

**THE ROLE OF RADIO IN FOSTERING SEXUAL
MORALITY AMONG KAMPALA YOUTHS;
A CASE STUDY OF CENTRAL
BROADCASTING SERVICE
88.8 AND 89.2FM
2004 - 2006**

BY

KIRANGWA CHARLES

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DECLARATION

The material in this research report has never been presented anywhere for any academic qualification.

DEDICATION

To my father Mr. Mukasa Vincent, my mother and to my brothers and sisters.

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First and foremost, I thank the almighty God for giving me the gift of life and enabling me to find and fulfill some of my dreams.

Secondary, I would like to thank MS. SYLVIA BYAMUKAMA who has been my mentor throughout the course.

My heartfelt gratitude goes to mum and Dad, brothers and sisters for all their contributions towards my well – being and education.

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In a special way, I owe thanks to my friends for their guidance and help through out this course. Their words of encouragement and advice have contributed largely to my success.

To all you people of God, May God bless you richly.

KIRANGWA CHARLES.

ABBREVIATIONS

1. HIV - Human Immune Deficiency Virus
2. STD - Sexual transmitted Diseases
3. UNDP - The United Nations Development Programme
4. AIDS - Acquired Immune Deficiency Syndrome
5. UAC - Uganda AIDS Commission
6. FOCUS - Fellowship Christian Union
7. UNICEF - United Nations International Children Emergency Fund
8. STI - Sexual Transmitted Infection
9. NUYO - National Union of Youth Organization.
10. Y.E.A.H - Young Empowered and Healthy
11. NGOs - Non-Governmental Organizations.
12. YAGs - Youth Advisory Groups
13. CDFU - Communication for Development Foundation Uganda.
14. WHO - World Health Organization
15. UNFPA - United Nations family and Population awareness.

APPROVAL

This dissertation is submitted for examination with my approval as the supervisor.



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MS. SYLVIA BYAMUKAMA

Participant



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MR. KIRANGWA CHARLES

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CHAPTER I

1.1 BACKGROUND

When we talk about sexual morality, we have to recall the necessity of bringing back into our society morality as a whole. The particular problem we are dealing with involves the problem of sexual morality but a greater problem is the over all problem of morality.

In the past, teenagers were less active sexually not because they listened to reason but because they lived in a very sexually repressive society. The social penalties of unwanted mother hood and the stigma of illegitimacy gave girls powerful incentives to avoid pregnancy and in the era before the pills, avoiding pregnancy meant avoiding intercourse.

In African traditional society, moral behaviour in children was the responsibility of parents and members of the society. Each society had cultural values, which were preserved for a very long time.

In the past, instilling these morals values in children was done from early childhood and it went on until when a child matured enough to lead an independent life. Female parents supervised their daughters in roles that were appropriate to their future roles as mothers and housewives and the boys were taught by the males.

Sex education in different cultures affects the behaviour of a child as she/he grows up. Most of these are contained in the dos and don'ts of each society, legends, proverbs and stories that were aimed at delivering a required message.

All human societies have found it necessary to impose social control on sexual behaviour. Even in the most sex positive society, it would be socially disruptive if there were no rules,. That will probably always be the case, but one can see how through history there have been times when control of sex had a more extensive role than that, when it was a crucial element in ensuring an orderly, well behaved and industrious society.

We can see this process starting to operate as the industrial revolution took hold, with the growth of the middle classes who sets the work ethic and imposed the sexual discipline according.

Where it warranted deeper discussion of or child's sexual life, in this case the girls, a trusted relative would be assigned the task of providing facts to the girls. This was normally done when a girl started experiencing her menstruation periods and when she was preparing to get married.

Practices like elopement, fornication, homosexuality, lesbianism, were highly condemned and discouraged in society.

Today, moral fiber that bound families and society together are no longer in existence. There are less or no opportunities for children to learn the values that are required to them to lead a guided life style. Most children are without parents and where they exist, they are not or too busy to effectively monitor their children.

There are more broken families than before some children leave their families to live with guardians in cities. Here they are exposed to an environment that exposes them to immoral practices like prostitution and pornography.

Since HIV/AIDS was first reported in Uganda in 1982, it has affected the youth more than any other group. This is due to lack of proper guidance to young people and lack of sex education that would guide them avoid the epidemic.

The media has voluntarily intervened to influence the sexual behaviours of the youth to reduce on the spread of HIV/AIDS.

The media urge that parents are no longer committed to playing their roles in the homes yet other are shy to handle sensitive issues such as sex and sexuality.

Fm stations have also tried to bridge the communication gap among parents and their children concerning sex, through openly discussing sex on air.

Radio uses theoretical messages to communicate for example drama, talk shows and songs. Through such programmes, FM radios discuss various themes and topics

about sex and reproductive health and problems associated with moral misconducts.

FM stations sometimes bring in spots during live transmissions that are aired respectively to re-enforce moral change. Behaviour change and sexual education issues are selected as topics for discussion.

1.2 Statement of the problem.

The problem of study entails an analysis of Electronic media in influencing moral behaviour among the youth.

In Kampala, concern has been raised with regards to increasing moral decadence among the youth due to lack of proper guidance.

As a result, many youth are faced with great challenges as regards sex and reproductive health. This has been aggravated by the increasing sexually transmitted diseases like HIV, Research shows that 80% of HIV/AIDS infection is between 18 – 24 years of age.

NCOs have sponsored and are sponsoring many programs regarding sex education and reproductive health. Focus has been made on safe sexual practices by the use of condoms, abstinence and being faithful.

However, these programs have been condemned by the church and members of the society. They base their arguments to the notion that such programs are full of messages that mislead the youth thus leading to further sexual immorality.

The general belief is that sex education is very vital to the youth since they need it but they do not have sources of such information. This study therefore finds out the general attitude toward these programmes and whether they should be improved or banned.

1.3 General objective

- i. To establish the effectiveness of FM Stations in addressing the issue of moral behaviour among the youth through evaluating sex education programs.

1.3.2 Specific Objectives

- i. To determine the extent to which FM Stations and sex education programs influence the behaviour of the youth.
- ii. To analyze the opinion of parents and religious leaders about sex education programs on radio stations.

1.4 Study variables

1.4.1 Objective 1

- Number of sex education programs broadcast for the youth in a week.
- The attitude of the youth towards sex education programs on FM Stations.
- The contents of material of the sex education programs.

1.4.2 Objective 2

- Number of youths using condoms, abstain from sex or stick to one as a result of listening to sex education programs.
- Number of youths who turn up and STD Clinics after listening to sex education programs.

1.4.3 Objective 3

- The attitude of parents toward their children about listening to sex education programs.
- The attitude of religious leaders about sex education on FM stations.

1.5 Significance of the study

The study will enhance sensitization of the youth through radio programs. The study will further help FM radios formulate better and appropriate programs designed to save the youth from immorality.

Counselors, religious leaders and other policy makers should use the study to enact relevant policies toward the well being of the youth.

It will facilitate further research.

Different radio stations should use the study to come up with more constructive programs with positive information on sexual behaviour.

1.6 Hypothesis

FM Stations have not played an important role in fostering sexual morality among the youth.

1.7 Scope of the study

The study covered Kampala Districts and covered the youth especially those with in the age brackets of 18 – 25 years of age.

CHAPTER 2

2.0 Literature review

2.1 Indicators of sexual Immorality

Since the emergency of HIV/ AIDS in sub-Saharan Africa, more than 15 years ago, an estimated ten million adults and one million children have died as a result of Aids related illnesses. The morality of HIV infections are acquired through hereto sexual intercourse.

Africa especially Sub-Saharan Africa, is the region most affected, HIV/AIDS is responsible for 30% of ill health and almost 40% of all deaths on the continent. Sixty million Africans are either living with HIV, have died of HIV/Aids or they have lost their parents to the diseases.

Sixty percent of adults infected in Africa are women and they are often infected at a much younger age. The spread of HIV/AIDS is rapidly increasing among young girls and women.

In addition to biological reasons, this is caused by inequalities in formation, education and empowerment. Economically, many women are dependents on men, and often they cannot control when and with whom and in what circumstances they have sex. Specific strategies and inventions must address women's and girls vulnerability.

