the implication of the traditional forms of communication used in the traditional marriage process in Arochukwu kingdom?
3. How effective are the traditional forms of communication used in the traditional marriage in Arochukwu kingdom?

Literature Review

Conceptual Review Communication

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 gesture or visual (photographic) Daniel (2016). 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 that is passed to the interlocutor (receiver). Daniel (2016) also asserts 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.

Communication is also seen as a means of connecting people or places. It is regarded as an important key function of management because an organization cannot operate without communication between levels, departments and employees (Online Business Dictionary, 2010; Okenimpkpe, 2010).

Traditional Forms of Communication

Wilson (2017), there are numerous forms of communication systems in Nigeria and particularly in Igbo land. Some of them are: - idiophones, membranophones, aerophones, symbology, signals, sign, colour schemes, music, extra-mundane communication among others.

Idiophones: These according to Wilson (2017) are self-sounding instruments or technical wares which produce sound without the addition or use of an intermediary medium. The sound or message emanates from the materials

Membranophones: These are media on which sounds are produced through the vibration of membranes. They include all varieties of skin or leather drum. These drums are beaten or struck with well-carved sticks. The Igbos used these drums, though it is a borrowed communication instrument because it is produced in Yoruba land. These skin drums of various sizes and shape abound in all Nigerian traditional societies especially in Igbo land, if not the most popular means of communication in our society today traditionally. This is because it is the most exposed and intricate in its craftsmanship. This drum is called the "talking drum" in Yoruba land and locally called "dundun" in Igbo land (Wilson, 2017).

Aerophones: These are media which produce sound as a result of the vibration of a column of air. They comprise media of the flute family, whistle reed pipes, honos and trumpets, etc.

Symbolography: Wilson (2017), it simply means symbolic writing or representation. Communication takes place when encoders use graphic representations to convey a message which is understood within the context of a known social event and an accompanying verbal message. This is a descriptive representational device for conveying meaning. There are a lot of them but the well-known one usually in Igbo land is "uri" (Igbo) writings are examples which are used in wall painting as well on wall and even on human body.

Signs: Signs are marks that are meaningful or objects or symbols used to present something. It can be said to be constructed by which organisms affect the behaviour or state of another in a communication context (Ross 2012, pp.164 – 165).

Music: The significance of music in any society is overwhelming. Itinerant musical groups sing satirical songs, praise songs and can also use music to criticize wrong doings of individuals in society. They describe the physical or personality attributes of such individuals, where they live or what they do for a living.

Colour Schemes: The use of colours conveys different meanings. Among the prominent colours used to communicate different meanings are red, white, black, green, yellow, brown and turquoise. Of all these colours, red, white and black convey a universal meaning in the Nigerian society. Red signifies danger; black is evil and white is love. Combinations of these colours convey certain significant meanings for the traditional society, as well as in modern advertising.

Extra-Mundane Communication: This is communication between the living and the dead, the supernatural or Supreme Being. It is not restricted to Nigeria traditional society alone, other African countries and beyond are involved in extra-mundane communication. It is usually done through

incantation, spiritual chants, rituals, prayers, sacrifice, invocation, séance, trance, hysterics or libation(Wilson, 2017).

Marriage

Onyeka (2011), "marriage is the joining together of a man and a woman to co-habit as couple". Yamah (2012) defines marriage as an alliance between a man and a woman which legitimizes sexual access and child bearing, giving them a recognition in the society as members of a particular lineage and family (Yamah, 2012; Okpoko, 2014). Whatever the angle at which each scholar looked at the concept of marriage, there is a striking phrase that is common to them all: a man and a woman which is the perspective that is adopted in this research. That is, marriage in African context is not meant to be between a man and a man (gay); a woman and a woman (lesbianism); a man and animal or a woman and animal (bestialism).

In addition, the Arochukwu and by extension African people, view marriage as an obligation- the only means of human continuity (Douglas, 2010; Kyalo, 2011). The major form of marriage then was traditional marriage, which is also called customary marriage. It is a union between a man and a woman based on the native customs, values, traditions and norms of the couple (Onyeka, 2011; Yamah, 2012). Just as norms, traditions, customs and values vary from one society to another and among one tribe to another, so also, does the methods and marriage requirements (items) vary from one community to another. However, it follows the same processes that involve choosing the marriage partner, bride price or equivalent, marriage gifts, wedding ceremonies, festivals and ritual performances (Onyeka, 2011).

