ASSESSMENT OF AFRICAN TRADITIONAL FORMS OF COMMUNICATION IN MARRIAGE AMONG THE JUKUNS IN SOUTHERN TARABA STATE, NIGERIA

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(P13SSMM8021)

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DECLARATION

I hereby declare that this Dissertation was written by me and that it is an authentic record of my own research work. It has not been accepted in any application for a higher degree. All sources of information are dully acknowledged and referenced. I accept responsibility for any mistake or error therein.

_____ _____

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CERTIFICATION

This dissertation titled, **Assessment of African Traditional Forms of Communication in Marriage among the Jukuns in southern Taraba State, Nigeria**, has met the regulations governing the award of the Degree of Master of Science (M.Sc.) of the Ahmadu Bello University, and is approved for its contribution to knowledge and literary presentation.

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DEDICATION

This Dissertation is dedicated to my husband Mr. Gani Tsonvini David and my children to be.

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ABSTRACT

In Assessing the African Traditional Forms of Communication in Marriage among the Jukuns in Southern Taraba State, as a result of scanty literature in the area of the study among the people, the researcher adopted qualitative approach and utilised survey and Focus Group Discussion (FGD) methods. Purposive and snowball sampling were employed. The former was used to sample the Jukuns' traditional chiefs who are custodians of culture and traditions; while the later was used to sampled Jukuns' men and women, young and old between the ages of 18 years and above, based on their in-depth knowledge of the subject matter. Key Informant Interview (KII) and FGD guides, recording tapes and notebook formed the major instruments of data collection. The study is anchored on the symbolic interactionism theory which proffers understanding on the social processes that create and revolve around communication by explaining how people use symbols as a sense making tools. That is, how symbols are deployed and meanings are assigned to them in order to understand our communication. The research found out that the whole range of activities therein involves social event between families and by extension communities, and not between individual. The social event also involves continuous social communications; women are recognised and played vital roles; the Jukun language is the tool (symbol) used to initiate and negotiate the marital processes. Also, the traditional forms of communication in marriage among the Jukuns, do not give room for dissolution of the union. These traditional forms utilised trado-media. However, lack of documentation, social change in the value system of the Jukun people, none-usage of aboriginal (Jukun) language in teaching in schools, religion, human civilisation or westernisation, population growth, competitive spirit as well as limited human capacity of retention and remembrance of all spheres of traditional forms are the factors affecting such kinds of communication. The study then recommended that the Jukun elites are to take documentation of their traditions and cultural heritage for future generations seriously. The prospective Jukun grooms should get rid of competitive spirit in settling dowry. Furthermore, the elites should create awareness and sensitise Jukun youths on their cultural heritage during cultural festivals. The Jukun linguists should develop Jukun Language syllabus (curriculum) for use in primary and post primary schools.

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CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

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, 1998; Akpabio, 2003). 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 Jukuns, share the meaning of symbolic objects and symbolic interaction as differ from people of different cultural groups such as the Igala, Igbirra etc. (Ansu-Kyeremeh, 1998; Akpabio, 2003; Okon, 2012; Asemah, 2012; Okpoko 2014).

African traditional forms of communication is conceptualised 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 of African ancestors observed, practiced and perpetuated by successors from generation to generations. It is a complex web of shared meanings. For instance, observers might get much from the action of people's way of dressing, physical appearance, and body language. Therefore, the receiver must decode the incoming information against the backdrop of their culture and match it with existing knowledge. Always, culture and existing knowledge have impact on encoding, decoding, and matching processes, which sometimes produce noise in the communication channel. This also explains its utilisation in multi-media and multi-channels

system for information gathering, dissemination, and reception.

Such communication occurs in both verbal and non-verbal forms; formal or informal; and intentional or unintentional (Wood, 2006; Okon, 2012). Udomisor, Ekpe & Inyang (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, utilise instrumental, demonstrative, iconographic, extra-mundane, visual, institutional, venue-oriented names, folktales and proverbs; natural phenomena, etc as channels of communication. This explains why there are problems in defining and classifying African communication systems, because what serves as a form, could also serves as a channel in the communication processes. All of these channels are further divided into other types (Akpabio, 2003; Okon, 2012). For instance, instrumental channel is further divided into, membranophones, idiophones, aerophones, and symbolography, while institutional channel is divided into marriage, chieftaincies, shrines, and masquerades, etc.

Nigerians in particular and, by extension, the Jukun people utilise this system of communication to disseminate information on health, marriage, politics, economy, military, education, agriculture, religion, commerce, indigenous science and technologies, indigenous steel and industries, to mention but few, simultaneously 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. Also, cultural promotion is achieved through the elders and story-tellers. They intertwine myth and history and pass on to the next generation what is important to the culture (Baran, 2001). The result of this interrelationship is that, people get to know each other intimately and rely on one another for survival (Wood, 2006). 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. Control over communication is rarely necessary, but when it is to be controlled, it is easily achieved through sanctions (Baran, 2001; Kur, 2012).

In such communication system, meanings in language are specific; and local. As a result, communities are closely knit and members are highly dependent on each other for all aspects of life. Moreover, knowledge is passed on orally: in which people are shown and told how to do things, hence farming, skilled hunting, and mid-wifery and so on, were embodiments of culture. More to that, memory serves as repository of cultural norms, customs and traditions. Elders are revered for their role in ensuring that elements of culture were committed to memory (Baran, 2001).

Marriage which is mentioned as one of the institutional channels earlier in this work is now seen as an event that utilises African traditional communication system for its self. It is a legitimate and socially recognised 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 (1967) viewed marriage as the copulation of mates: male and female. To Onyeka (2011:53), "marriage is the joining together of a man and a woman to co-habit as couple". This scholar examined the concept from the companionship point of view. Yamah (2012) defines marriage as an alliance between a man and a woman which legitimises sexual access and child bearing, giving them an ascription in the society as members of a particular

lineage and family. This scholar looks at marriage as a legal means of biological satisfaction and the resultants-child-bearing.

To some, marriage is one of the difficult concepts to be assigned any generally acceptable meaning. They further justified that it exists in all societies but have different forms, meanings and functions. Such differential is influenced by various social factors which make its definition more difficult (Ekwonwa, 2007; Isa'ac & Lijadu, 2011; 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 (beastialism). This social institution happens to be the oldest, initiated, created, and nurtured through religious beliefs and value system. It is stated by anthropologists to be the 'basic and universal' unit of human society and certainly, of family; kinship, and descent system that involves continuous social events and social communications (Fox, 1967; Yamah, 2012; Okpoko, 2014).

As a social event, irrespective of its starting point, the aspiring groom is joined by his friends, totally subject or little to the approval of parents and later relations and the entire community in actualising the consummation of the union. This makes the event interactional hence, social in nature. Also, as a social communication, from the wide range of behavioural patterns of the various individuals participating in the event, to the wide range of phases of the event, items required as the bride price or service, or dowry, signals available for the participants, to the roles assigned to the people involved, and the various individual contributions are all communicative in nature (Mbaya, 2002; Selvan, 2004; Okpoko, 2014).

In the typical ancient African gemeinschafts-rural settings, marital relationships were customarily forged, forced, or arranged between families, not individuals. Parents, elders and older-relations of the young man or woman, have overriding say, determination, and decision over whatever that was thought to best suit their son or daughter and when the union should be consummated. The decisions of this council of elders were guided by criteria passed down from the older generations and their knowledge of the community and its needs (Brint, 2001; Mezieobi & Opara, 2007; Ahamefula & Ogugua, 2008; Isa'ac & Lijadu, 2011; Okoroafor, Okpoko, 2014). More to that, dowry, bride price and bride wealth was in a form of barter system, rendering of farm and domestics' services and given of items such as bush meats, farm produce, live animals, to mention but few. Most times, these services were not rendered by the aspiring groom alone, but with the assistance of the aspiring groom's relations, peers, and friends as stipulated by custom (Ekwonwa, 2007; Okoroafor, Ahamefula & Ogugua, 2008; Isa'ac & Lijadu, 2011; Yamah, 2012).

Furthermore, Africans attached certain traditional values to marriage and its people: among which are chastity of the prospective bride and communal value of marriage (Mbaya, 2002; Ekwonwa, 2007; Douglas, 2010; Isa'ac & Lijadu, 2011; Kyalo, 2012). In addition, the Jukuns and by extension African people, view marriage as an obligation- the only means of human continuity (Mezieobi & Opara, 2007; Douglas, 2010; Kyalo, 2011). The great value attached to marriage and legitimate child bearing in Africa, Nigeria and Jukun societies is depicted in some names given to the children. For example "Nwuku," "Imbasire" "Nwukaku" "Imbatskan-Asho" "Ikubemi" (Jukun names meaning: a child is king, a child is good; a child is greater than kingship, a child is better than money, and my-heart) respectively (Mezieobi & Opara, 2007). Another most-sought value in looking for a wife in African marriage is industry in physical work, respect for elders and a generally good reputation as defined by the

ethnic group. These characteristics are assessed by the qualities of the parent themselves (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 (Ekwonwa, 2007; 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 (Ekwonwa, 2007; Isa'ac & Lijadu, 2011; Onyeka, 2011). Even then, much other marriage processes and patterns vary across and within countries among different ethnic groups. Such variations were due to both cultural and socio-economic factors (Mbaya, 2002; Selvan, 2004). In addition, divorce was uncommon except on an account of marital infidelity and childlessness. Even on the latter factor, there were instances where the childless or barren woman could arrange with her husband for another wife who could have a child for him. Moreso, the descent system included patrilineal, patriarchal, and patrilocal system as the dominant practices in most African societies and even in Europe (Selvan, 2004; Ekwonwa, 2007; Intro to Cultural Anthro S, 2010; Isa'ac & Lijadu, 2011).

More so, the prevalent types of marriage then were and some are polygyny or polygamy**,** Sororate, widow's inheritance, infant betrothal, Ghost marriage, Levirate-this is found among the Zulu of South Africa; Nuer in Sudan; Bedouin in North Africa and among some Igbo people of Nigeria (Selvan, 2004; Ekwonwa, 2007; Isa'ac & Lijadu, 2011; Yamah, 2012; Kyalo, 2012).

However, there have been noticeable stages of changes in African society from gemeinschafts to gesellchafts-urban (Brint, 2001). These changes came about because of urbanisation, population growth both in number and in composition, technological inventions and improved communication, improved transportation, modern industrialisation, new agricultural techniques, religions and education. These brought about civilisation and cultural diffusion. They have both negative and positive consequences in the African societies as well as marital institution to what is obtainable today (Benoist, 1994; Ezegbe, 2004; Ahamefula & Nnajieto, 2008; Isa'ac & Lijadu, 2011; Yamah, 2012). More to that, scholars contended that conflict in society is rooted in economic resources thereby making people struggle over scarce economic resources and many other factors are perpetuated by government, the economy and education.

In modern times, traditional ties have been weakened by the rise of civil mass societies along with several others. This brought about disruption in the basic ties which link the individual to the larger society by a sense of a common history, culture, and kinship. So, young people no longer grow up under the watchful eyes of elders, nor the communities as cohesive as they were. The cherished value of virginity is eroded; individualism is raised above the communal value of marriage, married women agitating for matriarchal system and so on (Isa'ac & Lijadu, 2011). Today, in addition to the then forced or forged means of contracting marriage, young Africans choose for themselves whom to marry and when to consummate the union. Other forms of marriage emerged. Standard medium of exchange called 'money' serves as medium of settling dowry, bride price, bride wealth and bride service in most African societies, if not all. However, this does not totally erode the influence of the relations or parents or elders. Yet another residential system called "neolocal" came to beeing (Ekwonwa, 2007; Onyeka, 2011).

Today, as the results of the rapid change from gemeinschafts setting to gesellschafts, young Africans are guided by both traditional and modern practices of establishing marriages and Jukuns are not exception (Benoist, 1994; Isa'ac & Lijadu, 2011). Therefore, it is in-view of the above background that this study is to investigate and document the African traditional forms of communication in marriage among the Jukuns in southern Taraba State, Nigeria.

1.2 Statement of the Problem

Over the years, African traditional commnunication system has been and is still serving the informational, educational, socialisational, motivational, cultural promotion, entertainment and interpretational needs of Africans (Wood, 2006; Ogwezzy, 2008). However, this system of communication has been neglected and unrecognised to be incorporated in the world communication system by the Western world (Ugboajah, 1972). Also, the early pioneers who were Euro-American scholars such as Doob (1966), Ainslie (1966), Hachten (1971), Head (1974) and Wilcox (1975) were concerned with the subject matter for its anthropological import in Africa.

Many Nigerian scholars (e.g. Daudu, 2009; Ikpe, 2012; Williams & Udo, 2012) have worked in this area of study with specific focus on conflict and ethnocentric crisis management in the Niger-Delta region (Ikpe, 2012; William & Udo, 2012). In addition, Kur & Orhewere (2009) have worked on the use of storytelling in seeking safe sex practices among adolescents in Etsako-West of Edo State. Similarly, Kur (2012) also worked on the use of storytelling in child moral education in Tiv-Land. Furthermore, studies have been carried out on how songs, proverbs, and aboriginal language are used in information dissemination by extension workers vis-a-vis general knowledge acquisition about the 2006 census in Benue State (Daudu, 2009; Kur, 2007). However, none of the studies, seen so far, has worked on African traditional forms of communication in marriage among the Jukuns.

1.3 Aim and Objectives of the Study

The aim of this research is to investigate the African traditional forms of communication in marriage among the Jukuns in Southern Taraba State. While the specific research objectives are as follows:

1. To examine the various African Traditional forms of communication in marriage among the Jukuns in the Southern Taraba State.

2. To examine the factors that affect African traditional forms of communication in marriage among the Jukuns in the Southern Taraba State.

3. To investigate the changes in African traditional forms of communication in marriage among the Jukuns in the Southern Taraba State.

4. To examine the probable solutions to the problems of African traditional forms of communication in marriage among the Jukuns in the Southern Taraba State.

1.4 Research Questions

The research questions are as follows:

1. What are the various African traditional forms of communication in marriage among the Jukuns in the southern part of Taraba State?

2. What are the factors affecting African traditional forms of communication in marriage among the Jukuns in the southern part of Taraba State?

3. What are they changes in African traditional forms of communication in marriage among the Jukuns in the Southern Taraba State?

4. What are the probable solutions to the problems of African traditional forms of communication in marriage among the Jukuns Southern Taraba State?

1.5. Significance of the Study

Studies have been conducted in conflict and ethnocentric crisis management in the Niger-Delta region (Ikpe, 2012; William & Udo, 2012). Also, scholars have researched in seeking safe sex practices among adolescents in Etsako-West of Edo State and child moral education in Tiv-Land (Kur, & Orhewere, 2009; Kur, 2012). Furthermore, studies have been carried out in area of information dissemination by extension workers and general knowledge acquisition about the 2006 census in Benue State (Daudu, 2009; Kur, 2007). Among the studies seen so far, none has worked on African traditional forms of communication in marriage among a given ethnic group like the Jukuns in Taraba State, Nigeria.

Therefore, academically this study will be of significance to media and cultural studies students of communication, anthropologists, sociologists, and psychologists. Those social constructs and historical transmitted patterns of meanings and interpretations arising from symbols, premises, values, norms, institutions, events, images, ethos, rules and arts of the Jukuns as practiced and transmitted by successors from generation to generation in marriage, will provide the framework through which they (all the aforementioned professionals) will represent, interpret, understand and make sense of some aspects of social realities of the Jukun people.

This will equally foster further research into this area among other ethnic groups in Nigeria and Africa at large. When enormous research is carried out in African traditional

communication system in marriage among virtually all ethnic groups, it will translate into practical benefits to African society. When each ethnic group masters its traditional pattern of communication in marriage, it will go a long way to curtailing marital crises that might lead to divorce because of ineffective communication. Peaceful marriage will produce peaceful family and peaceful families will in turn produce a peaceful society. In addition, this will be of significance to the Federal and State (Taraba) ministries of culture and tourism in formulating and implementing effective policies for the masses.

1.6 Scope of the Study

Though there are some Jukun people in many states (Taraba, Kano, Kaduna, Yobe, Kebbi, Gombe, Benue, Bauchi, Nassarawa, Kogi, Plateau, Niger Republic and along the Chad-Cameroon basin), this study will only be concerned with those in Taraba State which comprise of Ibi, Wukari, Takum, Donga and Ussa Local Government Areas with a total population of 616,418 (National Population Census, 2006). Wukari being the head-quarters of the Kororo-Apa kingdom, it is believed that it would still maintain or retain its cultural and traditional heritage. In addition, these areas have installed Jukun kings, who are generally regarded as custodians of culture and tradition. Therefore, there is certainty that certain Jukun culture and traditions are still preserved among them (Abubakar, 1980; The Heritage, 2005; Smith, 2008).

1.7 Limitations of the Study

The following serve as limitations to this study:

1. On reaching the field, it was found that the traditional forms of communication in marriage among the Jukuns- traditional council members were quite different. Thefore, the component was not focused by the researcher.

2. Some saboteurs who thought that this was well-sponsoredresearch went by to influence some of the scheduled discussants not to respond unless they are given some money, despite the provision of refreshment. Perhaps, their contribution would have made the findings richer. However, such was mitigated by looking for other willing and knowledgeable discussants.

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1 Introduction

This chapter discusses scholars' views on African traditional formscommunication system and marriage; gap in literature, empirical review, and theoretical framework upon which the research is anchored.

2.2 African traditional communication system

Early studies and researches into traditional communication system were traced to researchers such as Doob (1966), Ainslie (1966); Hechten (1971); Head (1974) and Wilcox (1975), who were deeply concerned with the subject for its anthropological import in the third world.

Okon (2012) said that serious academic efforts though noticeable in undergraduate project reports in some Nigerian universities, did not come to the fore until early seventies when Ugboajah (1972) began to call attention to this neglected form of communication system that the western media have refused to recognise. It was not until 1981 when Des Wilson, working in the Cross Rivers area of Nigeria, approached this area of communication with a systematic study, classification, analysis, and understanding of the various media processes and contents within the traditional context. In addition, the workshop experiment recommended by experts in Botswana in 1979 and recent studies in Nwuneli (1981) have also contributed to knowledge of the traditional communication system.

According to Ogwezzy (2008), traditional refers to indigenous institutions, ceremonies, events and other arts of Africans ancestors, observed, practiced, and transmitted by successors from generation to generation. While communication means relaying, sharing or exchange of ideas, facts, thoughts or symbolic/non-symbolic meanings through media; and system refers to a coordinated society and bodies of communication methods (Okpoko, 2013).

Therefore, traditional communication system refers to indigenous institutions, ceremonies, events and other arts of Africans ancestors observed, practiced and perpetuated by successors from generation to generation which serve as a means of relaying, sharing or exchanging ideas, facts, thoughts or symbolic/non-symbolic meanings within a coordinated society (Ogwezzy, 2008; Okpoko, 2013). Supporting the above view, Anunike (2012:165), noted that "traditional communication system has been with the people, rooted in their tradition and culture, and has been satisfying their communication needs at significant group level".

In buttressing this, Ogwezzy (2008) paraphrased Olulade that, traditional communication, as used in Africa, is an admixture of social conventions and practices that have become sharpened and blended into veritable communication modes and systems which have almost become standard practices for society.

2.2.1 Components of African traditional communication system

The traditional communication system is made up of three major components namely: the traditional council or institution, indigenous people and traditional media.

2.2.1.1 African traditional council or institution

They are also called "talking Chiefs" (Smith, 2008). In various African communities and ethnic groups, they are known by different titles in their chiefdom (Aku, Kuru, Ukwe and

Uwhe in Jukun land; Atah in Igala land; Igwe in Igbo land; Obong in Ibibio; Oba in Yoruba; to mention but a few) and wield enormous power and respect in their domain (Anunike, 2012; Smith, 2008; and Baran, 2007). They or He sits in council with his lieutenants and is responsible for good governance of the village or domain (Idode 1989; Smith, 2008).

The council is made up of different noble officials such as local chiefs, elders of the village, clan head, family heads, age grades, traditional priests, story-tellers, skilled hunters, local midwives and so on; each saddled with clearly defined roles and is still very active in different African societies, depending on the traditional society (Okpoko, 2013). For instance, in Nigerian communities and by streamlining, Jukun communities, elders have extensive power in villages and families. They are respected whenever they intervene in conflicts or negotiations. Such respect is attributed to the fact that they have access to supernatural powers that can either protect or harm the people around them. In essence, African-Nigerian-Jukun's culture highly values relationships and hierarchies (Okon, 2012).

Another instance is the role of story-tellers. They are the meaning makers in any African traditional society, and are highly valued. They pass on what is important in a culture and traditions to the society (Baran, 2007). These stories help define the people realities, shaping the way they think, feel and act. The stories are not only used as means of entertainment but also as means of learning about the world around the society. That is, understanding the values of both immediate and intermediate traditional societies, the way things work and how the pieces fit together (Smith, 2008).

