KAMPALA INTERNATIONAL UNIVERSITY

FACULTY OF SOCIAL SCIENCE

THE ROLE OF MEDIA IN CULTURE MODIFICATION IN UGANDA.

A CASE STUDY OF TORO CULTURE

BY

NASSONKO SYLVIA

BMC/6169/41/DU

SUPERVISED BY

DR. JEROME ONGORA

A RESEARCH REPORT SUBMITTED TO THE FACULTY OF SOCIAL SCIENCE IN PARTIAL FULFILMENT FOR THE AWARD OF THE BACHELOR OF MASS COMMUNICATION DEGREE OF KAMPALA INTERNATIONAL UNIVERSITY.

AUGUST 2007

I

STATEMENT OF DECLARATION

I Nassonko Sylvia declare that this research is my original work and has never been submitted to any University or college for any award. This makes me the sole source and bearer of inaccuracies and I take full responsibility for them.

Signed ………………………………………

Nassonko Sylvia

Date…14. 08. 2006 ………………..

APPROVAL

I the under signed supervisor hereby acknowledge that this research is adequate for the

award of a Bachelor of Mass Communication of Kampala International University.

Mr. *Dr. Ongora Jerome*

Signed *Ongora*

Date *14. 08. 2007.*

DEDICATION

My warmly dedication goes to my beloved parents Mr. G.W. Ssonko and Mrs. Nambi Ssonko and my dear sisters Ms. Getrude and Edith Ssonko. May the Almighty Lord reward you abundantly throughout your lifetime.

ACKNOWLEDGEMENT

I extend my sincere thanks to my supervisor Dr. J. Ongora for all his valuable time and efforts devoted during supervision. The quality of this report is due to his effort.

I further extend thanks to the various respondents in Entebbe Kitooro, journalists and cultural artists at National theatre for responding to the needs given limited time they had. Their response formed the basis of the study.

I wish to express my thanks to my dear sister Edith and Getrude Ssonko who lived to witness all this work being accomplished. My dear brother Dennis Ssonko, I greatly thank you for every effort and support you extended to me throughout this struggle.

Lastly, I wish to acknowledge my dearest friends Ssaka Joseph, M.E Kizito and Atim Mercy for their wonderful advices and efforts rendered for the completion of my study.

"I will always have you all at heart"

May God bless you all and reward you exceedingly.

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ABSTRACT

The main purpose of the study was to show the role of media in degrading the Uganda culture so as to find ways that could reduce or prevent the problem.

The objectives of the study were;

To find out the extent to which the media has changed culture in Uganda.

To find out the role played by media in the Toro culture modification.

To find out the extent to which media has degenerated Toro culture and,

To find possible solutions to the degenerated Toro culture

The study population of 30 respondents from Kitooro Entebbe, cultural artists of National Theatre and two Journalists at the media centre gave a positive response to this research.

The findings of the study revealed that electronic media was reported to be the most important aspect in degenerating culture through disseminating pornographic information and films more especially the internet and television.

However, on average the media has promoted cultural beliefs and norms through educating people on their origins.

Basing on the study findings, it was recommended that cultural books should be highly promoted, restricting pornography in both print and electronic media and cultural competitions programmess should be emphasized in the media so that Ugandan cultures can be preserved.

CHAPTER ONE

1.1 Background

Toro is one of the Kingdoms found in western region of Uganda. Like other cultural groupings in the country, Toro is led by a king as the top most cultural head. The kingdom is bordered by Buganda kingdom in the east, Bunyoro Kingdom in the west, Bukonjo chiefdom in the north and Ankole Chiefdom in the south. Toro kingdom was part of a large empire of Kitara under the reign of the Biito dynasty, which dates back to the 16th century.

The kingdom of Toro, the Babito dynasty, aptly claims its rightful origins in the ancient empire of Kitara. The first son of *Omukama* Kyebambe 111 of Bunyoro rebelled and annexed the southern part of his father's kingdom forming his own kingdom. He placed the northern boarder of his new kingdom at River Muziizi. The kingdom of Toro was born under the reign of Rukirabasaija Omukama Kaboyo Kasunsunkwanzi Olimi 1.

