

**THE IMPACT OF MEDIA ON CULTURE: A CASE STUDY OF SALT TELEVISION IN RUBAGA  
DIVISION KAMPALA DISTRICT**

**HUDAH NASSOZI**

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## **Abstract**

This study examined “the effects of media on culture using Salt TV as a case study located in Kampala City's Rubaga Division.” Thirteen parishes were included in the study: Busega, Lubaga, Lugala, Namirembe, Kasubi, Kawala, Mutundwe, Nateete, Ndeeba, Kabowa, Najjanankumbi, Lungujja, and Kawala. Through an analysis of media consumption trends, cultural transformations, and interpersonal relationships among parishioners, the study sought to determine the ways in which Salt TV affected regional cultural dynamics. Surveys, interviews, and content analysis were used in the data collection process to get information from locals and media sources. Significant cultural effects linked to Salt TV were found, including modifications to social norms, community involvement, and cultural behaviors. The study emphasized how media plays a significant role in forming cultural identity and promoting social cohesiveness in Rubaga. The study found that Salt TV had both beneficial and detrimental effects on Rubaga Division's cultural fabric. The enhancement of regional customs and the creation of a forum for cross-cultural communication and expression were two positive effects. On the other hand, detrimental outcomes like cultural homogenization and the possible deterioration of traditional values were observed. These results highlight the intricate connection between culture and media, pointing to the necessity of a reasonable approach to media regulation and consumption in order to protect cultural heritage while embracing modernity.

## **DECLARATION**

I Nassozi Hudah, declare that except where otherwise stated and acknowledged, this research is my exclusive and unaided original work. It has never been presented either partially or in total for any publication, academic institution or any other higher institution of learning. For award of any academic qualification.

Signed.....

Date.....

**Hudah Nassozi**

**Student no...**

.

## **DEDICATION**

This research report is dedicated to my family members especially my brother Mr. SSajjabi Jamiru and my mother Miss Nakanjako Resty for their inspiration and encouragement during this challenging academic task.

**Approval**

This is to certify that this research work was done under the supervision and is approved for submission.

Signed.....

Date.....

Madam Prever Mukasa,

Supervisor

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## CHAPTER ONE

### INTRODUCTION

#### 1.0 Introduction

"The impact of media on culture around Salt Media House in Rubaga division in Kampala district" is the subject of this study. The prosperity and development of a community are strongly correlated with the culture of its citizens (Lea, 2019). It is largely due to culture, conventions, and values that this communication is possible. Since they serve as potential tourist destinations for both local communities and entire nations, they aid in the promotion of development in industries like tourism (Ali, 1995). The media is portrayed in this study as the independent variable and culture as the dependent variable. Culture is measured in terms of language, dances and clothing, morals and values, and media is measured in terms of radio, television, newspapers, and the internet. This chapter provides an overview of the study's history, problem statement, overall goal, research questions, study scope, and study significance.

#### 1.1 Background of the study.

There is a close relationship between society and the media. These days, it is easy to see how much of an impact the media has on society. The way our society functions and is constituted is reflected in the media. Our society has seen a growth in people's ideas and thoughts along with the advancement of technology. People used to communicate by drawing and printing forms, but as time went on, the medium became more sophisticated. From the printing press to the most recent smartphones, every invention

has been accepted by society. The media serves many fundamental purposes in our society. Obviously, entertainment plays a part. The media has the power to ignite our imaginations, provide fantasy, and provide a means of escape. Victorian readers in the 19th century, turned off by the harsh realities of the Industrial Revolution, were sucked into fantastical worlds populated by fairies and other mythical creatures. The American television audience had the opportunity to observe a troubled Texas high school football team in Friday Night Lights, the violent drug trade in Baltimore in The Wire, and other stories during the first ten years of the twenty-first century.