Also, the story-tellers have a remarkable opportunity to shape tradition by extension –culture - in professional and ethical ways. In the same vain, the members of the society have a

responsibility to question the story-tellers and their stories. To interpret the stories in ways consistent with larger or more important traditional values and truths, to be thoughtful, to reflect on the meaning of the stories and what they (story-tellers) say about the members of the society and their traditions (Smith, 2008). This act and art results in creating dialogue among the members of the society, there by building trust, intimacy and deeper knowledge of themselves as well as of their society (Wood, 2006).

2.2.1.2 African indigenous people

The indigenous people component of traditional communication system, is made up of members that are highly dependent on each other for almost all aspects of life and whose communities are closely knit together (homogenous) resulting in knowing each other intimately (Baran, 2007).

2.2.1.3 African traditional media

Ugboajah (1980:57) states, "Traditional media or oramedia are means of communication in the villages and rural communities from time immemorial which are still relevant in the modern times despite the advent of mass media." By inference, Ugboajah opined that indigenous communication has been with the rural communities from inception; it is neither imported nor transferred. Moreover, they have survived in spite of the overbearing influence of the modern mass media.

In the words of Wilson cited in Ojebode (2012:3), traditional media are:

> Those which have defiled all efforts by western media to cannibalise them and perhaps supplant them....the continuous process of information dissemination, entertainment and education used in societies which have not been seriously dislocated by Western culture or any other external influence.

In underscoring the historical aspect of Wilson's definition, the scholar failed to take into consideration the nature of African continent which cradled various cultural groups and languages that influence one another in various and complex ways. Hence traditional media that are considered as "cannibalised" in one community may still be usable in another or some communities despite the western influence.

Traditional media, according to Ojebode (2012), are indigenous media of communication that are native to the people. They have been passed down from preceding generations. They have been cast on stone; they have undergone technical and other changes but have retained their essence and importance. By this, it can be said that indigenous media are channels of communication passed down and still being used by members of an indigenous group.

2.2.2 Classification of African traditional media/channels

Traditional media are numerous. Some of them tend to serve specific or secret purposes while others serve the interest of all. Ojebode (2012) quoting Wilson states that these media are classified into ten, namely: idiophones, aerophones, membranophones, symbolography, symbolic display, signal, objectifics, colour schemes, music, and extramundane media. However, Wilson, (1987) later reduced these ten categories into six and encouraged scholars to contextualise the classification. Scholars such as Ogwezzy, (2008); William & Udo (2012); Okpoko, (2013) have maintained the six categorisation. Except Ojebode (2012) who suggested an addition of another category called forum. The latter context classification is as follows:

1. **Instrumental media**: these consist of the use of idiophones. They are self sounding traditional technologies that produce sound from the surface when beaten, pricked, struck, pulled, or plucked by hand or the use of an intermediary medium. The technologies

(instruments) are capable of producing their own messages or they may produce signals only. Examples include wooden/metal gongs, woodblocks, wood/clay pot drums, bell, rattles, and xylophones (Ogwezzy, 2008; William & Udo, 2012; Okpoko, 2013).Aerophones: is another traditional technology under this classification. They produce sound as a result of air vibration. Such as whistle, horns, ivory tusks, reed pipes, and trumpets.

ii. Membranophones: they produce sounds at the vibration of membranes when beaten or stricken and they are similar to instrumental media. They include skin drums (Ogwezzy, 2008). Moreover, the final one under this classification is symbolography which is a symbolic representation or writings to convey a message which is understood within the context of a known social event. These include tribal marks, traditional attire design, or pattern such as the "kyadze" and "adire" of the Jukuns which is patterned after crocodile's skin and skeletal system, It also include traditional wall painting and sculpture, and traditional arts such as decorated bamboo rino (Ogwezzy, 2008; Ojebode, 2012; Okpoko, 2013).

iii. Demonstrative media: William & Udo (2012:175) described demonstrative media as those which entail the use of music and signals in communicating with the people. They further explained that music is not just a medium of entertainment but also a vehicle for the spread of ideas and doctrine. Examples are songs, choral and entertainment music. For instance, signals are the use of instrumental modes of communicating events within the context of a specific social setting. In other word, they are physical embodiments of message. For instance, the sounds of different drums, flutes, whistles, horns, bells, fire, gunshots, canon-shots, and gongs serve as signals of communication which are often accompanied by oral or visuals messages depending on the communication contexts.

iv. Iconographic traditional media: These consist of the use of objects (objectified) and floras media for communication. They are concrete significations of objects which refer to a thing, event, or concept. The representations may have limited meaning or may have a universal application or significance. They include fowl, white egg, feathers, beads, limb bones, drinking gourds, sculptures and so on. The flora media include selected floras of local vegetations for the purpose of communicating specific idea or meaning among members within the community. These include young closed or opened bud of palm fronds, palm stem, mimosa flowers, etc. Yet in this classification, Ogwezzy (2008), William & Udo, (2012) and Okpoko, (2013) affirmed that Colour Schemes or visuals are general concepts and colours can be used in design to convey some meanings. These colours include red, white, black, green, yellow, brown, etc.

v. Extra-mundane media: these ones refer to a belief within and among individual or individuals. They take place between the living and the supernatural or between the living and the dead. William & Udo (2012:175) clearly captured the communications that occur within these media this way:

> On the surface, it usually seems unidirectional but participants at religious crusade, prayer sessions, rituals, and other religious and pseudo-spiritual activities know there is often a form of feedback which may come through interpersonal processes, psychic revelations, or magical, other-worldly verbalisation. Obituary, memoriam notices, and tombstone messages are graphic forms of this mode of communication. Among some other well-known forms are incantation, chant, ritual, prayer, sacrifice, invocation, libation, conjuration, witchcraft, exorcism, vision, and contemplation.

vi. Institutional media: these consist of the use of traditional socio-spiritual institutions symbolically. Some of these institutions include marriage, chieftaincy, secret societies, shrines, masquerades. For instance, marriage institution and all ceremonies pertaining to it are combination of social and spiritual celebrations akin to the couple's cultural norms and

their religion (William & Udo, 2012). For instance, forums refer to venues such as market places, groves, blacksmith's shops among other as added by Ojebode (2012:5).

2.2.3 Characteristics of African traditional communication system

Ikpe (2012:71) paraphrasing Wilson, and states the characteristics of traditional communication system as authoritative, credible, definitive, time-honoured, transactional, customary, ubiquitous, integrative, low-cost, no alienating, adaptable and invariably popular.

In the context of inflow of information, it flows from the traditional council to the indigenous people. It is acceptable among them and it takes the top-down nature or vertical form. Nevertheless, concerning the overtones of authoritarianism, this is disputable based on certain checks and balances that exist even within the traditional council in some Nigerian communities. For instance, in Jukun communities, checks and balances exist between Aku (traditional ceremonial king) and the Abon (the traditional prime minister) to checkmate excesses of power of the former (Abubakar, 1980). Supporting this argument, Okpoko (2013) stated that indigenous communication channels offer opportunities for participation by the local people. They are not necessarily top-down. Another characteristic is that of ownership, credibility, absolute parsimony and a mutual sense of belonging, among users (Okpoko, 2013).

The traditional communication system relies on indigenous technologies, employs value and symbols that the people identify with. That is, they are rooted among the indigenous people and so, respected by them because it is embedded in their culture which serves as a driving force. Such communication readily appeals to and connects with the people's language, culture, beliefs, myths, legend, and customs which enhance effectiveness of communication

as relates to the values, norms, ethos, and culture of Africaand the Jukuns (Ogwezzy, 2008; Okpoko, 2013).

2.2.3 Functions of African traditional communication system

Scholars like Ogwezzy, (2008); Osho, (2010); Okpoko, (2014) acknowledged the following functions of traditional communication:

a. Information: Traditional communication systems are all about meaning. The communicators do not simply exist, communicate, sleep, eat, drink, interact, and go through motions. Instead, they imbue every aspect of their lives with significance, or information or meaning required for everyday life (Wood, 2006; Ogwezzy, 2008)**.**

b. Socialisation: In African traditional society, families are the first agents of socialisation. They provide the common pool of knowledge that enables everyone to co-exist, co-relate, associate, and interact as an effective member of the society in which he/she lives. For instance, the child is initiated or socialised to the parents' god such as the god of thunder, iron, etc. Or God as the case may be in the present day. Afterwards, the parents' profession (farming, wood works, hunting etc.) is taught to the child, thereby expanding the socialisation processes to the child's peer group and the community at large (Ogwezzy, 2008).

c. Motivation: Embedded in African culture, traditional communication system foster community and individual pursuit of agreed goals (Ogwezzy, 2008).

d. Education: Family heads and community adult members transmit knowledge through oral traditions such as traditional art of story-telling, proverbs, riddles and practical observations

from one generation to another to foster intellectual development, character formation and skill acquisition in the later generations (Ogwezzy, 2008; Kaduna & Daniel, 2009; Kur, 2012).

e. Cultural promotion: Traditional communication system projects and preserves the African traditions, beliefs, values, and codes of behaviour, understandings, practices, and ways of interpreting shared experience. These are set of taken-for-granted assumptions that form the pattern of their lives and guides (Wood, 2006; Ogwezzy, 2008; Okpoko, 2013).

f. Entertainment and interpretation: Puppetries, drama, songs, traditional festivals and dances, serve as entertainments and tool for interpretation of social realities among a particular cultural group of people (Kur, 2007; Okpoko 2013). However, traditional communication system in marriage functions as a means of cultural promotion, socialisation of the young ones in the processes, educating the fully grown ones on the institution and finally entertaining the people through the dances, songs and lots more.

2.2.5 Advantages of African traditional communication system

One of the greatest advantages of traditional communication system is that, it utilises intrapersonal, interpersonal, group, and mass levels of communication. These potentially, result in greater resource exploration, ideas, perspectives, experiences, greater thoroughness through the instrumentality of checks and balances system for each other's interaction in ways that spark good ideas, integrate thinking and creativity that foster greater commitment for participation in the decision making process (Wood, 2006).

Also, the degree of closeness and identity between the sender and receiver in the communication chain is very high: both seethemselves linked tightly together and unified,

thus, seeing what originated within them as highly credible. Moreover, credibility fosters a win-win ends (Wood, 2006). The cost of maintenance is cheap and is democratic in nature.

2.2.6 Disadvantages of African traditional communication system

Traditional communication media is not universal in nature; rather, they are culturally specific: use for the consumption of those within limited vicinity (Okpoko, 2013). This is to say that, traditional technologies (media) are limited in terms of coverage.

Another limitation is time. Compared to the modern mass media, communication through traditional media takes substantial time for dissemination of information, deliberation about alternative course of action and decision making, going by the levels of communication it utilises. However, the values of these levels of communication outweigh the disadvantages (Wood, 2006).

2.2.7 Factors that affect African traditional communication system

Globalisation: The world 'Global Village'. The new communication age is gradually changing various means by which African people disseminate information before the advent of these modern means of communication into a 'new culture' of 'electronics communication' where exists 'new ways of communicating, with new languages, new techniques and a new psychology'. In fact, the new information technologies have driven aground some of the ways by which the Africans communicate (Osho, 2011).

Anyadike, (2014) contended that western value system has negatively impacted on some modes of African traditional communication system. Where as, some modes of this communication have discontinued, others have been modified by modernity. Aside that, population growth of various African communities has equally aided massive erosion of some of the hitherto cherished indigenous means of communication. Osho, (2011) in support

of this view, investigation revealed that the practice of folktale is popular in the rural areas while in urbanised towns such as Egbe, Igand and Sabe communities in Lagos state, the practice is seldom observed due to the metropolitan nature of the state and stress. Thus, in urban towns, the common scenario is that *'Soap Opera', cartoons* and *kiddies programme* on the television have replaced the folktale or bed time stories which rural parents used to tell their children. This further explains one of the reasons why a major problem of urbanisation is due to absence of parental teaching concerning morality (Popoola, 2004).

2.3 Marriage

The institution of marriage happens to be the oldest in the world, initiated, created, and nurtured by God. This is stated by anthropologists to be the 'basic and universal' unit of human society and certainly of kinship systems (Fox, 1967; Yamah, 2012). Some scholars said, marriage is one of the difficult concepts to be assigned any generally acceptable meaning. They further justified that it exists in all societies but have different forms and the meaning and functions of marriage are influenced by various social factors which makes its definition more difficult (Ekwonwa, 2007).

Therefore, to Fox (1967:27) marriage is the copulation of mates: male and female. Here, Fox viewed marriage from sex or gender perspective, each with different functions. To others, marriage is the joining of a man and a woman to co-habit as couple (Onyeka, 2011). This scholar examined the concept from the companionship point of view. While, Yamah (2012) defined marriage as an alliance between a man and a woman which legitimises sexual access and the children which result, giving them an ascriptive rights in the society as members of the particular lineage and family. The scholar looks at marriage as a legal means of biological satisfaction and the resultants.

Whatever the angle at which each scholar looks at the concept of *marriage*, there is a striking phrase that is common to them all: *a man and a woman*. That is, marriage 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). Thus, marriage can be seen as a legitimate union between a man and a woman for biological, social, economic, security, political and cultural fulfillment.

2.3.1 Forms of marriage

Three forms of marriage are as follows:

2.3.1.1 Traditional marriage or customary marriage: this is the concern of the research, is the union between a man and a woman based on the native customs, values, traditions and norms of the couple (Ekwonwa, 2007; 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 items vary from one community to another. However, it follows the same processes, such aschoosing the marriage partner, bride price or equivalent, marriage gifts, wedding ceremonies, festivals and ritual performances (Ekwonwa, 2007; Onyeka, 2011). This is the first marriage contract before others (Christian, Islam, Court marriage, etc.).

2.3.1.2 Ordinance or court marriage: This form of marriage is contracted before some witnesses in the registry office of a court of law or customary court. It is usually presided over by the Justice of peace or the Registrar of the court. In most cases, it equally follows the rite of partnership selection, exchange of marriage gifts, bride price found in traditional or customary form (Ekwonwa, 2007; Onyeka, 2011).

2.3.1.3 Religious marriage: This is a form of marriage that is conducted according to the doctrines of the belief in the existence of a supreme being that created everything and exercises supernatural control over everything in existence (Onyeka, 2011; Yamah, 2012). This suggests that, religion involves man and the Supreme Being, in which the former relates to the latter through faith and belief. Some of these marriages include Christian marriage, Islamic marriage, African Traditional Religion marriage, Hinduism marriage, Judaism marriage, Buddhism marriage and so on (Onyeka, 2011; Yamah, 2012).

2.3.2 Types of Marriage

Monogamy: This involves the marriage between a man and a woman.

Polygamy (Polygyny): A simultaneous marriage to multiple wives or at various times. This is common in African traditional societies.

Polyandry: This is a system where by a woman marries many husbands at various times. This is commonly practiced among the Toda, Marquesas, Mayer; Tibet, Khass and Tijan societies in Nepal and China (Ekwonwa, 2007; Onyeka, 2011; Yamah, 2012).

Fraternal polyandry: a marriage system where many brothers share a woman as wife. This is common among the Tibetans living in Limi area in the northwest corner of Nepal and China. Toda and the Sherpa sub-Himalayan hill areas in Himachal Pradesh, the northern Punjab, northwestern Uttar Pradesh; pahari people in Jaunsar Bawar; and the Nayar; all in southwestern India; Bari of Venezuela in South America*;* the Yanomama Shirishana in Brazil (Goldstein, 1987; Childs, 2003; Starkweather, 2009).

Sororate marriage: Here, the in-law of a widower replaces a wife for him with a sister of the deceased.

Levirate marriage: Here, the brother of the deceased takes the widow in marriage and the children will be produced in the name of the deceased. This is found among the Zulu of South Africa and among some Igbo people of Nigeria (Ekwonwa, 2007; Yamah, 2012).

Widow's inheritance: This is a marriage system where by a brother to the deceased takes the widow and children produced will be for the living man. This is common in most African societies.

Ghost marriage: There are two forms of ghost marriage:

a. In one form, a kinsman is allowed to marry a girl already betrothed to a deceased to bear children for the dead man.

b. A man or a daughter may decide to waken a dead kinsman by taking a wife for a dead relation. Who never married or who married and got no children or who had only female children before his death. Such woman when married is passed over to another relation for sexual intercourse in order to raise children for the dead man, possibly, a male child (Ekwonwa, 2007; Onyeka, 2011; Yamah, 2012).

Infant betrothal: In this kind of marriage, the formalities are fulfilled for the couple at infant stage before their maturity.

Religious marriage: This has to do with marriage conducted in accordance with the doctrines, belief, and faith of a particular religion. Among these religious marriages is Christian marriage, Islamic marriage, African Traditional Religious marriage, Hinduism marriage, Judaism marriage, Buddhism marriage (Ekwonwa, 2007; Onyeka, 2011; Yamah, 2012).

2.3.3 Functions of Marriage

Generally, irrespective of the form and type of the marriage, scholars have identified the most applicable functions of the institution as follows:

It functions as channel for procreation: the main aim of every marriage particularly in Africa is for procreation which brings about replacement of human species and enhances continuity of family and genealogical lineage. For instance, a male child in most African families brings about the continuity of such family. Therefore, marriage is a legitimised way of child bearing and rearing. In fact, in Africa and Nigeria in particular, childlessness in marriage causes disharmony, marital instability, marrying of another wife and at its peak, dissolution of marriage (Ekwonwa, 2007; Mezieobi & Opara; 2007; Okoroafor, Ahamefula & Oggua, 2008; Onyesom & Iwegbu, 2013).

Means of intimate companionship and emotional support: marriage provides the couple with companionship, emotional and psychological stability or support especially in distress, old age and through which love and affection are expressed (Mezieobi & Opara; 2007; Isa'ac & Lijadu, 2011; Yamah, 2012; Onyesom & Iwegbu, 2013).

Legalisation of sexual relationship: marriage is the sole societal institution that legitimises the satisfaction of human sexual desire between a man and a woman. Apart from this, every other sexual relationship is seen as illegal by societies (Mezieobi & Opara; 2007; Okoroafor, Ahamefula & Oggua, 2008; Isa'ac & Lijadu, 2011; Yamah, 2012; Onyesom & Iwegbu, 2013).

Marriage creates unity in families and communities: Most social solidarities are tied to human social relations that marriage enhances through friendship and oneness among the families, kindreds, and communities involved (Mezieobi & Opara, 2007; Ekwonwa, 2007; Okoroafor, Ahamefula & Oggua, 2008; Yamah, 2012; Onyesom & Iwegbu, 2013). These researchers affirmed that families, kindred and communities that were in disagreement in the past, exhibit more harmonious relationship as a result of marriage.

It confers status, rights, and privileges: Marriage confers on the couple respect of the society and the children are seen as legitimate, which further confer on them (the children) the right to succession, inheritance, and full participation in the affairs of their kindred or lineage. It worth noting that the inheritance right depends largely on the nature of the society-whether it is matrilineal or patrilineal (Mezieobi & Opara, 2007; Ekwonwa, 2007; Okoroafor, Ahamefula & Ogugua, 2008; Yamah, 2012; Onyesom & Iwegbu, 2013). Marriage functions in several ways depending on the society and its people's perception of the institution (Ekwonwa, 2007; Onyeka, 2011; Yamah, 2012).

2.3.4 Divorce (dissolution) of marriage

To Ekwonwa (2007:102), "divorce is the formal dissolution of marriage". Buttressing this view, Mezieobi & Opara (2007:116) noted that, "divorce is the end-product of an unhappy, poor, unsatisfactory, miserable marriage.'' This is the peak of any marital instability in any matrimonial home. It depicts marital failure to forge ahead, unworkable partnership and inability to manage their 'intolerabilities' and 'incompatibility' by the couple. No society that approves divorce in principle. To do so, would of course amount to denying the permanency of the tie, and hence, no society encourages it (Okoroafor, Ahamefula & Ogugua, 2008). However, in practice, virtually all societies recognise that certain conditions and situations, diversely defined, make it better to terminate marriage. Though its' frequency varies from one society and type of marriage to another.

Scholars have established that dissolution of marriage in Jukun culture is an infrequent phenomenon (The Heritage, 2005; Douglas, 2010). The Jukuns cling to their first wives owing to some popular proverbs among them which say "Aven wa kapyen na waa jape jen ba, amari baa bi naken" (the first horse does not drink dirty water-only those which come later). Also, it is a common belief among them that the wife who is married as a virgin will be

the only wife that a man will have in 'Khindo'- great beyond (The Heritage, 2005; Ajiduku, 2013). Therefore, Jukuns (both men and women) are strongly opposed to parting with their wives or husbands especially when they have a child or children. For it is believed that their bloods have been united. Other reasons why dissolution of marriage among the Jukuns is infrequent were stated by Douglas (2010:150) as thus:

> The structure and procedure of marriage i.e from the courtship to the ceremony of the marriage and also the roles played by both parents of the husband and wife during and after the marriage in order to keep the marriage alive. Also, before a marriage is contracted, investigation is carried out about the man and his relatives by the girl's parents and vice versa.

If either of the spouses commits adultery, the other partner will normally exercise utmost patience and warn him or her that his or her conduct is likely to cause the anger of the gods and his or her consequent sickness- usually in magico-religious way. If any of them continues to misbehave, he or she will ask the offender's either brother or friend to remonstrate with him or her; and as final step will report his or her conduct to either of the offender's brother, paternal or maternal uncle, who will rate him or her soundly. If all measures proved abortive, the other partner will dismiss the offending partner. If it is the man that is guilty, he may follow her and ask for her return, but if she refuses, he would not ask for the bride price, dowry or service paid or rendered. However, if it is the woman that is guilty, all of the above are refundable to the husband (The Heritage, 2005).