The people of Toro are known as the Batooro (singular-Mutooro, adjective –Kitooro and language –Rutooro). They enjoy a rich culture of oral, tradition, tribal customs, indigenous hand crafts, patriotism and very high self esteem. Like all African children, Batooro children are taught to respect and value their elders, taught to love and be proud of their tribe and country. In the fact the tribal name, Batooro is rooted in the word *"Omutooro"* which means 'ceremony'. Literally translated, Batooro means the ceremonious ones'.

The Batooro society has two classes that could be identified, the Bahima and the Bairu. Unique to the people of Tooro, is a special name of endearment, respect, praise, etc, known as *Empaako*. Each Mutooro child is given one of the eleven Empaako names:- Abbala, Abbooki, Abwoli, Acaali, Adyeeri, Akiiki, Amooti, Araari, Apuuli, Ateenyi, Atwoki. The twelfth one, Okaali is reserved only for the Omukama (King). This is a very special name and is not meant for every day use. It is only used during special occasions such as "worshiping". The Omukama is the only Mutooro with two Empaako names; he

takes the Empaako Amooti for every day use and Okaali on a special tradition ceremony and rituals.

Marriage and blood brother hood occupied a important position in the cultural life of the Batooro.

1.2 Statement of the Problem

Like the mass communication cultivation theory suggests, there has been a lot of changes in Uganda rich culture over the years. The change has been some how proportional to the advance in information Communication Technology (ICT). Thus people have adapted what they watch, read and listen through the Media. Many times this kind of drastic change has led to many harm than good as some behaviors are not matching with the original African values. It is believed that Media has played a reasonable role in facilitating the spread of new cultures which in end has led to a mixture of non-clear way of life to the extent that some people's dress code is tending to nakedness. Commercialization of the Media in Uganda has highly contributed to the rapidly deteriorating cultures as owners will always provide what they think will sell no matter what it does to the society.

This research is aimed at discussing the impact of the Media on Local cultures in Uganda and seek possible solutions to the effect.

1.3 Purpose of the Study

The main purpose of this research is to show the role of the Media in degrading the Uganda culture so as to find ways that can reduce or prevent the problem.

1.4 Objectives

The Study intends to achieve the following:-
   a) To find out the extent to which the Media has changed culture in Uganda.
   b) To find out the role played by Media in the Toro culture modification.
   c) To find out the extent to which Media has degenerated Toro culture.
   d) To find possible solutions to the degenerated Toro culture.

1.5 Scope of the Study

The study seeks to assess the role of the Media in degenerating Tooro culture. The study was conducted in Kitoro Entebbe Wakiso District. This area acts as a representative as the researcher believes that it has a reasonable number of Batooro to make enough representation of Tooro culture in Uganda.

1.6 Research Questions

1. How do the Media promote culture in Uganda?
2. To what extent does the Media develop culture in Uganda?
3. How has the Media degenerated Toro culture?
4. What can be done so that culture can be developed by Media in Uganda?.

1.7 Significance of the study

Uganda is undergoing transformation process in Media. Both print and electronic Media houses are degenerating culture through the promotion of western cultures. This research will be helpful in the following ways;

1. The Mediacouncil and Broadcasting Council will be able to get recent studies and will report on how the Media is degenerating culture.
2. The research will show how Media can be used in promoting culture in Uganda.
3. This research can be used by other researchers to guide them while conducting other researches in order to add more knowledge about other cultures, how they have been promoted and degenerated by media in Uganda.
4. The research will aid the researcher in her partial fulfillment of the Bachelor of Mass Communication degree at the University.

CHAPTER TWO

2.0   LITERATURE REVIEW

2.1   INTRODUCTION

The researcher reviewed various Literature on: definition of culture and media, the impact of media and culture and the relationship between media and culture as from below.

