

**THE ROLE OF THE MEDIA IN PRESERVING CULTURE IN UGANDA
A CASE STUDY OF WBS TV (WAVAH BROADCASTING SERVICES)**

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**A RESEARCH DISSERTATION SUBMITTED TO THE FACULTY OF ARTS
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UNIVERSITY**

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DECLARATION

I Nahurira Seith declare that, this dissertation is from my own findings and has never been produced by anybody else for any award in any institution.

Signature:.....

Date: 30/07/2014.....

NAHURIRA SEITH

APPROVAL

This is to satisfy that this dissertation has been done under my supervision and submitted to the faculty of Arts and Humanities for examination with my approval.

Signature: 

Date: 1st August 2014

MS. JOAN OWADE

(SUPERVISOR)

DEDICATION

I thank God the Almighty who has enabled me reach this far, to my beloved Father, MR. MUGISHA JOSHUA and my Grand Mother who is now a late, MRS E.MAKIISA whose endeavors have molded me into what I am now sand to be. In addition, special dedication to my brothers, Kakama Yosia, Nabimanya, Peter, Gideon, my sisters Nuwareba Rabbecca, Kyanzire Jonnah, Ahurira Judith, Kabazarwe Phionah, Kyakunda Phionah, Tusingwire Hope and friends, Kambarebe Boaz, Jackson, Kaguta Amos, ayebesa Allen, Ntungire Gordon, Anyiine Saul Frank, Paul, Annet, Gloria, Shibah, Tumusiime Kenneth, Busingye Evas, Wicliff, Steven, Kayesu, H.Bigirwa, Duncan and Wilber Force for the financial and moral support they give to me in order to achieve my objectives. Earnest thanks to my course mates; I will call colleagues with whom I have hustled to 'make ends meet'.

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LIST OF ACRONYMS

BBC	British Broadcasting Corporation
CBS	Central Broadcasting Corporation
CNN	Cable News Network
DAC	Department of Arts and Culture
NTV	Nation Television
NBS	Nile Broadcasting Service
MTV	Music Television
SABC	South Africa Broadcasting Corporation
UBC	Uganda Broadcasting Corporation

ABSTRACT

The research on “role of the media in preserving culture in Uganda” was conducted in WBS TV (Wavah Broadcasting services) which is located in Uganda’s capital-Kampala. The sample size of 100 respondents were chosen and this included; 40 WBS workers, 30 journalists, 5 media analysts, 5 cultural activists, and the 20 community members. The responses got from these respondents were generalized to the whole population in Uganda. The research was guided by the objectives of the study which included; finding out how the media preserves culture in Ugandan, finding out the challenges faced by the media in preserving culture in Uganda, and finding out the effects of international media on local culture.

Research objective one sought to establish how the media preserves culture in Ugandan and the findings revealed that; moral degeneration, adoption of strange way of life, crime increase and hostility were the answers given by the respondents

Objective two sought to find out the challenges faced by the media in preserving culture in Uganda and the findings revealed that; inadequate resources, government attacks, poor cooperation with the public and poor access to information; and objective number three sought to find out the effects of international media on local culture and the findings revealed that; playing of Ugandan music, teaching of Ugandan culture, showing of Ugandan movies, casting of Ugandan TV programmes.

Conclusions and recommendations were later made after interpreting and analyzing data.

CHAPTER ONE

INTRODUCTION

1.1 Background of the study

Nowadays we frequently encounter media campaigns on TV, Radio, Internet or newspapers or magazines. In the age of information technology, we cannot underestimate the role of Mass Media as a great “agent of change” in the society. There are so many “pieces of information” which are carefully designed to mould attitudes and public opinion. Media has become a very effective and powerful weapon through which “authorities manipulate social attitude and behavior. Media is producing information and entertainment day and night throughout the world. The Twentieth century has been described as the age of mass communication revolution (Christopher, 1997). Mass Media came up in a big way and its influence on people was very powerful. This was recognized for the first time scholars and researchers in the area came to realize that mass communication had for reaching and pervasive effects on the audience.

The messages were directed, pointed and extremely influential. Mass media typically means TV, Radio, Press, cinema etc. These channels are generally controlled by the elite. Media may be received by millions of peoples. There is no question that the mass media play an important role in society. Their impact in social change, achievement cultural taste, instruction politics and image building is not to be denied. The rapid rise of mass media utility and their potential influence has led many to wonder about the actual role and behavior. Mass Communication is all powerful that they determine thought and action to a major degree. According to

Farishullah (2004), use of media for intended messages that persuade the audience members to bring some changes in behavior a pattern is quite common. Almost all countries employ media to run social communication campaign for the achievement of goals like good health, small family norm, clean environment, and enhancement in education.

