

ASSESSMENT OF THE USE OF TRADITIONAL MEDIA IN ADVERTISING IN IKEDURU LOCAL GOVERNMENT AREA, IMO STATE

ORJI, Uchenna Franklin¹
OKOLIE, Uloma Rosemary²
EMEANA, Ogechi G.³
OKOYE, Loveth

¹⁻² Imo State Polytechnic, Umuagwo, Owerri

³⁻⁴ Imo State University, Owerri

Correspondence email: orjifranklin@yahoo.com

Abstract

This study assessed the use of traditional media in advertising in Ikeduru Local Government Area of Imo State. The study was anchored symbolic interaction theory. Survey research method was used for the study. A sample size of 399 was drawn from the population of 183659 cluster sampling technique was used for this study. Questionnaire was used as instrument for data collected. Data obtained were analyzed in simple percentages and frequency tables for research questions while chi-square statistical formular was used to test the research hypotheses. The findings indicate that traditional communication media are frequently being put to use and residents perceived traditional communication media as an effective vehicle for advertising in rural areas. Also, it is revealed that exposure to traditional communication media influence consumer purchase of a given products. It is therefore, recommended that marketers, corporate organizations as well as government agencies, should endeavour to utilize peculiar attributes of traditional communication media in advertising to position their products, services and ideas in people's mind set; there is need to encourage the use of traditional communication media to switch on and off the consumer desire and choice of the products advertised. Also, it was recommended that companies, individual(s) and government agencies should synergize the traditional modes of communication with the conventional media of mass communication.

Keyword: Assessment, Use, Traditional Media and Advertising.

Introduction

Traditional communication media, are most often called folk media or oramedia. They are based on indigenous culture produced and consumed by members of a group. Oramedia is the concept which describes traditional or indigenous media of communication in Africa. It is a multi-channels communication system which is employed in most rural areas (villages, clans, towns, wards) as well as in rural urban settings. This process is referred to as traditional communication (Wilson, 1997, cited in Ineji, 2012, p.198).

It is the indigenous communication systems and process which utilize symbols, values and institutions which directly appeal and readily connect with the people and thus enhance the variety and effectiveness of messages that circulate in the community (Akpabio, 2003). Mojaye (2007) cited in Agbo, Ojobor and Ezinwa (2010, p. 176) writes that “traditional media are all forms of indigenous communication organs that are capable of enhancing the scope of grassroots awareness and stimulate interest”. This is because traditional system of communication is customary in the sense that it is not alien to the people. The people are quite familiar and understand the traditional channel of communication. This explains why it is difficult to be eliminated or replaced with the modern system of communication that are alien to the people especially the rural populace (Agbo et al, 2010).

Today, traditional communication media gives room for rural dwellers to be involved in advertising their product and services. Advertising is the meeting point of buyers and sellers. It is a social interaction, that begets a marketing scenario for the exchange of goods and services in place of money or its equivalents. In whatever form, its basis is that advertising is a communication process which must be persuasive in nature (Aliede, 2006). It is a good means of information provision, persuasion and education, whether the purpose is to sell or win the largest market share or target a market. It is a promotion strategy used to stimulate and sustain the vigour and tempo of economic activities through the promotion of consumption behaviour of the public or citizen (Benson-Eluwa & Kajiag, 2012).

To this effect, various traditional communication channels have been adopted to lure potential consumers to patronize some locally made products especially in our rural areas. Aliede (2006, p.98) notes that “to attract the attention of people, melodious songs were sang, followed by eulogies and praises of the qualities of the products. These were either followed by dramas, dances, acrobatics, demonstrations and offer of samples”. Ekwelie (1980) citing Aliede was of the view that “before the emergence of cities and that of the mass media as a coupling link among the people, villages and little neighbourhood had ways of advertising their wares”. According to him, in some communities, children would sing recognizable ditties to announce

Assessment of the use of Traditional Media in Advertising in Ikeduru Local Government Area, Imo State
availability of goods. Even today in the cities, one can still hear the martin song of Pap, (akara, orange, groundnut, vegetables) seller.