2.2   Definition of Culture and Media

According to the oxford advanced learners dictionary of current English fourth edition (1989), media refers to the means of mass communication for example, T.V, radio, newspapers. On the other hand, according to International dictionary by Webster (2002, 3rd ed), defines culture as the training or refining the moral intellectual facilities. To Lynn parry and Susan Potqieter intercultural communication (1994), culture is defined as the "total accumulation of beliefs, norms, activities, institutions and communication patterns" of an identifiable group of people. Cronen, Chen and Barnett Pearce (1988, 78) defines culture as the everyday activities practiced by members of a given community. Asoncion Lande 1990:211 says culture is "a system of share symbols" for instance, language, alttitudes, values, belief systems and behaviors" that are accepted by an identifiable group of people (pg 62).

According to Richard Nzita and Mbaga Niwampa (peoples and cultures of Uganda),define culture as the total sum of a people's way life. This includes norms and values of a society; their religion, politics, economics, technology, medicine, marriage rules and dances, law, eating habits, artifacts etc.

2.3 The Impact of media on culture

According to Lynn Parry and Susan Potqieter, Culture is transmissible from person to person, group to group and generation to generation. It is not innate, it is learned. This is done by help of the media which pray a major role of informing, interpreting and educating the masses. We learn from our surroundings through communication with others, formal teaching and the spoken and written word.

Culture is dynamic, constantly changing process. Although change occurs through various mechanisms, the most common are invention, diffusion and calamity. Invention is often defined as the discovery of new ways, practices on ideas that most people belonging to culture eventually accepts. Communication is what allows a culture to develop, is the process through which cultures is transmitted. Communication involves people and their culture, thus culture is an important factor in communication particularly when people have different backgrounds, and culture has an important influence on communication.

To Charles Okigbo the author of *media and sustainable development*, "the media in the developing countries takes a high percentage of their cultural and entertainment content form a few developed countries and chiefly in a few large producers in those countries" (UNESCO 1980:163) points up an irony. "the developed countries get the best selected of culture (chiefly music & dance) from developing countries, the latter get a lot of what is the worst produced by the fore men. The fatal impact is that" their writers, musicians, film makers and other creative artists find themselves shouldered a side by imported products. For example "In a cultural play of Graham's law", the pre-Colona land colonial times made African culture worse.

To Peter Brooker (A glossary of culture theory pg.1081) gate keeping is used by Media houses to degenerate culture. He said, the term is derived from American based social psychology and assumes of a new way transmission of communication that passes through various filters. Privately owned medical rely more on imports of popular programming in western countries and neglect their culture.

According to the Uganda confidential, September/October (2005 pg.10), the development of language was a major communication development in the history of mankind. Language was an improvement of earliest simplest vocal and gestural signal. Starting with pictogram followed by ideogram. Language enlarged the scope and depth of communication and also shaped relationship among people in a given society, because it expressed their treasured social and economic values. The media has strengthen this through broad casting in several languages.

To Stanly. JB Aran (1998), concentration of ownership and conglomeration is increasing which has led to culture influence. Owners are more committed to the financial demands of their corporate offices than the interest of their audience. Some copy western programming thus neglecting theirs. The concentration of ownership has fragmented the audience and its culture..

Richard Nzita and Mbaga Niwampa [peoples and cultures of Uganda] argue that a culture, like a person is born, grows and dies. The cultures of different people in Uganda were molded by both the natural and social environment obtaining in the specific areas where particular people lived or migrated from. Culture which identifies and distinguishes one society from another is a result of man's interaction with the environment. It is dynamic and a society normally adjusts its way of living in order to cope with a new and changing environment.

They further argued that culture plays very significant roles in society. People always want to have an identity and this can be achieved through evolving specific ways of living different from other societies. Cultural achievements help man to tame nature and exploit it for his well being. It is believed that a society without culture is bound to lose its identity and be swallowed up by other cultures. Therefore, societies always learn and adopt new traits through the Media.