Traditional Marriage

Traditional marriage is the type of marriage that is native or indigenous to Arochukwu people. It is the kind of marriage that has been in practice before the arrival of the white man in Arochukwu. It is a cultural system that ensures that the customs and traditions of the people as instituted by their forefathers are followed in establishing a union between a man and a woman. Traditional marriage requires the families of the future bride and groom to engage in ritual visits and exchange of gifts (Omafodezi, 2011).

In Arochukwu, marriage is not just a time to unite two individuals of the opposite sex, but an occasion for families to establish new relationships. Marriage is highly celebrated as it is a thing of joy for parents to see their children get married. Anyacho (2015) noted that before marriage is finally contracted, many preliminary activities ranging from proposal, inquiry, acceptance and official engagement or courtship and payment of bride price must have been completed.

Emma (2015), in Arochukwu Kingdom, marriage is really an affair involving one family with another family and by extension one community with another. It is a desirable expansion of the families or communities that are involved in the union. And so no one man in Arochukwu cultural setting or even in other Igbo land goes alone to another family or community to marry a woman without his people following him. He must go with some matured and elderly members of his family and or community to negotiate the terms of his marriage so that those who go with him will always bear witness to the necessary marital ceremonies that ensue. This has become an acceptable proof of evidence that a marriage between an intending couple has been duly done in line with the tradition and culture of the land.

Traditional Marriage Process in Arochukwu Kingdom

Igbo traditional marriage is so vital that it as a communication tool to express their social group and culture (Umeodinka & Okoye, 2016) in Igbo land. Igba-Nkwu or wine carrying is the folk term for the traditional marriage ceremony in South-East, Nigeria. Wine carrying is one of the final rituals in the marriage rites that one must perform before cementing the marriage, and the bride finally goes home to the groom. Akachukwu and Seraphine (2019), there are six (6) stages of Igbo traditional marriage ceremonies in Arochukwu.

In Arochukwu, there is a vibrant culture exhibited in Igba-Nkwu, from the food they serve to the clothes they wear. Marriage in Arochukwu is also not a one day or a onetime affair. It is a life time relationship and its ceremony comes up at various levels and stages which may take a reasonable time to conclude. Each stage may demand participation of certain numbers of people coming together from the two families involved to perform the required activities that will eventually take the ceremony to its expected conclusion. The ceremony of each stage displays peculiar riches of Arochukwu culture, custom and tradition. Each stage is unique in its own and nature (Nwadike, 2017).

The Preliminary stage of any traditional marriage in Aro kingdom starts with a man or his immediate family identifying a lady the man wants to marry. When identified, the immediate family of the man will first carefully investigate the family of the lady to ensure that it is a good family to associate with. If the family of the lady is found not to be a good one to associate with, the man is discouraged from further actions. And no further step is often taken. But if the family of the lady is found to be a good one to pick a wife from and relate with, then the

first stage of Arochukwu traditional marriage rite begins soon after.

The first stage in Arochukwu traditional marriage ceremony usually involves only about two or more members of the family of the intending suitor, with or without the suitor, visiting their intended in-laws' home. They will meet the father of the intended bride with a bottle of hot drink to ask that his doors be opened to their family for discussion on their intention. This stage is called "Ikutu aka" (knocking at the door). Really not many people are involved at this stage. So the father of the intended bride with or without any member of his family will welcome the guests and accept the drink they come with. But he will announce to them that the drink they have brought to him has no consideration attached to it. That it only acts as a reminder to him to make some consultations on their mission. That he may get back to them within four to eight market days as the case may be.

The second stage is called "Ihe Avuru na'Ulo"; this means that the family of the man who intends to marry a daughter of the host have come to announce that they have found something good in the house of the host. Not more than four people, preferably three men and a woman, from the family of the intending suitor will go to the family of the expected bride, desirably with the suitor, to tell them there is something very good that they have found in their family that captures their attention. To show that they are prepared and committed, they will go there officially with two kegs of palm wine, one bottle of hot drink and a sizable portion of well dried animal meat. The father of the intended bride will normally invite few members of his family to come and observe what his guests have come

to say and do. In all, not more than eight people may be needed from both families.