2.3.5 Causes of marital dissolution

Recognised causes of divorce vary widely from one society to another in the history of societies. However, the following have been identified by scholars as the common causes of divorce:

Infertility/barrenness: This is inability of a woman to conceive due to certain conditions or the man's inability to full erection, reduce of their chances of procreation. This particularly in Africa is a serious state in any marriage; which may eventually lead to divorce owing to the fact that procreation is one of the most reason why many get marry to ensure continuity of the family lineage and the society at large (Mezieobi & Opara, 2007; Ekwonwa, 2007; Okoroafor, Ahamefula & Ogugua, 2008).

Infidelity/unfaithfulness: unfaithfulness by way of adultery has led to the breakdown of many marital relationships in our contemporary world. Scholars attributed this to weakness on either side of the sexes, high libido, or economic hardship (Mezieobi & Opara, 2007; Ekwonwa, 2007; Okoroafor, Ahamefula & Ogugua, 2008).

Abandonment or desertion: whenPartners do not leave together for so long or even fail to perform their marital obligations to each other can lead to divorce. Researchers have proved that the tendency of divorce among partners who do not leave together is higher compared to those who leave together (Mezieobi & Opara, 2007; Ekwonwa, 2007; Okoroafor, Ahamefula & Ogugua, 2008).

Incompatibility of the couple: incompatibility in character, irreconcilable, and psychological disposition of either of the partners greatly affects the marital relationship. The incompatibility in behaviour could be because of family orientation, educational attainment together with varied economic background of the couple, which in most time leads to neglect or cruelty by one of the partners (Mezieobi & Opara, 2007; Ekwonwa, 2007; Okoroafor, Ahamefula & Ogugua, 2008).

Health problem: there is likelihood of divorce in a situation where one of the parties suffers from a serious and possibly incurable disease such as insanity or epilepsy. It is only in few

cases that either of the spouses can withstand such ugly condition (Mezieobi & Opara, 2007; Ekwonwa, 2007; Okoroafor, Ahamefula & Ogugua, 2008).

Marital stress and strain: the difficulty associated with marital life in most times leads to divorce. There is always the strains and stress of coping with large family size particular where extended family are allowed especially in difficult times, as it is the case in Africa (Mezieobi & Opara, 2007; Ekwonwa, 2007; Okoroafor, Ahamefula & Ogugua, 2008).

Influences and interferences: the interference, control, and domination of relatives, in-laws, extended families in the affairs of young marital homes always put the relationship in problem or disorganisation due to their undue influences and ill advices to either of the spouses. In addition to these internal influences, are external factor that have tremendous impact on marriages such as modernisation, urbanisation, industrialisation, women liberation movement, enlightenment and legal prescriptions of human rights etc providing a fertile ground for divorce to thrive. This is a fact in many Nigerian marital homes (Mezieobi & Opara, 2007; Ekwonwa, 2007; Okoroafor, Ahamefula & Ogugua, 2008).

2.3.6 Effects of Divorce

Divorce breeds a lot of social evils which affect husband and wife, their children and the society as a whole. Below are some of the effects of divorce:

Psychological and emotional depression: Marital relationship sustains the couple. Enabling them to maintain their stand in the shock of life, but when the relationship is shattered by divorce, such couple tend to undergo some psychological and emotional stresses, develop disorder thought and feelings that may be destructive to him or her or to others (Mezieobi & Opara, 2007; Ekwonwa, 2007; Okoroafor, Ahamefula & Ogugua, 2008).

Children lacking good parental upbringing: This is because the couples are now separated, the children will not live together with both parents to be nursed and nurtured. Rather, they are shared among the parents thereby lacking dual parental guidance, protection, and upbringing. In some cases, such children are neglected. This undermined their future and their perception towards marriage; and most times become nuisance in society (Mezieobi & Opara, 2007; Ekwonwa, 2007; Okoroafor, Ahamefula & Ogugua, 2008).

Loss of prestige and privileges: Nigeria in particular and Africa in general, marriage earns a couple respect and protection more so for women. But a divorced woman is looked down upon by the society and is denied most of the privileges a woman of her age should get (Mezieobi & Opara, 2007; Ekwonwa, 2007; Okoroafor, Ahamefula & Ogugua, 2008).

Increased rate of prostitution: When the marriage breaks down, invariably, the legitimate means of sexual satisfaction is broken, therefore many divorcees resort to meeting their sexual urge out there and commercialise it for life support. This further increases the rate of prostitutes and the rate of the practice in any society. It encourages the spread of transmissible diseases (Mezieobi & Opara, 2007; Ekwonwa, 2007; Okoroafor, Ahamefula & Ogugua, 2008).

Difficulty in social control: The emotional tone, opinions value, and approval that bind couple in union, the marriage institution serves as an agent of social control. This makes them conform to the norms of the society through the love and approval shown in marriage. But when these mutual-ties are gone as a result of divorce, the norms of the society may be neglected or overlooked, making social control difficult (Mezieobi & Opara, 2007; Ekwonwa, 2007; Okoroafor, Ahamefula & Ogugua, 2008).

Enmity between families: Just as marriage creates friendly link or ties between different families and communities, divorce also makes room for enmity between families and communities which may lead to other social ills, jealousy, loss of friendship, quarrel, fighting etc (Mezieobi & Opara, 2007; Ekwonwa, 2007; Okoroafor, Ahamefula & Ogugua, 2008).

2.4 Empirical Review

This work reviews researchers' aspects of research, methodology used, findings, and the gap in knowledge on African traditional communication (trado-media).

2.4.1 African traditional communication system and behavioural change

In a survey, Kaduna & Daniel (2009) examined the art of story-telling among the Lunguda people of Guyuk Local Government Area of Adamawa State. The study revealed that in Lunguda stories, evil is contrasted with good and the reward for the former is punishment, as such, young people imbibed the moral lessons encapsulated there in the stories as part of life, thereby influencing the young ones to conform to the norms of the society. At the same time, the stories are reminding the adults of their responsibilities.

Kur (2012), used documentarily explored art of story-telling for child oral tradition historiograpic in Tiv-land; by looking at its relevance in an information age. The researcher found that story-telling is still relevant and vital in the communication framework of African societies, Tiv land inclusive. The limitation with the researcher's methodology is that, many facts might have been altered by the other researchers because each sorts facts that back his/her findings. Triangulating with either focus group discussion or participant observation would have been the best for this study.

In a study, Kur & Orhewere (2009) observed the role of story-telling in awareness- creation on safe sex practices among adolescents in Etsako-West, Edo State. Below are the findings: many adolescents are interested in story-telling, however, the adolescent in the rural areas are

more interested and more likely to be affected by story-telling than their counterparts in the urban areas. It also serves as one of the leading sources of information on safe sex practices among adolescents; it equally contributes significantly to adolescents' level of awareness about safe sex practices. In the study, the researcher could not clearly state the methodology used: whether participant observation or other kinds of observations. Also, the study was located in only one local government area of Edo State the result of which will not be generalised.

Another researcher triangulated document review and interview to examine changes in the communication of death and funeral in Igboland; it was found that some modes of this communication had discontinued, others modified by modernity as new communication modes and patterns emerged. Furthermore, the paper interpreted the impact of these changes on the value system of the people. The position of the paper is that those traditional modes which propagate the peoples' values but devoid of fetish and superstitious beliefs should be protected from extinction while those that are extinct should be revived. This is necessary considering the fact that the values which are embedded in the cultural life of the group are necessary for their peaceful co-existence. The researcher's study is limited to extramundane form of traditional communication and covered only in Owerri West Local Government Area of Imo State, Nigeria (Anyadike, 2014).

Adopting a comparative approach through document review, Asakitikpi (2007), analysed media content effect of traditional versus modern communication, AIDS and the Nigerian youth in a globalised village and concluded that some of the messages disseminated through the ICTs geared mass communication revealed a diametrically opposed perception of the cultural values encouraged by the traditional communication system. That physical contact, insinuations of sexual relationships as well as indecent exposure of sensitive parts of the body

areas create an unconscious attitude that predisposes the youth to be more sexually active, as well exhibit risky sexual behaviour that may lead to the transmission of HIV and AIDS.

Also, investigating into stemming the tide of child abuse: theatre as a communication tool, Adedina (2007), used historical method and theatre programme model, traced and assessed the success of theatre for development on child abuse and found out the following effects: the child will be adequately informed; youth and adult will be educated on child abuse (self education); equip parents to be sensitive and pay attention to little openings that could lead to child abuse; and the child will be bold and firm to say 'NO' to the perpetrator. Here the researcher undermined the forceful and cunning types of child abuse perpetrators.

2.4.2 African traditional communication system and information dissemination

Kur (2007), surveyed 300 respondents to ascertain the relevance of oral tradition as a rural communication strategy in an information society: a case of 2006 census enlightment campaign in selected rural areas of Benue State. Songs and stories are among the dominant sources of general knowledge acquisition about 2006 census. Here, the researcher limited the study to informational strategies: story-telling which is just one of the forms of trado-media; and located the search among the Tiv people. Other aspects such as health, politics and so on, have not been studied.

Similarly, Daudu (2009) in a survey, selected100 respondents on the problems and prospects of folk media usage for agricultural extension service delivery in Benue State. The result of the analysis showed that the types of folk media used in descending order of their usefulness were folk songs, friends/association, folk puppet theatre, and drama. While the most frequently used folk media were folk dance, folk songs, friends/association, and groups/association. The result further indicated that the most problems associated with folk media usage were lack of fidelity, costly to organise and poor clarity.

It was therefore recommended that policy makers and practitioners should choose appropriate folk media for use considering the level of usefulness and frequency of use. Secondly, in order to surmount the problem of infidelity farmers should be involved in the packaging of the messages and respected members of the community selected as actors to deliver the messages. Also frequently used and useful folk media which are relevant and cost effective could be used to reduce cost of organizing folk media usage. Also solo singers could be used instead of dance groups to reduce cost. Finally, development agencies and practitioners could adopt folk media usage for agricultural information dissemination because it has great prospect in Benue State. This too, like others, is limited within Benue State, agricultural sector and folk media is just one the various forms of the country's sectors/trado-media.

In another context, Amadi (2006) examined public information and African traditional communication delivery system.The paper was an analysis of how the literatures produced about African traditional communication portray it: whether the portrayal is in a perspective showing traditional communication media as capable of playing expected public information role. By triangulation drawn from document review and observations (from proceedings at a local forum), the paper concluded that much of the literature on the subject often portray traditional communication media in the objectionable linear conduit metaphor model of communication. The paper argued that the model is unconducive to the demands of an effective and robust public information requirement and found the positive modern-communication potentials lurking in aspects of traditional media like the social debating fora and the talking drums. The paper recommended immediate commencement of systematic refinement of these aspects since, in the belief of the paper, the communication potentials of these media as presently known are not enough for optimal relevance in the highly demanding public information market.

2.4.3 African traditional communication system and development

Taking a critical look at ICTs, traditional media and sustainable rural development: a synergistic approach, Nwabueze & Nwabueze (2007) adopted document review method. They found that forum and other platforms such as village meetings, age grade meetings and so on which create a face to face communication setting between change/development agent (sender) and rural dwellers/ community members (receivers) are conventional traditional media where programmes and projects that would be beneficial to people of a given society could be discussed in such forums with immediate feedback opportunities. Also, the roles of rural opinion leaders could be used to enlighten the people.

It is argued that ICTs such as Direct Broadcast Satellite (DBS) facilities such as tele-conference, digital radio, compact disc, video compact disc could be provided in strategic places like the village square, or traditional rural palace, to bridge the gap between rural dwellers and where/ when change agents cannot get to certain rural areas physically using the peoples' local languages. The researchers looked at the all human sector. This is too generic.

Kabir (2012) content-analysed the centrality of indigenous media to the all-round development of the contemporary African society; and found that the socio-culturalimportance of indigenous or traditional media cannot be overemphasized in all-round development of its users, who simultaneously are custodians of these media. Impliedly, neglecting traditional media is tantamount to neglecting the people's real voice. The socio-cultural is just one of the numerous aspects of human development today.

To Ushe (2012), talking drum is an important instrument of communication in traditional African society which serves as the voice of the whole community and it communicates the aggregate of their desires. It is fashioned to enhance grassroots mobilization for developmental needs of the society. Adopting the Marshal McLuhan's theory, and

hermeneutical study, the researcher argued that besides the understanding of the talking drum as the instrument of communication, it could be regarded as a living being. Furthermore, the paper discussed the role of the talking drum as a personified entity in African Society. Moreover, it suggested that traditional methods of communication must be revived in order to give room for a free flow of information which is indispensable in any development effort. There was no specification in the location of the study and methodology used in order to enhance the credibility and further replicability of the research.

In another qualitative content analysis, Wilson (1987), analysed the traditional systems of communication in modern African development: an analytical viewpoint.The paper makes a case for the utilization of traditional systems of communication in the development process. It underscored the usefulness of traditional systems of communication. They are instrumental in the mobilization of people at the grass root level for community development and national consciousness. By them people are enlightened on cultural, political, health, and other programmes leading toward self-actualisation, public entertainment through arts, cultural festivals, musicals, dramatic performances, and intra-cultural and intercultural, and other communication purposes leading to group and national cohesiveness. Contending that the traditional newsman (town-crier) is the only credible source of information for the rural areas, the author urged that town-criers mobility and hardware be improved to facilitate their work.

In a document review, Festus (2008) blends new technology with local, indigenous cultures: a new approach to communication for rural development which reported the factors that contributed to the success or failure of the FAO's People's Participation Programme in setting up sustainable networks of people-controlled rural organisations in seven African countries. The researcher found that the key factor was allowing the people the freedom to build on their local knowledge, traditional cooperative organisations in villages and traditional communication. Also, that a 'conversation' between local groups and technical assistants will

allow local groups to 'blend' new forms of organisation such as formalised bye-laws and federation into the traditional forms of communicative relations which will be more effective in a globalising culture. The researcher contended that, where blending was operative, there were more rapid increases in productivity, capitalisation, and sustainability.

In a related document review, Aikat (2002), examined traditional and modern media and provided framework for understanding the potentiality for traditional and modern media in promoting sustainable development. Based on this analysis, the researcher featured perspectives on the primary role of story-telling in mass media, the evaluation of puppetry as an entertainment medium, and the potency of using media as an entertainment and educational platforms. The scholar assessed how both modern and traditional media have been combined to address needs for development and social change, the convergence of traditional media with its counterpart; and the ways in which the lines are blurring between different kinds of media.

The uniqueness of the African means of communication and their relevance in the contemporary world was explored. The paper identified the African traditional media and their uniqueness in modern age. It further examined the challenges of oramedia in the new age, proffered possible solutions and it concluded that the mass media and the new media find their root in the unique African indigenous media (Osho, 2011).

Adegbite (2010), observed the impact of African traditional dance *orósùn* traditional festival in ìdànrè area of Ondo State, Nigeria to be special. He said that such annual festival brings about positive changes in the lives of the people. The festival, which is richly endowed with dance and multifarious entertainment nuances largely attract people of various tones and shades because of its positive impact on them and the society. In view of this, the researcher suggested that if carefully harnessed, the therapeutic tendencies of dances in the festival are capable of facilitating various changes being envisaged in the society. Adegbite's study is

limited to traditional dance festival which is just a sub-unit of a major unit of the whole traditional communication system and is located in only one state of the federation.

2.4.4 African traditional communication system and ethno-culturals

Popoola (2004) researched the role of culture in the survival of traditional African system of communication: a case study of Yoruba tribal group in Nigeria. Using face to face interview survey technique he found that, in spite of the considerable in-roads which new information technologies have made into traditional African communication, it is a thing of joy that there are some aspects of the traditional means of communication which have refused to bow to the new information technologies. This is due to the power in the mother tongue language, which is the language of communication.

Ukutsemuya (2006), researched Gassetan cultural configuration and the city of Calabar. Using historical document review technique, he captured Calabar as an uncommon African city because of its background as a former slave port city, British colonial capital of southern protectorate, capital of south eastern state, capital of Cross river state and today a heart of global tourism in Nigeria. However, he warns that Calabar must not be deceived into thinking that her current achievements are her only possibilities. She is still capable of even greater records especially in the areas of human capital development and opportunity of better future for her people only if she will bother to overcome the common African cultural shortcomings of colonial interventions in Africa.

Another use of historical document review techniques is presented by Kanu (2006), whoexamined an African cultural renaissance and argued that, for Africans to be Africans, they must know what makes them Africans with regard to their cultural heritage. This was the point stressed by Socrates when he said “man know thyself”. The researcher emphasised that matching towards an African cultural renaissance is not a speculation that should be left

hanging on an ivory tower, but a reality that is praxisoried. The call for a cultural revolution does not mean a call to primitivism; it is not a call back to cultural practices such as the killing of twins, patriarchy, human sacrifices, nor the visualisation of western education as taboo or abomination as some groups hold. Also, it is not a call to close the door against cultural incursion.

In another document review study on *The ethical dimension of African indigenous communication systems: an analysis*it was revealed that ethical meaning, message, information and interpretation arising from African indigenous communication systems is found in African Culture and served a dual purpose. One purpose is that it debunks the view or opinion of many people that indigenous communication systems are inferior to the western mass media and it is also a proof that indigenous communication systems can stand side by side with contemporary mass media because they exert great influence in the life of African people even in the contemporary age. The other purpose is that, the study proved that indigenous communication systems are not local, archaic or rudimentary as many people assume rather, they are reflections of African Culture which can stand the test of time (Ayantayo, 2010).

Fayemi (2014) used document review, and examined the place of oral tradition in African philosophical discourse. In doing this, the nature of oral tradition as well as its forms was critically discussed taking into cognizance Sophie Oluwole's scholarship on oral tradition in African philosophy. Oluwole defended the thesis that oral tradition almost invariably contains criticisms, analysis, and rational justifications. Consequently, it was argued that one of the most acceptable ways of actually showering ancient African philosophy is direct dependence on the actual oral texts and tradition of the people. The paper exposed some of the problems in her positions and challenges, the cogency of relying on oral tradition as an index of a people's philosophy. In spite of the various problems and limitations of oral traditions, the

paper defended the position that oral traditions still offer valuable literature as philosophy, and materials for philosophizing in the African context, and elsewhere.

2.4.5 African traditional communication system and conflict or ethnocentric crises management

Utilising document review, Ikpe (2012), found that the following forms of African traditional communication for conflict management could be utilised in the post-amnesty era of the Niger-Delta region of Nigeria to bring about lasting peace and unity within the region. Ubuntu (derived from Bantu language of East, Central and Southern Africa, is an African concept and a cultural worldview that aimed at promoting culture of peaceful coexistence, tolerance and mutual development). Such can be achieved orally, using the traditional rulers, opinion leaders, community theatre, songs and choruses in local languages, billboard, pictorial and word symbols in local languages to advocate for peace and reconciliation to the various communities. Also, that the Ekpe and Ekpo secret societies (extra-mundane) which make use of mbiam (traditional oaths or juju) and idion (divination) could be used too.More to that, the Umunna intervention {conflict intervention strategies that consist of group of compounds (family unit)} and council of elders could be used as mediators and referees in the dispensation of justice. When these are well integrated, more results that are useful would be realised.

In a similar methodology and conflict management context, Ikpe, William & Udo (2012) found that traditional institutions (such as the traditional rulers, local chiefs, clan heads, family heads, age grades, etc.), demonstrative modes, women groups, religious leaders, extramundane (Iman: a tripartite gods of kindred, Ukot: inlaws and Eyeyen: grandchildren), iconography of planted adung iman (a kindred tree at the historical conflict site) and flag of peace in green, white and maroon colours symbolising peace, fertility and bravery, were used by the conflict intermediaries. This way, the intermediaries were able to bring to the fore

immediate and remote causes, and negotiated peaceful end of the Mbiakong and Ifiayong Usuk communal conflict of Uruan Local government area of Akwa-Ibom State. This ascertained the effectiveness of African traditional communication system in conflict resolution.

In the same view, method and context to Ikpe, William & Udo, Anunike (2012), analysed, concluded that African traditional communication system is rooted in the culture and tradition of the indigenous Africans, and by streamlining Nigerians could be used to manage ethnic crises in Nigeria to free the country to focus on development issues. The communication channels include community theatres, the democratic consultative decision making, and traditional rulers' institution.

Aluko (2009) employed a qualitative descriptive content analysis of *The Nation, The Sketch, Daily Trust, This-day, Punch and Concord* news papers and analysed media portrait of the traditional institution as a link between the citizenry and government for peace and development in contemporary Nigeria. The researcher found that these papers in their reportage portrayed the traditional rulers (who are one of the African traditional communication system constituents) as crisis/conflict managers. For instance, the Alafin or Oba of Oyo state waded and resolved the Oyo state government/ labour congress crisis of September 25, 2007 over labour demand. They are also portrayed as political actor within their respective domain. Example the Ooni of Ife- oba Okunade Sijuade assured formal president Olusegun Obasanjo of total victory in April 19, 2003 presidential election reported in Sunday Punch of February 2, 2003. Based on their roles, the researcher recommended traditional rulers for more meaningful and constitutional recognition. The researcher looked at chieftaincy institution which is just one of the various traditional institutions in African context and instances in the research are situated in South-Western Nigeria.