Culture (from the Latin culture stemming from colere, meaning "to cultivate") is a term that has various meanings. For example, in 1952, Alfred Kroeber and Clyde Kluckhohn compiled a list of 164 definitions of "culture" in *Culture: A Critical Review of Concepts and Definitions*. However, the word "culture" is most commonly used in three basic senses:

- Excellence of taste in the fine arts and humanities, also known as high culture
- An integrated pattern of human knowledge, belief, and behavior that depends upon the capacity for symbolic thought and social learning
- The set of shared attitudes, values, goals, and practices that characterizes an institution, organization or group (Kotter, 1992).

1.2 Statement of the problem

The dominance of foreign media in Uganda has influenced the local culture in Uganda the local media is trying to broadcast and run programmes in local languages like Luganda to preserve culture. In Africa at large, there is struggle by the local media; both print and the electronic media in preserving the local culture. This has been through the airing in of local programmes in the local languages

like Luganda for the case of CBS radio station. However, there is still dominance of foreign culture in Uganda and this has been promoted by the western media like CNN, BBC, MTV and other media channels in the Uganda. Ugandans have tried to cope up with their own culture but although there a dominance of the western culture in the county.

Well, it is true many people now speak English like the white people, wear like them, eat like them, and watch the same television channels, movies among others. This has and is still eroding African culture and there seems to be nothing done to prevent this type of dominance, hence affecting the Ugandans' way of life in Uganda since television over influences their decisions. The media needs to fully run locally based programmes other than running much of international programmes in a bid to preserve local culture. However, the researcher intends the find out how the media preserves culture in Uganda despite of the growing strength of globalization the world today.

1.3 Purpose of the study

The purpose of the study was to find out the role of the media in preserving culture in Uganda.

1.4 Objectives of the study

- (i) To establish how the media preserves culture in Ugandan
- (ii) To find out the challenges faced by the media in preserving culture in Uganda
- (iii) To find out the effects of international media on local culture

1.5 Research questions

- (i) How do the media preserve culture in Ugandan?
- (ii) What are the challenges faced by the media in preserving culture in Uganda?
- (iii) What are the effects of international media on local culture?

1.6 Scope of the study

1.6.1 Geographical scope

The study was conducted in WBS TV (Wavah Broadcasting services). The station was incorporated in October, 1997 and started broadcasting in January 1999. It is a privately owned, free-to-air TV Station. The station operates commercially and is committed to being the best educative, entertaining and informative television station.

The station has since expanded to almost the entire country; from the west (Mbarara, Bushenyi, Kasese, Fort Portal) to the east (Jinja, Tororo, Mbale), north (Lira, Gulu, Arua) to south (Kabale) and of course the central region. We are currently planning to expand further to Bunyoro region (Hoima, Masindi) and kasese, Acholi (Kitgum), and Teso (Soroti). The station broadcasts in majorly two languages; English and Luganda with daily news bulletin in Kiswahili.

1.6.2 Content scope

The research in WBS television was carried find out the role of the media in preserving culture in Uganda.

1.6.3 Time scope

The research took a period of two months i.e. May-July 2014

1.7 Significance of the study

The research will enable the government understand the effects of the media in preserving culture and hence come up with possible ways of promoting its role in preserving culture.

The research will also help the media workers especially producers limit the broadcast of western materials in Uganda.

Furthermore, the research will help religious and traditional leaders reinstate Uganda way of life on the Ugandans.

The research will boost the library of Kampala International University as it will provide information to future researchers on related topic

In addition to the above, the research will help the principal research attain a bachelor's degree of Arts in Mass Communication of Kampala International University.

1.8 Theoretical review

Whatever the range of differences in the conceptualization of culture, the idea remains an essential one in the behavioral and social sciences. For decades it has been regarded as the central organizing base for social anthropology (sometimes, indeed, called

cultural anthropology) and is one of the several major objects of study and tools for explanation in sociology and political science (Smelser 1968), as the terms *subculture*, *counterculture*, *organizational culture*, *civic culture*, and *political culture* indicate. Conspicuous exceptions to this generalization are sociobiology and its forebears, which tend to link culture to genetic or other biological factors, materialism in its Marxist and other guises, which tends to reduce culture to other forces, and rational-choice theory and its utilitarian forebears, which tend to freeze culture into simplified assumptions about tastes and preferences. These exceptions noted, the centrality of the concept must be affirmed.

Through word and song, display and building, culture is preserved through many avenues, some of them being community memory, historic places and activities that have been carried through some timeframe so that they become identified with a specific set of community values, emotions, sights, sounds and even smells. It also seems that no matter what the process of conceptualization of the values of a community, whether sociological, biological, historical or arrived at by observation and deductive reasoning, or whether by personal experience and exponential derivation, it is the quality of that particle of the universe that resonates within the hearts and minds of the individuals from whom the desire to preserve a culture is founded and initiated that, in and of itself, makes the pursuit of the culture worthwhile and possibly even inevitable.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter is about the ideas and views of other persons in relation to the topic identified by the researcher. The literature is vital and enables the researcher to investigate further. The literature was mainly taken from other secondary sources of data.