Traders called the attention of prospective customers to the excellent quality and quantity of their goods and sometimes coined slogans to give added effects to their usually exaggerated claims (Omu, 1978, as cited in Aliede, 2006). Products exhibition, then in form of displays was common. For instance, wine tappers would hang calabashes of wine in their places as wares for attracting and motivating drinkers, local crafts, agricultural outputs and other products were openly displayed for passer-by to see and buy.

Against this backdrop, it becomes necessary for a research work to be conducted to ascertain whether residents of Ikeduru Local Government Area of Imo State, who are mainly farmers, petty traders, wine tappers, artisans etc use traditional communication media as advertising vehicles and how these channels influence the rural dwellers buying decision.

Statement of the Problem

Aliede (2006, p.131) observes that “rural audience mainly create awareness of their goods and service through display of goods and services in strategic places in the community. It could be in village squares, in front of houses or even on tree trunks where they could be seen”. According to him, village hawkers also make their products by announcing them in sing-song manners. Fragrance/aroma of food items like beans cake (akara) could equally serve as a sign that such items are ready. They do this in the hope that such strategies might instantly produce a trickle-down effect by influencing people to purchase their goods and services. In all advertising aim at passing across suitable and elaborate messages :- apt, captivating and mesmerizing enough to capture the attention and motivating the audience to eventually see justifications to patronize the market products.

Going by the usefulness of traditional communication media to rural areas, it appears that most rural people seem to have abandoned the traditional media for processes that seems to be more efficient but inefficient, faster but limited in effective reach and satisfaction of the critical population that are source of concern. The question is: To what extent do residents of Ikeduru use traditional media advertising? These were some of the questions posed in this study, which the researcher sought to proffer answers.

Objectives of the Study

The specific objectives of this study were to:

1. Find out the level of traditional media use among residents of Ikeduru.
2. Ascertain Ikeduru residents' perception of traditional communication media

- use in advertising
3. Find out the influence of traditional media on buying behaviour of a particular product among Ikeduru residents.
 4. Identify the challenges that the residents of Ikeduru face while employing traditional media in advertising.

Research Questions

The following research questions will guide this study:

1. What is the level of traditional media use among residents of Ikeduru?
2. How do residents' of Ikeduru perceive the use of traditional communication in advertising?
3. What influence has traditional media advertising on the buying behaviour of Ikeduru residents?
4. What are the challenges militating against the use of traditional media in advertising?

Delimitation of the Study

This study covered the use of traditional media in advertising, with music, song, bell, flute, market place and product display in focus, to the exclusion of other traditional communication media and mass media advertisement. The study shall be delimited to traditional communication media advertisements on the following locally made products: Ero (Mushroom), Nku (Firewood), Abacha (African salad), Kerosene and Akpu (Fufu). Also, this study shall be delimited to the following selected electoral wards as follows: Atta ward 1, Akabo ward, Uzoagba ward, Avuvu ward, Ugirike/okwu/Eziama ward and Amatta ward.

Review of Related Literature

The Concept of Traditional Communication Media

Traditional media, most often called folk media or oramedia are based on indigenous culture produced and consumed by members of a group (Ineji, 2012). Wilson (1997) cited in Ineji (2012, p. 198) contends that:

Oramedia is the concept which describes traditional or indigenous media of communication in Africa. It is a multichannel communication system which is employed in most rural areas (villages, clans, towns, wards) as well as in rural urban settings. This process is also referred to as traditional communication.

It is obvious here, that the use of traditional media transcends the rural setting. They have been found to be useful even in urban settings and are being put into relevant use

Assessment of the use of Traditional Media in Advertising in Ikeduru Local Government Area, Imo State by those who appreciate their pervasiveness. Nwosu (1990) as cited in Ineji (2012, p. 198) stresses the need to develop Nigeria's traditional communication modes and define traditional media against the backdrop of contradictory perspectives. He cited them as defining traditional communication as *the products of the interplay between a traditional community's customs and conflicts, harmony and strife, cultural convergences and divergences, culture-specific tangibles and intangibles interpersonal relations, symbols and codes rites, rituals, music - dance, drama, customs and peoples factual existence from birth to death and beyond death.* Jefkins and Ugboajah (1986) as cited in Ineji (2012) extol the qualities of *oramedia* when they say *oramedia have visible cultural features, oft en quite conventional, by which social relationships and a world view are maintained and defined. They take on many forms and are rich in symbolism... dealing with problems of direct relevance to this situation.*