In Uganda, the increasing number of teenage pregnancy, school dropouts, high infections and STDs including HIV/AIDS among young people overwhelm the government and policy makers. Such worries are likely to put the future generation at stake.

HIV causes are increasing rapidly among young people. This is because teenagers often have a sense of invulnerability; they may put themselves at great risk without really understanding what it means.

2.2 Sex Education

2.2.1 Existing situation

Traditionally, sex education was the concern of parents and close relatives. Parents watched carefully on developments of their children, for those who were unable to do that, entrusted the task to their close relatives.

The question now is whether the media can handle such sensitive issues effectively. People have raised concern over sex education programs on FM stations whether they are relevant or can play any positive role to improve on the sexual and general behaviours of the youth or whether these programs will worsen the situation.

NGOs like USAID, Uganda Aids Commission, Ministry of health, UNDP, UNFPA have sponsored or are sponsoring several health and sex education programs on FM radios to assist the Youth live a safer life.

Sex education promoters say that at their tender age, many youth need a lot of special emotional and psychological support, without which they are likely to engage in unbecoming sexual behaviours that expose them to the risk of HIV infection.

2.2.2 How youth are vulnerable

Young people need to acquire the cultural values and behaviour norms that are necessary for their integration into society. But this is becoming almost difficult because most young people who live in the city have either lost their parents, families or are living with people without much responsibility of guiding them.

The majority of youth come from rural areas and decide to live in the city without any skills in any job to enable them acquire a reasonable job to sustain their living. As a result, they pile themselves in small rented rooms normally without the care and supervision of adults. With all the freedom they have, they can engage in any sort of immoral act including trade in sex, drug addiction and pick pocketing.

A report on situational analysis of urban working youth in Kampala of 1994 indicated that 75% of young people migrated to the city after 1980. Many of these migrants put a strain on the already scanty opportunities in the city, housing which resulted into creation of slums around Kampala.

Out of these, 53% came seeking for jobs and though they continue to live in rampant poverty, none of them is willing to return to the village. Because of lack of jobs, many are redundant and would be willing to find any thing to do as a means of survival.

Even those lucky enough to have got employed, 78% indicated that they were not contented with their type of jobs. This is due to low pay by their employers, or low returns from their businesses amidst increasing cost of living.

Under such a background, it is evident that because of the nature of the type of life that youth are exposed to, they find themselves engaging in acts that are unbecoming in society. This is a bit different from what society treated children.

When they reach the city, youth at an earlier age acquire parental independence before they are ready to face the challenges of their times, for those who live with mature adults, for instance guardians still lack the discipline they deserve because most of them do not care to play their roles as guardians over these youth. Lack of adequate socialization can lead to the youth acquiring irresponsible behaviours.

Most of the talked about youths are young girls who have of recent developed a habit of flocking drinking joints to trap for men for money in what is called “detoothing”, most of them are taken there by sugar daddies who buy them drinks in exchange for sex.

The blame for such practices is put on parents and all those in charge of looking after these teenagers by being careless to the extent of permitting minors excess freedom that later affects their lives, in turn, youth use this freedom to get what they lack in life through deviating from the unwritten rules that society expects of them.

Bars around Kampala city, youth rub shoulders and share tables with adults when even sometimes these youth are schools going. This is evident that society itself creates a conducive atmosphere to destruction of morals among the youth.

To lessen on the burden of financially catering for big families in the city some parents do allow their children to get part time jobs during holiday period. It is becoming common for students to serve in bars and hotels serving as bar maids and hotel attendants respectively. Such places benefit them to engage in commercial sex.

2.2.3 What parents are ought to do.

The prevailing situation in the city has not enabled families to offer a conducive atmosphere for the youth to attain standard and required social morals. Most parents in Kampala are always on the move without a moment to sit down and talk with their children about societal norms. Parents have been taken up by financial obligations and work long hours and more so seven days a week.

Yet as children grow up, there are several issues that crop up in their lives, which require clarification or discussion with parents. Homes are becoming more troubled with quarrels, divorces and separations that at one time mother or father is missing in the home. Thus, less time is allocated to teaching children. In such environment, children cannot learn about growing up sex and how they should behave as they approach adulthood.

In the past when families had less instability, parents and the entire community would be ready to provide answers to any question that cropped up without any hesitation. Young people therefore learnt most of the facts about life and cultural values from home.

Unfortunately, as such moral responsibility and duties fade a way from homes, and at a time when most parents think there is not any much need for such, then came into full gear the AIDS epidemic.

Because of the danger caused by AIDS, it has now become every ones concern that the youth need to know about certain facts of life even before they are ready to get married.

It is now unavoidable that children young as nine years of age or before can start engaging in sexual acts. Others hear or experience them from their peers, neighbors or even from parents at home.

The Monitor March 15, 1997 (P 17) wrote that it is a bad example for parents to engage in sex when all their children are in the room because children will learn from them. But with the nature of tiny rooms and unipots in which most families live, it is inevitable for couples to play sex even when their in-laws are present.

Such homes without any privacy and secrecy and freedom to express their love, breeds lots of evils which affects the behaviours of the children who live there. This suggests that the behaviours and habits children adopt are in most cases learnt from homes.

With such environment, it is so evident that when children starts speaking words of bedroom matters they in most cases adopt from their parents who steal chips of sex while their children pretend to be sleeping.

Whether most parents can afford to express them selves freely to their children when they are talking about sex is still doubtful.

Though parents recognize the dangers of an misguided life, they feel less willing to discuss the issue them selves.

Instead, they have un willingly left their children learn sex education from what they at the same time describe as blatant eroticism on radio and Television and from the increasing proliferation of cheap saucy magazines.

Dr. Alex Amaati from Maker ere University once remarked that “the role of a parent is sex education and sexuality is to break down barriers, and build avenues of trust into children”, His idea was that parents should initiate sex education and guidance in children at an earlier age than waiting until they have reached their adolescent age.

In reality, when parents fail to provide crucial information, children develop a permanent mistrust and seek guidance about sex and from external sources. But some of these sources may provide wild imaginations to give misleading and sometimes wrong information.

The nature of environment in which most children live characterized by rape and defilement, forced them to engage in sexual activities at an early age.

The type of sex education offered in the media today is therefore different from that of many traditional societies because the type of environment in which youth grew up was sex free.

There were less scenes of sex. Talking about sex or watching sex pictures on television, video or in a magazine was a taboo and very rare. Sex educators today are dealing with a changed society with a different attitude towards sex. They also do it for different purposes and objectives.

As opposed to youth of today, parents and relatives in the past taught young people sex and sexuality before they had any practical experiences, and the majorities were considered virgins. Today things like virginity are rare practices and youth treats them as signs of backwardness and ignorance.

Parents taught sex and sexuality to individuals with a specific message and for a particular purpose. Girls were prepared for their roles as mothers and wives.

They were given hints on sex and behaviour towards their partners when they were preparing to get married. But not like today where almost all youth at the age of 15 are already sexually active.

The information young people now seek concerns their experience with their lovers, how to negotiate for a love affair and how to use a condom to stay safe when he/she sleeps with an infected person.

Bearing in mind that the majority of young people at the age of 14 are sexually active, sex educators in the media design programmes that tackle issues so openly. They bear a strong belief that teenagers have already had an experience of sex before, are planning to have it or are at the verge of having it.

normally unplanned and full of inaccuracies and illusions, they do appeal to the youth life styles.

Sex has become common that every aspect of life in the city has got something to do or say about sex. From nightclubs, disco clubs, video shows and television stations, print and electronic media, youth are treated to endless daily scenes of sexual messages, which in turn influence their behaviours.

Other youth experiences such from the numerous social functions like weddings, cocktails, theaters and music shows. Sex has today become part of entertainment that entertainers serve their audience. They perform on stage with all forms of suggestive sex talks, gestures and jokes that leave lasting impressions to young people.

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However, while analyzing the future survival of the American society amidst media influence, David Hocking said that the media has caused a moral catastrophe now prevailing among the youth. The media is also dominated by things like torture, sex abuse, blood, guns and knives which are used constantly to entertain a culture that is willing to watch such. They at the same time turn a round to complain about the declining violence and young people.

The media he said is aiding people to run a way as fast as possible from the relatives of life and values upon which society was built. The youth are encouraged to carry out practices like abortion, the majority of which are thrown a way and described as inconveniences by teenagers who seek to live a luxurious life.