2.1 Definitions of culture and media

Culture is the sum total of the ways in which a society preserves, identifies, organizes, sustains and expresses itself. Uganda is endowed with a rich and diverse cultural heritage, which includes sixty-five indigenous communities with unique characteristics.

Culture concerns itself with socially transmitted behaviour patterns, arts, beliefs, institutions and all other products of human work and thought. Culture includes intangible and tangible heritage, which is varied, complex, and in constant evolution. The tangible heritage includes monuments or architecture, art and crafts, sites, manuscripts, books and other objects of artistic and historical interest. The intangible heritage includes language, oral traditions, performing arts, music, festive events, rituals, social practices, traditional craftsmanship, knowledge and practices concerning nature. There are various definitions and perceptions of culture. However according to Uganda national cultural policy, culture is defined as; the sum total of the ways in which a society preserves, identifies, organizes, sustains and expresses itself.

Culture can be defined as the way of life which includes beliefs, aesthetics and institutions of a civilization. Considering today's way of life, we would be lying if we didn't admit that media is not an influential entity in our culture. Lately the media theories that regard the audience as a passive entity have been discarded and advanced media theories that take into account the audience response have been formulated. It is still a fact that despite cognitive abilities of the audience, the media has been successfully ingraining several values and elements into a large section of our society.

Mass media refers collectively to all media technologies, including the Internet, television, newspapers, and radio, which are used for mass communications, and to the organizations which control these technologies. Since the 1950s, in the countries that have reached a high level of industrialization, the mass media of cinema, radio and TV have a key role in political power. Contemporary research demonstrates an increasing level of concentration of media ownership, with many media industries already highly concentrated and dominated by a very small number of firms.

Electronic media are media that use electronics or electromechanical energy for the end-user (audience) to access the content. This is in contrast to static media (mainly print media), which today are most often created electronically, but don't require electronics to be accessed by the end-user in the printed form. The primary electronic media sources familiar to the general public are better known as video recordings, audio recordings, multimedia presentations, slide presentations, CD-ROM and online content.

Most new media are in the form of digital media. However, electronic media may be in either analog or digital format.

Although the term is usually associated with content recorded on a storage medium, recordings are not required for live broadcasting and online networking.

2.2 Ugandan laws on culture

The Constitution of Uganda provides for the promotion of culture. Objective XXIV of the Constitution states that cultural and customary values that are consistent with the fundamental human rights and freedoms, human dignity and democracy and with the Constitution of Uganda may be developed and incorporated in all aspects of Ugandan life. In addition, Objective XXV mandates the State and citizens to preserve and promote public property and Uganda's heritage. Further, the Constitution (Amendment) Act 2005, Article 6 provides for use of any other language as medium of instruction in schools, and Article 3 of the Constitution (Amendment) (No.2) Act 2005 mandates. Regional Assemblies under the Regional tier system of governance to handle cultural matters relating to the traditional or cultural leader, clan and sub clan leadership, cultural and traditional practices (cultural funeral rites) and cultural institutions by establishing specialized committees for them.

In addition to the Constitutional provisions, Government has in place initiatives to ensure preservation, promotion and development of Uganda's cultures. These include the establishment of statutory institutions such as the National

Library of Uganda and the Uganda National Cultural Centre, which are responsible for promoting cultural heritage. There are also laws that address specific aspects of culture. These include; the Historical Monuments Act (Cap 46), Uganda National Culture Centre (Cap 50), The Copyright and Neighboring Rights Act 2006, the Stage Plays and Public Entertainment Act (Cap 49) and the Traditional Rulers Restitution of Assets and Properties Act (Cap 247). Other laws that take cognizance of culture include the Local Government Act (LGA) 1997 in Part two (2) of the second schedule lists cultural affairs as one of the decentralized services and activities.

2.3 Media and cultural preservation in Uganda

African culture is functionally linked to the popular media forms -- radio, TV, and the press -- since they played a very significant role in their struggles against colonialism and exploitation. Since time immemorial, the media have helped to rescue, incorporate, preserve, and mediate elements which serve the interests of these popular classes. These interests include not only the people's aspirations, but also those factors which define their beliefs, expressions, and historical cultural development in general. Today, in spite of modern-day inclinations, the drum continues to assemble school children in Ghana because of its importance as a medium with communal significance. Popular theater, for instance, are cultural performances by and for communities which give expression to that community's reality, aspirations, and diverse struggles for survival and development. Throughout history, popular theater forms such as dances, dramas, musical

compositions, narratives, and others have played a role in the cultural struggles of the African peoples and their development.

However the exposure to various influences, cultures as well as foreign rule at the end of the 19th century and the beginning of the 20th century led to the weakening of traditional socio-political setups. Aspects of culture such as indigenous knowledge and traditional health care systems were ignored or belittled. In this way, innovativeness and the whole social fabric was undermined. In spite of this, many communities continued to attach great value to their cultures and endeavored to conserve, inculcate and sustain it.

