INFLUENCE OF MASS MEDIA ON THE

SOCIAL ASPECTS OF ASANTE CULTURE
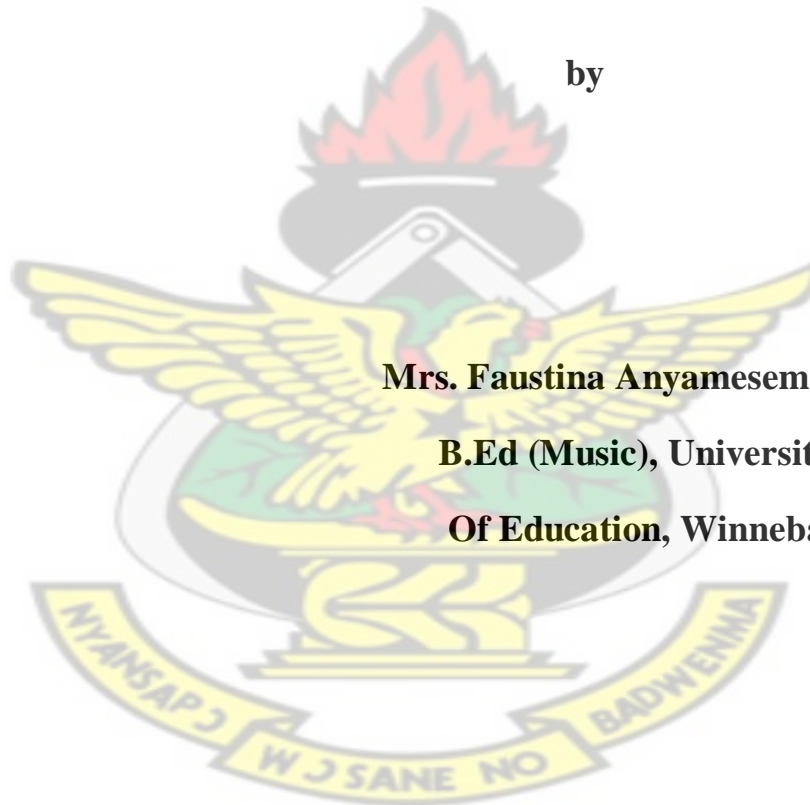
KNUST

by

Mrs. Faustina Anyamesem-Poku

B.Ed (Music), University

Of Education, Winneba

A thesis submitted to the School of Graduate Studies, Kwame Nkrumah University of Science and Technology, Kumasi, in partial fulfilment of the requirements for the degree of

MASTER OF ARTS IN AFRICAN ART AND CULTURE

KNUST

**Faculty of Art**

College of Art and Social Sciences

July, 2011

DECLARATION

I hereby declare that this submission is my own work towards, the Master of Arts, and that to the best of my knowledge, it contains no previous material published by another person nor any work which has been accepted for any other degree of the University or elsewhere except where due acknowledgement had been made in the text.
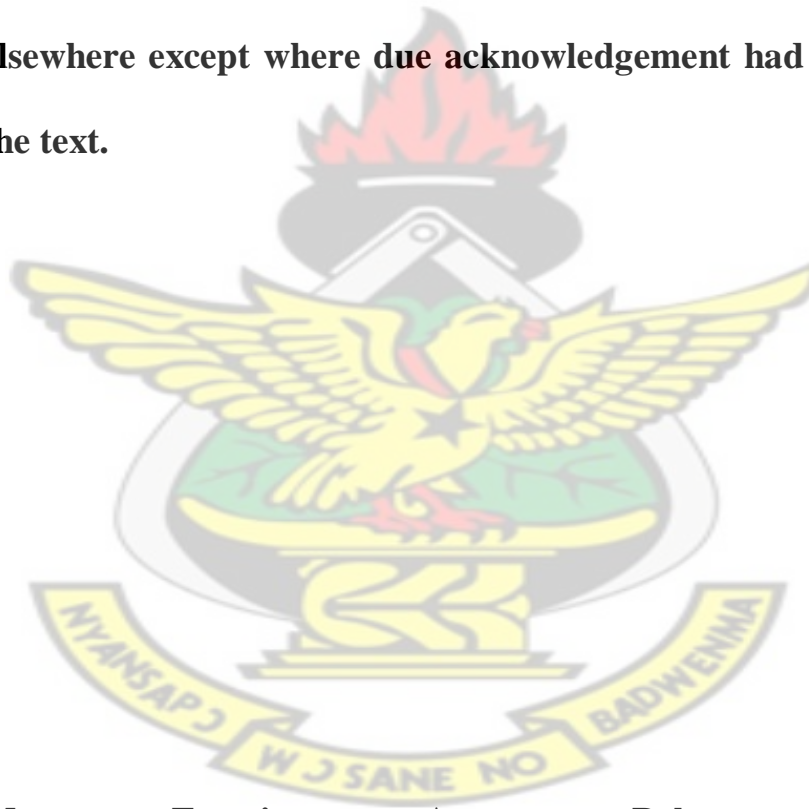
Mrs.　　　Faustina　　　Anyamesem-Poku　　(PG3315809)

…………………　　… ..………..