Traditional Media Contents

Aliede (2006, p.131) notes that “the contents of trado-media communication are embedded in the channels through which communication is made possible in the rural areas”. Wilson (1991) cited in Aliede (2006, p. 131) lists the forms of contents of Trado-media communication as follows;

- **News Contents:** News exists in the form of any information concerning events that have taken place or about to take place in the community. This can be in form of deaths, births, marriage ceremonies, or about important personalities in the locality news normally spreads fast through interpersonal relationships or communication.
- **Advertising Contents:** Rural audience mainly create awareness of their goods and services through display of goods and services in strategic places in the community. It could be in village squares, in front of houses or even on trees trumps where they could be seen. Village hawkers also make known their products by announcing them in sing-song manners. Fragrance/aroma of food items like beans cake (Akara) could equally serve as a sign that such items are ready. -
- **Directives:** Town criers are used mostly in giving directives to villagers especially during emergencies or in issues that need urgent attention e.g if there is an urgent need to clean the village source of water or a road work. Announcements could be made to warn defaulters to pay fines. It may also be used during immunization programmes to inform folks of where and when the immunization will take place as well as the ages of children to be immunized.
- **Public Relations Contents** In traditional communication, this can be done through praise singing. Public relations contents also come in the forms of drama, concerts and or speeches delivered in the church or market square to enhance the image of government, a person or organization.

- **Education Contents** This takes formal and informal forms. It could be through these groups: membership of societies like women's group, age grades; cultural groups like village masquerade group or dance groups and socio-cultural groups like Town Union, Social clubs among others.

Going by this it is clear that if properly harnessed, traditional media contents can contribute immensely to socio-cultural, political, economic and environmental development of human society.

The Concept of Advertising

According to Akpan (2006) advertising is paid, non- personal communication through various mass media by business firms, non-profit organization and individuals who are in some way identified in the messages and who hope to inform or persuade of a members of a particular audience. Doghudje (1985) cited in Onwukwe, Okugo and Ihechu (2014,p.566), observes that advertising is a group of activities arriving at and including dissemination of information in any paid non-personal form, concerning and idea, product, or service, to compel action in accordance with the intent of an indentified sponsor.

Advertising is a paid form of non-personal communication through a medium aimed at promoting ideas, individuals, organizations, goods or service by an indentified marketing communication tool that exposes a target audience to want-satisfying marketing offers with relevant information that could positively influence buying decisions (Nwabueze, 2006, cited in Nwabueze, 2014, p.185). Nwabueze (2014, p. 185) writes that advertising is one of the promotional tools in marketing, others being public relations, sales promotions, direct marking and personal selling.

Empirical Review

Tangban (2010) in a study titled an assessment of the use of traditional communication modes in advertising in Ikom Local Government Area of Cross River State, found as follows that bell, gong and flute as used by the town announcer, are all reliable instruments of traditional communication used by the people of Ikom communities for different purposes; with the traditional media of communication awareness and enlightenment are achieved through advertising in the mind of the people, thereby uplifting them from an ignorant state, to an atmosphere of awareness; the study showed that traditional media are still being sustained and accepted as media of communication in Ikom communities till date; traditional media systems are effective in achieving advertising goals and other functions; and that traditional media of communication have significant impact on advertising.

Umor, (2011) in his work “The impact of Nigerian cultural elements on the design of the Advertisements of select products”, concluded that print copies use Nigerian

cultural elements in the design of the advertisements during the conceptualization of the media messages. These elements include Nigerian photographs/illustrations, Nigerian dress codes, Nigerian settings, Nigerian languages/words, Nigerian arts/objects/symbols as well as Nigerian slangs in slogans. Nigerian language/words, Nigerian dress code, Nigerian photograph/illustrations, Nigerian setting and Nigerian slangs in slogan are the dominant cultural elements in the selected print product advertisements. According to him, the use of Nigerian cultural elements in the design of advertisements of select print products has the capability to inform and persuade the audience; the use of Nigerian cultural elements on the design of print copies will be an innovation in the right direction, by making it colourful and a pull towards identifying with the product knowing that its message will be original and that the use of these elements on advertisements increases the communicative value of the message, allow for identity with the message and bring a form of pride to the Nigerian society members, which will lead to patronage of the products or services advertised.