The assistance of sketch and print forms; however, as time went on, the medium became more sophisticated. The media serves many fundamental purposes in our society. Obviously, entertainment plays a part. a Mad Men ad agency from the 1960s, or Battlestar Galactica's last group of humans in a far-off, gloomy future. The media can distract us from ourselves by telling us all kinds of stories. The media's capacity to serve as a public forum for the discussion of significant issues is another beneficial feature. Letters to the editor in newspapers and other periodicals give readers a chance to reply to reporters or share their thoughts on current events. Even as a British colony, these letters played a significant role in American newspapers, and they have continued to be a source of public discussion ever since. Since the Internet is essentially a democratic medium, anyone with internet access can express their opinions through various online platforms, such as blogging or podcasting. Whether or not these opinions are heard, however, is debatable.

## **1.2 Problem Statement**

Rubaga Division in Kampala has more radio stations, television, public radios, and well-organized programs to preserve morals, language, dances, and clothing styles. African dishes are served in restaurants, workshops are set up to preserve African culture, and church programs are held in a number of Rubaga media outlets with the goal of maintaining African culture in the division.

In order to uphold morals and traditional culture, Salt Media Programs Director record books 2017, 2018, 2019, regularly organize seminars for youth in communities. (Cultural preservation report, Rubaga Division, 2023) elevated quantity, rise in lewd attire, incorrect usage of the local tongue, incorrect cooking of customary foods, and rise in juvenile offenses.

High rate of child pregnancy, increased drug abuse among the youth. It is all the result of declining cultural norms and customs. Due to the paucity of research on the variables, this study will look into how the media affects culture. The discovery will contribute to our knowledge and comprehension of how the media affects culture, especially in the Rubaga division of the Kampala district.

## **1.3 Objectives of the study**

1. To find out the impact of television announcement son local language in Rubaga division Kampala district.
2. To examine the effect of television programs on traditional dressing in Rubaga division Kampala district

3. To assess impact of television shows on traditional dances in Rubaga division  
Kampala

#### **1.4 Research questions**

1. What is the impact of television announcements on local language in Rubaga  
division Kampala district?

2. How does television programs affect traditional dressing in Rubaga division  
Kampala?

1. What is the impact of television shows on traditional dances in Rubaga division  
Kampala?

#### **1.5 Justification**

Despite the central governments and cultural institutions' best efforts to preserve Ugandan cultural norms and customs, the establishment of a comprehensive ministry focused on ethics, integrity, and culture to oversee song composition, public attire, and language usage has left cultural norms and values ambiguous. This is because cultural erosion is very high and this can be noticed by indecent dressing in public, high rate homosexuality, limited respect of elders (Rubaga division cultural report 2022). This creates doubt since the ministry carries out monitoring and even organizes cultural shows and tours. Little has been said about how television affects culture, despite studies like those done by Lubowa (2019) and Sendagala (2015) in the Rubaga division's salt television. Nevertheless, the government, through the ministry of ethics and integrity, continues to spend a lot of money on monitoring and organizing cultural events. Due to the paucity of previous research on these variables, the aforementioned

study will be conducted. The results will also broaden our knowledge and comprehension of how media affects culture, especially with regard to Rubaga Division's salt television.

### **1.6 significance of the study**

It is intended that the study will contribute to the body of knowledge already available on the influence of media on culture. The study's conclusions will be of greater value to Uganda's cultural institutions because they will deepen our understanding of the interplay between media and culture, enabling salt television to safeguard and preserve Ugandan culture, foster a respect for local customs, and eradicate immoral foreign values. Information on various media aspects and **their effects on Ugandan local cultures will be provided by the study.**

#### **1.7.1 Geographical Scope of the Study**

The study is to be carried out in Rubaga division, Kampala city; which has parishes with thirteen parishes (13) and these include: Mutundwe, Nateete, Ndeeba, Kabowa, Najjanankumbi, Lungujja, Busega, Lubaga, Lugala, , Namugooona, , Namirembe, Kasubi, Kawala, Najjanankumbi 11, with 138 villages.

#### **1.7.2 Content Scope**

The study is looking at how the media affects culture using a case study of salt television in Rubaga, one of Kampala's five divisions. Television content is categorized into shows, talk shows, presentations, and announcements. Program language, presenter attire, and song and dance selections are examples of culture.