Across Africa, there many media houses whose contents are driven toward cultural preservation like SABC in South Africa. Apart from the SABC, other local content providers have been doing a great deal in trying to infuse elements of culture propagation in their programmes. This they do through an aggressive pro-local approach to programme packaging. But while it may be argued that there is a lot of local content on Nigerian TV today, it is imperative to point out that true local content is the creation and dissemination of programmes expressing a people's knowledge and experience the communication of which provides the people with an avenue to express their own ideas, knowledge and culture in their own language. And this is not what the array of foreign programmes or locally produced programmes on Nigerian TV stations that reflect foreign lifestyles and values more than those of the local people suggest (Muhammad, 2006).

In contrast to our NTA for instance, most of the drama series on SABC are in one South African language or the other. As such there are drama series in Afrikaans, Zulu, Tsonga, Setswana etc with English subtitles. While some are exclusively in indigenous languages with English subtitles, others like *Generations* and *Isidingo* for instance are in both English and indigenous languages with appropriate English translation to reach out to both English-speaking and non English-speaking audiences. Language is of special significance in the analysis of culture because it is a community-based art form that serves as the bridge to understanding a culture. Without language we cannot truly understand the traditions of a culture for language holds knowledge about the identity of a people (Muhammad, 2006). Therefore, once we start to lose our ability with our languages, we begin to lose knowledge - indigenous knowledge that is important for sustainable development - about ourselves.

Beyond language, there is also the deliberate attempt at positively highlighting other elements of the people's culture. In *Generations* for instance, *lobola*, the Zulu tradition of determining bride price in terms of number of cows, is always portrayed as an inevitable prelude to marriage. In contrast to our emphasis of Western-style and religious marital rites as being more ideal rites in our drama or movies, the *lobola* is depicted as a practice that should and will never fade out in relevance in the face of more 'exotic' marital rites.

Apart from the *lobola*, there is also a deliberate attempt to emphasize the positive impact of a *Sangoma* - a traditional practitioner of herbal medicine, divination and counseling (of the Xhosa, Ndebele, Swazi, Zulu, Tsonga and Sotho people) - to the

South African society (see the South African movie, *Mr. Bones*). In South Africa, just like in Nigeria and Uganda, there are prevalent instances of dubious and diabolical *Sangomas*. This, notwithstanding, South African movies and drama always portray the work of a *Sangoma* as a totally positive phenomenon unlike the way we perpetually ascribe negative roles to the *babalawo* and other shaman in our own movies and dramas.

2.4 Effects of international media on local culture

The developing nations are at a distinct disadvantage in global communication because they lack technology or money to purchase or develop local production, and sometimes, they lack the ability to use these forms of communication for purpose that are relevant to their lives. The information and even the technology that does make its way to the developing countries is often culturally and pedagogically basis in favor of the philosophical policies and politics of industrialized world. At times, these philosophies and the practices are at odds with conditions in the receiving countries. When this happens, the developing nations experience a challenge to maintain its values and exercise its right to autonomy. These issues are often referred to as the North/South debate since the industrialized countries are primarily in the northern hemisphere and the developing countries are in south. International communication scholars like Mustapha Masmoudi suggests that there is a flagrant quantitative imbalance between North and South (Muhammad, 2006).

This imbalance is created by the disparity between the volume of news and information emanating from the developed world and

intend for the developing countries and the volume of the flow in the transitional agencies, however these devote only 20 or 30 per cent of news coverage to the developing countries, despite the fact that the south accounts for almost three quarters of mankind. This result in a monopoly situation on the part of developed countries. Five major transitional agencies monopolize between them the essential share of material and human potential, while a third of the developing countries do not yet possess a single national agency. In addition to dominating and manipulating news flow, the developed countries practice other forms of control over communications institutions of the Third World. They have possession of the media through the world exercised by the major advertising agencies which earn their income by serving the interests of transitional industrial and commercial corporations (Shakir, 1995).

Another factor is the fact that once individuals have made their investments for receivers they will demand for more programmers which creates programming needs far exceeding most local production. Then the door is opened to foreign program suppliers. The United States is by far the most important and largest supplier to export television material. These suppliers are willing to sell at much lower prices because all foreign sales are bonus profits as the program have already more than covered their production costs. Once the developing countries start depending on foreign program their television operations become a vehicle for materials produced outside the country with a culture and values irrelevant, if not injurious, to its own society. Dr. Lloyd A. Free, director of the institute for International social research, describes this situation

in the most heavily populated country in Africa (Muhammad, 2006).