According to Arthur Gokwandi (Uganda packet Facts) said, that despite colonial influence, Uganda has preserved a lot of its culture in terms of social traditions, crafts, music, dances, folklore, food and dressing. As far as religion is concerned, the majority of people have been converted to Christianity and an important minority to Islam. Another minority still practiced their traditional African religions and others who practice both Christianity and Islam also reverts to traditional practices whenever arises ritual practices in traditional religions include; offering of sacrifices, chanting offering players, forms of eating and drinking just as in some important religions.

As far as governance is concerned, the Ugandan peoples can be divided into two groups; those who were governed by fairly well organized traditional rulers such as kings and important chiefs and those who lived in small communal setups under less important chiefs or colonial leaders. In general, the people of southern Uganda were ruled by Kings and important chiefs while those of the North and North East lived in smaller communal settings

Ronald R. Atkison (The roots of Ethnicity, the origins of Acholi of Uganda) suggests that, although the advent of the Media have played a major role of changing African traditions, several rituals are still honored and practiced e.g. traditional religion and ritual lineage heads also continued to provide leadership within their respective groups.

According to Sunday Magazine 28th January 2007 (pg 7), the birth of twins was treated as a unique phenomenon. There were a series of rituals done to initiate them into the family. They were treated as supper natural beings and special care was taken not to annoy them or else risk having a misfortune. To emphasize their uniqueness, twins were and are still given special names like Wasswa, Kato, Nakato, Babirye (Buganda) Isingoma, Kato, Nyangoma, Nyakato (Ankole) and Rudi, Lutinojok (Acholi) even the names of the parents change a father becames Ssalongo and mother Nalongo in Buganda. Twin rituals have changed too, but at least one obscene word must be mentioned to appease them.

The processing of choosing a right spouse was very secretive affair which didn't last one day. The introduction ceremony was very private affair involving the groom to be, his father, aunt, sister and few elders. In the past, the bride's aunt had to bathe her with herbs to bless the union. The waist beads were the traditional wedding rings.

The church leader, who commented on culture, also observed that, as Africans we need to respect our traditional cultures. Typical African women were molded into responsible women from child hood but given the trend today, some have been taken up by the western culture and have abandoned their norms and traditions. Girls have neglected visiting their aunts for exciting lessons on how to handle a man and how to behave in marriage.

Relations and marriage patterns among the Banyole are similar to many Bantu cultures. Virginity was highly prized, polygamy was allowed and a man could marry as many wives as possible especially if he has the means to look after them, however, as a result of Christianity and later the AIDS scourge, many people area reluctant to pursue a second wife. However, girls rarely divorced or separated from their husbands because marriage was emphasized as permanent venture. Although most of those norms have influenced by modernity, religion, education, intermarriages and labor mobility always influence the behaviors of Uganda cultures.

2.4 Relationship Between Media and Culture

From the above quotations and writings from the different scholars and pamphlets it is evident that Media and Culture are strongly related.

You can not develop and strengthen your culture if Media laws and rights are not respected, their writings have more effect on how culture and norms can be preserved. (The Daily Monitor, Thursday 13 2006).

You can not live Media to work on its own if you're to develop and improve your culture and that's why this research will be of great importance to both variables.

2.5 Conclusion

To conclude, from the above perspective it true that Media has played an important role in shaping cultures, it has developed it on one hand though a lot of emphasis has to be put on the degenerated side of it. The relationship between the two should be reconsidered for better results in the future.

CHAPTER THREE

METHODOLOGY

3.1 Introduction

The chapter gives Research design, sample and study population, research instruments, their validity and reliability and lastly gives procedures and limitations of the study.

3.2 Research Design

For sufficient information to be obtained from the field, the research was interested in interacting with a number of people and particularly the Batoro residents in Kitoro Entebbe Wakiso District.

The procedure involved designing questionnaires and interview guide and a one on one contact with the respondents. And it was targeted that over 30 respondents were to be contacted for easy data analysis.

3.3 Sample Population

A list of some Batoro in Kitoro Entebbe were contacted for answers and they represented the entire district of Wakiso. Kitoro was chosen by the researcher on the following basis;

- It offered good opportunity for the study since it had a reasonable number of Batoro that was used as case study
- Putting time and financial resources in consideration, the researcher found it cheap to use a nearer place with less transport cost incurred and less time spent in conducting research.