2.5 Theoretical Framework

This study is guided by symbolic interactionism theory. The theory is a distinctive American sociological perspective with roots in the philosophy of pragmatism and is attributed to George Herbert Mead as the propounder. Mead's work comes to being primarily through Herbert Blumer- one of Mead's students - who assembled notes on his courses in social psychology into a book, after his death in 1931. Although there is more than one version of symbolic interactionism, in this work Mead-Blumer's perspective of symbolic interactionism is adopted (Blumer, 1969; MacKinnon, 2005; Griffin, 2006; Babbie, 2010).

Symbolic interactionism is a theory that proffers understanding on the social processes that create and revolve around communication by explaining how people use symbols, as a sense making tools. That is, how symbols are deployed and meanings are assigned to them in order to understand communication. It recognises all of the times and ways in which people use communication in culture's and societal creation. In other words, the theory is concerned with the way communication work and its consequences as the standard for action and thought. Creating social reality through interactions, meaning, language, mind (thought), naming and a self-fulfilment allow people to see the world and the symbols they use within it in a whole new light and create a new understanding of how objects are perceived while making sense of the people in the immediate environments (Mead, 1934; Charon, 1998; Nelson, 1998; www.sociology.org.uk 2005). Symbolic interactionists subscribe to the following general principles:

The first is the principle of "social interaction" (actions or events). Symbolic interactionists operate on the principle that people and symbols (things) are social objects during interactions (social acts), thus human conduct is social. These objects are constructed when humans perform certain social acts and these acts are evaluated by the interaction and interpretation that follows them.

Symbols here are considered as special types of social objects such as language, and minding or perspective or thoughts which are central to human life. Symbolic interactionists are interested in patterned regularities of these human social live. They argue that conducts have a great deal of regularity. This is what the sociologists called "socially structured". Hence, symbolic interactionists believe that patterns and regularities can be fully grasped by understanding the social processes that create them. The regularities of social institution of marriage, for example, do not persist on its own accord or through sheer inertia but because human beings actively construct conduct in that particular way (Blumer, 1969; MacKinnon, 2005; Mazzota & Myers, 2008).

The second principle is that of "meaning." Blumer (1969) concurs with the views of Mead, that all objects hold a meaning or representative or symbolic value. Images of any completed act are symbolically constructed whether it is in people's memory as history or something that is perceived to occur in the future. This makes people act towards objects (people and symbols or things) based upon the meanings that they have given to those objects. Supporting this view, Mazzota & Myers, (2008:22) noted that people "look at objects and assign meaning to them, but in many cases, certain objects take on special meanings due to when, why and how they were placed in someone's life. That is, conduct depends on the creation and maintenance of meaning. Here, symbolic interactionists observed that conducts, are predicated on meaning, and see meaning as variable and emergent (meaning arises and is transformed as people define and act in situations); it is not merely handed down unchanged by culture. The emphasis on ''meaning'' centred on fact that people act with plans and purposes. For instance, that when people speak words of love to someone, they do so with purposes in mind. Also, that human conduct is directed towards objects and always looks toward some goals or purposes.

The interactionists' approach emphasises that "meaning" and "intention" are two sides of the same coin. For symbolic interactionists, meaning lies in intentions and actions, and not in some ethereal realm of pure meanings or interpretations. Meaning is found both in conducts that is overt and therefore visible to others, and in plans and purposes that are covert hence,

are unobservable by others. Conduct is meaningful because it is fundamentally purposeful; because it rests on meaning (Charon, 1998; Nelson, 1998 MacKinnon, 2005).

Overall, the symbolic interactionists stress the possibility of meaning being transformed, and they recognise individual as well as shared (social) meanings. Clearly, human beings are restricted to certain kinds of meaning by the words they learn. For words, represent imaginable objects. People cannot act toward what they cannot name. According to symbolic interactionists, not only that human live in a named world but also that naming is an activity that is central to the way they approach the world. People have the capacity to think of new ways to act by inventing new objects (new names). Although they may not do so frequently, they have the capacity to do so, and this guarantees that sometimes they will do so. Faced with novel situations or obstacles to conduct a certain way, human beings think of alternative goals and alternative methods. Thus, the meanings that inform how people act are never fixed or final, but emerge and change as they go about their affairs (Blumer, 1969; Nelson, 1998; MacKinnon, 2005; Griffin, 2006).

The third principle is that of "language": that language provides the tools (symbols) to negotiate (this process of negotiation among individuals is complex and subtle) meaning such as naming of whatever kind, categorising and labelling of certain phenomena. Language serves as a tool by which memory-knowledge is passed from one generation to another, social reality is realized, abstract reality (feelings, emotions, etc) is named, creativity (cultural artifacts) is achieved and becomes visible, deliberation and problem are solved, and many others. In addition, language is the software that activates the mind to perception and interpretation of social realities, thereby galvanising people to action and further communication, and through which culture arises (Mead, 1934; Blumer, 1969; Nelson, 1998; MacKinnon, 2005; Griffin, 2006; Mazzota & Myers, 2008).

The fourth principle is that of thought or thinking or minding. This is described by Mead-Blumer, as an inner conversation, or a reflective pause or an inner dialogue used to test alternatives, rehearse action, and anticipate reactions before overt response. It is believed by these social interactionists that humans naturally talk to themselves (intra-personal communication) in order to sort out meaning. This makes an individual's interpretation of symbols modified by his or her own thought process, because, they are hardware for thought. To actualise this, social stimulation and exposure to abstract symbol systems to have conceptual thoughts are required through the activation of software called "language." Moreover, the interactionists came to conclude that humans have the unique capacity to take the role of the other, as the result of thinking capacity (Mead, 1934; Blumer, 1969; MacKinnon, 2005; Griffin, 2006; Mazzota & Myers, 2008).

The fifth principle according to Mead-Blumer is that conduct is self-referential. That is, an individual human being is both an acting subject and an object in his or her own experience through self-consciousness. They act toward themselves with purpose much as they act toward the external world with purpose. They take themselves-their feelings, their interests, their images of self into account as they act. The "self" is a valued and crucial human object and a major source of the purposes that people bring to their environment. Human beings do not merely wish to act in concert with others to secure the things they are taught by culture to value, but they also wish to find a sense of security and place (a sense of social identity) by integration into group or community life. They do not merely consider themselves as they act, but also want to develop and sustain coherent images of themselves. They also want to attach a positive value to the self, to regard themselves favourably, to maintain, and enhance their self-esteem (Mead, 1934; Blumer, 1969; MacKinnon, 2005; www.sociology.org.uk 2005; Griffin, 2006; Mazzota & Myers, 2008).

Consciousness of self thus confers not only the capacity to exert control over conduct, but also to make the self an important focus of conduct. Human beings are capable of very precise social coordination, and can consider their own acts from the vantage point of the group as a whole and thus imagine the consequences of their acts for others. They are also capable of considerable self-absorption and of putting their own interests before those of others. One can attain a coherent self and maintain self-esteem by cheerful cooperation with the organised life of a community.

The sixth principle is that of "conduct formation in interaction." This principle states that people form conduct as interactions take place among them. That conduct is formed in real time as people form plans and purposes, consider themselves, and interact with one another. Most human acts, interactionists think, are not individual acts but social acts: requiring the coordinated efforts of several individuals. Although individual capabilities affect the ability of individuals to perform their parts in social life, the actual performance of actions are sustained not just by individual skills but also by their maintenance in a social setting. They contend that, although society hands down models for the social acts that are performed, however, these acts do not persist by themselves, but only because interacting individuals use their understandings of these acts as templates to reproduce them. For example, dowry in marriage exists not only in a name or an idea but also in the actual payment of the agreed item by the male spouse to the bride family (Mead, 1934; Blumer, 1969; MacKinnon, 2005; www.sociology.org.uk 2005; Mazzota & Myers, 2008).

The seventh of Mead-Blumer perspectives admit that culture (a socially constructed and historically transmitted pattern of symbols, interpretations, premises, and rules; complex webs of shared meaning) shapes and constrains conduct, but it is also the product of conduct. The interactionists emphasise the prior existence and impact of society and culture: that humans are born into an already existing society and culture, and are quickly swept into its flow.

People are surrounded by others (people) who define reality for them, showing them the objects in their world and in some ways requiring them to make them their own. A child, for example, learns that elders are to be respected, listened to, and are to be treaded carefully in his, her, or their presence. Human beings however do not have to reproduce the society and culture that they inherit, and sometimes they do not. Thus, the persistence of a belief or a social practice rests on individual and collective action (Mead, 1934; Blumer, 1969; MacKinnon, 2005; www.sociology.org.uk 2005; Griffin, 2006; Mazzota & Myers, 2008).

However, the interactionists further balanced the issue that society on the other hand, is not a self-perpetuating autonomous system of roles or social relationships rather. For instance, Blumer says, society consists of people interacting with one another thereby creating a human society that depends on symbols, from which emanate culture out of symbolic interaction (culture itself is symbolic) and social realities. From such symbolic human society, knowledge is passed down to the next generation and cooperation occurs through the ongoing symbolic communication. The result of this is the active person. In essence, individuals are born into and shaped by a society that will persist long after they are dead. While they are products of that society and its culture, that same society and culture owe their existence and continuity to the conducts of their members. Neither "society" nor "culture" actually does anything, for both are abstractions. Only people act, and by acting, they create and perpetuate their society and culture (Blumer, 1969; Charon, 1998; Nelson, 1998; MacKinnon, 2005).

Despite the principles of the theory, many scholars described it as 'amorphous', that is, lacking clear shape, form, structure and obviously, not belonging to any category or type of theory due to the complex and dynamic nature of it. However, because African traditional forms of communicationis dynamic and complex as well as the humans that engage in the communication, this theory is adopted to explain such dynamism and complexity.

CHAPTER THREE

METHODOLOGY

3.1 Introduction

This chapter discusses the methods and procedures that were adopted in the collection of data. They include research design, study variable, population of study, Area of study, sampling techniques, Sources of data, sample size, methods of data collection, instruments for data collection and methods of data presentation and analysis.

3.2 Research Design

This study adopted qualitative research approach because the researcher sought for quality data rather than quantity. Surveys as well as Focus Group Discussion (FGD) research methods were employed. These attempt to picture or document an event, progress, condition, or attitudes for the purpose of describing, inferring, evaluating or comparing the prevailing trend. It enabled the researcher to collect and analyse the data for the purpose of describing, evaluating, or comparing the prevailing pattern of African traditional forms of communication in marriage among the Jukuns in Southern Taraba State.

3.3 Location of the Study

Taraba State was created in 1991 from the southwestern half of former Gongola State. It bordered on the north by Bauchi and Gombe States, on the east by Adamawa State, on the south by Cameroon, and on the west by Benue, Nassarawa, and Plateau States. Mountains in the state's southern (Ibi, Wukari, Donga, Takum and Ussa as well as Yangtu Development Area) portion rise to more than 3,300 feet (1,000 m) Taraba (2010). In addition, drained by the River Benue, River Donga, River Ibi and River Manya and their tributaries, the state's southern portion population is engaged in farming economically. The state's southerners grow cassava (manioc), sorghum, millet, rice, groundnuts, yams, sugarcane, and corn (maize) beneseeds, yams etc. River fishing-for instance the annual fishing festival at Ibi is a tourist attraction, canoe carving and mending, hunting, and the herding of cattle, goats, and sheep are economically, families' profession (Akoga, 2012). In the southern part of the state, rubber trees, cocoa, and palms trees are also grown (Taraba, 2010; Akoga, 2012).

Cottage industries in the southern part of the State produce leather goods, pottery, and metal work, dying of cloth, extraction of galena, salt, and palm oil (Ajayi & Alagao, 1980). It has been suggested that the Jukuns states owed some of the impetus for it formation and growth to its galena and salts industries (Ajayi & Alagao, 1980). Weaving: is a very old art among the Jukuns and it is mostly done by men with little participation of women (Akoga, 2012). The common type of cloth that is weaved among the Jukuns weavers are "*akya*" for men and "*kyadze*" for women. It is worth noting that the thread used for the weaving is spun by the weaver, while, brewing of local beer is mainly done by the women (Akoga, 2012).

The southern part of the State is served by roads running north to Yola, west to Nassarawa, Plateau and Bauchi town, and south to Makurdi town, and east to southern Cameroon, while the Benue River allows for river transport (Abubakar, 1980; Taraba, 2010). Wukari is the traditional capital. Southern Taraba State is inhabited mainly by the Jukuns.

The Jukuns are an ethno-linguistic group or ethnic nation in Africa. Linguists have it that they speak Niger-Congo (Nigritic) family of African languages (Ajiduku, 2013). The Jukun are referred as "descendants of Apa-Jukun" meaning the *Jukun people* (Douglas, 2010; Akoga, 2012). To Ajayi & Alagoa, (1980), they are the descendants of the "Kororo-Apa" meaning the *salt people*. Such reference is opened to further research because it owed to their (Jukuns) economic activities.

Abubakar (1980), Douglas (2010), Akoga (2012) and Okpoko (2014), have affirmed that the Jukuns claimed entry into Nigerian area through the country between Mandara highlands and Lake Chad. Then it is said, they (Jukuns) dispersed in two migratory streams: one moving westwards, to the upper Gongola valley where they established their strong holds at Kanem. The other migrated southward to the upper Benue basin and then westwards to the lower Gongola valley. The upper Benue valley for example, had that it received three important successive waves of immigrants each of which had consecutively established its hegemony over the region before the 19th century. The first were the Jukuns who are the focus of this dissertation, had then migrated further south following the decline of their hegemony. In their new areas, they resuscitated and re-established their political institutions, exercising control over the non-Jukun peoples. Certainly, this also gave rise to the migration of the non-Jukuns as they increasingly came under the Jukuns' dominance (Abubakar, 1980; Okpoko, 2014).

Most of the tribes in the middle belt of Nigeria traced their origins to the Jukun people. Moreover, they are related in one way or the other to the Jukuns (Obayemi, 1980; The Heritage, 2005; Douglas, 2010; Akoga 2012). A recent historical reassessment of the Jukuns' history based primarily on artistics traditions suggest a mid- 18th century date for the coming of the Jukun into the Wukari area. Following the partial evacuation of Byepi in 1792- a walled town 100km north-east of the present Wukari town (the kilometre of the town is accurately stated but the town location is located at the present day Kororofa- popularly

known as "Dan'Anacha"- name of yam species that is cultivated within the area). It seems noteworthy, however, that the capital of the kingdom moved gradually south ward, away from the Benue with the decline of its power through the 18th and 19th centuries, from Byepi to Puje to Wukari.

This off and on migration of large ethnic groups is reflected in modern habitation distribution of the groups because of several factors (Obayemi, 1980; Akoga, 2012; Okpoko, 2014). The Jukuns formerly found along the lower Gongola and in the upper Benue valley, are at present predominantly found in the middle Benue region: Taraba, Benue, Nasarawa, Plateau, Adamawa, Gombe, Kogi, Kano, Yobe, Kaduna, Borno, etc. with some Jukuns' communities existing on the Gongola basin and parts of north-western Cameroon.

The social system of the Jukun people though bilateral, nevertheless, the structure is quite organised on a patrileanage; patrilineal; patriarchal, patrilocal bases; and the society fell into two basic categories: elders and youths. Each category is subdivided into classes according to age. In fact, age was and is the main determinant of social status. Thus, age group associations were and are common features in all groups' initiation. The old men in the society were and are generally the *wise men*. This was and is largely due to the prevailing educational system of the society (The Heritage, 2005).

Socialisation into survival techniques; conformity to the norms of the society and acquisition of skills such as family occupation, was and is the responsibility of parents or elders. Moreso, the task of ensuring the continuity of ideal characteristics which distinguish one group from other were and are part of the training the youths acquired through different age sets (Abubakar**,** 1980; The Heritage, 2005**)**. Thus, by the time the youths become the elders they had acquired the necessary knowledge (education) for leadership.

3.4 Population of the Study

The population of the study comprised of the Jukun males and females from 18years of age and above, in Taraba State which has a total population of 616,418 as at 2006 (National Population Commission -NPC, 2006). This is because they must have had a fair understanding of certain traditional forms of communication or patterns involved in marriage and have attended wedding ceremonies, and also have the capacity to remember some, if not all the steps, structures, processes of traditional forms of communication in marriage among the Jukuns in Southern Taraba State.

3.5 Sources of Data

The study used primary and secondary sources to elicit information. The secondary source comprised of text books, article in journals, magazine, files, memoirs, in which scholars' views on the subject matter were identified and anchored. While the primary source include the Jukun traditional chiefs, Jukun men and women, young and old between the age of 18 years and above from whom information were sollicited (Babbie, 2010).

3.6 Sample Size and Sampling Techniques

For the purpose of this study, 72 Jukun men and women between the ages of 18 and above made up the sample size. This was done purposively and snow-ball, based on their knowledgeability and willingness on the subject matter (Babbie, 2010). The researcher employed purposive or convenience also called "available subjects sampling technique" and snowball sampling methods in this study. The former was used to sample the Jukuns' traditional chiefs who are custodians of culture and traditions; while the later was used to sampled Jukuns' men and women, young and old between the ages of 18 years and above,

based on their in-depth knowledge on the subject matter in each of the Local Government Areas within the southern Taraba State. They were available and willing to serve as discussants.

3.7 Instruments for Data Collection

Key Informant Interview (KII) and Focus Group Discussion (FGD) guides, recording tape, pen, and paper were the researcher's instruments for data collection. The KII guide was used to elicit data from the Jukun Kings in the various Local Government Areas in southern Taraba State. Traditionally, by their virtue position conferred on them all the needed knowledge with regards to culture and traditions of their people. The FGD guide was used to solicit data from some willing and knowledgeable members of the Jukuns communities. The choice of the instruments is informed by the fact that both are essential to and most directly associated with qualitative research and they give room for eliciting quality data. Again, it gives room for accuracy and correction when a discussant in a group erred, to be corrected by another discussant in the same group.

3.8 Validity and Reliability

A pilot study was carried out vis-a-vis an empirical documentary review method was conducted. Because, ultimately is to help in clarifying instruments, determines appropriate levels of reliability and validity of methodology (Borden & Abbot, 2002). The result contained in chapter two (2.4) validated and ascertained the reliability of the instruments used in this research. Just as found in other researchers' work in chapter two.

3.9 Methods of Data Collection

Face-to-face method of data collection and aboriginal (Jukun) language were used for this study. Through which large amount of quality data were collected by the researcher (without

the aid of field assistants) from a variety of Jukun people: the target population, thereby subjecting the data to qualitative analysis. This is because, face-to-face method of data collection is chiefly used where people constitute the unit of analysis and for examining different variables such as situations, pattern, state of being, attitudes, progress, information, motives, intentions, lifestyle and so on (Babbie, 2010). Also, the use of Jukun language was adequate for participants and discussants to freely express their ideas on the subject matter.

3.10 Methods of Data Presentation and Analysis

Data were presented in a thematic fashion. Also, pattern codes such as explanatory and inferential codes were used to pull together a lot of material into more meaningful and parsimonious unit of analysis (Monette *etal.,* 2008). Thus, the researcher excerpt points from the data gathered in line with themes that are drawn to answer the research questions.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS, AND INTERPRETATION

4.1 Introduction

This chapter is about the presentation of data gathered from the field, their analysis, and interpretation of results. Specifically, the chapter covers the thematic responses to the research objectives using the data. It is worthy of note that while KII for Aku-Uka of Wukari, Khenda-Acho of Ibi, Kuru-Kpanten of Takum, and Uwhe-Uten of Kumbo, Nyimui, and Nyivu were ongoing, some council members who were present contributed vital points to the study that could not be ignored even though they were not slated to be part of it.

4.2.1 African Traditional Forms of Traditional council or Institution's Communication in Marriage among the Jukuns in Southern Taraba State

On the pre-marital forms of communication in marriage for the traditional council members, all informants and most discussants are of the views that at the conferment of traditional title, Jukun kings, and their cabinet members get their marriage partner through: (a) Gift or offer (b) suggestion, and (c) cultural festivals. One of the male discussants from Wukari puts it: "As for us who are kings and our council members…but I in person, I don't friend a woman talk more of going to pay her dowry. If they see a woman that is suitable for me, they will bring her to me as gift. I am not to pay a penny…"

Another male discussant from Donga added that "…if a member of the traditional council knows any woman that is not betrothed but very suiting for the king, such a member will suggest to the king to take her in as a wife…"This fact is also captured in one of the discussant's statement in Ibi as "…If any of his king makers sees any lady which he thinks is

suitable to the king, he may suggest her to the king… On consenting to the suggestion, he will send delegate to her father…" Still on how the traditional council members' partners are gotten, an informant from Takum says"…a king may see a woman whom he likes as a result of her beauty or skill displayed in any of our cultural festivals such as…etc. He will send some guards to secretly inquire of her parents and of herself before anything…

Further probing revealed that the Jukun traditional council members do not pay dowry on their partners as a result of: (a) their position which conferred on them the ownership of everything within their domain. This is supported by the statement of the above informant as: "…Even though we own everything within our domains,…"This idea is also captured by two male informants from Ibi community. According to them:

> …becausea title is conferred on them. The ancestors have laid their hands of honour on them and you know that among the Jukun whosoever the ancestors have laid hands on, the individual is to be regarded… he serves as the highest authority in the human world- the individual is to be regarded as small god. We see him as next to God, hence he ought not to do things in the same manner and ways in which we the subjects do…

This is in line with the Anunike (2012), who stated that they wield enormous power over their domain.