Some critics such as Schiller have found that the real source and shaper of developing countries communication systems and the messages they produce is the West. Most of the third World does not have the expertise or material resources to institute domestic communication system which would genuinely reflect their history, needs, concerns, values, and culture. They rely on transfer of Western communication technology and software usually through foreign aid program such as television sere, Hollywood movies, and wire copy, which are cheaper to get Ghana the production of domestic counterparts. In addition, almost all of the international communication industry is owned and controlled by giant Western, mainly American base, transitional media and telecommunications conglomerates. Some of the media moguls who have pursued aggressively new media markets into the developing countries are Murdoch, Turner, Maxwell Kirch and Berlusconi (Murtaza, 1998).

CHAPTER THREE

METHODOLOGY

3.0 Introduction

This chapter included the methodology of the study. It entailed research design, geographical location/area and population, sampling design, data collection methods and instruments, data analysis and processing and the limitations of the study.

3.1 Research Design

The research intends to use descriptive and analytical research design. The design was of a case study of WBS TV (Wavah Broadcasting services). These are selected because they are effective ways of research presentation. It was survey-based on quantitative.

3.2 Area and population of study

The research was conducted in one area that is CBS radio station in Kampala city which is the Uganda's capital city. The research took a period of two months. The area has been basically chosen because the researcher is familiar with the area and is able to speak the most common languages in the area of the study.

3.3 Sample size

(Bailey, 1994). Also according to Roscoe 1975), sample sizes of between 30 and 500 are appropriate for most studies. However, through this sampling technique is chosen, it has a weakness that inadequate information can sometimes be given because the selected respondents may be less informed on the topic of

research. The sample size of 100 respondents were chosen and this included; 40 WBS workers, 30 journalists, 5 media analysts, 5 cultural activists, and the 20 community members.

3.4.1 Sample technique

Random was used in that the size of the respondents is predetermined before the research is conducted without bias. A sample size of 100 respondents was arrived at and was randomly selected from the sheets of paper spread. This is when using stratified random sampling. After that systematic random sampling is used this later gives the actual sample size. Quantitative data collection was then used which involved editing, encoding, and later tabulation of the collected material.

3.4.2 Sample procedure

Random sampling was employed to determine four respondents from the company and the different categories of respondents were got. This sampling data collection instrument was pre-tested in which the researcher has to first pre-test and find out whether the sampling technique is efficient or not. The determined respondents were consulted and prior information was given to them seeking their consent before they are fully involved in the research. Purposive sampling was carried out to the division executive and technical team involved in company management.

3.5 Data collection instruments

The following data collection instruments were used:

(i) Questionnaire

This was designed in line with the topic, objectives and hypothesis. They included both open and closed-ended questions. This instrument has been selected because it is efficient and convenient in a way that the respondent is given time to consult the documents before answering the questions. It is also because the respondent can give unbiased answers since she/he is given to write whatever she/he would like to write which would otherwise be hard for the respondent to write if the researcher is present.

(ii) Documentary Review

This included detailed review of already existing literature. The tool is selected because it gives accurate, correct and historical data, which may be used for future aspects. The sources of the information here were the libraries, data banks, news papers and any other published information that can readily be available for use as regards the topic of research.

3.7 Data analysis

3.7.1 Editing

Editing is the process whereby the completed questionnaires and interview schedules are analyzed in the hope of amending recording errors or at least deleting data that are obviously erroneous. This is aimed at improving the quality of information from respondents. The researcher fills out few unanswered questions. However, answers filed are deducted from the proceeding answers or questions.

3.7.2 Coding

The purpose of coding in research is to classify the answers to questionnaires into meaningful categories so as to bring out their essential patterns. Coding was used in this research in order to summarize data by classifying different response given into categories for easy interpretation. For each question, list of probable answers was prepared.

3.7.3 Tabulation

According to Moser and Kalton, “data once edited and coded are put together in some kind of tables and may undergo some other forms of statistical analysis.” Data is put into some kind of statistical table showing the number of occurrences of responses to particular questions with percentage to express data in ratio form.

3.8 Ethical procedure

Before going to the field, the researcher began with getting authorization letter from the Dean of faculty of Arts and Humanities then take it to the respondents and this enabled the researcher attain adequate information from the respondents. During the process of data collection, confirmation was given to the respondents in that the researcher assured the respondents that the reason for the research will be for only academic purpose and that no information will be given out outside .

3.9 Limitations of the study

Unwillingness of the respondents to effectively respond to the questions was one of the most notable problems that the researcher faced while conducting the research.

Hostility among some respondents was also another limitation of the study in the sense that the researcher found that there are hostile respondents who in the long run might turn down the request of the researcher to answer the questions. Many of such respondents walked away in spite of the fact that the researcher tried to plead for their attention.

The researcher was also affected by the prevailing weather conditions i.e. the rain. It is true that the research was conducted during rainy season and it became so hard for the researcher to find the respondents.

CHAPTER FOUR
PRESENTATION, ANALYSIS AND DISCUSSION OF THE
FINDINGS

4.0 Introduction

The data was collected using both quantitative and qualitative methods, which was then analyzed and processed to make it useful and understandable. Data was collected, tabulated and then analyzed.