Theoretical Framework

This study was anchored on symbolic interaction theory. Symbolic interaction is sociological perspective on self and society based on the ideas of George H. Mead (1934) Charles H. Cooley (1902), W.I. Thomas (1931) and other pragmatists associated primarily with the University of Chicago in the early twentieth century (International Encyclopedia of Marriage and Family, 2013). Later it was Herbert Blumer that coined the term and put the theory forward. It has to be noted that Blummer was greatly influenced by John Deney (the leader of sociological theory). The basic idea of this theory is that people behave based on the meaning they have given to them ([Communication theory.com](#), 2013). The central theme of theory is that human life is lived in the symbolic domain. Symbols are culturally derived social objects having shared meanings that are created and maintained in social interaction. Through language and communication, symbols provide the means by which reality is constructed. Reality is primarily a social product, culture-emerges from and is dependent on symbolic interactions for existence. Even the physical environment is relevant to human conduct mainly as it is interpreted through symbolic systems (International Encyclopedia of Marriage and Family, 2013). This theory posits that people live both in the natural and the symbolic environment. Symbolic interaction is a process that is enlivened the reciprocal meaning and value by aid of the symbols in the mind meaning constitution of reciprocal interaction between persons. Objects don't have meanings on their own. But objects get their meaning from the social actors. Consequently symbolic interaction is process of interpretation of the action (Aksan, Kisac, Aydin & Demirbuken, 2009).

The relevance of this theory to the study, is that the residents of Ikeduru who are homogeneous in nature, both in culture, language and beliefs, have similar

perception of the social reality of the world. It implies that the use of traditional media that are cultural embedded and people oriented, with language and communication symbols understood by them might arouse their attention towards their purchase of a given product. Their peculiar modes of communicating with one another might influence their behaviour to buy or not to buy a particular product.

Methodology

This study adopted survey research method. Survey research method is suitable because it will give the researcher opportunity to seek for the views, opinions and feelings of Ikeduru residents on the use of traditional communication media in advertising. The population of this study is consists of males and females in Ikeduru between the age of 18 and above. With regard to the 2006 national census report of National Population Commission (NPC) on the population of Ikeduru Local Government is 149,316. However, ten years has gone since the last census, so there is need to project the current population of Ikeduru to reflect the time of this study, using the UNDP's population extrapolation index of 2.28% per annum. This will result in assumed population for the local government council. Its present projected population in 2016 is calculated as follows: $P_p = G_p \times P_i - T$

It shows that an addition of 34342 persons would be added to the actual population (149,316) to obtain projected population of 183659; which is an estimated population. It is from this population that the sample size was drawn and calculated. The sample size for this study is 399 using the Taro Yamane's statistical formula.

Cluster sampling technique was used for this study. This is because Ikeduru Local Government has 12 electoral wards or 12 clusters. It is from this clusters or wards that 6 wards were selected using simple random sampling technique. The electoral wards selected were as follows: Atta ward 1, Akabo ward, Uzoagba ward, Avuvu ward, Ugirike/okwu/Eziama ward and Amatta ward. The researcher proportionately allocated 66, 58, 55, 62, 69 and 89 persons to the selected wards according to their population to reflect the calculated sample size of 399. The questionnaire was used to elicit data from the survey research method. Data obtained were analyzed in simple percentages and frequency tables.

Data Presentation and Analysis

A total of 399 copies of the questionnaire were distributed to the respondents in the various wards in Ikeduru selected for this study. Out of this, three hundred and eighty-one (381) were found usable, whereas the remaining eighteen (18) were not used. This is because 11 were not returned while 7 were mutilated and 1 not completed.

Table 1: Respondents age

Age of respondents	Frequency	Percentage
Below 20 years	59	15%
20-30 years	43	11%
31-40 years	68	18%
41-50 years	75	20%
51 and above	136	36%
Total	381	100%

From the analysis, in the table above 59 respondents representing 15% fell between the age bracket of below 20 years, 43 representing 11% were between 20-30 years, 68 representing 18% were within the age bracket of 31-40 years, 75 representing 20% fell between 41-50 years while 136 representing 36% were between the age bracket of 51 and above.