Hocking said 80% of the abortions are carried out on unmarried young mothers who start experiencing sexual activities at an early age. This results into unwanted pregnancies as a result of sex outside the bonds and responsibilities of marriage.

2.2.5 Condoms and sex education

In February 1997, the world Health Organization launched a global campaign program on Aids (GIPA). The program was endorsed by Sister organizations like the World Health Assembly (WHA) and United Nations general Assembly and London summit of ministers of health.

WHO resolved that education leading to wide spread change in behaviour is the way of preventing further spread of HIV infection. It therefore identified condom as the major weapon in achieving this.

Consequently, many NGOs in the fight against AIDS adopted the WHO recommendations and included condom promotion in their programs.

Scientifically, condoms were discovered to be effective in reducing the increasing risks of contracting STDs and AIDS and unwanted pregnancies, condoms were also recommended for reducing school dropouts due to pregnancies, use of condoms also eliminates on worries among young people of the dangers of STDs which can lead to sterility.

Condoms have been promoted using short messages in form of spot announcements and adverts, which are aired frequently on FM Radios. The message is that condoms, if used properly and effectively are the only safe protection against AIDS after abstinence.

However, critics against condom promotion say that telling the youth to use condom in order to avoid sexually transmitted diseases and possible pregnancies is not only unwise and inappropriate, but it will open the door for further sexual involvement on the side of the youth. "The use of a condom as a means to safe sex is only a fallacy. There is no guarantee that a person using a condom will be protected from getting AIDS," said a religious leader.

Religious Leaders have attacked condom promotion on radio saying it misleads the youth because it gives an impression that there are no failures in using a condom.

Condom promotion has got a set back when the same radio station began promoting some condom brands against others. This gives an impression that some are safer than others or vice versa.

However, it's not in Uganda that religious Organizations have attacked the promotion of condoms in sex education programs in the media.

The New vision October 16, 1993, the government of Papua New Guinea Launched a successful condom promotion campaign among youth throughout the country.

However, the nation wide campaign was strongly attacked by conservative forces saying the campaign offended the morals of society.

They in particular condemned instructional leaf lets which bared what was termed pornographic drawings which. Implied the presence of a sexual part over while a man was putting on a condom.

2.2.6 Sex Education and Pornography.

Pornography comes from two Greek words, which refer to writing about prostitution. It is the writing about prostitution of all kinds of sexual activity.

Pornography is categorized into soft and hard-core pornography. It embraces viewing, reading and listening to intimate sexual activity with the knowledge and experience of marriage. Introducing one self to pornography without a

strong understanding of morality can be both sexually provocative and dangerous to ones emotional health.

Superficially, society appears to be sexually permissive. Sexual attractions and satisfaction are the promises sold a television and radio adverts, soft and hard-core pornography industry expands from print to radio, television and home videos and human beings.

Pornography in the media has had a deeper impact on the youth as every thing talked about aims at attracting this category. All leisure magazines that are on the streets have got something to do with pornography. Pictures of half nude girls are used in every issue of Chic, Spice, Secrets and Bell magazines as a means of attracting the youth.

However, unlike magazines, radio and television find it hard to satisfy all kinds of listeners and viewers in society. They are therefore driven by the market forces no matter what method is used to send the messages. Because it is difficult to satisfy all the audience, some sections of people are hurt while others can time to enjoy and yearn for more.

Teenage sexual life sparks off adolescence with the thrills and insecurities that need the help of responsible people. There are high incidence of venereal diseases and HIV/AIDS, Dealing with this problem on the side of youth is often without emotional support and usually endangers guilt, and self doubt

and fear. It's for such background among others that the youth have welcomed pornography with open hands as a quick alternative to solve their problems.

Practices that were regarded as foreign do constitute as main topics of discussion, sex jokes and slang's are treated so lightly that they are aired any time in most programs that some people have regarded the whole transmission as intending to promote sexuality among its audience.

These messages are added on to the condom and safe sex advice adverts and lyrics of cotemporary songs that come into the middle of any program which the church has said pollutes and continue to promote sexual promiscuity and departure from moral and traditional values. The church has gone ahead to advise parents to discourage their children from listening to programs which may not only lead them to an understanding of sexuality but also seduce them gain sexual desires.

"Though sexual desires and feelings are normal for a healthy youth, but these should be controlled and reserved for marriage.," said a religious leaders. Though some youth say they need a break from the demand of the bible, the church stresses that the bible is the only adequate and correct source of information on sexual morality.

Hocking David (Moral catastrophe, the survival of the American family, 1997 Edition) says that parents should not however, be hesitant to discuss their childrens romantic interests as soon as they discover that they have began making romantic dates, "Help them to over come their struggles with the physical desires. Do not condemn or be Judgmental of their choices in people they want to date, but encourage them to be careful, wise and cautions about emotional and physical involvement."

Neil Gallagher (The pornoplague – 1992 edition) said the problem with radios is that they present bad things as good "Presenter describes how good a young girl can feel when foundling the private parts of her fellow girl (Lesbianism)."

Researchers in the area of pornography, erotica and obscenity provide people with an out let for their sexual feelings and needs. The materials then are like a safety valve allowing people to reduce sexual tension without harming others.

Our ideology says that all people should be treated with dignity and respect, but much pornography contradicts that ideology. This seems clear in the case of obscenity or pornography that portrays such things as rape and men urinating on women.

2.3 Government and Youth Problems.

Originally the youth were catered for by the ministry of culture and community development, a separate department within the ministry was set up and headed by a principal youth organizer.

A special national body was created by government for the effect in 1960 called the National Union of youth organization (NUYO), which co-existed with the youth department to unite the youth countrywide and address their problems.

In 1970, NUYO was replaced by the youth development organization (UYDO), which served the same purpose. However, due to political changes, NUYO was re-established in 1980 but again scraped off in 1985.

When the NRM government took over power in 1986, it restructured most of the ministries and formed national youth council in the place of NUYO.

In 1988, a separate ministry for the youth was formed. The ministry of youth culture and sports dealt with more of youth activities than before. The youth department was headed by a commissioner. However, in 1991 the youth were married with the women department to create a new ministry of women in development, culture and youth. Today, the youth belong to the ministry of Gender, labour and social development.

2.3.2 The Youth Department.

The department of youth is part of the ministry of Gender and Community development. It's headed by a commissioner who carried out the day-to-day work of running youth activities on behalf of government. The department is charged with identifying problems and needs of young adults at school and out of school youth and addresses them at a national policy strategy and coordination level.

The commissioner takes initiatives to encourage the youth to participate in community based and self-activities. It works for ways of channeling their energies to productive social activities and instill in them a sense of responsibility, nationalism, discipline and integrity so as to fully participate in national affairs.

The department has the duty of mobilizing, sensitizing and organizing the youth countrywide and provide them with training for skills and knowledge. This is intended to enable them participate in social and economic activities for development.

The youth department under the ministry of Gender and Community development set proposals for a better new generation of young people in Uganda after analyzing the numerous problems they face. These include lack of proper homes, degenerating cultural and moral guidance and lack of

formal education. It proposed for a full and planned participation of the youth in the economic, cultural and social development of Uganda.

The department of sports and games was to be strengthened to actively involve the youth at their various levels, and train them too in hygiene to ensure their health. A national youth day held every year was fixed between 31st June and 1st July, which coincides with the international youth day celebrations.

This is an occasion which gives opportunity to the youth to share their past experiences and plan future programs as potential leaders of the country. The celebrations are utilized to avail opportunities for internalizing certain activities in the year to have a concerted effort of the youth from all corners towards development initiatives of the nation.

Youth leaders use this occasion to describe to the government the circumstances that are prevalent in the country. The youth also gets the forum for articulating their social – economic and political roles under the prevailing conditions.

Activities done on this day include youth exhibitions of activities; participate in repairing roads, schools, health centers, protection of sources of water and the environment.

During his consequent addresses during youth celebrations, the president Mr. Yoweri Museveni always calls upon the youth to develop a program for behavioral and attitudinal change towards responsible living. The president wants the youth to engage in meaningful work so as to avoid redundancy and idleness, which he attributes to be one of the causes of anti-social behavior in society.