When the father of the intended bride has welcomed and entertained his guests with traditional four Igbo cola nuts and some drinks, the leader of the guests' family would state their mission. He would declare that they have found something good in the house of the host that they are interested in and would want to have. The host would ask them to state exactly the thing they have found in his house. They would reply and call the name of the lady they have come to ask her hand in marriage. The lady whose name was mentioned would be called out by her father and told what the guests have come to say and do. He will ask her daughter whether she knows any one among the guests in their midst and if she wants him to begin discussion with them on their mission. If she confirms and gives her consent to go ahead, then another step will be taken to enter into the next stage.

But if she says no and refuses to give her consent, the whole arrangement is either terminated or suspended until the girl is duly convinced. No matter what happens, no marriage is ever deemed to have been entered into at this stage. Even if the lady accepts the guests' proposal, it is still regarded as an invitation to the two families to begin serious discussions and arrangements to get the man and the woman traditionally married.

The third stage is called "Nmayi Ajuju" (Wine for questioning). This is a very important stage and one of the major aspects of Aro traditional marriage ceremony. At this stage reasonable number of people from both families and their friends may be needed. The suitor is required to provide some drinks and other

related items to the bride's parents for use as evidence to ask their daughter certain questions publicly prior to any negotiation of bride price. The nature of the answers the lady gives at that public arena will surely determine whether or not the on going traditional marriage arrangements will continue or be terminated without any charge or liability on any of the parties. The drinks and the items, usually packed in two separate trays, are handed over to the bride's family by the family of the suitor.

A related member of the bride's family will in turn pass on the first and second trays with their contents to the bride for her to present to her father and mother respectively. The bride will carry the first tray with its content and kneel before her father. Her father will ask her three specific questions which she must reply to very audibly. The questions usually come in this order: "My daughter, tell me who give you all these items you are presenting to me before all these people here?" The daughter answers that the items are from the man she loves. She then calls out the name of her suitor.

The second question follows thus: "Why did he give you all these items to give to me?" The lady answers that the man brought the items to show his readiness to marry her. The last question follows in: "My daughter are you sure that if I eat and drink of all these with my people we would not vomit them?" And the lady will answer affirmatively that they will not vomit them. The same process is repeated accordingly with her mother. Thereafter, those items will be shared and consumed by the men and women separately in their groups in line with tradition. This question and answer session is aimed at getting the bride to confirm publicly that there would be no cause in

the future that would warrant her parents to refund any bride price that would soon be paid on her.

Each of her parents will in turn pray and bless their daughter. After all that, the bride's father will give her daughter a glass filled with hot wine first and later re-filled with palm wine to go and fish out from the crowd the man she said she loved to marry. All these are done to further secure a public confirmation from his daughter that it is her choice to marry her suitor. Her parents will happily accept the suitor she has brought before them and each will bless both of them jointly, wishing them fruitfulness, peace and happiness in their new life and home they will soon start together.

The fourth stage is called "Nmayi Ububo". (Drinks for private discussion between the families of the suitor and the bride). At this stage not more than six core male members of each of the two families are needed. They normally retire to an inner chamber to discuss privately the terms of the marriage. Discussion may usually center on the actual bride price and when and how to pay it. It may include any help request that each party may seek from the other. After the both parties have agreed on certain terms, marriage is now assumed to have been contracted and the man may be officially allowed to take his wife home on credit if he is not yet ready to commence the remaining parts of the ceremony that will involve payment of the bride price among other activities. By that, they will all agree to defer all other activities of the traditional wine carrying rite till any other time in future when the man would be ready and able to perform them. But the husband may need somebody, a man who acts as a middle man in their marriage arrangement, to stand as a guarantor that he would surely complete the remaining events later. And his guarantor may

tactfully say: "bride price debt never gets decayed; It will surely be paid at any possible future time".

Because of this concession to delay bride price payment, that is why we used to see some older married women performing their full traditional wine carrying ceremony several years into their married lives. Some even do theirs only when their own daughters are about to get married. Because their own daughters are not allowed to get married traditionally beyond the level of the stage where their own marriage rite had stopped. This is an acceptable tradition in Arochukwu culture.