3.4 Study Population

This research targeted Batooro respondents in Kitoro Entebbe area and the population targeted included 30 Batoro in respective places and this was so due to the richness of the Toro culture.

3.5 Research instruments

The researcher applied both questionnaires and Interview guide to respondents in Entebbe region.

Also other instruments facilitated in the provision of first hand information to this research for example; Observation, Interview of respondents, diagrams, tables, questionnaires.

3.5.1 Observation

The instrument was chosen because it was easy to incorporate in order to avoid incomplete and sub-standard data. Where applicable the researcher observed and analyzed situation in the field for sufficient information collection in the field.

3.5.2 Interview

The interview method provided the researcher with first hand information and primary data. The method was applicable to all respondents regardless of their education background as direct questions were asked to give immediate answers, and were necessary, local language was used.

3.5.3 Questionnaire

This was used by the researcher for respondents to express their views freely to avoid biased information. A self administered questionnaire was designed in response to the objectives of the study.

3.6 Validity and Reliability of Instruments

To ensure validity of the instruments, the selection of the questionnaires and interview guide was designed similarly. Experienced researchers were contacted to go through these instruments, give advice and ensure reliability.

3.7 Procedure

The constructed instruments were validated and found reliable to administer respondents of Toro culture in Entebbe. This was accompanied by data analysis by the researcher for sufficient information presentation.

3.8 Limitations of the Study

1. There were limited resources for the researcher to carry out a this research.

2. The time frame and period in which this research was conducted was not conducive to the researcher and thus facilitating a couple of mistakes in this book.

3. Harassment in the collection of data due to ignorance of the respondents

4. Selection of tools to be used was also not an easy task for the respondent to chose the one that suits this research.

5. Language barrier was another problem in that many respondents communicated in Rutooro and this called for good interpretation.

6. Data analysis and coding also was a problem for the researcher.

CHAPTER FOUR

DATA INTERPRETATION AND ANALYSIS

4.1 INTRODUCTION

In this chapter the researcher presents the findings and analysis of data to establish the role of Media in culture modification in Uganda and most especially Toro culture.

The findings are presented according to the Research objectives stated below;

   e) To find out the extent to which the Media has changed culture in Uganda.

   f) To find out the role played by Media in the Toro culture modification.

   g) To find out the extent to which Media has degenerated Toro culture.

   h) To find possible solutions to the degenerated Toro culture.

The chapter is divided into sections, and the first section gives the demography of respondents, second section presents Findings on whether Media in Uganda has shaped people's attitudes, norms on sex and other traditional beliefs. Findings on whether Media has affected Toro culture in Uganda, Findings on whether Media has contributed to the development and spread of Toro culture, Findings on the extent to which Media has degenerated Toro culture, and then the last section gives Findings on the steps to be taken to preserve traditional cultures (Toro).

4.2 FINDINGS ON RESPONDENTS CHARACTERISTICS.

The response on the characteristics of respondents are collected and the findings are shown in the table below.

Table 4.2 Sex of respondents.

Response	Frequency	Percentage
Male	10	33.3
Female	20	66.7
Total	30	100

Source: primary data (questionnaire)

From the above table more Females responded with 66.7% more than Males who responded with 33.3%, this confirms that more females were used in this research.

4.3 HAS MEDIA SHAPED PEOPLE'S ATTITUDES, NORMS ON SEX AND OTHER TRADITIONAL BELIEFS IN UGANDA?

Response on whether Media in Uganda has shaped people's attitude, norms on sex an other beliefs was collected and this information portrayed in the table below.

Table 4.3 Response to the above.

Response	Yes	No	Not Sure	Total
Frequency	18	8	4	30
Percentage	60	27	13	100

Source: primary data (questionnaire)

From the table above, statistics showed that many respondents supported the view with 60%, while 27% responded negatively, and the rest where not sure.