Student's Name & ID No.　　　　　　　　Signature Date

Certified by

Dr. Steve Kquofi ....

Supervisor's Name **Signature** **Date**

Certified by

Nana Afia Opoku- Asare (Mrs) ....

Head of Department's Name **Signature** **Date**

ABSTRACT

The study looked at the mass media and its influence on the social aspects of Asante culture. The objectives that guided the study were to identify the various electronic mass media and the exact social aspect of Asante Culture that has been affected most. Again, the study looked at the intensity of the influence and how stakeholders would strategize measures to curtail the influences as well as the supposedly indiscipline in Asante communities. The research especially focused on the intensity of the influence of the electronic mass media, the evidence of the influence, perception and assumption of the people on electronic media on Asantes' cultural adulteration and the responsibilities of the stakeholders to combat the societal supposedly indiscipline. The survey design was adopted for the research. The purposive sampling and simple random techniques were used to select the sample size of one hundred and forty (140) respondents, all inclusive. The major findings that came out of the study included the following: majority of the people use mobile phones more frequently than any other thing, followed by Television/Internet browsing. Some of the people also listen to radio and others. Many people imitate what they watch on Television and internet and what they hear. Many ladies uphold the wearing of trousers among some ladies overwhelmingly. It was also highlighted that marriage ordinance and funeral celebrations had also changed due to the influence of electronic mass media. It was finally seen that, chiefs,

queenmothers and other stakeholders can play leading roles to combat the impact, by enacting rules, offering guidance and counseling to the youth on Asantes' dress code, organizing durbars to showcase Asantes rich cultural heritage in the form of drama during speech and prize given days, visiting the schools with their rich regalia in their communities in order to hold back the electronic mass media influence were highly recommended.

KNUST, also deserves commendation for her counselling and encouragement. To my Municipal Director of Education, Mr. Samuel Ansah and sub - chief of Asanso- Patasi for his invaluable contributions toward the realization of this study, I say may the good Lord bless him abundantly.

I also wish to thank Nana Kofi Appiah, Bekwai Santasi Chief, Nana Wiafe Kwagyan of GES Municipal office, Bekwai, Nana Okogyeadie Kofi Amakye of Abenkyim and Nana Osei Kwadwo, a retired teacher, author and curator of Manhyia Palace Museum – Kumasi for their support for providing the researcher with the necessary information on cultural dynamism and also to add their rich experiences to make this work a success. To all friends who supported the researcher in diverse ways and the various authors whose books added flavor to this work are much-admired. To my dear husband, Pastor Anthony Anyamesem-Poku, is highly commendable for his encouragement in my higher education career. May God continue to bless him abundantly.

To my friends from the media, especially, Mr. Kwakwa and other friends of Boss FM and Angel FM among others, I say a big thank you for your immense support and contributions. Miss Patience

Adofo, Miss Peace Adoma, Mr Amankwa Stephen and Mr Isaac Adar McCarthy and many others deserve commendation for their support and typesetting of the work, may God bless you also. The final thanks go to all my Lecturers who helped me in one way or the other to fulfill my dream. I say God bless you all.

July, 2011

F.A.P.

TABLE OF CONTENT

CHAPTER THREE: METHODOLOGY

CHAPTER FOUR: PRESENTATION AND DISCUSSION OF FINDINGS

LIST OF PLATES

Plate

Page

KNUST

LIST OF FIGURES

15

KNUST

LIST OF TABLES

17

CHAPTER ONE

INTRODUCTION

1.1 Overview

This chapter discusses the background to the study, as well as the statement of the problem, the objectives, research questions, Importance of the study, methodology, delimitations and limitations.