(b) Their role as mediators and ambassadors: here they mediate between the living and dead, between the subjects and the gods; and between the subject and the ancestors. The discussants above have clearly stated this in the above quotation. In addition, a female discussant from Takum says: "…they are the ones who take our plights to the ancestors…"And;

(c) Laid down practices: the earlier quoted informant from Ussa expresses this in his word: "…however there are laid down ways through which things ought to be done…". Being a 'laid down ways' one can safely say that such have been observed, practiced, preserved and

perpetuated by the Jukun successors from generation to generation. Therefore, it is rooted in their traditions and culture. This is in line with the works of Okpoko, (2013) Ogwezzy, (2008) and Anunike (2012) on definitions and nature of traditional communication system.

Yet on the pre-marital communication for the traditional council, most informants identified most notable signs on any girl or lady or woman set apart by her parents to be given to notably-a king among the Jukun people in southern Taraba State as scraping of the front hairs that are very close to the ears and presentation of traditional necklace made of carved precious stones to the would-be queen by the king (see plates 1 & 2 below).





The knowledge of the above signs cut-across virtually all the Jukun social structures. For instance, a young male discussant from Ibi observed that: "…any girl that is to be given to a king, her both sides of the front ears hairs are to be shaved…living the rest of the hairs normal… In another instance, a young man from Wukari affirmed this fact: "…any prospective queen, her head must have an unusually hair cut. By this, it means a little part of front hair close to her two ears is to be cut…that is a sign a crown placed on her." Still affirmatively, an older informant from Ussa put it: "in addition to the shaving of her sides front hair, we give traditional beads which she is to put on her neck…"

The traditional necklace beads are carved from various precious stones of various colours and in various shapes and sizes. This makes carving of stones' beads a profession or skill that needed to be acquired, besides the canoe carving that has earlier been identified in the work of Akoga (2012:15). Being a profession, it takes the carvers to be in possession of them or the kings or those who can barter for it or them, thus, a valuable item or items among the Jukuns of Taraba state. The cutting of a female front hair on both sides of the ears symbolizes crown, hence her subsequent queenship, while the carved stones beads is a symbol of wealth and possession respectively.

However, few discussants and informants are of the view that the traditional council members use power or force to get their wife with immediate effect. Hear this female discussant from Takum: "in those days, they can just grasp a girl and give to the person with a traditional title to take as his wife and that remains." In the same light, an informant observed that:

> …as a king, if he likes any woman, it is not mandatory for him to go and friend her by himself. He will send for her parents to come and meet him. He will now tell them that he is seeking for calabash from them; hence, they should go and talk to their daughter. He has power position as a king, therefore he is to use it to get her to himself if she is proving resistant to his request because of age difference…

In the case of the very day she is to be taken to her matrimonial home, most discussants agree that in the olden days, a prospective wife of a member of traditional council is carried on animals. For instance, one of the informants said "…if she is a queen or a princess, she is carried on a horse but as for us the commoners…" and; in this era- motor car or cars.

It is worth noting that any man who is not married cannot or will never be given any position- be it political or traditional among the Jukuns. Based on this fact, readers are to bear in mind that before the installment of kings, he already had a wife of his youth just as any other Jukun citizen. Therefore, in this context, it can be categorically stated that they (kings) also, had

once followed the marriage procedures and pattern of their people. So, any woman married after their ascension to the throne could be second, or third or more as much as they want.

Such queens are known and identified by various names as female discussant called her "*dzwabyu*"; another female discussant says "*waakuru*"; in the same context, an informantidentifies her with "*watii.*" Similarly, an informant knows them as "*ungo-uhwe*" or "*uwo-uhwe*"; while another informant says she is known as "*wakwe*." This means that at the mention of these names, the Jukun people understand the referee.

Just as some discussants had said that "we see him as next to God, hence he ought not to do things in the same manner and ways in which we the subjects do…" much will not be discussed on the traditional council because discussing theirs may lead the researcher out of the aim and objectives of the study. Therefore, only those that matter to the aim and the objectives that are discussed.

4.2.2 African traditional forms of pre-marital communication in marriage among the Jukuns in the southern Taraba State

Jukun community generally, traditionally identifies their sons and daughters for being of marriageable age by puberty signs, hardworking and character development. This is captured by discussants as: "This we know through the hairs that grow in both the male and female arm-pit, private parts and most importantly for the female, menstruation."

Another informant observes that "his hard work, respect for elders … and her domestic industriousness…" communicate to them that their son or daughter is mature to get marry or to be given in marriage. An informant has similar idea"…when she can do all the domestic work, especially in the kitchen (when she can cook food, prepare porridge, prepare native wine or beer), alongside farming, she must not be disrespectful, menstruating…then we can

say she is of age to be married". A discussant stated that "…when she starts menstruating, it shows that she is mature that she can be married to a man, if not, never would she be given to any man without the proof that she is a complete woman by her parents through menstruation.…The mothers are responsible to take note of this and relay it to her fathers".

In probing for the meaning attached to such, a discussant from Takum says"….when she starts menstruating, it shows that she is mature that she can be married to a man, if not, never would she be given to any man without the proof that she is a complete woman….".Also,an informant says Jukun people generally, "…the first reason for marriage is for food and next to it is procreation,…hence, if he cannot farm to provide food for the wife and children, he is not qualified to be a husband to a woman….this owed to a popular proverb among our people that says '*u napan ni wa ba akuu bi ndora re*?' (Have you mastered farming that you can call parrot home?)". This clearly shows that besides biological satisfaction of certain mechanisms within the human body,procreation which is an aftermath result of such biological satisfaction for continuity of human- Jukun race; and companionship functions of marriage as advanced by Mezieobi & Opara, (2007); Ekwonwa, (2007); Okoroafor, Ahamefula & Oggua, (2008); Isa'ac & Lijadu, (2011); Yamah, (2012); and Onyesom & Iwegbu, (2013); welfare is another factor why people get married among the Jukuns.

On how marriage partners are gotten (how they are seen, known or met) among the Jukuns, all the informants and most discussants identify the following:(a) forums such as *asun wa dzwa-dzwa* or*atsu wa tataswan-tata* or i*nukpii* (story-telling by moonlight); *tabe-tabe*, *pule-pule*, *alele*or *vo'a kuku* (The *alele* or '*vo'a kuku* is a kind of play mostly performed by female children. They will stand beside each other in a curve. They will be singing with clapping hands and dancing to the tune of their songs and hand clap, while the one that is her turn will be in their middle doing the same thing. To usher in another, she will release herself into their

hands to be fling up). A female discussant observes that as "they go out for moonlight plays such as *alele* or *vo'akuku*, story-telling, *pule-pule*, *tabe-tabe*, there the boys do meet the girls …These are things of the past. With the incohesiveness of the world today and this your modern thing that is used in watching people when there is power supply, now most of these plays are no longer done at community level but at family level, even at the family, only few do…"). See plate 3 and 4 in below for few pictures of some of such plays.



Plate 3:*Asun wa dzwa-dzwa/atsu wa tata/swan-atata/ndokpii*



Plate 4:*Tabe-tabe:* stage 1



Plate 4:*Tabe-tabe:* stage 2

Also, places such as farm, market square, river or stream and in addition, schools (modern phenomena), are identified by most discussants as reflected in a statement of a female discussant who shares her mother's experience saying "…even my father saw my mother while she was keeping watch over her father's harvested millets in the farm; so said my mother".

Other informants and discussants outline some cultural platforms such as the *Jukun youth day*, *puje* festival, *kuchicheb* festival, *Nwonyo* fishing festival, *afkan-eka* festival, *mazawaje* festival and traditional dances such as *dianando*, *goge* dances etc; and other platforms that bring them (both male and female, young and old; and married and singles) together. For instance, an informant said "…*Jukun youth day* that summons all our people in Diasporas, *Puje* festival, fishing festival like the notable *Nwonyo* fishing festival in Ibi, cultural dances,…" etc. Few pictures of such festivals are presented in plate 5 below:



Plate 5: Jukun Youth Day hosted at Wukari -2012



Plate 6: *Kuchicheb* cultural festival



Plate 7: *Nwonyo* Fishing festival



Plate 8: One of the Jukun cultural dances

To some of the discussants, venues such as *ando-chen*/*taanshiin*/*idiezwen* (traditional beers or wine house), the name emblems the *bommi* (palm-wine), *pito* (a sweet but alcoholic drink made purely from guinea-corn); and other ones too, that are also made from guinea-corn, but in a different form or made from millet or the combination of the two (guinea-corn and millet). A female discussant said: "…for instance, if my father and your father are seated in traditional beer house in the course of their relaxation with the wine, and my father sees you and has interest in you, he will tell your father that "this daughter of yours, my son must marry her' just at this statement,…".

In an affirmative way, another female discussant said that, "…the very husband that I am married to approached me at local beer house. It was my own day for the wine. When he came he requested for a test which I served him…"

Gift or offer, visitation and marriage ceremony as identified by few discussants and an informant are other ways through which spouse are gotten. In this regard, a man can give out his daughter to a young man that has an outstanding character or skills such as dancing skills, singing skills, and traditional wrestling skills. As observed by a male informant, "….if he accepts messages and responsibilities from elders, someone may give him his daughter to marry…." Again, an informant adds that "…there are times when the father sees a well mannered girl in a different community during a visit to the community, will return and tell his son to go to so and so community, so and so family and see so and so girl, if you like her I will ask her hand in marriage for you". This confirms the works of Douglass (2010) on marriage by gift type among the Jukun people.

Based on the above, forums, cultural festival, places, venues, gift, visitation, and marriage ceremony formed avenues where spouses are seen, known and gotten among the Jukun. Whereas, Ogwezzy, (2008); William & Udo, (2012); Ojebode, (2012); and Okpoko, (2013) discussed and context these as media or channels for information dissemination among Nigerians, in the context of marriage among the Jukuns, they serve as both source or sources and destination of information or communication. That is, they serve as an origination and or ends in the communication processes.

Still on how marriage partners are gotten (form or pattern), it is generally observed by the respondents that force and forge (the forging is of two forms: adolescent and infant stage) formed the olden pattern even though they still exist, while negotiation is a modern form or pattern. For example, one informant said that "…you know, in those days strength of marital decision was an exclusive right of the boy's or the girl's parents. Once they have said this is the person you are to marry, he or she has no objection…" Another informant has similar

idea that "…if the parents see any good girl that they want their son to marry, they will go and meet her parents without their son's notice."

Affirming the forging (adolescent) form, an informant from Wukari said "…there are times when the father sees a well mannered girl in different community in the course of his journey to the community, will return and tell his son to go to so and so community, so and so family and see so and so girl, if you like her I will ask for her hand in marriage for you". Also, an informant identified the second form of the forge (infant) marriage in this way:

> If a female child is born in one family, and another family has a female child too, the latter family will get a fire wood (thick and big) and give or present to the former family which indicates that, their female children have been betrothed for their respective sons …the firewood given by later family parents does not mean that they have paid the dowry, but only a sign that their baby girls are betrothed for their respective sons…As the respective girls and the boys in question grow and develop, both parents keep watch (monitoring) them, most especially the girls…From each side, the parents will keep remembering their respective sons and daughters that so, so and so person's parents have presented fire-wood in betroths of you or for you on so, so and so girl. So they keep feeding them with such information….From this point, the respective young man from the two different families each will start approaching his betrothed girl from the two different families. When they (children) have finalised their decisions then; their respective parents are to come for formal introduction.

The negotiation pattern is an instance where a young man could see a lady and approach her, and if she agrees, relationship has been initiated. However, he is to intimate his parents of his intention to marry her. After the young man' parents have been intimated, they are now saddled with the responsibility of investigating all that they needed to know about her and her parents. At the approval of young man's parents, other steps and procedures would be taken. A discussant said "…Also a young man could also see a lady whom he likes and may decide to approach her in the name of marriage. But, it is forbidding for a young man to get up to go and approach a lady without the consent of his parents."

Most discussants categorically agree that all the three forms or patterns are still in existence, including the forced pattern but in the modern era it is taking another form. For instance, in

the case of impregnation out of wedlock, the boyfriend is forced to marry the girl and vice versa when both parents agree. A female discussant shared her son's experience and stated that:

> …we saw a girl been led into our seating room by another woman…only for us to be told that she was four month pregnant for one of my sons…we accepted the responsibility and she has given us a grandson. Even though he is contending that he will not marry her and staying away from home we are just looking at him, we keep her in his room …have ears ever out-grown the head?

This confirms the works of marriage and family scholars like Brint, (2001); Mezieobi & Opara, (2007); Okoroafor, Ahamefula & Ogugua, (2008); Isa'ac & Lijadu, (2011); Kyalo, (2012) and Okpoko, (2014) on the modalities of selecting a spouse in Africa, in Nigeria as well as the Jukun communities. That older relations of the young man or woman have overriding say, determination and decision over who is best suited for their son or daughter, and such is guided by criteria passed down from the older generations and their knowledge of the community and its needs.

On the conducts needed from the aspiring groom, his parents and relations as tradition requires, all the informants agree that on arrival at the in-laws' house, they are to all remove their foot wears (those of old were made of carved woods and twisted grasses or palm frondropes) before they can enter. They would be given seats by their prospective in-laws to seat down, but they will prefer seating on the dust or floor to declare their intention. An informant noted that "…Hence forth, the young man and his parents are to be removing their shoes once they are within their prospective in-laws' house …"

A female informant added that, "The prospective son in-law is not to look at his in-laws straight in the eye during conversation." A male discussant equally states "…he can find something to eat in a hidden and not in the presence of his in-laws…" Another informant declared that"… if he meets his in-laws on the way, the young man have to respect them by

kneeling for him or her to pass…" That is, never to bypass each other shoulder to shoulder, and he is not to greet his in-laws while standing but must squat or kneel down while doing so.

As observed in most informants' responses on the people that comprises the in-laws' circle, the in-laws to any prospective groom among the Jukuns is any of the prospective bride relations- both males and females that are older than her, automatically becomes his in-law. The nature and pattern of the prospective groom's communication and relationship to this category of people is summed up in two words: respect and honour (formal). Also, whosoever that prospective bride aged but is her paternal uncle, aunty or maternal uncle or aunty, such too is accorded certain level of respect; because they (Jukuns) believe that there is no 'small mother or father' (semi-formal). These categories of in-laws are generally termed and called among the Jukuns as: *avyo, unghi*

Furthermore, for those males and female relations whom the prospective groom's aged, the nature and pattern of communication between the would-be bride and them is joke or jokes and relationship is friends (for males) and wives (for females) respectively (informal). This category too are generally termed and called as *ba wunu* or *baanwunu*, *bedzun*, *baa-mbyu*, *mbya* and *beungha'a*.

Most informants noted the meanings for the conducts presented in the two preceding paragraphs by prospective groom towards the prospective in-laws as one of the male discussants says "…are signs of respects and honours for the in-laws."

A few other informants noted that in communities where barter system was practicable in marriage in the olden days, it manifested in two forms: the first form begins with female infants' betrothal by their parents for their respective sons (read forging pattern on how marry partners are gotten above). The second is an adolescent or female adult barter for their

respective sons. The informant cited in first form or pattern of how a partner is gotten above throwed more light on the second form: “The second one is not necessary till you present or give fire-wood to the other family. Instead, when you have a grown sister and they too have their grown daughter, these respective females are bartered by the respective family for their respective sons. It still follows the same procedure as in the first form.” Another informant supported this view saying: “marriage in those days was through barter. That is, you are to give me your daughter and I am to give mine own daughter”.

The informants in such communities affirmed that the barter system in marriage left a legacy of what is known as *nwutungha* or *imbaatsun* (literally means a coco-yam child. But it has metaphorical meaning. It was an olden day practice where by the girls that are bartered in marriage, their respective husbands are to return their first female child to her maternal grand-parents. Such a girl will again be exchanged for a wife for her maternal uncles who are yet to marry) which is even practicable in modern day, however, in a modernised way. Due to the difficulties of such exchange system, many young men within these localities could not get wives early and some completely; most especially those whose mothers could not give birth to girls that will equate the number of their male children and those who do not have the female children at all.

Some other informants noted certain Jukun communities where barter system was not practicable in marriage. Instead, forcing, infant and adolescent betrothals; and forging were the patterns used. These two forms have been discussed under forging pattern in some of the preceding paragraphs. An informant affirmed to this saying: “…yes we do betroth a girl for our male children in those days…” This is in line with the works of marriage and family scholars such as Brint, (2001); Mezieobi & Opara, (2007); Okoroafor, Ahamefula & Ogugua,

(2008); Isa'ac & Lijadu, (2011); and Okpoko, (2014) on types of marriage, betrothal is one of the many types in Africa, hence among the Jukun tribe as found in this research.

All informants agreed that to create a formal agreement for a girl of marriageable age to be given in marriage, is families' affairs and never an individual verses family or individual verses individual, irrespective of the pattern in which the partner is gotten among the Jukun people. For instance, an informant's view stated that: "…never in Jukun do young men of marriageable age go to seek a woman's hand in marriage by themselves…Instead it is a sole responsibility of every young man's parents to go and seek a woman's hand in marriage for their son or sons.

Therefore, the prospective groom's parents and relations are required to go for formal introduction. All the informants agreed that such is parental affairs and comprise of the prospective groom's parents (usually represented by the father's brothers, sisters and at times one of his wives but never will he –the father go by himself) to their in-law's house (represented by the prospective bride's paternal and maternal uncles and aunties too. Who are to all meet at the designated home usually either of her biological father or of one of her paternal uncles' house) at dawn (4:30am-600am) if it is an intra-community or very early hour (6:00-8:30am) of the day, if it is intercommunity; and formally declare their intention. For instance, a discussant from Ibi said: "…We the Jukuns both biological and extended parents can also engage in contracting marriage to their son or sons. However, in the course of the formal introduction, presentation of required items and others things are not done by the prospective groom's biological parents."

Another informant from Wukari observed the next step to take as expressed in his word: "…very early in the morning of the next day, the father of the aspiring groom will send delegates (comprise of his relations and his wife) on his behalf…"

A few other informants revealed the meaning behind the aspiring groom's biological parents being represented and the utilisation of the dawn and very early hours of the day by the Jukun in marital communications. For instance, a male discussant said, "if a child is in the womb it is for the mother, but when born, he or she belongs to everybody". In the same light, another male discussant puts it in a question form, "has single finger ever lifted embers?" The former revealed their communal as well as brother-hood ideology in training a child, while the latter revealed their need for one another to be able to achieve certain set goals. More so, for the utilisation of dawn and very early hours of morning by the Jukuns, such are retentive hours and moments in which the human minds are not yet filled up with so many thoughts or worries and the human bodies are free from alcoholic intoxication.

Most informants identified the two contextual language usages in declaration of the purpose of the visit by the prospective groom's parents on arrival at the prospective in-laws' house as captured in the words of a male informant:

> We the Jukuns naturally, we inherit traditions. So as a young man who is of marriageable age, it is your fathers that will go and seek a woman's hand in marriage and fulfill every traditional requirement for the consummation of the union for their son. Once they (fathers) go and declared their intention that they are here to seek for *zaan* or calabash for drinking water…Upon acceptance of this request by the young girl's parents other things will follow suit…

It should be noted that such acceptance is not an instant one. It may take days, month or months because dating as at then was linked with agricultural activities. A male informant noted that, "…the would-be bride parents would now give the would-be groom's parents date for feedback, usually related to agricultural activities…"

While a male informant from Donga identified the second contextual language saying "….we are here to inquire of the things to be done over our calabash or *nzan* that we have booked with you. We want to take it home." From the two statements, it is easier to infer that the

former is in inference to a girl who is not betrothed while the latter is in the context of the betrothed one.

Also, the informants unfolded the meaning associated with the link of a woman to *azaan* or calabash in language usage among the Jukuns as metonymical. That the *azaan* and the calabashes were the prominent kitchen utensils used by the Jukun women for both domestic (serving of drinking water, traditional beer or wine, foods and bathing water; fetching of water from stream into their clay or wooden pitchers) and farm works (winnowing of farm produce, carrying of fish caught from the river home, carrying of certain farm produce from farm to home, etc. This conformed the definition of traditional forms of communication as a 'socially constructed and historically transmitted…' See plate 6 and 7 below for such historical utensils.



Plate 6: *Kusa/kisa/akwe/nyiso/* (The size determine its purpose)



Plate 7: *azan/ashua/za'an/anzan or nzan* (The size determine its purpose)

These prove that besides the precious stones' carving as earlier found, wood carving as depicted in calabash and potteries are other areas of specialties in skill acquisition among the Jukun people.