Please note that at this stage of traditional marriage ceremony the lady is however regarded as 'legitimately married to the man under a special guarantee' and all children born by the lady to the family of her husband before the conclusion of all other rites of the later stages are deemed traditionally legitimate children of the indebted husband. But such a husband and his family remain an official debtor to the family of their wife until they conclusively perform all the activities of the outstanding stages of Aro traditional marriage rite.

The fifth stage is called "Ihu Onu Aku" (A ceremony for an open Negotiation of the Bride Price.) These days, stages three, four, five and six are performed on the same day of the main wine carrying ceremony though separately but with activities of each lower stage flowing immediately into the activities of the next higher stage almost simultaneously. (Now recall that the bride price terms had already been privately negotiated and agreed on at the fourth stage.) And so after the inner discussions of stage four where the actual bride price is negotiated and agreed, the families will still come out to the open arena of the

traditional marriage event place to negotiate the bride price as if that has not be done in the private earlier.

The essence of this part of the ceremony is to give the people present at the event ample opportunity to bear witness to the negotiation and agreement of the bride price of the bride they have come to celebrate her traditional marriage. It is also to let the public know that the family of the bride has not at all flouted the acceptable Arochukwu traditional norm in bride price amount agreement. For that reason he would announce that the bride price on his daughter is only "Okwa Isii Aro". This translates to twelve pounds twelve shillings of the old British currency converted at Aro ever fixed exchange rate of two Naira per Pound sterling (N2/£). And this always translates to twenty five Naira, twenty kobo of Nigerian currency. In fact, this is what every true Arochukwu bride is given out at, no matter her beauty and level of education. Therefore, all the extra monies one may have spent on all other items and activities relating to any traditional marriage in Arochukwu Kingdom are deemed as mere gifts and these have no place in determining the bride price to be refunded in case any divorce in future occurs.

The sixth and final stage is called "Ibu Nmayi Ukwu". It involves two principal activities, namely: "Ikwu ugwo isi Nwanyi" (Payment of the bride price) and "Itu Aju Nmayi" (Dropping of big pads for carrying of the main wine for use in the traditional marriage ceremony.) These two events constitute the principal ceremony of Arochukwu traditional marriage events. And for these two events to happen, six good looking women, six young men and six elderly men, all presumably from the groom's community must feature prominently at this stage. The six women, who are well dressed with Omu Aro or joji wrapper, will carry six saucer plates on their left shoulders to represent

the "Okwa Isii Aro" containing in total the twenty five Naira, twenty kobo bride price. The ladies will lead the procession of the eighteen person team to the compound of the father of the bride or at the venue of the traditional marriage ceremony. These women usually proceed to the event venue with loud shouts of joy in form of praises (nkubi). The six young men carrying on their heads six big pads made of dried plantain leaves will follow the procession behind the six ladies.

The six pads represent the big pads upon which six big jars of palm wine for the main wine carrying rite will rest upon. The six elderly men carrying six strong tall walking sticks will follow behind the six young men in the procession. These last six represent six strong old men from the community of the groom on a long journey in search of a good wife for their son.

Theoretical Framework

This work is based on Communication Theory by Robert T. Craig (1999). Craig "proposes a vision for communication theory that takes a huge step toward unifying this rather disparate field and addressing its complexities". To move toward this unifying vision, Craig focused on communication theory as a practical discipline and shows how "various traditions of communication theory can be engaged in dialogue on the practice of communication" -

In this deliberative process theorists would engage in dialog about the "practical implications of communication theories" (Craig, 2001). The standard traditions induces a rigid perspective that, although concerns, still does not allow long-term unification of the space communication theory. Although at the time of accreditation, the standard Craig-traditions was salutary, today it proves relatively inflexible: do not allow the

development, growth, renewal, because it brings everything from the past (Vlăduțescu, 2013; Vlăduțescu, 2014; Vlăduțescu & Ciupercă, 2013). In the field of communication, in addition to traditions are recorded spontaneous, the phenomena and theories, unconventional, non-traditional, and emerging phenomena and theories, relatively unexpected and unexplained.

Culture and tradition distinguishes one society from another. Culture and tradition includes those things which man has invented and produced and which we can see, feel, or hear, as well as those aspects of man's behaviour which we cannot see, namely, knowledge, beliefs or morals, language, philosophy, attitudes, etc. Communication which is an act, a process of interaction, is carried out primarily through the use of signs (or symbols). Such signs or symbols must arouse the same meaning in the other person (individual or group or people) as it does in one's self.