In 1997 president's address, emphasis was put on youth and reproductive health, which discourages early marriages and sex outside marriage so as to stop the spread of STDs and Aids.

One of the commissioners in the youth department, Mr. Byabazaire once said, sex education should specify the target group in terms of age and what materials should be used to send a message. With the threat of HIV/AIDS among young people, the ministry looks forward to promoting moral and spiritual training as well as meeting the physical needs of the youth.

These can be reached at through training in practical skills to create employment opportunities. These were seen as some of the ways through which youth can be kept busy to reduce on their participation in immoral practices.

2.3.3 The Role of Councils.

The youth councils and committees were to serve as communication channels through which news about the youth could be tapped by government and act as a channel for a feedback.

In a bid to alleviate the problems facing the youth who constitute the majority of the total population, the statute authorized activities that would be created to benefit the youth and the nation at large. It also aimed at protecting young people against any kind of manipulation.

The statute embraces all youth in Uganda irrespective of one's religion, tribe or any other affiliations. Its objectives were purely developmental.

Youth councils and committees were expected to draw programs that aimed at addressing the imbalance that may exist between different youth group now and in future.

Through these councils, youth would be assisted to have a clear vision about their aspirations and total missions.

2.4 The Role of NGOS

2.4.1 United States Agency for International Development (USAID)

It's one of the international organizations that have firmly stood behind providing sex education to young people as one of the means of stopping HIV infection.

USAID states that the only way of preventing sexual transmission of HIV/ AIDS is to adopt safe sexual practices, which have been tried in different countries worldwide and proved to be more successful than any other method so far tried.

Some of the methods that USAID recommends to reduce HIV infection are delayed sexual activity, sexual abstinence and use of condoms and being faithful to your partner.

Constant correct use of condoms has however been the organizations major gospel since it is extremely difficult to convince people to change their behaviors. Through worldwide research, USAID has discovered that to sustain behavior change for sexually active people is a gradual process. So, the condom is the best alternative.

The organization therefore stresses prevention methods, which accommodate proven strategies to reduce sexual, risk behaviors, among which includes factors that influence sexual behaviors. It also supports the development of comprehensive programs that combine communication to encourage behavior changes, access to condoms and improve STD prevention, diagnosis and treatment.

For the above reasons, USAID has supported the promotion of condom use on radios and television. During the past years, USAID has served as a catalyst in moving HIV/AIDS prevention programs from providing basic information about transmission of designing communication strategies to influence individual behavior and societal norms

USAID programs have pioneered mass media campaigns and work places through out the developing world' it has concentrated it's efforts in countries it considers worst hit by the epidemic.

In Uganda, USAID collaborates with the national STD/ AIDS central program through which it channels funds to the ministry of health.

These funds have been or are used to inform, education and communication programs. The major target is to control sexually transmitted diseases like HIV/AIDS.

Through the Uganda AIDS control program, the agency has promoted use of condoms. Other organizations with similar efforts include UNDP, UNFPA and UNICEF.

2.4.2 Fellowship of Christian Union (FOCUS).

Fellowship of Christian Unions (Focus) is an evangelical Christian organization that exists to evangelize and discipline young people in schools into mature Christians. The main emphasis is to preach and encourage the youth to shape their morals.

The organization guides young people in spiritual and moral issues through organizing campaigns, retreats and recreations where they interact and share experiences. The Bible is the center of their guidance. Youth discuss issues that affects them at school and in their homes.

2.4.3 Naguru Teenage Information and Health Care.

Naguru is a plot project, which was formed by Kerstin Syuvan, a Swedish doctor in 1994. The objective was to offer free services to young people between 10-24 years mainly in reproductive health.

The center caters for treatment and counseling problems of individuals and groups of teenagers, which include treatment of STDS menstruation, and body changes problems, antenatal, pregnancy testing and post abortion care.

To balance its services, the center under takes out reach programs in selected schools and community homes for example Naguru remand home, Nakawa market and Friends of children association (FOCUS). The project is funded by UNFPA.

Counselling is done at individual level. However, group discussions are held when the majorities have common problems like STDS. Youth normally initiate topics of their interest.

2.4.5 Young Empowered and Healthy (Y.E.A.H)

YEAH is a national communication campaign for and by young people of Uganda. It deals with people between ages of 15-24 years old and concerned adults in healthy life choice. That's why the campaigning is called Y.E.A.H - Young Empowered and Healthy. It began in 2004 to address the growing need to improve health and social practices among young people. Research suggested that young people in Uganda continue to face great risks of HIV infection, early child bearing and incomplete education despite knowing how to protect them selves.

In many cases, the social environment in which young people live makes it difficult for them to take up practices that can protect them, such as delaying sexual activity and marriage, completing primary education and beyond, using reproductive health services, reducing the number of sexual partners and using contraceptives.

The mission of Y.E.A.H campaign is to stimulate dialogue and action in communication, families, schools and health facilities around young people's needs and model positive practices through local and national media.

The objectives of the campaign are to reduce HIV prevalence and early pregnancy and to increase the preparation of young people who complete primary education and beyond.

The Uganda AIDS commission is the over all co-coordinator of Y.E.A.H on behalf of a partnership of young people, government and concerned organizations.

A campaign implementation unit will manage the day-to-day operations of the campaign with guidance from national and regional youth advisory groups (YAGS) and a technical advisory team. The technical advisory team comprises representatives from government and civil society organizations active in education, sexual and reproductive health and HIV/AIDS activities of young people in Uganda.

Young people who involved in YEAH have fun, meet new friends, help their fellow young people and their country and learn new skills.

The campaign implementation unit is managed by two Ugandan organizations – Communication for development foundation Uganda (CDFU) and straight talk foundation with offices at Y.E.A.H campaign implementation unit plot 42 Lumumba Avenue

2.4.6 Youth Alive Club.

Youth alive club was started in July 1993 by a group of young pastoral workers under Kamwokya care community.

The founders realized through their services that the majority of Aids Victims in Kamwokya community were between the ages of 14-25 who needed a general awareness about their life style.

Dr. Miriam Duggan, co-founder realized that youth needed to be alive to fulfill their ambitions and dreams. The best strategy would therefore be to sensitize them to avoid risky behaviors that can lead to acquiring HIV.

By 1996, the club had registered 35,000 youths countrywide who are categorized according to age. Children range between 9-13 years, second group between 14-25 and 25-35.

Parents religious Leaders and opinion leaders do actively participate in the planning, funding and counseling of youth, to promote behaviour change.

Parents also attend separate seminars where they are sensitized on their duties of giving support to youth solve their problems as regards morals.

Youth activities focus mainly on education for life, behavior change and counseling seminars. During these seminars that are carried out at schools and community centers, youth identify own problems. Fellow youth counselors guide them and help them find solutions.

2.5 The Church Stand on Sex Education in the Media.

During the 29th world communication day, Pope John Paul II expressed his feeling about the media as a communication of culture and values.

He pointed out that the church recognizes and looks forward to support the media in transmitting and promoting human and religious values.

Messages that are disseminated to the public are capable of influencing and conditioning the choices of people especially the youth. The media too, the pontiff sound, has the power and great merit to contribute to the cultural and human growth of the individual.

However, if this power and freedom is not properly exercised, can oppress freedom of the most weak when the distorts the truth and pretends to be the mirror of negative types of behaviour.

In particular he resented the use of violence and offensive sex materials to human dignity which excite violent emotions to the audience. "The attitude of those who irresponsibly bring about degrading initiative behaviour whose harmful effects can be read about each day in the pages of News papers cannot be defined as free artistic expression." He said.

The work of instilling morals in society cannot be fully left to the media. The church realized this and called upon teachers in schools to sensitize the youth about the media messages so that they themselves can develop a critical attitude towards an Idiom that forms an integral part of their culture.

Though the church attacks negative messages on radios and other media. It treats radio as a social component, which offers opportunities for dialogue and exchange of opinions on any hot issues.

CHAPTER 3

Methodology

3.1 Research design.

This refers to the strategies or plan specifying how data was collected and analyzed.

The researcher employed a descriptive research design and thus press reports on youth behavioral conduct were assessed.

Discussions were also held with selected parents to get an impression of their feelings towards FM stations and their talks on sex education.