Therefore this is evident that Media has a lot in shaping people's attitudes. norms and values.

4.4 FINDINGS ON WHETHER MEDIA HAS AFFECTED TORO CULTURE IN UGANDA

Findings on the effects of Media on culture in Toro is illustrated as in Table 4.4a below

Table 4.4 The effect of Media on Toro culture

Response	Positively	Negatively	Both positive and negative	Not Sure	Total
Frequency	21	5	4	-	30
Percentage	70	17	13	-	100

Source: primary data (questionnaire)

From the table above, 70% gave a positive response, 17% responded negatively, and those who thought that Media has both positive and negative effects were 13% and none was not sure .

Therefore from the above findings, it true that Media has s positive effect on Toro culture.

4.5 FINDINGS ON WHETHER MEDIA HAS CONTRIBUTED TO THE DEVELOPMENT AND SPREAD OF TORO CULTURE.

The following answers were provided by respondents on the above subject and they are given below;

1. It has led to the promotion of cultural beliefs through educating people and entertaining them.
2. It has helped the young and old generation to know the origins of their culture.
3. Through educational programs people have learnt their cultural beliefs.
4. It has neglected the cultural beliefs of Toro as few people have TVs and Radios.
5. Has led to sex education to several societies.
6. Through education,adverts provides job opportunities.

4.6 FINDINGS ON THE EXTENT TO WHICH MEDIA HAS DEGENERATED TORO CULTURE

The extent to which Media has degenerated Toro culture are given in the following paragraphs below;

a) Spreads pornographic information..
b) Many people lack Televisions and Radios thus move to towns leaving their villages starving, copy what they find in towns
c) Lack of print media and broad casts in Rutooro. (No newspapers are printed in Rutooro
d) Through the spread of pornographic information, children have coped western cultures rather than following their own.
e) Others were of the view that Media is not responsible for the degenerated Toro culture in Uganda.

f) Internet exposure and drastic films shown on TV have influenced our cultures as people totally want to match with whites

4.7 FINDINGS ON HOW TO PRESERVE TRADITIONAL CULTURES IN TORO.

The following observations were collected from respective respondents and their views are given below;

I. Authors should publish more books to help children learn more about their cultures.

II. Teach in local languages and design programs in different languages to cater for those who are not educated.

III. Restrict pornography on both radios, television programs, and in the print Media.

IV. To reform our cultures and put more emphasis on them (reforming and modernizing them).

V. There should be introduction of free education concerning traditional culture especially to the young ones hence preserving cultures in the country.

VI. There should be a limited age of using the internets.

CHAPTER FIVE

SUMMARY OF FINDINGS, CONCLUSIONS AND RECOMMENATIONS

5.1 INTRODUCTION

This chapter summarizes the available information, draws conclusions and gives possible suggestions and recommendations. The summaries, conclusions and recommendations are based on the objectives stated below;

To find out the extent to which the Media has changed culture in Uganda.

To find out the role of Media in the Toro culture modification.

To find out extent to which Media has degenerated Toro culture.

To find possible solutions to the degenerated Toro culture.

It is on this basis that respective research questions are answered accordingly.

In this chapter, the research summarizes the main findings of the study, draws conclusions and there after suggests recommendations basing on the findings presented.

5.2 SUMMARY OF FINDINGS

The study showed that Media plays a major role in modifying culture in Uganda and this is evident with the responses from the respective respondents, some said that it has changed cultures while others gave no response. But all in all it has done a positive role in culture modification and development.

a) **Findings on Respondents characteristics**

According to the statistics it is evident that females responded more than males giving 66.7%, 33.3% males this is so because the cause is much more evident in females than in males.

b) **Findings on whether Media in Uganda has shaped people's attitudes, norms on sex and other traditional beliefs.**

On the above, many respondents believed that Media in Uganda has shaped people's attitudes, norms on sex an other traditional beliefs.

c) **Findings on whether Media has affected Toro culture in Uganda**

Media has got a positive effect on the culture of people, and in this case the argument was supported by 70% response, 17% responded negatively and the 13% believe both views.

d) **Findings on whether Media has contributed to the development and spread of Toro culture.**

Many respondents accepted that Media has contributed to the development and spread of culture of Toro.

e) **Findings on whether the Media has degenerated Toro culture.**

To a big extent, Media has degenerated Toro culture and this is supported by over 75% of the respondents.