4.1 Socio-demographic Characteristics

4.1.1 Age of the respondents

Respondents were asked questions related to their age and the results are shown in the table below:

Table 1 Age distribution of respondent

Age group	Frequency	Percentage
Below 25	12	12
25 - 29	20	20
30 - 39	18	18
40 - 49	30	30
50 - above	20	20
TOTAL	100	100

Source: Primary data

Table above shows that 12% of the respondents were below 25 years, 20% were between 25-29 years of age, 18% were between 30-39 years of age, 30% were between 40-49 years and 20% were

above 50 years of age. This means that majority of the respondents are between 40-49 years of age followed by those above the age of 50.

4.1.2 Marital Status of the respondents

Another variable which was important in respect to the situation of the people in the area was marital status. Information regarding marital status of the respondents was obtained by asking them whether they were married, single, widowed or widowers.

Table 2 Marital status of the respondents

Marital Status	Frequency	Percentage
Married	41	41
Single	27	27
Widow	22	22
Widower	10	10
TOTAL	100	100

Source: Primary data

Table 2 above shows that 41% of the respondents were married, 27% were single, 22 were widows and 10% were widowers. This means that majority of the respondents were married people followed by singles.

4.1.3 Sex of the respondents

Sex was also another factor which was considered during the study. This is because the researcher was interested in finding out

the number of females and males in the whole of the population, and compares the percentage composition of the two.

Table 3 Sex of the respondents

Sex	Frequency	Percentage
Female	37	37
Male	63	63
Total	100	100

Source: primary data

Table above shows the sex of the respondents and it was found that 37% of the respondents were females and 63% were males. This therefore means that the majority of the respondents are male and the male dominate the enterprises with over 60%.

4.1.4 Educational status of the respondents

Respondents were asked questions related to their educational status and their responses are shown in the table below;

Table 4: Educational level of the respondents

Education levels	Frequency	Percentage
Uneducated	20	20
Secondary	25	25
University	25	25
Tertiary	30	30
Total	100	100

Source: primary data

Table 4 above shows educational levels of the respondents and it revealed that 20% had no education, 25% of the respondents had secondary education, 25% received university education, and 30% had tertiary education. This means that the majority of the respondents had tertiary level of education as compared to university and secondary education.

4.2 How the media preserves culture in Ugandan

Table 5: How the media preserves culture in Ugandan

Reponses	Frequency	Percentage
Playing of Ugandan music	23	23
Teaching of Ugandan culture	20	20
Showing of Ugandan movies	27	27
Casting of Ugandan TV programmes	30	30
Total	100	100

Source: primary data

The table above shows how the media can preserve Ugandan culture and the findings revealed that;

Over 23% of the respondents noted that playing of Ugandan music in Televisions is yet another way how TVs preserve Ugandan culture. The respondents noted that many of the TVs in Uganda have special hours for western music and they rather not play Ugandan music since the music industry in Uganda is now developed. Music has a strong influence in human behavior and this is why even many upcoming musicians always play the local music which are mainly based on local stories.

Teaching of Ugandan culture is yet another way how the media preserves culture in Uganda. A total of 20% of the respondents noted that many of the TVs in Uganda now believe that Ugandan culture is more superior to other cultures. International media giant media companies had for long portrayed western culture as a culture of technology and innovation whereas African cultures have been portrayed as a culture of poverty; characterized by diseases and wars. This trend has now changed as many TV stations teach local languages and they emphasize the strength of local languages against international languages.

Showing of Ugandan movies was also mentioned by 27% of the total percentage of the respondents as another way how televisions preserve Ugandan culture. The respondents noted that there are many TV movies series that are showed almost after two hours like in WBS. The respondents said that that WBS for example has many of its movies coming from the Ugandan film industries like Halic production which is a Ugandan based film making industry and this has replaced the Hollywood western movies which had a direct influence on Ugandan population.

Majority (30%) of the respondents noted that casting of Ugandan TV programmes is one of the ways how televisions preserve Ugandan culture. The respondents said that there are many television stations which cast Ugandan TV programmes and all television stations have been mentioned to be doing this. TV programmes like Omubala, Tula twogere (*sit and we talk*) in WBS TV are examples of the programmes based in local languages and

other television programmes in other stations have purely Ugandan content hence a sign of the media preserving culture in Uganda.

4.3: The challenges faced by the media in preserving culture in Uganda

Table 6: The challenges faced by the media in preserving culture in Uganda

Response	Total	Percentage
Inadequate resources	40	40
Government attacks	25	25
Poor cooperation with the public	22	22
Poor access to information	13	13
Total	100	100

Source: Primary Data

The table above shows the challenges faced by the media in preserving culture in Uganda and the findings revealed that;

Inadequate resources were one of the challenges met by the media in preserving Ugandan culture. The majority (40%) of the respondents said that the media faces a big challenge in preserving Ugandan culture because of adequate funds. The respondents said that the government in many occasions does not fund the media in its research, dialogues and other areas related to culture. The media is affected by this, hence a challenge in its effort to preserve Ugandan culture.