METHODOLOGY

The study used the survey research design. The population of the study comprised of 5 chiefs and 150 elders from the five (5) clans in Arochukwu kingdom namely, Abam, Ihechiowa, Aro, Ututu and Isu. Thus, the population of the study was 155. The census sampling technique was applied on the sample size due to its small number. The instrument used for the study was the questionnaire that served as the instrument for data collection with the modified four point Likert rating scale of SA, A, D and SD response mode. The instrument was validated through face and content validity based on suggestions and comments by experts in communication studies to ensure the study achieved the desired result. The data collected were

analyzed using mean and standard deviation and presented in tables.

Data Presentation and Analysis

Research Question 1: What are the forms of traditional communication used in the traditional marriage process in Arochukwu kingdom?

Table 1: Mean and standard deviation analysis on the forms of traditional communication used in the traditional marriage process in Arochukwu kingdom

S/ N	ITEMS	S A	A	D	S D	N	CUM. RATI NG	X	SD	RM K
1	Aerophone	10 7	3 9	5	4	15 5	559	3. 6	0.9 49	SA
2	Symbologr aphy	90	5 0	1 2	3	15 5	537	3. 5	0.9 35	SA
3	Music	13 0	2 2	2	1	15 5	591	3. 8	0.9 74	SA
4	Sign	10 0	2 8	1 9	3	15 5	508	3. 6	0.9 48	SA
5	Idiophones	67	7 7	9	2	15 5	519	3. 3	0.9 15	SA
6	Signals	99	5 0	5	1	15 5	557	3. 6	0.9 48	SA
Grand Mean								3. 6	0.9 53	SA

Table revealed mean and standard deviation ratings on the forms of traditional communication used in the traditional marriage process in Arochukwu kingdom. The result revealed

that items 1,4,6 had mean scores of 3.6 with standard deviation ratings of 0.949 respectively and items 2 had mean scores of 3.5,3.8 and 3.3 each. This indicates that the respondents strongly agreed that Aerophone, sign, signals, symbology, music and idiophones are the forms of traditional communication in Arochukwu kingdom. The grand mean which is above the cutoff point of 2.50 shows that the respondents where all agreement with their responses.

Research Question 2: What are the implication of the traditional forms of communication used in the traditional marriage process in Arochukwu kingdom?

Table 2: Mean and standard deviation analysis on the implication of the traditional forms of communication used in traditional marriage process in Arochukwu kingdom

S/ N	ITEMS	S A	A	D	S D	N	CUM. RATIN G	X	SD	RM K
1	Aerophone is used to produced sound during traditional marriage.	10 0	4 7	7	1	15 5	556	3. 5	0.94 6	SA
2	Symbologra phy is a talking drum beaten with a well a carved stick during traditional marriage process	11 5	3 0	7	3	15 5	567	3. 6	0.95 5	SA
3	Itinerant musical groups sing satirical songs, praise songs during	80	7 0	4	1	15 5	539	3. 4	0.93 2	SA

traditional marriage.			
Grand Mean	3.5	0.93	SA
	5	5	

Table 2 revealed mean and standard deviation analysis on the implication of the traditional forms of communication used in traditional marriage process in Arochukwu kingdom. The result from the analysis showed that items 1 and 2 had mean scores of 3.5 and 3.6 with standard deviation ratings of 0.945 and 0.946 each. This indicates that the respondents were of the same opinion that aerophone and symbology were Item 3 had mean score of 3.4 with standard deviation ratings of 0.932. This indicates that the respondents strongly agreed that music was used during marriage process in Arochukwu kingdom. Item 3 had mean score of 3.4 with standard deviation ratings of 0.932. This indicates that the respondents strongly agreed that music was used during marriage process in Arochukwu kingdom. The grand mean which is above the cut-off point of 2.50 shows that the respondents strongly agreed that all the items listed above were used as forms of traditional marriage process.

Research question 3: How effective are the traditional forms of communication used in the traditional marriage in Arochukwu kingdom?