Table 2: Educational qualifications of respondents

Educational qualifications	Frequency	Percentage
No formal education	15	4%
Primary school certificate	33	9%
Secondary school certificate	105	27.5%
Diploma/NCE equivalent	82	21.5%
Graduate	146	38%
Total	381	100%

The analysis in table above shows that 13% held qualification below primary six certificate while 87% held qualifications above primary school certificate. It implies that majority of the respondents were educated enough to understand the issue under

discussion.

Table 3: Respondents sex

Sex of respondents	Frequency	Percentage
Males	211	55%
Females	170	45%
Total	381	100%

Analysis in the table above, shows that out of the 381 respondents in the valid sample 211 representing 55% were males and 170 representing 45% were females.

Table 4: Respondents occupation

Occupation of respondents	Frequency	Percentage
Students	73	19.1%
Civil servants	51	13.4%
Traders	91	24%
Farmers	88	23%
Unemployment	78	20.5
Total	381	100%

From the analysis in the table above, 73 representing 19.1% were students, 51 representing 13.4% were civil servant, 91, representing 24% were traders 88 representing 23% were farmers while 78 representing 20.5% were unemployed.

Table 5: Respondents marital status

Marital status of respondents	Frequency	Percentage
Single	152	40%
Married	174	46%
Divorced	20	5%
Widowed	35	9%
Total	381	100%

According to the analysis in the table above, most persons in the valid, sample were married at 46%, about 40% were single, 5% were divorced while 9% were widowed.

Table 6: Respondents' view on whether traditional modes of communication are still in use.

Options	Frequency	Percentage
Yes	281	74%
No	23	6%
No idea	77	20%
Total	381	100%

Analysis in the table above, indicate that 281 representing 74% believed that the traditional modes of communication are still used in their communities, 23 representing 6% said no and 77 representing 20% said no idea.

Table 7: The traditional modes of communication used by the respondents

Options	Frequency	Percentage
Music	49	13%
Song	71	19%
Bell	31	8%
Flute	20	5%
Market place	111	29%
Product display	62	16%
Can't say	23	6%
Others	14	4%
Total	381	100%

Analysis in table above shows that 49 representing 13% said music, 71 representing 19% said song, 31 representing 8% said bell, 20 representing 5% said flute, 111 representing 29% said market place, 62 representing 16% said product display, 23 representing 6% can't say and 14 representing 4% said others.

Table 8: Respondents views on how often traditional modes of communication are being put to use.

Options	Frequency	Percentage
Frequently	182	48%
Occasionally	95	25%
Sometimes	70	18%
Can't say	34	9%
Total	381	100%

From the analysis in the table above, it is clear that 182 representing 48% of the respondents believed that traditional modes of communication are being put to use frequently, 95 representing 25% said occasionally, 70 representing 18% said sometimes while 34 representing 9% said can't say.

Table 9: Respondents view on whether traditional modes of communication are used for advertising

Options	Frequency	Percentage
Yes	288	76%
No	23	6%
Don't know	70	18%
Total	381	100%

Analysis in the table above, revealed that 288 representing 76% agreed that traditional modes of communication, were used to advertise products and services, 23 representing 6% said no while 70 representing 18% held no specific opinion.

Table 10: Respondents view on whether traditional media draw their attention to some products and services meant for sale

Options	Frequency	Percentage
Yes	199	52%
No	41	11%
Can't say	141	37%
Total	381	100%

The above analysis indicate that 199 representing 52% of the respondents in the valid sample believed that traditional media advertisement draw their attention to some products and services meant for sale, 41 representing 11% did not believe while 141 representing 37% said can't say.

Table 11: Respondents on whether exposure to traditional advertisement arouse their interest towards buying the products

Options	Frequency	Percentage
Yes	213	56%
No	69	18%
Can't say	99	26%
Total	381	100%

According to the analysis in the table above, 213 representing 56% agreed that exposure to traditional media advertisement arouse their interest towards, buying the products, 69 representing 18% said no and 99 representing 26% said can't say.