5.3 CONCLUSIONS

Due to changes in Information and Communication Technology (ICT), many people in the country have adopted what they watch. read. and listen through the media. It is believed that Media has played a big role in facilitating the spread of new cultures which in the end has led to a mixture of non-clear way of life to the extent that some people's dress code is tending to nakedness. Commercialization of Media has shaped people's attitudes, norms on sex and other traditional beliefs and thereby facilitated development and spread of culture on global lines.

5.4 RECOMMENDATIONS

In view of the findings and in consideration of the related literature, the following recommendations are observed;

First and foremost, Media plays a vital role in modifying culture in Uganda and thus a lot of emphasis must be made to develop it and thus building a strong culture centered Nation. The following recommendation must be considered in order to work on the degenerated culture.

Publish more books, print media should put a column of culture daily to help children learn more about their cultures, teach our nationals in local languages, design programs in different languages that facilitate all cultures to cater for those who are not educate, restrict pornography on both Radios, Television programs, and in the print Media. Make

reforms on our cultures by drawing Bill and other Amendments in the National constitution by putting Laws restricting the abuse of our cultures.

There should be introduction of free education concerning traditional culture especially to the young ones hence preserving cultures in the country.

5.5 AREAS FOR FURTHER REFERENCES

1. Uganda Media Center
2. Ndere Cultural Troop centre

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APPENDICES

APPENDIX I QUESTIONNAIRES

KAMPALA INTERNATIONAL UNIVERSITY

FACULTY OF SOCIAL SCIENCES

Introduction

Dear respondents, this research study is being carried out by all Bachelor of Mass Communication students and it is specifically for academic purposes only aimed at studying the impact of Media on Culture Modification in Uganda and mainly in Kitoro Entebbe Wakiso district,

Your answers will be treated with utmost confidentiality.

Please Tick where applicable.

Respondents Gender

Sex of Respondent

Male ☐

Female ☐

Section One

Has Media in Uganda shaped people's attitudes, norms on sex and other traditional beliefs?

Yes ☐

No ☐

☐

Not Sure

If yes, how has it affected Toro culture in Uganda?

Positively ☐

Negatively ☐

Both negatively and positively ☐

Not Sure ☐

How has Media contributed to the development and spread of Toro culture?

....

....

....

In which ways has Media degenerated Toro culture?

....

....

....

what steps can be taken to preserve traditional cultures in Toro?

....

....

....

Thank you for your kind cooperation

APPENDIX II

INTERVIEW GUIDE

Dear respondents, this research study is being carried out by all Bachelor of Mass Communication students and it is specifically for academic purposes only aimed at studying the impact of Media in Culture Modification in Uganda and mainly in Kitoro Entebbe Wakiso district.

Your answers will be treated with utmost confidentiality.

QUESTIONS;

Has Media in Uganda shaped people's attitudes, norms on sex and other traditional beliefs?

....

If Yes, how has it affected Toro culture in Uganda?

....

....

How has Media contributed to the development and spread of Toro culture?

....

....

In which ways has Media degenerated Toro culture?

....

....

What steps can be taken to preserve traditional cultures in Toro?

....

....

....

APPENDIX III

BUDGET

BUDGET FOR THE RESEARCH AS AT 10TH AUGUST 2007

ITEM	QUANTITY	COST	AMOUNT
Papers	1 and Half Ream	5,000@	12,000
Pens and Pencils	4	300@	1,200
Transport Fees	-	50,000	50,000
Questionnaires	20 Copies	500@	10,000
Typing and Printing	30 Pages	700@	21,000
Binding	5 Books	2,000@	10,000
Totals			104,200

N.B: Amounts in Uganda Shillings.