Table 3: Mean and standard deviation analysis on the effectiveness of the traditional forms of communication used in traditional marriage in Arochukwu kingdom?

S/ N	ITEMS	S A	A	D	S D	N	CUM. RATIN G	X	SD	RM K
1	Aerophone is always used during traditional marriage in Arochukwu kingdom	90	5 0	1 2	3	15 5	537	3. 5	0.93 5	SA
2	Symbolography is used often as a means of communication during traditional marriage in Arochukwu kingdom.	67	7 7	9	2	15 5	519	3. 3	0.91 5	SA
3	Music is used often in traditional marriages in Arochukwu kingdom	10 0	4 7	7	1	15 5	556	3. 5	0.94 6	SA
Grand Mean								3. 4	0.26	SA

Table 3 revealed mean and standard deviation analysis on the effectiveness of the traditional forms of communication used in

the traditional marriage in Arochukwu kingdom' Items 1,2 and 3 had mean scores of 3.5, 3.3 and 3.5 with standard deviation ratings of 0.935,0.915 and 0.946 each. This indicates that the respondents strongly agreed that aerophone, symbolography and music are effective traditional forms of communication in Arochukwu kingdom. The grand mean which is above the cut-off point of 2.50 showed that the items listed above were effective forms of traditional forms of communication used in traditional marriage in Arochukwu kingdom.

Discussion of findings

Research question 1: What are the forms of traditional communication used in the traditional marriage process in Arochukwu kingdom?

Research question one focused on mean and standard deviation ratings on the forms of traditional communication used in the traditional marriage process in Arochukwu kingdom. The result showed that the respondents strongly agreed that Aerophone, sign, signals, symbolography, music and idiophones are the forms of traditional communication used in the traditional marriage in Arochukwu kingdom. This is an agreement with Wilson (2017), who opined that there are numerous forms of traditional communication systems in Igbo land and in particular in Arochukwu kingdom which includes the following; idiophones, membranophones, aerophones, symbolography, signals, sign, colour schemes, music, extra-mundane communication among others.

Research question 2: What are the implication of the traditional forms of communication used in the traditional marriage process in Arochukwu kingdom?

Research question two focused on mean and standard deviation analysis on the implication of the traditional forms of

communication used in the traditional marriage process in Arochukwu kingdom. The result from the analysis showed that the respondents were of the same opinion that aerophone, symbology and music were used during marriage process in Arochukwu kingdom. The grand mean which is above the cut-off point of 2.50 shows that the respondents strongly agreed that all the items listed above were used as forms of traditional marriage process. This is line with Wilson (2017), who opined that membranophones, aerophones, symbology, signals, sign, colour schemes, music, extra-mundane communication are used in Arochukwu kingdom as forms of traditional communication.

Research question 3: How effective are the traditional forms of communication used in the traditional marriage in Arochukwu kingdom?

Table 3 revealed mean and standard deviation analysis on the effectiveness of the traditional forms of communication in traditional marriage used in traditional marriage in Arochukwu kingdom. The result showed that aerophone, symbology and music are effective traditional forms of communication in Arochukwu kingdom. The grand mean which is above the cut-off point of 2.50 showed that the items listed above were effective forms of traditional forms of communication used in traditional marriage in Arochukwu kingdom. This is in accordance with Wilson (2017), who said that the traditional forms of communication systems used in Arochukwu kingdom such as idiophones, membranophones, aerophones, symbology, signals, sign, colour schemes, music, extra-mundane communication is very effective and still in use till date.

CONCLUSION

No doubt, this paper like a re-enactment has brought into focus the various means and processes involved in traditional systems of communication in Arochukwu Kingdom. Traditions are preserved for the purpose of meaningful development. It is therefore paramount for the present generation to preserve and develop their traditional systems of communication so that future generation will have a better tomorrow.

RECOMMENDATIONS

From the findings, it was recommended;

1. That the present generation should preserve and develop their traditional forms of communication so that the future generation will have a better tomorrow.
2. Modern communication facilities should be used simultaneously with traditional forms of communication in rural communities. By this measure, the culture of the people in this regard, is preserved for future generation and non-indigenes on the other hand, are not left out in the development of the rural community.
3. Traditional forms of communication is the only credible source of information in the rural areas, therefore, no attempt should be made to destroy it under the guise of modernization or innovation.

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