### **1.7.3 Time Scope**

The study uses data spanning three years; the years 2020-2022 were chosen because during that time, culture faced a variety of challenges despite various tactics or factors, such as workshops, trainings, and exhibitions hosted by Ugandan cultural institutions. (Annual Cultural Report, Uganda, 2)

## CHAPTER TWO

### LITERATURE REVIEW

#### 2.1 Introduction

This chapter is divided into three parts which include: the first part is the theoretical review, conceptual review, actual literature.

#### 2.2 Theoretical review

**The cultivation analysis theory**, first proposed by American professor George Gerbner in 1960, will serve as the foundation for this investigation into how viewers are influenced by television. According to the theory, people who are heavily exposed to media create an illusory perception of reality that is based on the most consistent and recurring messages of that particular medium (GABINER, 1960). Because of the peculiarly ubiquitous and repetitive nature of television, this theory is most frequently applied to analyses of the medium. According to this theory, a person who watches a lot of television might develop an illusion of reality that is not accurate to real life. The amount of violent acts on television, such as those featured in dramas or news programs, far exceeds the amount of violent acts that the majority of people experience on a daily basis (Steinberg, 1969). Consequently, someone who watches a lot of television could start to believe that the world is more violent and dangerous than it really is. Research on a variety of topics, including the perceptions of heavy and light media users, is a part of cultivation analysis projects. Applying this theory requires looking for different kinds of messages in the media that a person typically consumes. Then, in order to accurately ascertain other factors that are involved in the media

consumer's perception of reality, researchers must take into account the cultural background of the individual. Children's television watching and media processing, for instance, are influenced by the socially stabilizing effects of family and peer groups. The social messages that someone receives from her family and social circles may conflict with the messages she sees on television if these social circles play a significant role in her life (Steinberg, 1969).

### **2.3 The impact of media on culture**

In addition to merely informing people, mishandled medications have a direct impact on people's life experiences. A person's social standing determines their capacity for experiencing and benefiting from events. By creating the concepts of mass society and mass culture, mass media and mass production have initiated a social realization process through the social changes they have caused. Adornoian Horkheimer argues that individuality is threatened by mass culture. Mass culture reduces people to passive cultural consumers and transforms daily activities like entertainment and leisure time into consumer goods (Yavuz, 2009: 144). While time-space compression and global village constraints are still prevalent in cyberspace, real-life emotions are absent. In particular, the digital identity and the endeavors to elevate it become more prominent with the development of digital culture. The one thing that a person in cyberspace has an advantage over the real world is their distance from biases and negative body image. Using the anonymity of the internet, online identities are likely to be used to develop identity changes that are not possible in direct communication (Hepp, 2015: 56). Branding, popular culture, and mass production all resulted from mass production. Similar to this, digitization and technology advancements have led to the emergence of

digital culture. The person changes his social identity from one that was formed in line with the cultural norms of the world around him to one that was created digitally in the era of the internet. All of a person's acquired characteristics and traits from birth until death make up their identity. Identity, as defined by Skin (2007), encompasses all the traits that make an individual who they are, including how they see themselves and how others perceive them. (Aşkın, 2007)

### **2.3.1 The impact of television on local language**

It was discovered that watching television improved academic achievement and preparedness for school, and that watching television also helped certain groups of people. For instance, in low-income settings, television can offer a substitute method of teaching young children language (Linebarger & Vaala, 2010). However, according to Linebarger and Vaala (2010), infants, toddlers, and preschoolers from low-income families with televisions in their bedrooms scored on language par with their more advantaged peers who had more books, educational toys, and better parent-child interactions. Reduced parent-child interaction can result from impoverished homes, which reduces the parental input on language learning. In this instance, television offers kids an additional avenue to acquire language and foster language acquisition (Vandewater 2008). The background noise from televisions can seriously interfere with a child's ability to play with toys or spend quality time with family members, even when the child is not watching it. A crucial component of a child's language development is the interactions between parents and children. According to Baker and Holding, background noise is detrimental to complex cognitive tasks. Background noise is harmful to complex cognitive tasks, claim Baker and Holding. Background noise may

cause parents to pay less attention to their child during their interactions, which would lower the quality of those interactions. Television background noise may also lessen parents' ability to respond to their children. It could be quite difficult for parents to turn away from a television show they are watching in order to respond to their kids.