Table 12: Respondents view on whether traditional modes of communication are effective in advertising

Options	Frequency	Percentage
Very effective	182	48%
Partially effectively 114	115	30%
Not effective	37	10%
Can't say	47	12%
Total	381	100%

Analysis in the table above, reveal that 182 representing 48% believed that traditional media are very effective in advertising, 115 representing 30% said partially effective 37 representing 10% said not effective while 47 representing 12% said can't say.

Table 13: Respondents view on whether these advertisement influence their purchase decision

Options	Frequency	Percentage
Yes	176	46%
No	57	15%
Can't say	148	39%
Total	381	100%

Analysis in the table above reveal that 176 representing 46% believed that traditional media advertisement influenced their purchase decision, 57 representing 15% believe not while 148 representing 39% held no specific opinion.

Discussion of Findings

What is the level of traditional communication media use among residents of Ikeduru?

In responding to this research question stated above, table 6, 7 and 8 were relied upon. The finding from table 4.9 revealed that 48% of the respondents believed that traditional modes of communication are being put to use frequently, this was further justified in table 4.7 which indicated that traditional modes of communication are still in use at 74% while 90% at table 4.8 revealed that music, song, bell, flute, market place, product display were the traditional modes of communication used in Ikeduru. This implies that traditional modes of communication are still useful in the contemporary Ikeduru local government council and they are frequently used. The unique attributes of these media have continue to encourage their use as means of communication. This finding is in line with the earlier study conducted by Tangban (2010). He found that bell, gong and flute as used by the town-announcer, are all reliable instrument of traditional communication used by the people of Ikom communities for different purposes.

How do residents of Ikeduru perceive the use of traditional communication in advertising?

In answering the research question above table 9, 10, 11 and 12 were relied upon. The findings revealed the perception of the respondents at 60.8% as follows: traditional modes communication are used for advertising, traditional media draw their attention to some products and services meant for sale, traditional media

advertisement arouse their interest towards buying the products and traditional modes of communication are effective in advertising. It means that respondents exposure to traditional media inform their perception on the use of traditional modes of communication in advertising products and services. The finding was supported by the theoretical framework used for this study. According to the symbolic interaction theory, human beings develop a complex set of symbols that gives meaning to the world in their perspective. The meanings are molded from the interactions with the society. This theory articulates that the individual build a sense of self identity through these interactions with the society.

Similarly, Tangban (2010) found in a study, that with the traditional media, of communication awareness and enlightenment are achieved through advertising in the mind of the people. He maintained that traditional media systems are effective in achieving advertising goals and other functions. In relation to this, Umor (2010) found that the use of Nigerian cultural elements in the design of advertisement of select print products has the capability to inform and persuade the audience and that the Nigerian cultural elements on the design of print copies will be an innovation in the right direction, by making it colourful and a pull towards identifying with the product knowing that its message will be original.

What influence has traditional communication media advertising on the buying behaviour of Ikeduru residents?

In responding to this, table 13 was used. The finding indicated that traditional media advertisement influenced their purchase decision at 46%. It means that decision to buy or not to buy a given product like Ero (Mushroom), Nku (firewood), Abacha (Africa salad), kerosene and Akpu (fufu) are informed by the people's exposure to advertisement. What this implies is that when a given product is being advertised through the traditional media, people tend to buy such product.

The finding was supported by the theory used in this study. The theory posits that the use of traditional modes of communication that are cultural embedded and people oriented, with language and communication symbols understood by them might arouse their attention towards their purchase of a given product. Their peculiar modes of communicating with one another might influence their behaviour to buy or not to buy a particular product. In the same vein, Umor (2011) in a study found that the use of cultural elements on advertisement increases the communicative value of the message, allow for identity with the message and bring a form of pride to the Nigerian society members, which will lead to patronage of the products or services advertised. Tangban (2010) in an earlier study formed that traditional media of communication have significant impact on advertising.

Summary of Findings

The obtained results were summarized as follows:

1. Traditional communication media are frequently being put to use. According to the respondents, traditional modes of communication are still in use.
2. Residents perceived traditional communication media as an effective vehicle for advertising in rural areas. According to the respondents, they are used for advertising, they drew their attention to some products and services meant for sale, and they arouse their interest towards buying the products.
3. Exposure to traditional communication media influence consumer purchase of a given products.