Over 25% of the respondents noted that government attacks on the media are yet another challenge faced by the media in preserving Ugandan culture. The respondents noted that the government is the worst friend of the media in and it frustrates the media's effort to preserve Ugandan culture because it constantly closes the media houses in cases of publishing serious materials on serious cultural issues. Such kind of situation affects the media's effort in preserving Ugandan culture in the country as a whole.

Poor cooperation with the public was another challenge mentioned by respondents as a problem to media's effort to preserve Ugandan culture. The respondents said that the media has poor relationship with the public as many people criticize the media for airing local programmes which they call substandard and this has retarded a lot of media effort in preserving Ugandan culture since even the local people are not happy to listen to programmes in local languages owing to the presence of many languages in Uganda.

Over 13% of the respondents said that lack of access to information by the media also hinders the effort of the media in preserving Ugandan culture. The respondents noted that the media is denied information pertaining culture especially in the government departments concerned with culture and this makes it hard for the media to give accurate information on particular culture in Uganda.

4.4: Effects of international media on local culture

Table 7: Effects of international media on local culture

Responses	Frequency	Percentage
Moral degeneration	30	30
Adoption of strange ways of life	26	26
Crime increase	24	24
Hostility	20	20
Total	100	100

Source: primary data

Table above show the effects of international media on local culture in Uganda and the findings revealed that; Majority (30%) of the respondents noted that moral degeneration is one of the problems associated with international media on local culture in Uganda. The respondents said that once culture is dominated by foreign culture, this means cultural erosion like that way it is happening now, many people develop poor behaviors and it becomes hard to judge such behaviors since there is no clear standard of judgment of such behaviors. The national adopt behaviors that are not worth of living in their societies simply because of erosion of their indigenous culture and the dominance of foreign culture.

Over 26% of the respondents said that adoption of strange ways of life is yet another effect of international media on local cultures. The respondents expressed that there are many people mainly youths in Uganda who have adopted strange ways of life since their culture is being replaced by the western culture. Issues like

homosexuality, lesbianism, prostitution among others are now being desired as a way of life by many people in Uganda, not because such ways are good but because they see them as the way forward since such ways of living are being promoted by the western media.

Crime increase was also mentioned by over 24% of the respondents as another effect of western media on local culture. The respondents here noted that the many Ugandans mainly youths who copy western culture have always been associated with criminal tendencies since they tend to do what pleases them. Some of their actions have been interpreted by the local authorities as strange and containing criminal acts. The western media in many times uses its dominance to promote whatever they deem necessary for them.

Another 20% of the respondents also said that hostility is also associated with dominance of international media in Uganda. They said that many youths mainly are adopt a hostile and unruly way of life to their parents and other people around their societies because they can no longer adhere to the local cultural principals that are already giving way to western culture. This is mainly due to the dominance of western culture in Uganda because it is being promoted by the international which the local media subscribe to in order to receive international bulletins.

CHAPTER FIVE
SUMMARY OF THE MAJOR FINDINGS, RECOMMENDATION,
AND CONCLUSIONS

5.0 Introduction

This chapter was concerned with the summary of the major findings, recommendation and conclusion.

5.1 Summary of the study

The research on “role of the media in preserving culture in Uganda” was conducted in WBS TV (Wavah Broadcasting services) which is located in Uganda’s capital-Kampala. The sample size of 100 respondents were chosen and this included; 40 WBS workers, 30 journalists, 5 media analysts, 5 cultural activists, and the 20 community members. The responses got from these respondents were generalized to the whole population in Uganda. The research was guided by the objectives of the study which included; finding out how the media preserves culture in Ugandan, finding out the challenges faced by the media in preserving culture in Uganda, and finding out the effects of international media on local culture.

Research objective one sought to establish how the media preserves culture in Ugandan and the findings revealed that; moral degeneration, adoption of strange way of life, crime increase and hostility were the answers given by the respondents

Objective two sought to find out the challenges faced by the media in preserving culture in Uganda and the findings revealed that;

inadequate resources, government attacks, poor cooperation with the public and poor access to information; and objective number three sought to find out the effects of international media on local culture and the findings revealed that; playing of Ugandan music, teaching of Ugandan culture, showing of Ugandan movies, casting of Ugandan TV programmes.

Conclusions and recommendations were later made after interpreting and analyzing data.

5.2 Conclusions

Basing on the findings of the research in the previous chapter, the researcher now makes the conclusions. The researcher concludes that the Television is a powerful tool in social life and it has a influencing power because of its agenda setting function. The agenda-setting theory is the theory that the mass-news media have a large influence on audiences by their choice of what stories to consider newsworthy and how much prominence and space to give them. Salience transfer is the ability of the mass media to transfer issues of importance from their mass media agendas to public agendas. The media agenda is the set of issues addressed by media sources and the public agenda which are issues the public consider important.