### **2.3.2 The effect of television programs on local dressing style**

As a result, because television is a conversational medium, it is a potent tool that has the ability to either create or destroy a society. It also affects how men and women live their daily lives, including how they view and conceptualize themselves as well as how they live their own lives (Aldana, 2004). According to Huesmann and Taylor (2003), television has influence over the decisions made by young people. "Youths just accept what the television tells them without question," they claim. "Television technology is but a double edge sword that has the power of doing good and evil to anybody exposed to it," according to Bara (2009) in response. Keyes (2000:1) sparked concerns regarding the media's detrimental impact on youth culture. "Youths' ideas and values have not fully developed, making them especially susceptible to outside influence from their television sets." As such, they can be changed in the smallest way. According to Chari (2005), "the stories they hear, see, and tell shape their world." Since television plays a big part in this process, it's crucial to decide what and how to shape people's perceptions. Youths have been influenced by television in terms of fashion, leading them to believe in a specific style of dressing. The best clothing to look good is promoted to society by the clothing worn in acting, stage music, and advertisements.

One of the things that influences how teens and young people dress, talk, walk, and even choose their music and food these days is television. (Et al., Mangwere 2013)

### **2.3.3 Impact of television shows on traditional dances**

A single person or a group can perform the dances, which are described as "planned and regular movements, which reflect the cultural values of the society to which it belongs, which express an event, a happiness or a sadness, and are accompanied with music" (Eroğlu, 1999). The music can be played with an instrument or without one by drumming with hands, feet, etc.). Individuals' creative, physical, mental, and emotional needs are all met by dance. (Demirel, 2012 cited). To sustain the dancer's success, the instructor supports and fosters optimistic outlooks, self-assurance, and self-talk (Kassing and Jay, 2003). It is expected of the student to exhibit more positive affective traits for a subject if they feel it serves their own purposes; conversely, if they believe the subject is inappropriate or unrelated to this purpose, they should demonstrate negative affective traits. The desire to move our bodies in time to music may be the most universal human desire. Research indicates that engaging in group dances, such as the hokey pokey, tango, or traditional stomp, promotes social cohesion. Numerous scholars have contended that the synchronization that takes place when dancing is the reason why people feel as though their identities are blending into their groups. However, it's also feasible that the bonding effect is caused by hormones, which are released during the exertion of dancing, just like during any other type of physical activity. Both points of view might be true, according to a recent study.

## CHAPTER THREE

### METHODOLOGY

#### 3.0 Introduction

This chapter consists: data collection methods and instruments, research design, study population among others. After wards the researcher presented quality control methods, research procedures and data analysis techniques (lea, 2019).

##### 3.1.1 Research design

The general approach or plan for carrying out a research study is referred to as the research design (Mugenda, 1999). The across section design, which gathers data from population samples at specific times, will be used in this study (AMIN, 2005). According to Sounders et al. (2003), cross-sectional design is the examination of a specific at a specific moment. In a cross-sectional study, every dependent variable is measured for every case within a given time frame. When compared to other research designs, the cross-section design has the advantage of being more cost- and time-effective. In order to collect data for the study, both qualitative and quantitative research methods will be used. The data will then be examined, discussed, and presented. Since the quantitative data will provide the hard data required to meet the required objectives and the qualitative method will provide profound justification, both approaches will benefit from one another.

### **3.2.1 Sampling and Sampling techniques**

#### **3.2.3. Simple Random Sampling**

Simple random sampling is employed when respondents have an equal chance of being chosen to take part in the study, according to Mugenda (1999). This will be used to choose community members for the presenters, support staff, youth, and parents because it is less expensive in terms of both time and cost.

#### **3.2.3 Purposive sampling**

When sample components are thought to be typical, representative, and preferred from the population, this approach will be applied (Cotheri 2004). The likelihood that a case will be chosen for the sample.

### **3.3. Study population**

A population is the entire grouping of people, things, or events that share a common characteristic (Mugenda, 1999). The television program directors, program managers, presenters, support staff, community members in the Rubaga division, and cultural leaders in Rubaga will make up the study population. This means that three hundred people will be the target population.