Conclusion

Traditional communication media such as music, bell, song, flute, market place, product display among others were vital channels for advertising. Advertising through the traditional media proved to be effective means of reaching out to the rural dwellers because of the importance attached to them. People in the rural areas like Ikeduru held traditional modes of communication in a high esteem as such tend to be believed and have more trust and confidence on messages and information emanating from these media. Thus, these channels have continued to remain relevance and useful in modern day advertising of products and services. These vehicles have remain germane in persuading and motivating people towards making demand for a particular product that is needed to satisfy ones immediate needs and desires.

Recommendations

1. Marketers, corporate organizations as well as government agencies, should endeavour to utilize peculiar attributes of traditional communication media in advertising to position their products, services and ideas in people's mind set. This is because the feelings, views and thoughts held by people on a given product is determined by how the message is being packaged.
2. To influence consumers' patronage of a given idea, product or service, there is need to encourage the use of traditional communication media to switch on and off the consumer desire and choice of the products advertised.
3. Companies individual(s) and government agencies should synergize the traditional modes of communication with the conventional media of mass communication.

References

- Agbo, B., Ojabor, I & Eziwa, C. (2010). *Issues in development communication*. Enugu: John Jacob's classic publishers Ltd.
- Akpabio, E. (2003). *African communication system: An introductory text*. Lagos: B Print Publications.
- Aksan, N., Kisac, B., Aydin, M., & Demirbuken, S. (2009). Symbolic interaction theory. Doi:10.1016/i.sbspro.2009.01.160. Accessed on 25/10/2016 from .
- Aliede, J.E. (2006). Advertising in Nigeria: An overview of the transitional trends from inception to the present. In I.E. Nwosu & M.A. Ify-Nsude (Eds). *Trado-modern communication systems: Interfaces and dimensions (93-104)*. Enugu: Immaculate publications Limited.
- Benson- Eluwa, V. & Kajiag, J.L. (2012). Information and communication technologies (ICTs) in public relations and advertising. In J.E. Aliede (Eds.) *Today's readings in mass communication-Issues, insights and perspectives (340-347)*. Enugu: Prime Targets limited.
- Benson-Eluwa, V. & Kajiag, J.L. (2012). Information and communication technologies (ICTs), in public relations and advertising. In J.E. Aliede (Eds.) *Today's readings in mass communication – Issues, insights and perspectives*. Enugu: Prime Targets Limited.
- Ineji, P.U. (2012). Cultural diversity and traditional media in the 21st century. In J.E. Aliede (Eds.) *Today's readings in mass communication-Issues, insights and perspectives (196-208)*. Enugu: Prime Targets limited.
- International Encyclopedia of Marriage and Family (2003). Symbolic Interactionalism. Accessed on 25/10/2016 from <http://www.encyclopedia.com/social-sciences-and-law/sociology-and-social-reform/sociology-general-terms-and-concepts/symbolic>
- Nwabueze, C. (2014). *Introduction to mass communication: Media ecology in the global village*. Owerri: Topshelve Publishers.
- Ogwezzy, A.O. (2008). *African communication systems: Concepts, channels and message*. Lagos: African Renaissance Books, Inc.
- Okpoko, J.I. (2012). Women and advertising: An exploration of the moral and ethical

Assessment of the use of Traditional Media in Advertising in Ikeduru Local Government Area, Imo State
implications. In J.E. Aliede (Eds.) *Today's readings in mass communication: Issues, insights and perspectives*. Enugu: Prime Target Limited.

Osho, S.A. (2010). *Africa communication system*. Abeokuta: ESS-ott Consult Publication.

Scannell, P. (2009). *Media and communication*. London: Sage

Tangban, M.E. (2010). An assessment of the use of traditional communication modes in advertising in Ikom Local Government Area of cross River State. A dissertation submitted to the postgraduate school, university of Uyo, Uyo, akwa Ibom State.

Umor, E.F. (2011). The impact of Nigerian cultural elements on the design of the advertisements of select products. An M.Sc dissertation submitted to the postgraduate school, university of Uyo, Uyo, Akwa Ibom State.