So the dominance of western media has fully impacted on the livelihood of the people today especially the youths who consume much of the TV programmes than other group of people. Today, globally watched TV channels are regulated/owned by a few countries and a few people. In other words, the very product of

cultural globalization itself constitutes an important part of economic globalization. In today's world, an important part of social life is determined by global processes and media. Television plays an especially dominant role as a determining factor.

Now, in most of the countries in the world, people are watching the same TV channels, following the same fashion, using the same electronic devices and eating more or less the same menu. Indeed, the basic motive behind making people to watch the same channels is to try to make them consume certain products. Actually the outcome of the current state of affairs could not simply be characterized as distribution and consumption of certain products, rather, it is the victory of a certain culture, the "global culture", over any pluralistic and local entity.

The power of the media can not be under estimated when looking at culture because many people have been influenced to either adopt or reject particular cultures basing on how the media portrays them. Indeed Ugandan media has tried to regulate the dominance of foreign media in their media programmes as opposed to what it used to be. This is evidenced by the presence of local media programmes in many local televisions mainly WBS and other local television stations like NTV, UBC, NBS, Record television, LTV among others.

5.3 Recommendations

The researcher gave the recommendations in an attempt to preserve Ugandan culture. The following are therefore the recommendations are therefore advanced by the researcher;

The government of Uganda should approve all TV programmes in order to promote Uganda culture among the population. The government has the constitutional obligation of protecting the people against all forms of cultural erosion. So the government should ensure that only programmes that are in line with Uganda culture should be given airtime in Ugandan television stations through the ministry & Integrity and also Broadcasting council.

The researcher also suggests that parental guidance is needed in protecting Ugandan young people mainly from western culture. There are many parents who do not advice their children on the right moral principal and this makes them leave the whole task to the media which even spoils the children the more. It is said that 'charity begins at home' and so parents should take the fore ground in guarding the youths against western culture.

Regulation of western programmes in local television is one of the recommendations given by the researcher. The researcher suggests that western programmes in TVs be dramatically reduced to suit the culture of Ugandans because in many western TVs, there are hardly programme with African content aired at all. So given this situation, the television proprietors should guard Ugandan culture against dominance by the foreign programmes.

Also, there is need to strengthen cultural education in schools is yet another way of protecting Ugandan culture from erosion and a way of promoting Uganda culture among the youths. The researcher suggests that schools do a lot in influencing the

behaviors of people and they should therefore emphasize cultural education in schools in order to preserve Ugandan culture.

Television stations also need to air out programmes in many local languages so as to cut across the diverse culture in Uganda in order to avoid the option of airing out programmes in common languages like English. This will ensure that many people will adhere to the local programmes aired in television stations in Uganda and hence it will preserve culture.

5.4 Area for further research

The researcher therefore suggests areas for further research by other intending researchers. The researcher states that further researcher needs to be done on impact of television on moral degeneration in Uganda.

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APPENDICES

APPENDIX: QUESTIONNAIRE

I Nahurira Seith, a student of mass communication from Kampala International University conducting research on the topic **“role of the media in preserving culture in Uganda”**. The purpose of this study is to fulfill my academic requirements. I therefore kindly request you to answer for me the following questions.

SECTION A

1) Sex

(a) Male (b) Female

2) Age

(a) 20-25 (b) 25-30

(c) 30-40 (d) 41-50

(e) 50-60 (f) 61-70

3) Marital Status

(a) Married (b) Single

(c) Widower (d) Widow

4) Religion

(a) Catholic (b) Protestant

(c) Muslim (d) Others (Specify)

5) Educational Level

- (a) None (b) Primary
(c) Secondary (d) Post Secondary
(e) Others (specify).....

SECTION B

1) Do you have children?

- (a) Yes (b) No

2) Have you ever heard of culture?

- (a) Yes (b) No

(c) If yes, state what you know about culture

- (a)
(b)
(c)
(d)
(e)
(f)

SECTION C

(i) How do the media preserve culture in Ugandan?

- a)
(b)
(c)
(d)
(e)

(f)

(ii) What are the challenges faced by the media in preserving culture in Uganda?

(a)

(b)

(c)

(d)

(e)

(f)

(iii) What are the effects of international media on local culture?

(a)

(b)

(c)

(d)

(e)

(f)

END

THANK YOU

APPENDIX II
RESEARCH BUDGET

The study is estimated to cost 495,000/= arrived at as follows:-

ITEM	COST (UGHS)
Stationary and other related costs	150,000
Transport	200,000
Communication	50,000
Photocopy	20,000
Typesetting and binding	50,000
Internet	15,000
Subsistence	25,000
Miscellaneous	35,000
Total	495,000