On the services needed from the prospective groom, parents and his relations as the Jukun tradition requires, most informants affirmatively identified that the prospective groom is joined with friends and relations to render the following services: build or roof or build and roof in-law's house, farm in-law's farm, fetch fire-wood for prospective bride's grandparents to keep warmth at night, cut grasses for the in-laws. These were captured in the words of a male informant:

> …he is to go to the bush and fetch firewood for the girl's grandparents to keep warmth. Most especially her paternal grandmother or father, he will be beckoned to build a house (round hut)…he will be beckoned to the in-laws farm for farming: such will require the young man to invite his friends and relations to join him; they will also go to the farm from 6 in the morning to 6 in the evening.

Still on this, a male discussant said "…he will be given a list of names of all of his in-laws for him to go and greet each and every one of them formally…" That is, in-laws' formal greeting. Again, another male discussant added, "another was that your prospective in-laws may equally demand for you the prospective son in-law to send him or her to his or her destination irrespective of the distance and you have no objection…" This last form of service is rendered by the prospective groom alone. See plate 8-12, for some few products of the above listed services and their specifications.



Plate.8: One of such kinds of houses required to be built or roof or build and roofed by a prospective groom s among the Jukuns.



Plate 9: A typical specification of the required fire-woods to be fetched by the prospective grooms' to his in-laws among the Jukuns.



Plate 10: One of such kinds of grasses that are required by a prospective groom among the Jukuns.



Plate 11: A typical formal greeting posture of prospective son in-law before an in-law among the Jukuns.



Plate.12: One of such canoeing services among the Jukuns

The Jukun communities generally agreed that the items needed from the aspiring groom, parents, and his relations as the Jukun tradition requires. These are made up of food crops, food animals and other material items. Some were used for betrothal as earlier discussed, others for engagement as captured by a male discussant, "in those days the grooms are to give traditional rings for engagement…,"

Some other informants revealed that some items were used as bride price equivalent in addition to the barter system. These were captured by some informants "the aspiring groom's parents will bring with them wrapper known as *kyaa* or *kyadze*, (their traditional hand weavon attire not the modern wrapper) *ago wa pa hwan* (carved precious stones beads- used as traditional necklace), *baadzwin* (cowries). Again, an informant added that,"…there was particular specie of fish we called *tula*. We used its bone in seeking a partner's hand in marriage…" See plates 13-15 for the items with exception of the fish bone.



Plate 13: *Kyaa or kyadze*



Plate 14: *Kwashe and bagidi group*



Plate15: *Ago wa pa hwan/ hwin or nche'en toutsu*

Lastly, others items were used for the settlement of dowry. Another informant said that "... For the young man, during a harvest you will bring 12 bunch of either guinea corn or millet and a she-goat…" Still in support of this, another informant says "…we give items such as *adan* (a weaved grass for fencing), *asin wa pyotan* (weaved spear grass for roofing), *azye* (fishes), *ahin'atupyu* (fire-wood),…*akwakwa* (wild duck), *abyu wa nyunyu* (palm oil), *atsu* (lucust beans), *ado* (beneseed), *ama* (salt), *shitta* (pepper), *zajikwen* (guinea-corn) *zajimi* (millet), *asi* (yam)…" Again, a male discussant added that "you will prepare and give in-laws' (father and mother) traditional beer or wine, 12 pieces of meat (smoked bush meat)…"

dIn addition, a discussant noted that "we give… 7 goats (she/he-goat)…" Another male discussant added that "we give items such as bambra-nuts, groundnut, cow-pea, father and mother in-laws' wrappers." Also a male discussant mentions "*abin'adama* (consultative goat-usually a she-goat)". Another female discussant added that "…we give *tabaa* (traditional cigarettes)…" Few of such items are presented in plate 16-21 below:



Plate 16:*Abin'adama/bina/mawin/ibween*



Plate17:*Angyine/yirni/idzu/*



Plate 18: *Adan/daan/idan*



Plate19: *Ado/do/ishen/*



Plate 20: *Aje/azye/zye/igyu/*



Plate21: *Asu/kiri/uswe/*

The meaning behind the rendering of such services and giving these items for betrothal and engagement, bride price or dowry include, for the bride's family members to be sure that their in-laws are capable of taking care of their daughter by meeting the basic human needs of shelter, foods and clothing. This implies that the groom and his family are never lazy; hence, it will allay any form of fear in the minds of the bride's family members. It also serves as a sign of a formal departure of the girl from her immediate family members.

In the same vain that the prospective groom relates to his in-laws, so does the prospective bride but with little modification: for those males and female relations whom the prospective groom aged, the nature and pattern of communication between her and them is joke or jokes and relationship is husbands (males) and friends (females) respectively (informal).

On the conducts and services expected of the would-be bride, parents, and her relations, all informants identify that she must culturally accord honour and respect to her in-laws. A male discussant said "…keeping away from and her refusal to eat in the presence of her prospective in-laws means that she is a respectful type and equally interested in the relationship. In the absence of this, the reverse is the case." An informant added, "She must have learned how to accord respect to the family members of her prospective husband by way of not talking to her in-laws (those older than her husband) unless they formally unveil her mouth to talk to them…" Again, another informant said "…the prospective bride must have known how to sweep and keep her environment clean, fetch water to ensure that water is not lacking at home…" etc.

Still on her conducts and service, another informant declared that:

> …She is to carry bathing water in *azan* or *kusa* (bathing bowl made of clay or calabash) and local soap to the young man to bath away the dirt and stress…The girl is to hide whenever she sighted her in-laws untill they pass. Where there is no hiding place, she is to kneel down with her head bent, never to raise her head up to look her

> in-laws. If she goes to the stream or comes back carrying water, at the sight of her in-laws she must leave the main path way for the edge of the bush for them to pass. She must not eat in the presence of her in-laws, if she does; it means she is a disrespectful type.

Another discussant observed and shared another form of conduct that exists between her and her prospective groom's younger relations that:

> Another thing she does is this, at any point in time she sees her *ambyu* (any younger female relations of her prospective husband) and *baa-nua* (any younger male relations of her prospective husband) she will start cracking jokes with them, which means that…and if she doesn't crack jokes with them it also means that…

On the side of the parents and relations, an informant noted that:

> …Within this waiting period for feedback, the girl's parents will go about their findings on certain personality traits of the young man himself, his parents and relations (whether they are hardworking or they are witches, so that they should not kill the grand children there-off; are the young man's father and mother living together as husband and wife or separated or divorced, etc). After all these investigations, if the girl's parents are satisfied by information gathered then they accept further steps and procedures to proceed, if not they will end the relationship.

Yet, another informant observed "…it is also the responsibility of the aspiring bride's parents to tell her some basic principles of coping in marital home, which include..." This is to say that beside a woman's outward beauty, a character nurturing in suiting a particular cultural requirement is an added virtue that are looked out for by men of such cultural context. As for the services and items, these are depictions of the bride and her relations' ability in meeting her subsequent domestic roles ahead.

On the items needed from the prospective bride, parents and relations for the consummation of the union, all the informants observed that such items are not to be given to the prospective groom and his relations, instead, they are to be taken and used by the prospective bride in her groom's house. As such, the items are prepared and kept ahead of time. In other word, these items are her kitchen equipment.

On a quest to ascertaining the existence of these conducts needed by the prospective grooms and brides as well as their respective parents and relations, most informants affirmed that such are still observed in the modern era. One of the informants said that, "These are still observed in the present generation." On the services and items, some informants' note that they actually exist but in another form other than their original forms: monetised. A male discussant observed that: "…So many things have changed: in those days the grooms are to give traditional rings for engagement…, roof in-law's house, give she-goat, fetch firewood, traditional fencing material, farm for the in-laws,…etc but now all these have been monetised because of change in value system as a result of modernisation which renders them uneconomical".

Still in support of the above change, another male discussant noted that "…her paternal and maternal relations will demand money for the following group of people and things: married women, children in the family, the young girls in the family, the bride's father, money for *adan*, the bride's mother, and money for farming…". Again, a male informant noted, "...the bride price is N500. Beside this, you will buy a set of ecolac and fill it with all grades of the latest wrappers, skirt and blouses…" while on the side of the prospective bride kitchen equipment, the informants said "…most expensive dishes are bought…", yet another informants added that "Nowadays brides are given ecolacs, modern dishes, grater, etc.".

On the fixing of wedding dates among the Jukun people, most informants note that, both in the olden days and modern era, fixing of wedding date is done after all the traditional requirements have been fulfilled by the prospective groom, his parents and relations. However, they acknowledged that the then calendars were linked with agricultural activities, or certain events, or the seasons of the year; as it has been cited somewhere in this work. To this extent, an informant declared that:

> After fulfilling all the marital requirements, you (the groom's parents) are to go to the in-laws for negotiation of date. As at then they were using season and agricultural activities as calendar. When a date is fixed as harvest period, this signifies period between November-December.If it is a period of harvest of millet, it means September-October; while birds' catapulting period is between August-September. If it is a period for weeding of millet, it means July-August; and during clearance of farmland which is usually from March-April. So when you want to bring your prospective wife to your home, you tell them that during harvest of millet or guinea-corn or during clearance of farmland 'I want my prospective wife in my home.

Paraphrasing the observations of the informants, if the in-laws are not satisfied with the date, then it must be adjusted. But in a situation where the date is convenient for both families, then the prospective bride's family would be told to start counting from the very day they are told to so, so and so day, which is the real day for the wedding ceremony. Such method of dating simply depicts the Jukuns' traditional way of giving meanings, documentation, and interpretations to things around them.

On the wedding invitation, most informants observed that: from the bride's side, the invitation is first done through the sharing of the dowry items given from the most senior relations to the junior; second, the people networking-such relation further share their portion of the items with neighbours and friends; third, through rumour and; the in-laws formal greeting by the prospective groom. This is the point where the in-laws' formal greeting service surfaces. In the course of such greeting, he is required to inform them of the agreed date. Similar to the bride's way, the prospective groom is joined by friends, parents, and relations in keeping people abreast of the ceremony day.

Still, as part of the preparation processes, the Jukun communities shared their ideas that the prospective groom, his parents and relations are to come together and start the brewing of the traditional beer or wine.The traditional beer or wine for this purpose is known among the Jukuns as *achen-akishe*, *asha-wapyo*, *shin-wapye*, *ezwen-indoifi* and *ndzwa-wapye* respectively. Such beer or wine according to the informants is brewed from millet or guinea-

corn or the combination of the two, but mostly of the first mentioned. The brewing usually takes six days in its preparatory processes and ready for consumption on the seventh day which the groom is to time and ensure that it tallies with the day of the ceremony.

The Jukun communities agreed that the brewing of the traditional beer or wine is feminine work. However, some informants say it is a sole responsibility of all his sisters (both immediate and extended sisters). This view is captured by one of the informants who expressed that:

> In addition to this, another traditional beer or wine…is to be prepared for the actual wedding day. Here, all the groom's sisters, not necessarily of the same mother or father, are all to gather and bunches of millet will be brought out of *udzwun* (the local barn). These bunches of millet are threshed by the groom's sisters, accompanied with songs and *yayi* sound, the millets are winnowed and socked in water. The groom (the aspiring groom) and his parents will keep feeding his sisters for the complete seven days that their services are needed...

Other informants observed that the preparation of the traditional beer or wine is an admixture service of all the female parents and relations of the prospective groom and not of a particular group. A male informant said that "The groom's families will prepare *achen*…"As such activities go on at the prospective groom's side, the prospective bride's movement is restrained, and her domestic routine is reduced by her parents. Such is to ensure her safety and refreshment.

4.2.3 African traditional forms of ceremonial communication in marriage among the Jukuns in southern Taraba State

On the wedding day, a typical wedding dawn is marked with *ayir* or *yayi* or *atuga* sound as known or identified among the Jukuns. Such is a sound of expression of joy usually made by

women through their mouths (making a lengthy rolling phonetic sound-/r/). Drinking of alcoholics and non-achoholics traditional beer and wine, cooking and eating of various traditional meals by all and sundries, beating of drums, singing of songs of various contents, and dancing marks the general activities of the day. A male informant has this to say regarding the wedding day: according to him

> The wine would be taken by all sons and sundries who come for the wedding. There would be playing of drums, singing of songs of diverse contents such as…accompanied with dances of all kinds, cooking and eating of different meals such as *akisu* (pounded yam) with *abozye* (fish soup), *akiza* (a general name for any swallowed food that is made of either guinea-corn, millet or maize) with *afyubo*…for people to know that their son or daughter is getting married or is being married out…

In the same light, a male informant said "…the groom then has no any special dress to wear as it is now our day, whatever thing he uses that day to cover his nakedness remains. The centre figure to be well dressed is the bride; who is to be dressed in *akya-dze* or *kwashe* or *bagidi*…."Another one said "her hair will be braided into three only." Again, a female informant added, "After she might have been well dressed, she will be veiled." See plate 22 below for such traditional hair style.



Plate 22

The hair style depicts three personalities of their theocratic traditional believe system that they pay their allegiance. The Jukun people pay allegiance to *Ama*/*Emo*/*Ande* (God the creator), *Aku/kuru/uhwe/ukwe* (their own kings) or *bacho*/*washo*/*basho*/*banghagyi* (elders); and *akhi/kyi/uhwefu* (death). That confirms the work of Abubakar (1980), on the traditional believe system of the Jukuns. The veiling of the bride is a means of showcasing their original migratory outfits, which oral traditions and indigenous scholars like as Ajiduku (2010); Douglas (2010); and Akoga, (2012), noted that the Jukun people migrated from Yemen.

There are still others who note that the bride and the groom each willbe in their respective companies of friends. The friends are to be singing while the bride and the groom in their respective companies of friends are to be dancing. Such dance involves the breaking of the waist as prove of being capable for their decision. For instance, a female informant sang one

of such songs that accompany such particular dance as "*Wapyo ngbenu woo ngbenu, ngbenu, ngbenu re kyawawa*".

Also as part of the activities of the day, as captured in one of the informants' words, most informants observed that"...the groom's family will bring twelve people that will carry the twelve *peechen*, accompanied by drummers playing drums, singers singing songs and dancers dancing to the bride's paternal and maternal family houses respectively…the sound beat of drum for delivery of *achen* is different from the one for accompanying the bride herself".

Other informants observed that, as part of the departure preparation, the bride's parents and relations would come forward to tell her some basic principles for coping in marriage in accordance with the Jukun tradition. A male informant said that "we are giving you out in marriage to only one man and not to another or several others…" Again, a male informant added "….categorically, she will be told that henceforth her own and of her children's inheritance are in her husband's house, if she dies, there she will be buried…" Still on this, a female informant observed that "on the very day of the ceremony, all the parents and relations will profess upon her that as your father and mother gave birth to you, may you also go and give birth to many children till your dying day…"Another male informant summarised others sayings thus:

> From now henceforth, your inheritance and that of your childrence are in your husband's house…humble yourself,…do not disrespect the married women in the family you are going into…when it is morning you are to greet all the males in the family, the same thing in the evening…do not dishornour your mother in-law and father in-law…Your mother in-law is not to cook again, you are the one to assume that responsibility…your husband's relations are your relations henceforth…do not be stingy…do not interfere in issues that do not directly affect you (gossip) etc.

On how the bride is taken to her new home, there are divided views: some informants were of the view that such has to be the work of traditional wrestlers. This is captured in one of the informants' view thus, "the prospective groom must have strong men who he is sure of over-

powering those of the bride's strong men to be able to confiscate his bride." Others said, "She will then be carried on human shoulders or rolled on a bicycle" normally without struggle.

Again, with regards to her accompaniments, the entire Jukun communities agreed that such comprised of "father's brothers and sisters; and mother's brothers and sisters…" "relations and friends" with evidence of merriment as expressed by one of the informants this way "The very moment that she is taken to her husband's house, people accompanying her will be singing songs of various contents, for example: *a ya mikyin'u ba kagben, u ma yara kani a nde'u ri bi mikyin'u ba kagben, u ma yara kani'a nde'u ri bi* (meaning, that if your husband sends you packing because of your bad character who will go and bring you back? In other word, no room for her return, so whatever good character that she needs to imbibe that will sustain her marriage she should). Drummers will be playing drums and dancers will be dancing (all these we called it *joakishe*-marriage dance). Another informant added, "There would be playing of gogye instruments accompanied by the *gogye* dance."

In addition, the informants all agreed that the bride is saddled with various traditional clothes and kitchen equipment. This female informant said that the bride would given "…wooden food parker, wooden cooking spoon and turning stick, clay and calabash jugs, calabashes of different sizes for different purposes,…, mortar and pestle…" Again, a male informant summarised that: "…they will give her grain flour, smoked fishes…locust beans, salt made from *Angha*, broom made from palm front, shoes made of wood, *kwashe* and *mbufyin* (all are traditional hand weaved attires of the Jukuns), they will saddle her with grinding stone, clay pots of different sizes for different purposes". Just as has been noted, these and more are the reasons for wood carving and pottery profession among the Jukun people. Hence, these are carved, weaved, and molded by the Jukun people. See plates 23-33 for the pictures of the items.



Plate 23:



Plate 24:

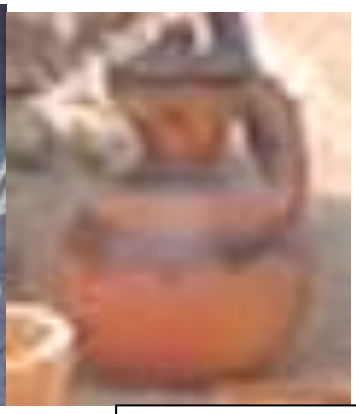


Plate 25:







Plate 26:



Plate 27:



Plate 28:



Plate 29:



Plate 30:



Plate 31:



Plate 32:



Plate 33:

In addition, some discussants identified that the bride will be called upon by the parents for *gaben* (share of marital roles and responsibilities). It is a practical demonstration of the couple roles. As one of the male discussants noted that:

> The very day of the traditional wedding, the prospective groom will bring guinea-corn, maize, groundnuts, beans, cowpea, beneseed, and all other kinds of food stuffs that the Jukun people are acquainted with right from their ancestral age will be brought before the prospective bride. She will be called to identify and fetch these items one after the other. Then she will be told that if your husband says he wants to eat guinea-corn food, you have to prepare that which he likes, if he wants to eat ground nut, you must not insist that you want to eat chicken.

See plate 34 for such event:



Plate 34: *aben wa gaga'a*

Other informants observe that the bride would be taken to her groom's house for completion of further traditional ritesperformance such as *indgoindgo* (struggle). An informant explains such traditional rite performance as:

> ...The groom once again, will provide a hoe blade (big one for making ridges), mat and traditional cigarette…. The mat provided would be sprayed in the kitchen (the groom's mother's kitchen) in which the bride will be further redirected and accompanied into to have their seats. The hoe blade would be placed at the in-door floor entrance in a sloppy form. She will take her position at the outdoor while the groom's father's representative will take his stand too from the in-door. She will use her right foot and measure on the hoe blade for the first time, second time; as she goes for the third time, they (she and the representative) will struggle over the hoe-blade. Each will try to pull in order to claim the ownership…at the end the representative will willfully allow her to collect the hoe blade.
>
> At this moment, she will enter into the kitchen to seat down. The traditional beer or wine will be fetched and brought to her by her in-laws to give her own parents, which she will. Her parents would now ask her the source of thebeer or wine, which she must disclose. They will again ask her three times if she will not disappoint them in future by changing her mind over the present decision that she is taking. After the third time, she would be told that in as much as after drinking this beer or wine into our system and regurgitate will never come back to its original form and quantity for us to give back to our in-laws in an event where you later change your mind after this; you have no way of coming back to us.

In summary, the last set of the informants share their idea on how the ceremony is consummated. This informant expressed his ordeal and maintained that:

> …bride is taken straight to her husband house at night…local mats are sprayed for the guests (bride people) to seat on…it is also a moment of giving her a new name by her husband people through divination and whichever that is seen and acceptable through the divination,…there will be sound ayir… The in-laws will come forward to unveil her mouth…

Different from all other kinds of marriage, some informants noted a particular type of marriage in an event of crisis or war, when a young man has already betrothed or engaged a girl. An informant revealed that:

> In a critical situation like war, if a girl is betrothed, her fatherwill call for both the young male and the female together, and dip their hands in piled sand. In such situation, the father has fulfilled his vow and in an event that the intending couple survive, they are already husband and wife. In this case, all other protocols of traditional items, services etc are suspended.

This means that the Jukun people have a traditional requirement for marriage contraction in a convenient moment and those of inconvenient time. This has not been identified elsewhere in

the marriage literature consulted in the course of this research. See plate 34 for the picture of such marriage.



plate.35:

Yet, regarding the unveiling of the bride's mouth some say it is within the period of seven days, while to others, a day interval. As to her first night experience in her husband's house, all the informants said, if found chaste she would be celebrated and given gifts by her in-laws. Moreover, it means that she has given her parents her utmost respect. Confirmation of virginity is communicated in the following ways among the Jukuns. An informant observed "the next day, very early in the morning, the in-laws will bring out the mat in which the mark (blood) of chastity is upon to the compound which the bride people are hosted. Morever, and fresh ashes would be sprinkled all round…"A male discussant added,"a new straw mat would be beautifully weaved, folded and sent to her parents through their representatives along with a hen". See plates 36-37 for the pictures.