3.2 Area and population of study.

The researcher covered Kampala District. The researcher further had about fifty respondents who included youth and parents.

3.3 Data collection

The researcher used the following data collection methods.

The researcher used questionnaires as one of the ways to gather data. This method was preferred because it makes it cheap to administer respondents scattered over a large area and also makes respondents feel free to give frank answers to sensitive questions especially if they are not going to disclose their identities.

The researcher also conducted interviews with youth, parents and people in the media. This method was preferred because it helps in situations where people are illiterate and can also be able to notice and record a lot of information from the

respondents social and visible environment as well as observe the respondents approach to issues being interviewed upon.

Observation method was also used since it makes the researcher get first hand information, so chances of misinterpretation are minimal.

Library search was also used. This is based on reading books and other documents including newspapers, journals or even magazines. This method was chosen because it presents the researcher with a variety of information and even saves time.

3.4 Limitations to the study.

There was little information about FM stations in Uganda. This meant relying on live programs, which could not be referred to for any need.

It was hard to get enough audience from radio proprietors and presenters; most of them were too busy with production.

Scarcity of data since the respondents were suspicious of the purpose of the study.

Some people were shy to talk about sex in the guise of 'no comment' nation.

CHAPTER 4

4.1 Back ground of Electronic media.

The first scheduled pre-advertised radio program in the United States went on the air on the evening of Election Day in November 2,1920.

On September 30th, 1920, a westing house executive impressed with press accounts of the number of listeners who were packing up broadcasts from the garage radio of company engineer Frank Conrad, asked him to move his operation to the westing house factory.

Conrad did so and on October 27,1920, experimental station 8XK in Pitts burgh, Pennsy Lvania, Commerce to broadcast.

Dr. Frank Conrad of the Esting house electronic manufacturing company operated the station called KDKA. It broadcast the returns of the Harding Cox Presidential elections.

On November 2 this station KDKA, made the first commercial radio broadcast, announcing the results of the Presidential elections that sent Warren G. Herding to the white House.

By mid 1922, there were nearly one million radios in American house up from 50,000 just a year before.

4.2 FM Broad casting.

FM came as a result of the work begin in 1923 by investor – innovator Edwin Armstrong. By 1935, Armstrong was demonstrating his technology as well as stereo radio.

Due to the width of the frequency band used by each FM station, channels are assigned in very high frequencies where more spectrum space is available.

The portion of the radio spectrum assigned to Fm lies between 88 and 108 megacycles, where 100 separate channels are available for FM stations. By 1949 there were 742 FM stations in USA.

The radio audience is a true cross – section of the nation's population and represents every level of age and education and racial, religions and economic background. For this reason, early broadcasters catered for an infinite variety of tastes and preferences in the programs.

They endeavored to exclude material considered objectionable from asocial, moral or religions stand point because radio messages are heard by family groups in their homes.

4.3 Radio Broadcasting in Uganda.

Radio was introduced in Uganda between 1952-53 by the British as a major tool in colonial influence. Actual broadcasting of start messages, news and announcements began in 1954.

The government owned station which was linked BBC broadcast in English and Luganda. Other languages were introduced later to cater for other tribal groups, Apparently 22 local languages and two nationals that is English and Swahili are broadcast on radio Uganda.

Former Radio Uganda now Uganda broadcasting cooperation radio is under the ministry of information. As a government mouthpiece, it enjoyed monopoly of broadcasting until the late 1993 when there was Liberalization of the airwave.

Un like radio Uganda, which constantly aired, censored programs to avoid undermining the government policies; the new privately owned stations are entirely free from government interference.

Radio Sanyu 88.2 FM took the lead late 1993 and shortly followed by Capital radio 91.3 FM which started full operation on January 1, 1994

These were followed by Radio France international (RFI) in April 1995, CBS FM 88.8FM, the British Broadcasting service on 101.3FM, Voice of Toro (VOT), Radio Maria of Mbarara and radio one followed.

The liberalization in Uganda under the movement government has enabled many private FM stations to start their broadcast. Each station comes up with its objectives that targeted audience. There is evidence that opening up more radio stations in the offing to cater for different interest groups.

4.4 Central Broadcasting Service 88.8 And 89.2FM

In 1995 the constitutional review commission was gathering views from people on whether the “Federal” system of Government was best suited for Uganda. The issue of a federal government was put forth by the then prime minister of Buganda Joseph Murwany Muli Ssemwogerere though all his attempts were shunned.

The Buganda Lukiiko resolved then that Buganda should set up a radio of its self in which sensitive issues affecting Buganda were to be highlighted.

A five-member committee was set up to ensure that the later cause was accomplished. The committee had Hon. Eng. H.R. Kibuuka as the chairman, Hon. Jolly Lutaaya, Hon. Mustafa Mutyaba, Dr. Duncan Kafeero and Mr. Michael Kawooya Mwebe.

The committee resolved that the Radio be called “ Central Broadcasting Service Ltd” Which was seconded by all ministers in the Mengo government.

Radio Buganda known as CBS FM 88.8, 89.2 started broadcasting on 22 June 1996. It is located at Bulange Mengo. Buganda’s headquarters and happens to be the seat for the Kabaka Ronald Muwenda Mutebi II.

It is owned by Bicul Company and several private shareholders. It was the third (3rd) privately owned FM station to go on air after Sanyu 88.2 and capital 91.3FM.

CBS’s original editorial policy focused on the mass market and its relevant needs. The station was to serve in only the interests of Buganda monarch, culture and the Baganda at large. However, this policy was altered to accommodate a wider market

of all sections of people in Uganda, thus, the target shifted to commercial oriented broadcasting.

In general, CBS has a variety of programs ranging from education, social and entertainment programs though the latter dominates others.

There has been a shift of the local audience especially the Baganda from other stations to CBS because of its keen interests in addressing issues affecting traders in central Kampala and in other parts of Buganda, tax drivers, passengers, violation of human rights by the police, army and several other institutions.

A number of people hitherto regarded less important by other stations are given a wider coverage by CBS. Deeja's have always been cautioned by government for the words they make which might instigate demonstrations.

However, "Banadda Twegande" and "Akeezimbira" which are CBS's famous sex talk programs falling in the educational category provokes criticism from some members of the public.

"Banadda Twegande" started in 2005 and Martin Oscar Kintu hosts it on 88.8FM aired every Sunday between 2-3pm. This program aims at the Youth with a motive of educating them a good conduct and not to engage in early sex as away of preventing them selves from HIV/AIDS.

"AkeeZimbira" is yet another program on CBS focusing the youth. This program started in 2004 and it is on 89.2 hosted by Ssali Damascus and Senga Kateregga aired every Sunday at 2-4pm. The motive /primary role of this program is to educate the

youth on good behaviors and morals. Youth are also brought in the studies and they discuss issues affecting them and do offer counseling to each other.

These programs have been attacked by mostly some parents and the clergy labeling it immoral. The clergy in their crusades against these programs say if left untouched, they will poison the minds of young people and result into an immoral generation.

These programs “Banadda Twegande” and “AkeeZimbira” give constant hints on how to use a condom and the dangers involved in engaging in unsafe sex.

In a sexy suggestive tones, the presenters of these programs give tricks teenagers can use to win a love affair and how to go about it when the deal is done.

Their main objective is to reduce on the risks of HIV infection as a result of un proper use of condom, like bursting while in a sexual engagement. In a bid to attract the attention of the youth these presenters use a variety of youth language, terms similar to those in the daily language of young people.

They educate the youth against the dangers of HIV/ AIDS in away that will not bore them by addressing facts with much simplicity.

A part from sex education programs, the station airs a number of condom promotions and safe sex advertisements between programs and at any other air space as chosen by management.

All messages in these adverts focus on safe sex through using a condom.

4.5 General attitude towards sex education on Radio.

4.5.1 The Youth.

On 22nd June 1996, CBS became the third private radio station. It broadcasts almost similar programs like those of Sanyu and Capital. It gave music priority there by capturing a huge number of young people who lived in the city.

It's programs give prominence to music entertainment. The stereotype of music with the latest hits and clear transmission over whelms many youth in Kampala.

Music played nonstop from 5.00am to midnight through out the week, many young people who used to crave for entertainment in different places now depend on this radio for their leisure time entertainment.