### **3.4 Determination of sample sizes**

Sampling will be important in choosing elements from a given population for the sample elements preferred, to correspond with, in order to prevent unguided generalization (AMIN, 2005). Data will be collected from a sample of 242 people. The population will include one (1) program director, ten (10) presenters, one (1) programs manager,

twenty (20) support staff, five (5) head heads of departments, five (5) cultural leaders, fifty (50) community youth, and one hundred fifty (150) community parents.

**Table 3.1 stakeholders' population size and sampling techniques**

No	population	Target population	Sample size	Sampling technique	Data collection methods
1	Program director	1	1	Purposive sampling	interview
2	Program manager	1	1	Purposive sampling	interview
3	presenters	10	10	Simple random sampling	Questionnaire survey
4	Support staff	20	19	Simple random sampling	Questionnaire survey
5	Heads of department	5	5	Purposive sampling	interview
6	Cultural leaders	5	5	Purposive sampling	Purposive sampling

7	Youth community	from	50	44	Simple random sampling	Questionnaire survey
8	Parents community	from	150	108	Simple random sampling	Questionnaire survey
	Total		242	192		

Source: krejcie & Morgan table (1970)

### 3.5 Data collection methods

#### 3.5.1. Questionnaire survey

This method will be used to collect data from presenters, youth in the community, and parents in the community and support staff. Considering the large sample size, it will be a suitable method because it saves time, less costly and reduce the evaluator's bias thus analyzing will be simple (AMIN, 2005).

#### 3.5.2 Interviews

Face-to-face interactions will be the basis of interviews. They will be used to gather information from important sources, such as department heads, program directors, and managers (Sheri 2008). This approach will be taken because it will provide the

researcher with a thorough grasp of how media and culture affect salt television in the Rubaga division of the Kampala district.

### **3.6 Data collection instrument**

#### **3.6.1 Questionnaires**

In order to compile data for research, a questionnaire will be appropriately constructed, written down, and asked to each respondent individually (Onen 1998). Respondents will be given closed-ended questions to answer in these. This tool is beneficial because it will save time, be simple to administer, and keep respondents focused on the task at hand.

#### **3.6.2. Interview guide**

According to the study, open-ended questions will be used with the interview guide. The program manager, department heads, cultural leaders, and director will all receive the interview guides. Interview guides will aid in standardizing the interview setting and obtaining the data needed to fulfill particular study objectives.

## CHAPTER FOUR

### PRESENTATION, ANALYSIS AND INTERPRETATION OF THE FINDINGS

#### 4.1. Introduction

This chapter is made of presentation, analysis and interpretation of findings. It includes demographic information about the participant, response rate descriptive and inferential statistics obtained from the field data. The above is based on specific objectives of the study.

#### 4.2. Response rate

The study intended to use a sample of 192 participants. The actual number of participants reached was as shown in the table

**Table 4.1: Response rate**

No	population	Sample size	Response rate	%Response rate
1	Program director	1	1	100
2	Program manager	1	1	100
3	presenters	10	10	100
4	Support staff	19	13	68.4

5	Heads of department	5	5	<b>100</b>
6	Cultural leaders	5	5	100
7	Youth from community	44	36	81.8
8	Parents from community	108	82	75.9
	Total	192	153	79.6

Out of the 192 participants who were targeted including program director, program manager, presenters, support staff, heads of department, cultural leaders, youth from community, parents from the community.153 were reached translating into 79.6 % response rate, which was good according to Mugenda (1999). Therefore, this over all response rate of 79.6% can be relied on to give a frame work in which conclusions can be inferred

**4.3The impact of media on culture**

The respondents unanimously agreed that media has a significant e on culture was evident in Rubaga division over the last three years and this was in response to question one of the questionnaires and the same questionnaire was used as interview guide. It was revealed that majority of the respondents (65%) statement that the Cultural values are declining at every high rate in the interview one of the respondents said that the

cultural values in terms of articulation of local language and dressing styles are eroding at a very high speed and it seen in all parts of Rubaga division

#### **4.4.1The impact of television on local language**

When asked whether media as significant impact on local languages 85% of the respondent agreed to the statement that television programs have had significant impact on local language in terms of articulation of words, language usage since they keep on watching movies and programs in other languages other than their mother languages. Special respondents said the way television program and advertisement are held in western language which is English which limits the younger generation from knowing their local languages in details and this ends up affecting their proficiency in the local languages.