Plate 36a:



Plate 36b:



Plate 37:

On the contrary, if the bride is found to have been disvirgined it becomes tug of war, and such is communicated through a torn straw mat or a straw mat that fire is deliberately used to make holes on it, would be folded, and sent to her parents without the sprinkling of ashes. Such too is found in plate 38.



Plate 38a



Plate38b:

This is why the issue of virginity cannot be a hiden thing among the Jukuns because; they employ symboliographies to express the state of the virginity of their brides, which can be seen by everyone. Beside this, the physical outlook (good or depletive) of the present speaks for itself. In any case, her parents' representatives will return to the rest of the parents and relations with feed back (either positive or negative) in the above presented forms accordingly.

4.2.4 African traditional forms of post-ceremonial communication in marriage among the Jukuns in southern Taraba State

On how spouse are supposed to cohabit in Jukun families, most informants agreed to a statement by a male informant, "In the Jukun culture, your husband is your father…" Therefore, to call husband's name is a taboo among the Jukun people. Just as you (wife) cannot address your biological father by his name, such is with a husband. This is different from the taboos in Jukuns' marriage as listed in the work of Douglass (2010). However, it confirms the work of Kyalo (2012), on name calling as a taboo in African marriages.

The Jukun communities affirmatively identify that the *akishe*/*wapyo/wapye* or *indoifyi* (bride) as it is known and called among the Jukun people, would cook her first food. According to the informants, such food is served by some of her sister in-laws that are assigned such role. They include *zando* (foster mother) or her sister in-laws or mother in-laws or co-wives or her rival. This will take an average time for the bride to be acquainted with the dishes of the family members. The informants noted that the food is served to all and sundries based on relationships (that is, those related to the groom as fathers, maternal uncles, grand fathers, paternal uncles etc. are served) as well as seniorsor age grade (the most senior of these relational groups are served first, then the next junior).

The informants identified that the serving of food following seniourity is to be observed and sustained all through even when acquainted and allowed to serve food by herself as she fully assumes her domestic roles. An informant stated that"…we the Jukuns, we don't joke with our in-laws. They are highly respected. Where the father and mother in-laws or older brother or sister in-laws are still alive, she dares not first serve her husband before serving these in-laws after cooking. Rather the serving of food is done hierarchically according to their position in the family." This means that the Jukun people are age conscious, and not gender-

discriminatory in this sense. Since the female sisters who are older than the groom are to be served before the groom.

An informant noted that, "She must kneel down to keep the food and there after tell him that his food is ready." On a different note, another informant observed that it is a"….male child that will take the food to tell his father that food is ready at *byeko*. *Byeko* is a designated enclosure usually fenced by woven straw material within a compound. A male informant revealed the kinds of byeko among the Jukuns when he said "*Byeko* is of two types-there is one of shrine and one of relaxation or equivalent to white men's dining room…" The later type of Byeko is the concern of this work. With regard to how the foods are eaten in this enclosure; this informant said, "The entry into the *byeko* is done based on age grade. Most elderly ones will enter and eat first, followed by the next set of seniors down to the most junior set of age grade who are still under tutor on how to enter such place and eat". An example of the kneeling, enclosure and eating pattern is presented in plate 40-41. This means that no one is served and eaten food alone in a typical Jukuns' family.



Plate 40



Plate 41a: Byeko/ukwon (back view)



Plate 41b: Byeko/ukwon (front view)

The informants affirmatively added that greeting a husband and his relations is an obligation that must be observed by the bride regularly. However, the major ones are those of very early in the morning and at night after dinner. Such greetings are known and called among the Jukuns as "*jinna*" "*na'anana*" "*ndoibe*" and are performed or the sound are produced three

times only at the first. But for the second time that she is to leave his presence, such is repeated twice. The first picture in plate 42 shows the kind of greeting that is performed mainly during the day; while the other two symbolic sound greetings in plate 43-44 are observed at night. However, in the context of appealing, is known among the Jukuns as "*wejin*" "*wezyina*" "*byoikyi.*" On the whole, when she brings food for him the same thing is to be done.



Plate 42:



Plate 43:



Plate 44:

In terms of her relationship with her rivals or co-wives, a male discussant said, "Whenever they go to fetch water either from the stream or well or from any source of their immediate water supply, the wife of the youngest brother in the family will be the one to carry all their empty basins to the water source". Another male discussant explained that:

> This is also applicable to the rival and the co-wives in the family. The wife of the younger or youngest brother must not address the wife or wives of her husband senior brothers with their names instead, she will address them as "*yaa*" (senior), and the reverse is the case. Even in eating, the most senior co-wife is to initiate the eating process first, followed by the next senior…down to the most junior co-wife. This is also the case with the children in the family.

An example of the eating pattern is shown in plate 45 below:



Plate 45:

One can say that the supposed cohabitation in Jukun family is both vertical (between her and her husband relation) and horizontal (such is spread between them- the married women in the family). Also, upon marrying a man among the Jukuns, automatically the woman is placed on the man's family position and not on his social status or academic attainment.

On the side of the groom, in addition to the earlier identified responsibilities that certified him to be given a wife which should be sustained all through, the informants noted another responsibility of the groom his parents and relations. His parents and relations are to organise the traditional naming ceremony of the children according to the Jukun tradition. The child and the mother are kept in a separate room for seven days and no water is to touch the child's body throughout this period. For the male children, the general items needed to be provided for and kept before the woman delivers includes: a bow, arrows, arrow- sheath, knife, big hoe, gun, a horn and a cock, while that of female children are cotton opener and a hen.

Irrespective of the sex of the child, a clay bathing bowl, water and fresh leaves of *ahinkaan* or *nyina ka'an*' or *ambten-ikan* as known and called by the Jukuns (a particular specie of tree that is regarded by the Jukun people as one of the strongest within their environment) are required.. The people to perform rites include an elderly woman and the most elderly man from the groom's family.

The informants noted that if it is a male child that is borne besides the news passed by the traditional midwives, the groom's most elderly man will bring forth the first-four items listed above and hang on the thatched roof where the child and his mother are kept. These items are shown in plate 46. However, if it is a female child, only the first listed item in her category is hung instead.



Plate 46

Paraphrasing all the informants, on the seventh day which is the naming ceremony day, the nursing mother from the inside will forward the child to the elderly woman outside who will return the child back to the mother still from the outside. At the third time, the nursing mother will pass the child to the elderly woman outside, she is to hold and keep the child. The most elderly man will walk up towards them with the fresh leave in his hand and declare the child's name. The leave is dipped into the water contained in the clay bathing bowl and sprinkled on the child three times (if a male), while twice (if a female); each time goes with the calling of the child's name and declaration. After this, the child can now take his or her first bath with the water. After bathing, the elderly man will again hang and give each of these items to the child. Also, each of the hanging and giving of the items is accompanied with the child's name and certain declarations. See plates 47-50 below.



Plate 47



Plate 48



Plate 49



Plate 50

To some informants, this is not the end. The mother will be accompanied by a young man with whip whipping her legs as she walks towards a cross road with a cooked traditional (pounded yam and beneseed soup) wrapped in a leave in her crossed hands. The food is meant to be kept at the cross road. See plate 51.



Plate 51a



Plate 51b



Plate 51c

To other informants, peculiar items are to be taken back to the room, while a young man with the big hoe will demonstrate the art of farming towards the elderly woman with the child in her hands three times. The third time, at the blast of the horn by another elderly man, the other man who has taken these weapons into the room will hastily bring and hang as well as give them back to the child. Then the cock is slaughtered for the child and his mother to mark the celebration.

To the last set of the informants, after the normal presentation of his or her peculiar items, the ceremony is closed with a gun shoot three times for the male child, while the female with 'ayir'as well as the slaughtering of the hen for the female child and her mother. This means that the Jukun people have an informal way of initiating military skills to their young male children few days after birth.

On marital crisis, it is the views of all informants that there are two major kinds of crises: minor and major. They all acknowledge the involvement of the following personalities: her mother in-law, father in-law, older brothers and sisters in-law in the case of minor, while in major offence, it will warrant the seating of both families' members. A female discussant said, "The bride can report the matter to her mother in-law first …if the mother in-law is unable to resolve the issue as a result of the either partner's refusal to make amend, she (the mother in-law) is to forward the issue to the father in-law. In addition, if it is an issue that necessitates the seating of the entire family members, then so would it be. In support of this, a male discussant noted that:

> The issues of marital crises are of different kinds, there are major and minor crises and such are resolved in several ways. If it is a major offence like marital infidelity, both families of the couple and of the man caught in having affair with the woman must all be seated and involved in the settlement… But when it is a minor crisis, the man or the woman can take the matter to either of the offending partner's parents to call her or him to order.

On dissolution of marriage, all the informants who responded to this are of the view that the Jukun tradition and culture does not have a place for dissolution of marriage. No parent of any couple can come together to dissolve marriage as they come to contract marriage. They argue that certain words of blessings, prayers, and warning that are given to the prospective couples in all the marital procedures are inherited from their ancestor. Hear this informant: "…categorically, she will be told that henceforth her own and of her children's inheritance are in her husband's house, if she dies, there she will be buried…" Furthermore, a female informant observed, "on the day of the ceremony, all the parents and relations will profess upon her that as your father and mother gave birth to you, may you also go and give birth to many children till your death….

A male informant summarised his ordeal that:

> Even though it is not documented as other religions documented that divorce is permissible or impermissible, our culture does not permit divorce. They contend that these are contained in the words of their ancestors which we inherited; and are still used in all our marital procedures to present day. During the engagement, both parents of the prospective couple do say that as you go (bride's family) or as you come (the groom's family), may you give birth to male twins, twins, twins till your death. Also the roles played by parents in resolving crises tell us that there is no room for divorce. Parent will keep pressuring you to go and reconcile with your wife.The woman would be reminded that as much as they (her parents) cannot vomit the beer back to their in-laws in its original form for her ransom, then it means no coming back…etc

This means that any separated marital relationship among the Jukun people is the sole decision of the couple themselves to keep apart from each other, and not a fulfilment of another aspect of their traditional or cultural requirement, for such has no place in their tradition or culture.

Furthermore, on the side of *wunukhi/nwunukyi/udzun-efeen/* (widower) as contained in most informants' words, "…He will shave the hair on his head… will mourn her. as a result of the mourning he will hardly go out, he will not dress well to get attracted to any woman,…While

in the case of the *wakhi/konwa/waakyi/bulo-efeen/* (widow) “She will mourn him, she will not dress well like any other happily married woman does…she will shave the hair on her head”. Another male informant saysn “…A traditional necklace made of twisted palm-frond will be put on her… even when it is cut off, a new one will be made to replace the former”. Still on this, a male informant says “the day her husband is to be buried, a piece of the very dress that her husband is to be buried with will be cut and tied to the edge of her wrapper or inner wear…” an informant observes that “she would be given a knife to sleep with” She will keep tying the wrapper on her chest only, walking on bare foot…”until the set period of the mourning is over.

The general mourning period is seven days. Upon the seventh day, a general family meeting would be convened. Apology would be tendered to any victim of any form of hurt, as well as discussion on the demised brother’s properties, wife or wives and children.

To some informants, the widow is still the property of the late husband’s family as such, she is expected to stay and mourn her husband “for about three to four years” before she can be set free, traditionally. Within this period “the woman is not to have an affair with any man until after four years and if she does, without confessing on the day that both the traditional necklace and that very piece of her husband’s cloth that was tied on the edge of her own cloth will be loosed she will definitely die”. But other informants observe that there is no any “constitutional stipulation of period of time, a partner is to mourn the late partner for a reasonable duration….” Now, this is where the issue of *kwanfen/konwa/waakyi/bulo-efeen* (widow inheritance) comes in, especially to those sexually active widow or widows. As noted by all the informants “Such widow’s inheritance among the Jukuns is mainly done by the younger brothers of the late husband and not the older ones…”

A male discussant noted that:

> There are times that two or more of the younger ones are interested in inheriting the widow. In this case, each of them will bring mat to the most senior in the family waiting the day of her freedom. This very day, all the mats will be brought before her with each person's name. The one she chooses, the owner of the mat will be the one to inherit her.

In a situation where there is no much contestant, another male discussant observed that, "…the most seniour in the family will be the one to send the younger brother to the widow for an approach…if she accepts then and vice versa." In the light of such approach as noted by an informant, it is not a verbal one. This, he noted that: the brother sent by the most seniour will start assuming responsibilities; shopping for her and the children-food stuff and clothes, inviting her to assist him in his farm work, presenting gifts to her etc. If she welcomes such gestures, then it shows that she is interested. But where she keeps objecting the gestures, it equally means that she is uninterested, hence another younger brother to the late man would be sent. Until they finally get someone whom she wants from the family.

4.3 African traditional forms of media/channels of communication in marriage among the Jukuns in southern Taraba State

Idiophones and aerophones such as goge, *aswi/gasa/eswi /* (horn). See Plate 52 below.



Plate 52

membranophones such as *akon/kwun /nga'an* (drums). See plate 53 below:



Plate 53

Symbolography such as *Wunuken*, *Tsoken* or *Utieka*, calabash, items identified in plate 46 are carriers of meanings themselves.

Demonstrative media among the Jukuns in Southern Taraba State include songs of diverse contents as stated in the data. Moreso, signals abound, such as sounds of *ayir* or *yayi* or *atuga*, gunshots, horn, modes of greetings as shown in plates 42-44. In addition, flora such as the twisted palm frond necklace, the Jukun people themselves; extramundane in the case of *abin'adanma* (plate 16); forums or platforms such as in plates 3-5 above are all media/channels of communication; and Proverbs (as seen in some pages).

4.4 Factors affecting African traditional forms of communication in marriage among the Jukuns in southern Taraba State

Lack of documentation of the cultural heritage, none-usage of local language in teaching at schools and limited human capacity to retention and as well as rememberance as revealed in the views of most informants, is the most endangering factors for Jukun culture and tradition. A male informant lament bitterly over this as he narrated that:

> Many of the Jukuns youth do not know or understand the meanings behind some of our communication in marriage. The reason behind their lack of knowledge is that most contents of things that are taught to our children in school and the languages

> used are foreign. Simply because our indigenous knowledge is not documented and our local language is not used in the teaching, our children grow to only have western knowledge alone at the expense of their own, because the westerners have been able to document their cultural contents. Due to lack of documentation of this knowledge, our people do not remember so many things about our indigenous knowledge, hence such cultural alteration. If such were documented earlier on, our people would have referred to them for remembrance, thus practiced. This makes our people to forget their indigenous way of communication and doing things; instead, they get to know and practice those things that are foreign to their indigenous knowledge and practices. This is drawing us backward. …

Other informants identified change in value system of the Jukun people as a result of modernisation to be another factor. According to this informant:

> In the social reality, even the traditionalists have modified certain things in the sense that in the olden days, money was never used or accepted in marriage items or as a requirement. Now they have monetised some of these services and items required for consummation of marriage, because even if such items are to be provided, they may not be useful to the people in the community. For example, nobody uses traditional fence that is made of straws instead blocks is used. Such has been monetised with little amount. If you say that the aspiring-groom should roof in-laws' house, our people are no longer using round-hut with thatched roof, such too, has been monetised; if you demand that the aspiring groom should farm for in-laws', you may find out that your in-laws (the bride's parents and relations) are purely civil servant who do not even have a farm land. Even where the in-laws are cultivating farm alongside their profession, you will find that advanced machineries are used instead of manual labour….etc these are due to social change that comes with modernisation.

While few informants mention religion, westernisation, population growth, and competitive spirit are responsible factors. An informant declared that:

> Many things have intruded into our cultural environment…now western education has cribed in sociey. People are civilised…accepted Christ …the church wedding has scattered our traditional way of getting marry. ...Increase in population growth in the present generation,…improved transport system for distance journey which enable our young people to travel far and imbibe certain things which when compared to ours, the later seems impracticable by them. In those days we give out our daughter within a minimal period of three to four years of courtship…now the courtship is no longer such long…brides now are no more carried on the shoulders instead in vehicles…etc

On whether such calendar system is still reckoned by the prospective grooms and brides of nowadays among the Jukuns, a male informant said that "…now that western education has

come, fixing of date and day has replaced the former". Most informants said that it is not formally used, but informally known by some curious individuals.

4.5 Probable solutions to the factors affecting traditional forms of communication in marriage among the Jukuns in southern Taraba State

On how to overcome the factors affecting traditional forms of communication in marriage, the informants made the following suggestions:

Their elite in Diasporas are to come back to their root to document things on their culture. Communication of meanings of all the cultural heritage to the Jukuns youth in Diasporas during the cultural festivals. Awareness creation and sensitisation of the Jukun youths on their cultural heritage. The future prospective couples are to get rid of competitive spirit in payment of dowries, bride price, and services. Knowing the best marriage is the ability to cohabit well without many frictions for third party to come in for settlement and not in huge display of wealth, thereafter, the relationship crashes.

4.6 Discussion of Major Findings

In examining the various African traditional forms of communication in marriage among the Jukuns in Southern Taraba State, the study found that:

The whole range of activities therein, involve social event between families, by extension communities, and not between individual: be it of olden days or in present day. That is, families interact (action and reaction) with each other in order to actualise the set goal. This confirms the work of Okpoko, (2014). Who said that irrespective of the starting point in marital relationship among the Igbos in the South-Eastern, Nigeria, the prospective groom is joined with friends and relations in consummation of the union. Data further revealed the

interactions among the Jukuns. In the study area for instance, in those days, the decision of who was best suited for their sons or daughters to marry resided absolutely with parents.Yet transiting to this day, irrespective of its starting point, it must be with the consent and approval of the both parents. Also, formal introduction: the aspiring-groom's parents go to the aspiring-bride's parents to formally seek her hand in marriage for their son, and such is subject to her parents' approval.

Still on the social event among the Jukuns, both parents go about probing certain fact about one another secretly to know if either has good historical background devoid of evil or contrary to what their society considered as 'good'. Irrespective of the sources of the bride-price and dowry, these are paid or given to the bride's parents by the aspiring groom's parents. It was found that both parents come together to agree on a convenient date, day and time in which their children are to be joined. Moreover, all the cooking of the foods, brewing of traditional wine or beer, playing of drums, singing, dancing and all other things that accompanied merriment on that day are collaborative effort of the groom's parents and relations. Furthermore, the provision of the bride's basic kitchen utensils and instillation of marital character nurturing are collaborative efforts of her parents and relations. Yet, on the very day of the wedding, the bride is accompanied by her parents, relations, friends, in-laws and so on, to her matrimonial home. At death of one of the partners, both families come together for mourning, thereafter, discuss, and take necessary decisions and lot more.

Another finding, involves continuous social communications. That is, all responsibilities assigned to individuals, conducts formed by individuals, items given and the number in which they are given, services rendered, gesture expressed, and lot more hold a representative, or interpretations or symbolic value, or meaning or idea within the Jukuns' social context, just as it is applicable among the Igbos (Okpoko, 2014). However, Okpoko

(2014) did not give detail of such services, items, gestures, conducts as found amog the Igbos. Nevertheless, in agreemet with Ekwonwa, (2007); Onyeka, (2011) and Yamah, (2012), data revealed that, among the Jukuns in the Southern Taraba State, the concept of 'marriage' is a representative means of commanding respect in the society, welfare satisfaction, biological satisfaction, procreation, companionship; and a deliberate uniting force of two or more families or communities.

It was equally found that a husband represents a father in Jukun marital relationship. Again, the hair cut style in plate 1 and the precious stone bead in plate 2 are symbols of crown and wealth. Still, it was found from the study that puberty signs, hardwork or industriousness and character developments are symbols for emotional, psychological, and physical maturity among the Jukuns. The kneeling down of a woman to serve her husband food at *byeko* (see plate 40) and to greet him is symbolic a way of according respect and honour to him. Also, his making of such gestural sounds (grunt) means his acceptance. The hierarchical serving and eating of food based on age grades is interpreted as a means of checkmating evil plot occurrences by the women (rivals) within the family; and the eating based on seniourity, tells each person within the group who his or her seniour is or are among the Jukun people (See plate 41b and 45).

Butracing the continuous social communications in marriage among the Jukuns in Southern Taraba State, all those purposeful conduct formed by the prospective bride towards her in-laws and her *ambyu/ugyosun* means that she is a respectful fellow and equally interested in the relationship. In the absence of these, reverse is the case. From the prospective groom's side, it was found that, the forming of those purposeful conducts (the removal of foot wears and the sitting posture in plate 11 by the groom, his friends and his relations whenever they are around the bride's parents compound is a symbolic gesture of respect and honour to in-

laws as prescribed by the Jukuns' traditions). Again, the giving of the items (in-kinds and bride price or dowry) and rendering of services by the groom, his parents and relations to the bride's parents and relations among the Jukuns means that the groom and his relations are capable of meeting the three basic human needs: food, shelter, and clothes among the Jukuns. In another word, the bride's wellbeing is secure.