It became so common that youth now buy and started moving with FM radio receivers not to miss the thrilling music.

A young man between the ages of 20-30 said as a result of listening to sex education programs, his sex life improved further than before. Several others who were interviewed expressed his view. They said that some of the information in this program addresses their perspective on sex and sexuality.

The language and terms used on CBS's sex education program suits best young people. The nature of questions that came from listeners also indicates that the majority of respondents are people with out or little experience in issues related to sex.

Out of a total of 50 youth respondents, 18 said they have learnt how to use a condom as one of the main aspects of sex education programs, 12 considered abstinence yet 20 said sticking to one partner is the main aspect they have learnt.

This means that on addition of using a condom, the majority of youth who are sexually active can now stick to one, thereby reducing the risks of infection through having many partners.

The program emphasizes that abstinence is the safest way to avoid HIV/AIDS and STD infection, but makes it clear that for those who cannot abstain, they should remain with one partner to be on a safe side.

But because most of these youth engage in sexual acts when they are not ready to bear with the consequences, like UN wanted pregnancies, application of a condom is very vital. With one partner, still this can lead to infection of STDs or even HIV because the virus takes long to physically reveal itself in an infected person.

A schoolgirl who wants to maintain her sexual affair with a sugar Daddy for her stay at school and material assistance said she could kill two birds with one stone. By using a condom, the girl said would be saved from un wanted pregnancies until a time she will feel ready to stay with her lover.

Many young girls before have had problems of getting forced to marry men of not their choices because during the first engagement they had to conceive. Proper use of a condom reduces on worries that befall young girls who get tempted to on the right man to stay with for life.

Use of condom reduces school drop out that used to be common with girls who conceived while at school. This implies that in future there will be more women who stay at school and qualify for jobs hitherto dominated by men. There is a general concern of fewer women occupying big positions in almost all organizations. This has been so because many of them leave school too early leaving boys at an advantage.

David Hocking, author of moral catastrophe wrote that over 1.5 million babies in American are aborted each year. Over 90 Percent of these are simply not wanted and 80 percent are performed on un married young women.

Youth who listen to CBS say they like and trust the message given in the program because professionals run it. At least there is a feeling that messages given by trained people in that field can be reliable.

Some youth especially those who were found around church based organizations said they had nothing to anticipate for in sex education programs. They call the program immoral and satanic because it is so sexually provocative and arousing to the listeners.

Calling the program immoral and satanic indicates a religious bias where sex is still treated as a totemic issue. To the Catholic Church, anything that does not fall in line with Christian belief can be termed as satanic.

Out of 50 respondents who showed their attitude towards sex education on radio 30 said the programs are educative yet only six disagreed. Five said they are immoral and nine said the programs are embarrassing.

The majority said the program are educative in the sense that they learn a lot of new things that affect their live. This is regardless of whether one is sexually active or not. Whether these programs have side effects on the moral of young people, one cannot dare say young people completely lean nothing from the program.

Twenty-two out of forty four respondents said they believe and follow the message and advice given in this program. Ten responded with a "No" answer, while an equal number said partly and non at all.

However, those with a "No. Answers believed in some of the facts given but were not ready to follow the advice.

4.5.2 The Public.

Radio is widely recognized as an effective instrument for promoting social change, education and economic development.

Radio has a potential impact on the cultural values and believes of any group of people in society. It can instill in young people new values through certain agents of socialization. Socialization in this case refers to the pressures of rewarding, punishing; ignoring and anticipating that can push the youth toward evoking acceptable responses.

Some of the influential agents of socialization are the family and radio. Children sing radio songs and use vocabulary used by radio presenters in their homes. These lead to development of new cultures among young people. By the time they grow into mature citizens, they have acquired those characteristics that make them either successful or failures in life.

There is an increasing influence FM stations are exerting on youth, since young people make up the majority of the population in Kampala, FM radios have tried to foster the values and wishes of this dominant group in society.

This is why some members of society have persistently called for a revision of the sexist language used on FM radios. Though the public is not entirely against the idea of providing sex education to young people, they resent sex becoming a common language in almost every program on radio.

The concern about the language used on radio comes from the facts that its not only a medium for communication, but it both reflects and creates a new cultural.

Because of its ability to direct peoples thinking and form their attitudes, it has become a major focus of critique.

Most people interviewed still recognize parents as the right people to avail information about sex and sexuality. They say since parents are charged with the moral aspect of their children right from birth, they ought not to desert them when they reach a time when they most need it. But in the midst of parents reluctances to discuss sex, radios can be good substitutes.

Parents must break the cultural taboos and discuss together with children problems that can affect them.

Some youth say they resort to the radio because parents are not open enough to their problems. Parents normally warn them against contracting HIV/AIDS without going into any details on how they should lead their lives.

Due to much exposure on literature and scenes about sex and sexuality, which are found in many places today, many youth are now more knowledgeable about the matters than their parents. So parents fear confrontations and embarrassment some children can cause in case they are given audience. They pretend to be ignorant and challenge their parents by asking too radical questions.

Some questions put forward are drawn from the pornographic scenes they always watch on video, television and in magazines. "How can I evaluate or discuss the pornographic pictures and articles in chic, spice magazines with my children?" asked Ben Bella Ilakut, a born again Christian and father of three.

Parents with the same attitude have surrendered their roles to FM stations despite the complaints. They say the youth should develop a culture of knowing what is good and wrong and be able to decide for themselves the right alternative. Though they say some programs contain a lot of exaggerations for toddlers, but older children still need it because they can filter the dirt and retain the beneficial material.

Since most of the answers given in these programs are selected from listener's letters, this is a reflection of what is happening out in society. Radio programs deal with an ideal situation in which the youth already live.

From what is revealed from the listener's response, it is a fact that youth normally face more problems with sex than older people.

Their lives are characterized by myths, new discoveries and curiosity to experiment with what they see others doing or what they watch in blue movies or what they read about in magazines.

Sex education on radio if properly planned can help to reduce on the myth by focusing on other elements that can shape morals, these include culture in the modern world and how to live in a good relationship with opposite sexes with out necessarily involving in sexual acts.

Other aspects should involve telling the youth to preserve their dignity not only by abstaining from sex but put in mind other general societal norms like respect for elders, language mannerism, style of dressing and fear of God.

For many people, religion is an important part of our lives. They believe religious values can instill a sense of ideas and morals and help children lead a successful life.

Public therefore looks forward to sex education programs on FM radios, on addition to teaching children about how their physical changes at puberty are connected to acquiring the ability to reproduce, to give space too, to moral and religious values.

With such a balanced approach, the youth will be in a better position to decide on whether to break the rules society puts on certain sexual practices. They will choose whether to practice fornication, homosexuality, lesbianism, incest, carry out abortions, engage in oral sex and other habits on which society stands to label them immoral.

4.6 Culture and Sex Education.

Naturally, talking about sex and sexuality is not an easy thing. Most traditional cultures also prohibit talking about sex in public. Sex is regarded as a secret between two people, man and women.

Traditional cultures put high value in sex so that it was reserved for mature people or ready to get married. It is for this reason that parents always avoided giving knowledge and skills to their children. They entrusted the duty to relatives like uncles and aunts.

When parents saw the need to discuss something about sexual life of their daughters, they had to choose a safe place where they acquired privacy. In a secret place, the parent or chosen close relative would then open her mind out and make sure every thing remained confidential.

In Buganda for example, parents and relatives talked sex to children of the same sex. The uncle would feel brave enough to discuss men's sexual life with his nephew other than a niece.

Sex education was a secret instructional experience for the recipient and every thing was done in fear, respect and with high degree of obedience. Instructors avoided simple jokes and playing around with words that refer to any sexual organ or activity but they were only used for a purpose.

Failure for children to conform to societal set norms regarding sex would result into being a big embarrassment to the parents.

The consequences of sexual immorality did not only affect the individual concerned, but the entire family.

In the Ganda culture, the bridegroom's side would reject a bride who would be discovered to have lost her virginity before.

A piece of bed sheets on which she played sex with her husband on the first day would be sent to her home the next day with a big hole in it. It was the symbolic sign that the bride had lost her virginity, she is immoral and therefore not worthy the dowry paid.