#### **4.5The effect of television programs on local dressing styles**

Different respondents had different perception about the effect of television programs on local dressing styles of the people in Rubaga division Kampala district. Beyond just influencing fashion trends, television also has an impact on social norms and perceptions, which in turn shapes dress codes. Television shows that feature a variety of clothing styles have the power to either uphold or undermine social norms. Shows that, for instance, feature strong, independent female characters dressed in contemporary clothing can inspire women to follow suit and subvert conventional gender stereotypes. On the other hand, TV shows that support traditional clothing codes have the power to uphold current standards and discourage dissent. Television, then, is a reflection of society attitudes regarding attire as well as a form to follow.

**Table 4.2 level of agreement on the effect television program on local dressing styles of the people in Rubaga division**

No	Television programmes have strong effect on the dressing styles of the people of Rubaga division	Number of respondents	Percentage response
1	Yes	100	66.6
2	No	53	34.6
3	total	153	100

In investigating Effect of television programs on the local dressing style. The research asked participant

whether the television programs have appositive effect on the dressing style of the Rubaga local community. 66.6% agree with a statement that television programs have significant effect on the local dressing style of the people of Rubaga division. the interview participants said that the television programs have greatly affected the local dressing style of the people of Rubaga division contribution to church development is very small church activities. However, 34.6% disagreed with the statement in the interview participant said. The television programs have not affected the local dressing

style of the people of Rubaga where by the people with indecent dressing style copy it from their fellow peers from the western world.

## CHAPTER FIVE

### CONCLUSION & RECOMMENDATIONS

In this chapter, the researcher concluded the findings of the study then he made suggestions according to the relationships between variables i.e. between the media and culture. These recommendations can help to maintain cultural norms and values. The researcher hopes the concerned stakeholders will concern all the recommendations in this research for promoting norms and values of culture.

#### 5.1 CONCLUSION

This research was about the impact of media on culture with specific reference to of salt television in Rubaga division. The findings of this study revealed the significant role to play to prevent erosion of cultural norms and values

#### 5.2 RECOMMENDATIONS

The researcher makes the following recommendations to managers, presenters, programs managers and directors of media houses, parents, cultural leaders in Rubaga division and Kampala district.

##### 5.2.1 Managers of media houses

- **Organize periodic fellowships** which will be able improve the presentation, include cultural programmes on the programmes schedule of the day this will help to preserve and maintain the culture of the local community

- Find out what cultural functions that inspires the local community make sure you they include them on the program of the church and assign them responsibilities.
- Organize cultural function competition in communities where cultural norms and values are likely to be promoted

### **5.2.2 to the cultural leaders**

- Launch of cultural campaigns to safeguard local cultural Heritage sites and the concept of living and intangible heritage, a focus on creative economy and the need to sustain cultural jobs and livelihoods.
- Should build a strong relationship between media houses and culture of the surrounding community.
- Many traditional practices must be adapted and continued to be present and practiced despite restrictive measures by using digital platforms. This is because knowledge should not stop from one generation it has to be continuous, must be transmitted and not to die with the custodians. This implies that cultural leaders have to finance some television programs with idea of transmitting cultural values to the young generation
- The need for traditional skills and intangible heritage knowledge to continue being transmitted and taught through conducting online workshops and lectures

- Should set up district Intangible Cultural Heritage Committees. Were different traditional dances, dressing styles, songs were language usage and articulation of worlds are exhibited
- Traditional leaders remain critical in the effective management of cultural heritage as custodians and authorities of traditions.
- Comprehensive overviews of the traditions, cultures, and kinship norms of various tribes and ethnic groups in Rubaga should be documented and studied to better understand and preserve their unique cultural aspects

### **5.2.2 Community members**

- Should identify individuals or citizen who can work as potential participants, such as local community advocates and individuals directly impacted by planned research activities, staff from community-based organizations embedded in the community of focus and other local agencies, and individuals who may not be local but are considered to be culturally informed/cultural experts about the particular group or issue of focus
- Community media should act as channel for cultural community to organize training programmes language preservation and cultural promotion. Community media can adopt various media formats, including analogy media, radios, and multimedia production to strengthen the representation of sounds that exist in the community. For example, they can organize cultural festivals and performances and then distributed through broadcast media.