In addition, the giving of these items represent of their love, likeness, and appreciation toward the would-be bride and her relations respectively. It is also, their means of compensating the girl's parents for taking their daughter away from them. Also, the giving of the traditional beer or wine by the groom's parents and relations and the receiving and drinking of such beer or wine symbolises life-long union of the two families or communities. The *Angyine/yirni/idzu/* in plate 17 represent the farm impliments used by her father in tilling the land he cultivated to feed her all the while. The *Abin-adama* in plate 16 means a consultative goat to be used in difficulty, while, the mat in plate 21 represents mat which the bride's parents laid and conceived her. This same mat and sprinkling of fresh ashes represent her state of virginity. The 12 bundles of millet and 12 pieces of bush meats; and 12 pots of traditional beer or wine as part of dowry among the Jukuns represent their historical linage to the twelve tribes of Israel. These food crops hold symbolic value of food crops grown, eaten, and transmitted by their ancestors from generation to generation.

The sharing of these items by the bride's paternal and maternal families means that it takes two to tangle: that is, it take the genes of both families to bring forth the life of the bride whom they are celebrating this day. Just as it takes two to bring forth, it equally takes two to share in the merriment and whatever that accompanied it. The further sub-sharing of the given items by the prospective bride's parents and relations to all sons and sundries shows that a daughter from their family and clan is about to be given in marriage. It will also cause

all the relations to profess blessings upon her marriage. Still, it was found that the given of food stuff and kitchen equipments to the bride to take to her matrimonial home by the Jukuns is an effort made for the bride to have what to eat within a short period while adjusting to new family and new environment. Again, is to avoid the shame attached to begging of whatever kind from anyone. The veiling of the bride is a means of show casing their original migratory outfits, which oral traditions and indigenous scholars note that the Jukun people migrated from the Arabia-Yemen.

The *ayir* or *yayi* or *atuga*; the *Kinga wapyo*, *akon akishe*, *kunwapye* and *nga'an-indoifi* (marriage sound Beats of drums) are symbolic sounds of expression of joy. Be it of delivering *achen* at the bride's family house or the accompanying the bride herself, are all communicative. Data reavealed that some dancing styles such *joakishe*, or *zowapye* or *jogoge* or *ikyan-indoifi* etc among the Jukuns are peculiar to marriage ceremony; while others, represent the groom's and bride's capability of getting married: preparing his and her mind toward the task of biological satisfaction and procreations that come after the consummation of the union. The measuring of the bride's right foot on hoe blade three times, the hairstyle (see plate 22); and those ways of greetings (see plates 42-44) three times are linked to the three personalities in their traditional believe to which they pay allegiance: *Ama*/*Shido/Emo*/*Ande* (God-the creator), *Aku/kuru/uhwe/ukwe* (their own kings) or *bacho*/*washo*/*basho*/*bakagyi* (elders); and *akhi/kyi/uhwefu* (dead)

Moreover, the unveiling of bride's mouth by her in-laws represents a formal way of giving her access to talk to her in-laws. It equally gives her freedom to eat and drink even in the presence of this category of in-laws. But as long as her mouth is still veiled, she is not free yet. It is equally a moment of familiarising herself with her groom's parents and relations.

Yet on symbolic representation and interpretation, the masculine names *Wunuken* (man is war: that is, every male child is a warrior who is bound to war and certainly conquer), *Tsoken*

or *Utieka* (spear of war); all the male's naming ceremony items, (see plates 46-50 and 51c) symbolised the entire Jukun males: be it young or old. Still on the leaves used in sprinkling of water is the child's initiation to strength and might, just as the tree is strong. The sprinkling of the water three times is accompanied by the following sentences: "may God protect him, it should be well with the child, and he should conquer hippopotamus." Hippopotamus here is metaphoric. The animal is very dynamic that it is capable of causing damage both in water and on land. In essence, he (boy) is initiated to conquer his dynamic enemies irrespective of their craftiness.

Still on the male ceremony items, the presentation of the bow, arrows in the arrow sheath, and knife is accompanied by a statement, "target, pick and pierce the biggest, average and smallest molecule of enemy, be it far or near or high above or low beneath in whatever direction it comes". The 'target and pick the biggest, average, and smallest molecule' refers to the enemies. Again, the blowing of the horn and the gunshot means a sound of warfare or danger from which the child is to be prepared to defend himself, family, and community and emerge a victor. The demonstration of farming and the gunshot again is an initiation of the child to agricultural and hunting professions of the Jukun people, while the symbolic acts in plate 51a and 51b are to ensure her freedom to come out and stay with her son or daughter henceforth as shown in plate 51c. Finally, the presentation and slaughtering of cock is an initiation of the child to take the lead in every good thing just as the cock always, is the first bird that announces the dawning of each day before other birds and animals.

The *Kusa/kisa/akwe/nyiso* and *azan/ashua/za'an/anzan or nzaan* in plate 6 and 7 metonymically referred to all the Jukun females. The sprinkling of water is also applicable to the female children. Also, the presentation of cotton opener means her initiation into the soft cotton opening profession which is considered as feminine work. On the whole, the

presentation of hen and its slaughtering for her and her mother is interpreted as her initiation to giving birth to many children just as the hens hatch many chicks.

The skin cut hair cut style and the twisted palm frond necklace is a symbolic interpretation of mourning, specifically, death. The choice of mat chosen by the widow on the day of her freedom as well as acceptance of gifts from her younger brother in-law is interpreted as an indication of her interest etc. Non-involvement of biological parents of the groom and bride directly in the marriage procedures and processes, but represented by relations means the communal life style of the Jukun people.

In addition, the researcher found that the Jukun language is the tool (symbol) used to initiate communication and negotiation of the marital processes or procedures. Such as betrothal, engagement, given of the items and the meanings attached to all conducts, items, and key personalities. Also, the Jukun language enables the Jukun people to name their marital objects, categorise, and label all their social realities: be it abstract reality or visual (evidences are shown in all the italicised words, phrases, proverbs, and songs in the preceeding pages of the work). This finding is intune with Popoola (2004) who stated that some aspect of the African traditional means of communication among the Yorubas in Nigeria have refused to bow to the new information technologies, due to the power in mother tongue language.

Furthermore, was found that women are recognised, played vital roles, and to a certain level, respected in the traditional forms of communication among the Jukuns. These are evident: some feminine names like *Wando* or *Indodoidi* and *Ndenyang* symbolically means a woman is the home maker and woman is good respective; hence, she is the home. Women are responsible for settling minor crises between spouses in matrimonial home. For instance, the bride's mother in-laws are never to be by-passed to the father-law. Hence, they are dispensers and custodians of justice, truth, and trust. Still, women such as *ayo-ben* or *ayaimba* (mother of the marriage), *kwanben*, itin, or *ungha* (marriage brokers or coordinators) play a role of

marriage brokers or coordinators, and *zando* (foster mother and a confidant) helps in fostering the bride's acquitances her new home and serves as a confidant. The groom's sisters and other female relations are responsible for the cooking of traditional meals, brewing of the traditional wine or beer that are to be eaten and drunk on the day of the ceremony. The bride is to respect her sisters' in-laws who are older than her husband is, as well as those co-wives whose husbands are older than hers are.

Another finding worthy of note here is that, the traditional forms of communication in marriage among the Jukuns, do not give room for dissolution of the union. Instances from the data are paraphrased below: the bride is told categorically that her inheritance and of her children are in her husband's house henceforth. Again, the thorough investigations that take place before acceptance by the bride's parents, the impossibility of regurgitating any eaten meal or drunk liquid in the name of dowry or bride price back to its normal form and quantity and she is told to stay in her matrimonial home till her death. This finding is in line with the views of "The Heritage News Magazine" (Nov-Dec, 2005) and Douglas (2010). They argued that dissolution of marriage is a rare phenominom; rather what can be seen occasionally is marriage separation.

Different from all other findings by marriage and African traditional communication scholars consulted in this work, it was found that the African traditional forms of communication in marriage among the Jukuns also make room for marriage in time of crises where the intending couples have been bethroaded. By this, it is safe to say that the Jukuns have modes of communication in time of peace and in time of crises.

It was found that the traditional forms of communication in marriage among the Jukuns utilise trado-media. These include songs in Jukun language, local drums, the drum beat and goge, local metallic and wooden gongs, ayir or yayi or atuga sounds, dance, gunshots and

horns, twisted palm frond necklace, forums or platforms such as *allele* or *vo'akuku* in plate 3-5. Also, proverbs, for instance "an elder has an eagle' eye" are used. Symbolography such as *Wunuken*, *Tsoken* or *Utieka*, calabash, items identified in plate 46 are carriers of meanings themselves, etc. Moreover, people media-the Jukun men and women.

In examining the second research objective (the factors that affect African traditional forms of communication in marriage among the Jukuns in the Southern Taraba State), it was found that lack of documentation of the Jukuns' cultural heritage by the Jukuns' elites in the globe accounted for some alteration or changes. Ajiduku, (2010) and Akoga (2012) who are indigenuous Jukuns lamented seriously over this menance. Moreover, social change in the value system of the Jukun people because of modernisation, and none-usage of aboriginal (Jukun) language in educational curriculum, religion, human civilisation or westernisation, population growth, and competitive spirit have affected the traditional forms of communication in marriage among the Jukuns. These factors confirm the factors posited by Popoola, (2004), Osho, (2011) and Anyadike, (2014) in their various findings.

Investigating the changes in African traditional forms of communication in marriage among the Jukuns in the Southern Taraba State, it was found that in addition to forums or platforms in which Jukuns' younths (male and female) meet, educational institution has been added. Moreso, services such as fetching of fire-wood for the prospective bride's grand parents, farming of the inlaws farm, roofing of in-laws' house have now been monetised, because round huts with tached roof have become an absolate type of building among the Jukuns. In-Laws' who are far away in another town or cities, most time their greetings are mediated through phone calls.

Finally, on the probable solutions to the factors affecting African traditional forms of communication in marriage among the Jukuns in Southern Taraba State, below proble

solutions were proffered as found in the data: the Jukuns' elites in Diasporas are to come back to their root to document things on their culture. Communication of contextual meanings of all the cultural heritage to the Jukun youths in Diasporas during the cultural festivals. Awareness creation and sensitisation of the Jukuns' youths on their cultural heritage, especially in marriage in order to avoid noise in the African traditional communication flow. The future prospective couples are to get rid of competitive spirit in payment of dowries, bride price, and services. Knowing that the best marriage is the ability to cohabit well without many frictions for third party to come in for settlement and not in huge display of wealth, thereafter, the relationship crashes.

Anchoring the African traditional forms of communication in marriage among the Jukuns to the symbolic interactionism theory used in this study, it is seen that families interact (action and reaction) with each other, as well as with their immediate environment (by tapping from resources within them to meet their marital needs) in order to actualise the set goal. By so doing, both families as well as their resources have become social objects in the processes of actualising their marital goal. Such explained the first tenent of the theory. In addition, meanings are read from conducts of the participants, sounds of various kinds, items as broad as dowries and bride price; and activities in the processes of the marriage, this confirm the second principle of the theory. In all of these, the Jukun language is the enabling force that allows the Jukuns to interact, assign meanings to conducts of the participants, sounds, items and whatever they can both name and relate or interact with. Instances include *joakishe, akishe, akon, kusa* etc.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Summary

The research was aimed at investigating the African traditional forms of communication in marriage among the Jukuns in South of Taraba State. Literature search has no shown any detailed study on the African traditional forms of communication in marriage among any given tribe and among the Jukuns. To achieve this, the following researcher investigated into the African traditional forms of communication in marriage among the Jukuns in Southern Taraba State. Further probing both the factors that affect and the changes that occurred in African traditional forms of communication in marriage among them. The researcher elicited from them, the probable solutions to the factors. These were achieved through set objectives.

Existing literatures' findings in African traditional forms of communication in other spheres of human endeavour, showed that to influence behavioural change, the art of story-telling serves asa medium to influence young people and cause them to imbibed the the moral lesson embedded therein, thereby influencing them to conform to the norms of the society (Kaduna & Daniel, 2009). Also, such art of story-telling is still relevant and vital in the communication framework of African societies (Kur, 2012). In addition, other researchers observed that adolescents are interested in story-telling; however, those in the rural areas are more interested and more likely to be affected by its contents (Kur & Orhewere, 2009).

Moreso, in information dissemination, findings showed that songs and stories were the dominant sources of knowledge acquisition on the 2006 census (Kur, 2007). Similarly,

folksongs, dance, friends and associations, puppet theatre and drama are equally the media used in agricultural extension services (Daudu, 2009).

Moreover, conflict or ethnocentric crises can be managed through the use of traditional rulers, opinion leaders, community theatre, songs and choruses in local languages, billboard, pictorial and word symbols in local language (Ikpe, 2012; William & Udo, 2012).

However, factors such as change in value system of people, growth both in size and population of various African communities, infidelity inthe packaging of some contents of traditional communication system, problems of relying on oral tradition and western media have impacted negatively on some mode of the African traditional forms of communication.

The researcher adopted a qualitative approach to the study, in which survey was employed. The researcher used purposive and snowball sampling techniques to sample the interviwees and discussants from which data were elicited. This was achieved on face to face contact and with the use of the KII and FGD guides.

It was found that the whole range of activities therein involves social event between families and by extension communities, and not between individual. The social event also involves continuous social communications; women are recognised and played vital roles; the Jukun language is the tools (symbols) used to initiate and negotiate the marital processes or procedures. Also, the traditional forms of communication in marriage among the Jukuns, do not give room for dissolution of the union, the traditional forms of communication in marriage among the Jukuns utilise traditional media.

For the factors that affect such communication among the Jukuns, the research revealed that lack of documentation, social change in the value system of the Jukun people; and none-usage of aboriginal (Jukun) language in educational curriculum. Furthermore, religion,

human civilisation or westernisation, population growth and competitive spirit and limited humancapacity of retention and remembrance of all spheres of traditional forms of communication among the Jukuns were responsible.

The Jukun elites in Diasporas are to come back to their root to document things on their culture. Also, communicating the meanings of all the cultural heritage to the Jukun youths in Diasporas during the cultural festivals, awareness creation and sensitisation of the Jukun youths on their cultural heritage and the future prospective couples are to get rid of competitive spirit in payment of dowries, bride price and services.

5.2 Conclusion

Following the aim of the study which is to study and document the African traditional forms of communication in marriage among the Jukuns, the communication in marriage among this ethnic group really involved social event. Families interact (action and reaction) with each other in order to actualise the set goal. By so doing, both families have become social objects. Such explained the first tenent of the theory used.

Moreover, meanings are read from conducts of the participants, sounds of various kinds, items as broad as dowries and activities in the processes of the marriage; which in turn, are carried out in Jukun language. All of these are explained the second, third and fourth tenents of the used in anchoring this research. Since the greater percentage of the communication is non-verbal, such accounted for more deployment and usage of symbols among this ethnic group. Hence, they are people of less words, one can safely say this may not be all that there is in their traditional forms of communication in marriage.

5.3 Recommendations

Based on the findings of this study, the following recommendations are proferred:

1. The findings of this study found that lack of documentation of the Jukuns' traditions and cultural heritage is one of the major challenges. Therefore, it is recommended that Jukun elites are to take documentation of their traditions and cultural heritage for future generations seriously.

2. Also, it was found that the prospective Jukun grooms are found of exhibiting competitive spirit in settling dowries. Hence, they should get rid of competitive spirit in settling dowry.

3. In addition, awareness creation and sensitisation of the Jukuns' youths on their cultural heritage is absent. Based on this is highly commended that the elites should create awareness and sensitise Jukun youths on their cultural heritage during cultural festivals.

4. More so, none-usage of aboriginal (Jukun) language in teaching in schools is another challenge. Therefore, the Jukun linguists should develop Jukun Language syllabus (curriculum) for use in primary and postprimary schools.

5.4 Suggestion for further Readings/Study

1. Study should be carried-out on communication of contextual meanings of the traditional forms of communication in marriage among the Jukuns' youths.

2. Study should be carried-out on traditional forms of communication in marriage among the Jukuns' traditional council members in Nigeria.

3. Each one of the traditional media found in marriage among the Jukuns, should be further researched, and documented.

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APPENDIX I

Interview/ Focus Group Discussion (FGD) Guide

Your Royal Highness/Dear discussants,

I am a postgraduate student of Ahmadu Bello University, Zaria, undertaking a study on African traditional forms of communication in marriage among the Jukun in the south of Taraba State. I would like you to please respond to these questions. And the information you provide will be treated confidentially and will be used for academic purpose only.

Introduction (name, place of origin, age, social status)

1. How do the Jukun people get to know that their son or daughter is of marriageable age?

2. In Jukun tribe, how is marry partner gotten in the olden days and of the present day? Looking at the hierarchical nature of the Jukun social structure (the rulers and the ruled), will someone safely say there exist a uniform way of contracting a marriage partner? (Probe how the partner are seen or known or met; also, the form or pattern it or they take).

3a. What were the step by step procedures and demands in the consummation of the union in the olden days and of present day? (Probing for conduct, service and items needed from the aspiring groom, parents and his relations with their meanings)

3b. What were the step by step procedures and demands for the consummation of the union in the olden days and of the present day? (Probing for conduct, service and items needed from the aspiring bride, parents and her relations with their meanings)

4. How was the marriage ceremony consummated in the olden days and of the present day?

5. How are married partners supposed to cohabit in Jukun families? Probe how the wife serves her husband and how the husband lives up to his responsibility at home).

6. In time of marital crisis, where and how were such resolved in the olden days and of the present day?

7. In death of one of the partners, what was expected of the living partner in the olden days and of the present day?

8. We live in a rapidly changing world, where culture and traditions are affected by many factors, what will you say are factors that affect traditional forms of communication marriage among the Jukun?

9. How can we overcome these factors?

APPENDIX II

List of interviewees/Discussants

S/N	Names	Town
1	Dr. Shekarau Angyu Massaibi Kuvyon the II (The Aku-Uka)	Wukari
2	Manu Akhi Angyu (The Abon-Acho)	
3	Manu Gani Awudu (The Abon-Ziken)	
4	Manu Danladi Boshe Abyi (The Kenda-Acho)	
5	Manu Magaji Maiyaki (The kenda-Ziken)	
6	Manu Jibrin Amfani (Senior Adviser)	
7	Manu Edward Ajibauka (Adviser)	
8	Manu Joseph Samfo Zhema (Adviser)	
9	Mai-Kasuwa Hoku (Adviser)	
19	Wasendo Bala Useni (Secretary traditional council)	
11	Mrs Anwudukwa Hanatu Aji	
12	Mrs Juma Ada (former queen)	
13	Nuhu Azashii Ashu	
14	Mrs Laraba Angyu	
15	Mrs Christiana Ishaku Angyu Abonta	
16	Mrs Wakimbo Wunuji	
17	Mrs Ladi Gani Nyajon	
18	Mrs Azumi Udacebwa	
19	Mrs Shawuya Tanko Tsiken (Former queen)	
20	Awabenkishe Kuntsa Agyo	
21	Akoga Ameshi (Kenda-Acho of Ibi)	Ibi
22	Mathias Aduniya Asowa	
23	David Apazhi Adasho	
24	Bulus Adasho	
25	Briscila Awuso Joshua	

26	Ruth Arika	
27	Nelson A. Ayodege	
28	Jude Isa Awudu Adiku Adebo	
29	Shidobani Samaila	
30	Mrs Esther Yohana	
31	Mrs Maryamu Akyoba	
32	Mrs Maryamu Akibe	
33	Mr Elisha Asenya	
34	Mr Samuel Bako Ateyani	
35	Mr Emmanuel A. Shishi	
36	Mrs Salome Dauda Abekpa	
37	Likita Chinkai	
38	Tsonhun Sunji Adi (The Kuru Kpaten of Takum)	Takum
39	Tumafan	
40	Shidi	
41	Mrs Amina Sunji Adi (Queen)	
42	Mrs Bermani A. Azuku	
43	Mrs Kande Abon Agabi	
44	Mrs Hanatu Sunji Adi (Queen)	
45	Mercy T. Aboki	
46	Mrs Ladi Sunji Adi (Queen)	
47	Nka Garba	
48	Nyito Burba (The Uhwe Nyimui)	Donga
49	Daniel Sama (The Uhwe-uten of Kumbo)	
50	Danlami Ehwan-Uhwesi Kumbo	
51	Bakagyi Irimiya Sule Ida	
52	Mr Yakubu Obadiah	

53	Mrs Ladi Shishi	
54	Mrs Asabe Mai-Angwa	
55	Mrs Maryamu Sule	
56	Mrs Laraba Yakubu	
57	Mrs Tani Bello	
58	Mrs Awakhi	
59	Mrs Comfort Danjuma	
60	Mrs Hauwa Gomna	
61	Mr Daniel Akoga	
62	Danjuma Iji (The Ukwe Lissam)	Ussa
63	Mr Andi Nyito	
64	Mr. Joshua Abegye	
65	Micah Akroni	
66	Saraya Ba'aku	
67	Mr Uman Abege Akoga	
68	Mr Ishaya	
69	Mr Yohana Maiyanga	
70	Aken Bayo	
71	Mr Yerima	
72	Mr Nashuka Sule Nyito	