Parents of a virgin bride would receive material gifts as a sign of appreciation. A pair of bed sheets with blood would be sent to her home with a goat and other small items. It was a moment of praise and joy for her parents.

Parents and the entire community therefore worked hard to instill the right behaviors in their children.

With changing situations, such traditional values like virginity have lost value parents no longer emphasize virginity to their daughters and the youth. It is a sign of ignorance and backwardness.

This is also because today girls stay longer at school and chances of marriage are very limited. Unlike today where children live in a permissive society, parents in traditional Africa taught morals to their children through rewards and punishments for the good and bad respectively.

In Buganda, a girl who conceived while still with her parents would be discriminated, abuse, isolated and cut off from the rest of the family. It would be a moment of disappointment to the family and frustration to the girl.

With education and modern drugs, most girls who conceive can easily access means of aborting. Elopement is also common and not much condemned by the public. In case a girl conceives, she can decide to elope with the boy to start a new life.

Though sex related initiations were performed especially in girls as early as twelve years or less, they were accompanied by threats of experimenting on sex before marriage.

Today, culture is amidst killer diseases like AIDS. The epidemic has resulted in conflicting forces, one pressuring for a change in culture norms, yet another insists on maintaining the status quo.

Culture is a way of life of a group of people or the ideas, customs or acts of a given group of people in a given period. Culture is therefore not meant to be static. It is supposed to adapt to the contemporary problems.

FM stations are exploiting a communication gap between parents and their children as regards sex. This gap had been created by the undynamic culture that restricts open exchange of ideas and discussion of sex.

4.7 The role of Radio in Fostering Sexual Morality.

Radio like any other form of media sensitizes the youth about sexuality and reproductive health. This sensitization can be in form of radio talk shows for example the "Health net" on Radio one aired every Saturday between 9am to 10am. On this program, the presenter DJ Jimmie brings a doctor on air who answers questions from the youth who write in or even phone in seeking advice on how to live a reproductive life.

Radio also provides the youth with information about events and conditions in society and the world at large. In other words, it tells the youth who is who in society and the likely dangers of early sex in case they opt to do so. Examples of such programs include “Akeezimbira” on CBS FM aired every Sunday of the week. On this program, the youth themselves are hosted and they exchange views on the problems they face in society of course even in their relationships. Some youth experts give counseling to fellow youth who happen to be victims of circumstances.

Through the media, the youth gain an insight into circumstance of others for example those who fell victim of AIDS/HIV, broken relationships and others as a result of early sex.

Thus, there is a kind of social impulse created by the media about how it feels like to be in different situations for example one may understand what it feels like nursing a broken heart and as a result he or she may not wait for it to happen. The media therefore provides the sense of belonging and identifying with others.

It also ensures sexual morality since it provides a form of relaxation, which helps the youth to escape from problems of stress, anxiety, and distress through provision of music, films. In other words, it helps to fill time especially during boredom.

Radio plays a multiplier effect in that even if one has not listened to it especially its sex education programs, he can get the information from a friend or any other person who listened to the program.

Radio educates and teaches the youth about the safest way of preventing STDs and AIDS through the ABC strategy (Abstinence Being faithful and use of condom". The use of condom especially is emphasized through the adverts on condoms and also there are programs sponsored by condom manufactures such as the "Love Zone" on Sanyu FM aired every Monday to Thursday of the week from 9pm – 12am. On this program the presenter lets the audience phone in and he asks them if they know how to use a condom.

Radio further mobilizes the youth through information campaigns about living on positive life, sexuality and reproductive health. Thus, it gives the youth a sense of security and confidence through knowledge it provides.

The transmission of values is a subtle but nonetheless important function of radio. Research also calls it the "Socialization" function. Socialization refers to the ways in which an individual comes to adopt the behavior and values of a group. Radio present portrayals of our society and by listening to radio we learn how people are supposed to act and what values are important.

The mass media also teaches the youth about people, they show how they act and what is expected of them. In other words, present us with role models that we may observe and perhaps initiate. A study once indicated that many adolescents learned about dating behavior by watching films and television programs that featured this activity.

Radio also serves as a substitute for real life companionship and helps to find the basis for conversation and social interaction. It stabilizes society through encouraging preservation of cultural values and ideas while at the same time facilitating the adoption of new ones in society.

It teaches the youth on how to solve problems relating to relationships, be careful on how they conduct them selves, not to trust any one and they set standard for the youth.

4.8.1 Steps Sexually Active Teens must take to change behavior and practice abstinence from sex.

Wisdom is good judgment and intelligence in knowing what is responsible and appropriate. People gain wisdom as they gain more knowledge and experience. Some adolescent who have been sexually active in the past learn from their experience.

Make a written list of the reasons to choose abstinence from sex, teens should review this list often research shows. This will keep them aware of the risks they take when they are sexually active.

Talk to a trusted adult about the decision to practice abstinence from sex parents or guardians might be angry when they learn that their adolescent has been sexually active. However, they will support their decision to change his or her behavior.

Consider the health consequences that might occur from being sexually active such as STDS, HIV and AIDS among others.

Have a frank discussion with the partner with whom an adolescent was sexually involved. Talk to him or her about your decision to practice abstinence from sex.

The most difficult one of all the decisions is that break off a relationship with partners who will not agree to practice abstinence from sex. This may sound ridiculous but you as the person concerned you have to take heart.

4.9 Importance of the ABC Strategy.

ABC simply means Abstinence being faithful and use of a condom. Abstinence is choosing not to be sexually active. When adolescents practice the ABC strategy. They benefits in many ways.

In the first instance, the strategy promotes the institution of marriage. A traditional marriage is an emotional, spiritual and legal commitment a male and female make to one another. This commitment includes the pledge to love, honor and respect of each other. Focusing on this commitment gives each person assurance and confidence about the relationship.

The strategy increases sexual satisfaction. It gives a couple chances to develop other aspects of their relationship. In healthful marriages, sex takes its natural place besides the intellectual, emotional and practical aspect of life. The increased communication and trust the couple develops enhances sexual satisfaction.

It is a parent that this strategy protects physical health. If a male and female waits until marriage to have sex and practice sexual fidelity, they protect each other from sexually transmitted diseases including HIV.

It protects emotional health. Marriages offer a major psychological advantage for both marriage partners. It helps prevent the feeling "I am just on trial" and offers a feeling of stability. Marriage also provides the self-confidence that accompanies the belief "I am accepted and loved as a total person not just as a sexual partner."

Further still, the strategy protects the youth and other people in the Diaspora against unwanted pregnancies. Majority of unwanted pregnancies occur outside marriage. When a couple is marriage, the couple has the kind of commitment to each other that is needed to raise a child in a loving and stable home.

Is a responsible decision? Through out an adolescent's life, he or she will have many decisions to make. The quality of his or life will be determined by his or her decisions. It thus, leads to actions like promote health, protect safety, follow laws, and show respect for self and others.

4.10 First Intercourse and Virginity.

With the advent of the "Sexual revolution" in the late 1960s, adolescent sexual behavior begun to change. The average age for first intercourse dropped sharply and almost as many girls as boys engaged in it.

In the 1990s, however, a modification in this trend was observed. A survey of family titled "The 1995 National survey of Faming Growth", found that 50% of females age 15-19 have experienced sexual intercourse.

When looking at the age of the female and her male partner, the same study found that of these women who had their first voluntary intercourse before the age of 16, 66% reported that their partner was under 18, 21% said their partner was 18 or 19 and 7% said their partner was between 20 and 22.

The most significant predictors of sexual intercourse among teenagers are alcohol use, having a boy friend or girl friend, poor parental monitoring and permissive parental sexual values (smaill and luster 1994)

In the past, peer pressure among girls was an important factor in limiting their sexual behavior. Today, girls' peers seem to exert the opposite effect. However, teenagers may feel compelled to act more sexually sophisticated than they actually are, they may lie to protect them selves from being thought of as immature.

The context in which they "give up" their virginity is still important for many girls; most feel that they are doing it for love.

Many teenagers, especially young ones, do not take measures to protect them selves against pregnancy or sexually transmitted diseases (STDS) when they begin having sexual intercourse.

Condoms are the method of choice among sexually active teens. Those who had received information on sexually transmitted diseases, safer sex to prevent HIV and how to say no to sex, reported the increase in use from 18% in the 1970s to 54% in the 1990ss.