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## Appendices

## Appendix 1: Questionnaire for respondents

### SECTION 1: INTRODUCTION

Dear respondents

I am a student of Uganda Christian University (UCU), currently pursuing bachelor's degree in journalism. I am carrying out a study on the impact of media on culture a case study of Salt television in Rubaga Kampala district.

You are identified as a suitable respondent to provide your views on the study.

Thank you very much for your valuable time

### SECTION A: BACKGROUND INFORMATION

#### A1 AGE

Below 18 years       20-29 years       30-39 years       40-49 years   
50-59 years       60-69 years

#### A2 SEX

Male       Female

#### A3. Marital status

Married       Single       widowed       divorced   
Separated

#### A 4 Highest level of education

Certificate  Diploma  Bachelors  Post graduate  Masters  PHD

**A 5 Religion**

Anglican  Catholic  Muslim  Pentecostal  none of the above

**A 6 Responsibility held**

Parent  TV Presenter  Support staff

**SECTION B: DEPENDENT VARIABLES (Culture)**

NO						
		SA	A	N	D	SD
1	The pronunciation of the local language has changed					
2	The values and customs have eroded					
3	New styles of dressing have been introduced					
4	The dressing styles introduced eroded our values					
5	western styles of cooking have been introduced					
6	Local cooking styles are getting lost					

**SECTION C: IN DEPENDENT VARIABLE (Media television)**

NO						
		SA	A	N	D	SD
1	We attend all salt programs					
2	We only listen to the news only					
4	We only attend cultural programs					
5	The television is controlled by children					
6	The television is controlled by parents					

Source: primary data

**SECTION D: Media and traditional /cultural dressing**

NO						
		SA	A	N	D	SD
1	There cultural dressing styles programs on salt television					
2	The television programs promote foreign dressing styles					
3	The television eroded traditional dressing styles					
4	Presenters dress decently					

5	There is indecent dressing on salt television					
6	People copy dressing styles from television program					

**SECTION D media and local language**

NO						
		SA	A	N	D	SD
1	Local language in the community has changed					
2	The programs on television promote local language					
3	Most programs are in local language					
4	Presenters present in Luganda					
5	Presenters mix language in most programs					

**Section E: Media and traditional dances**

No						
		SA	A	N	D	SD
1	Traditional dances are getting eroded					

2	The television promote traditional dances					
3	The television promote dances of western culture					
4	Their programs on traditional dances					

**Apendix11: interview Guide**

I am Nassozi Hudah student at Uganda Christian University, and I am currently pursuing a bachelor’s degree in journalism I am carrying out a study on the impact of media on culture a case study of salt television in Rubaga division in Kampala district

You are identified as a suitable participant to provide your views on the study.

Thank you very much for your valuable time and effort in filling this interview guide

**Section A: Media and language**

- I. How do television programs affect the local language used in the community?
- II. In which ways television management influence the language used in programs?
- III. Does television management have specific programs on use of local language? If yes /no, why
- IV. In which ways the language used promotes local culture?

**Section B: Media and traditional dances**

- I. How do television programs affect the local dances used in the community?

- II. Do entertainment programs involve local dances if yes/no why?
- III. In which ways television management promote traditional dances?
- IV. Is the regulation on dancing styles used in television programs if yes /no why?

**Appendix IV: work plan**

ACTIVITY	DURATION	MONTH
Reading about the topic	2months	-JUNE - AUGUST /2023
Proposal writing	3MONTHS	SEPT-DEC/2023
Pretesting of results	1MONTHS	DEC
Data collection ,analysis, report compilation	2MONTH	JAN-FEB/2024





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