Teen pregnancies trap most of the young mothers and fathers and their children in the down word spiral of lowered expectations and poverty. Because of poor nutrition and inadequate medical care during pregnancy, babies born to teenagers have twice, the normal risk of low birth weight, which is responsible for numerous physical and developmental problems.

Also many of these children will have disrupted family likes, absent fathers and the attendant problems of poverty such as poor diet, violent neighbor hoods, limited health care and limited access to education. The y are also at a higher risk of being abused then children born to older parents.

4.11 Why teenagers engage in early sex

The forces of their hormones, combined with the pressure from peers and the media, tend to propel teenagers into sexual activity before they are emotionally prepared for it.

They often don't use contraception because they are afraid to acknowledge their sexuality or they may have difficulties in obtaining it, be too embarrassed to ask for it, don't know how to use it properly or not have it readily available.

They may underestimate the risks or not fully understand their implications. Result from the longitudinal study of youth reveals that race and ethnicity, poverty status and family structure also play a role in adolescent and non-marital child bearing (Trent and Crowder 1997).

The pull of having some one to love them exclusively and unconditionally is strong for some girls. Some girls or couples see having a baby as away to escape from an oppressive home environment.

Both girls and boys may see parent hood as away to enhance their status, to give them an aura of maturity or to enhance their masculinity or femininity.

CHAPTER 5

5.0 Conclusion And Recommendations.

5.1 Conclusion

Since 1993, there has been a drastic improvement in the media in Uganda since private companies were allowed to open up FM stations. The country especially urban areas have experienced the greatest freedom of expression.

The liberalization of the airwaves has changed the conservative broadcasting methods of program oriented to entertain. FM stations have given prominence to entertainment on radio, which has made them popular especially among the young people.

The promotion of condom and talk about sex on radio has received persistent criticism from parents, the church and some members of the public. The church is opposed to what it calls pornographic materials on private stations that are likely to erode the morals of young people.

Church organizations have also pressured government to ban radios and magazines, which contain pornographic information, or censor their programs. However, the government wants to find a compromising ground for the two opposing sides. This can be an alternative quick solution to eliminate HIV/AIDS from young people and at the same time maintain their cultural and religious values.

On the other side, parents have also been largely blamed for the declining morals among the youth. Immorality among the youth normally begin from homes, some

parents with rotten behaviors act as bad examples to their children who become eager to imitate those characters.

Some parents are neglecting their children by avoiding sex education in childhood. When this happens, children form their own opinion on sex basing on what they hear others say, what they watch on TV and on the reactions of their parents when they ask questions about sex.

Parents are ought to know that a child who is not given sex education by his parents may evolve his own theories, one that may be totally ridiculous and possibly frightening. But proper sexual understanding helps a child to cope better with personal relationships in childhood

Parents should never tell their children that they are too young to know about sex; after all they are sensible enough to ask questions about it. They deserve sensible answers, without telling them white lies in order to solve the situation quickly. This gives a hard time convincing children of the real version later.

Sex education is a life long process that continues with or without parental guidance. If a parent uses the opportunities to discuss sex with his child, as issues arise out of every day life, he will have a basic understanding by the time he is ten or twelve.

But if a parent discourages sex in earlier years, he will leave him vulnerable to the influence of the misguided title tattle that perpetually circulates among their peers. Learning and talking about sex don't have to mean giving permission.

Comprehensive sex education programs those that integrate activities and personalize information provide decision – making and assertiveness training include information about avoiding undesirable consequences of sexual behavior and promote the use of techniques to do so – tend to show that they can indeed reduce unprotected sexual activity. Thus, sex education appears to discourage sexual interaction in some cases.

Although much more research needs to be done on sex education and its impact on young people, most professionals agree that it is one of the most important preventive means we have. Young people guided by their parents and armed with knowledge and self – confidence, can make informed decisions and direct their own sexual destinies.

5.2 RECOMMENDATIONS.

The recommendations stressed below are in a clear view that a better method of fostering sexual morality among the youth should be allowed to emerge

The youth should be given freedom to develop independent minds. They should decide for themselves whether to listen to sex programs or not. The choice is between life and death. It is the adolescents to play a heavy role when they engage in sexual acts when they do not know how to deal with it in a safe way.

Parents should guide their children on matters regarding sex and sexuality. This should be done without victimizing the children or making them feel what she is talking about is an offence. Parents should not refer their children to the media when they ask them anything about sex. If parents shy away from sexual matters, children continue to seek

this information from other sources like videos, magazines, peers which may mislead them.

The idea behind sex talks on FM radio is to improve on the health of teenagers and habits that expose them to unsafe sexual engagements. Parents and the whole public should monitor these programs to advise their children on information they find misleading. When parents decide to move away or switch off radio when the programs are an air, they will not know what to criticize or support. It should not be a culture of labeling every thing immoral with out pointing out what is good and bad.

Religious organizations and conservatives should be given space on these radios to express their minds on sex education. The arrangements should include parents, teachers and medical doctors.

The church should sponsor research initiatives to come up with the facts to back its cause for the banning of sex/health education programs.

Private stations should be entrusted with providing any vital information addressing youth issues since they have become popular. Sex education on FM stations should be geared towards the youth since they are the majority and most people infected are between the ages of 15-35.

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APPENDIX

QUESTIONNAIRE TO THE YOUTH

Dear Sir/Madam,

You are kindly required to fill this questionnaire for Mr. KIRANGWA CHARLES who is carrying out a research on the role of Radio in fostering sexual morality among Kampala Youths. The research is a partial fulfillment for the award of Bachelors Degree of mass communication of Kampala International University.

All the information got will be kept confidential and restricted to academic purposes only.

Your cooperation is highly welcome.

1. Sex M
- F

2. Age group
- (i) 15-18 (ii) 18-20 (iii) 20-30

3. Status
- (i) Student
- (ii) Employed
- (iii) Not employed

4. Religion
- (i) Muslim (ii) Christian (iii) Others

5. Do you have a radio set?
- Yes No.

6. What FM station do you listen to
- (i) CBS
- (ii) Star
- (iii) Capital

7. Do you listen to any sex education program
Yes No
8. If yes which of them do you tune in to frequently
.....
9. Why do you like it most
10. What is the most important things you have learnt from these programs
(i) Use of Condom
(ii) Abstinence
(iii) Stick to one
11. What is your attitude toward sex education programs on radios
(i) Educative
(ii) Not educative
(iii) Immoral

APPENDIX

QUESTIONNAIRE TO THE MEDIA

Dear Sir/Madam,

You are kindly required to fill this questionnaire for Mr. KIRANGWA CHARLES who is carrying out a research on the role of Radio in fostering sexual morality among Kampala Youths. The research is a partial fulfillment for the award of Bachelors Degree of mass communication of Kampala International University.

All the information got will be kept confidential and restricted to academic purposes only.

Your cooperation is highly welcome.

1. Name of the station
2. Who is/are the proprietors of the station
 - (i)
 - (ii)
3. When was it launched
 - (i) Day Date
 - MM Yr
4. What category of people tune in for your broadcast?
.....
5. What kind of programs do you broadcast?
.....
6. Have the following groups of people liked your sex education program
 - (i) Parents Yes
 - No

(ii) Youth Yes

No

(iii) Religious Leaders

Yes

No

(iv) Others

7. What are the reasons for the above response

(i) Parents

(ii) Youth

(iii) Religious leaders

(iv) Others

GENERAL QUESTIONNAIRE

You are kindly required to fill this questionnaire for Mr. KIRANGWA CHARLES who is carrying out a research on the role of Radio in fostering sexual morality among Kampala Youths. The research is a partial fulfillment for the award of Bachelors Degree of mass communication of Kampala International University.

Your cooperation is highly welcome.

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8. What to you learn from these programs?

(i)

(ii)

9. Do you encourage your children to listen to these programs?

Yes.....

No.....

10. Do you think Radios are the best channels for sex education?

Yes

No.....

11. If not which channel is best suited?

.....

12. Do you think sex education is important for the youth?

Yes

No.....

13. Give reasons for the above

(i)

(ii)

14. Do you think there are any negative effects of these programs to the youth?

Yes

No.....

15. Give reasons for the above

.....

.....