1.2 Background to the Study

The Asantes had their moral values and standards to abide by in order to live in peace and harmony. Some of them are godliness, respect, honour, hospitality, gratitude, national pride, motherhood and motherliness. (Osei, 2000). It is believed that Asantes also had values that govern their day to day activities in terms of outfit acceptable by the society. Asantes also practise the matrilineal inheritance which keeps the children on the side of the mother. The states of Asantes' have unique cultural heritage for posterity.

In the past, Asantes lived in clans, such as Oyoko, Aduana, Bretuo, Asakyiri, among others. Each clan had an elder to lead the families, that is "Abusuapanin" (Head of the family). All is being practiced up till today and they had chiefs as well. The Asantes had one overall and great King who lived at the Manhyia Palace in Kumasi called Asantehene. The Asante kingdom is sub-divided into twenty-four states which are ruled by the Paramount chiefs. Some of them are: Kumasi State, Kokofu State, Dwaben State, Bekwai State, Nsuta State among others. All the states report to the Asantehene at Manhyia Palace.

Recently, the invasion of the electronic media in the Asante society is gradually and systematically eroding most of the cultural values. The interaction with electronic media such as the television, which combines presentation of audio and video information, has had several adverse effects on some social aspects of the Asante culture. For instance, the way they dress is gradually dying out as many youth of today have preferences of Western type of dresses to the traditional way of dressing.

The use of the language is also being affected as most of the people now prefer to speak English to their children at home. Furthermore, cultural pride seems to be fading gradually in the society as the youth, almost invariably, pride themselves in how conversant they are with Western cultures instead of their own. The deterioration of Asante culture as a result of the media effect needs to be addressed appropriately and timely so as to combat the negative consequences of interactions with the media. Since the electronic media can produce both negative and positive effects, it behoves on media workers to tailor their proprammes such that it could generate positive influences on the youth in Asante communities and the country at large.

1.3 Statement of the Problem

In the last fifty years the influence of mass media (print and electronic) has grown exponentially with the advance of technology. For instance, the use of telegraph gave way to radio, newspapers, magazines, television, mobile phones and the Internet being the latest. We live in a society that depends on information and communication to keep

moving and undertake daily activities such as our professional careers, entertainment, education and health care among others.

Among all the mass media, the internet is the latest factor in global media; international in scope, media content online crosses borders regularly evading local regulations and standards. Since satellite signals do not stop at national borders, signals spillover is one way in which media text largely is being influenced by society. Quite recently, of all the media distribution channels the most influential has been the television and the internet. People are constantly exposed to thousands of images of violence, dressing, sex, megastars and much more. Research has established that a child is exposed to over forty thousand (40,000) images in every year. Clearly not many people are aware of the damaging effects of this on the Asante culture. (retrieved, November 21,2010 from http://www.WikiAnswers.com).

It is on account of the above mentioned challenges that this research has been conducted to investigate the causes and effect of Electronic mass media and to create an awareness of the impact (influence) of the electronic media on the Asante culture taking into consideration their adverse consequences on the rich cultural heritage of the people.

1.4.   **Objectives of the Study to:**

      i.   Identify the various Electronic Media.

      ii.   Identify which social aspect of Asante Culture that has been influenced most by the electronic media.

      iii.   Ascertain the intensity of influence of electronic media on Asante Culture.

      iv.   Identify some possible measures to curb the supposedly indecent dressing in Asantes' communities.

1.5   **Research Questions**

The following research questions answer:

(i)   What are the electronic media, their roles and influence on Asante Culture?

(ii)   What shows the evidence of the influence?

(iii)   To what extent do the electronic media and their roles influence the Asante culture?

(iv)   What are the possible measures and responsibilities of the stakeholders to combat society supposedly indiscipline brought by the Electronic Media?

1.6.   **Delimitation**

The study covered three selected communities, namely: Bekwai, Ejisu, and a sub-metropolitan area in Kumasi.

1.7.   Limitations

Some of the copies of questionnaire distributed to students in KNUST could not be retrieved for analysis. Also, the researcher could not have access to some of the chiefs in the various traditional areas since some of the chiefs preferred to delegate their sub-chiefs to be taken care of such cases. However, relevant information was gathered in spite of these challenges

1.8   Definition of Terms

    i.   **Technoculture:** It is the reprogramming of perceptions, social values and meaning by the emerging generation, youth consumption and resistance. It is the modern technology and postmodernity and seen as a combination of technology and culture.

    ii.   **Etymology:** It is the study of the history of words, their origins and how their forms and meaning have changed over time.

    1.   **Media:** Explained differently as tools used to store information by an artist.

    2.   **Culture**: The act or practices of tilling or cultivating the soil.

1.9   Importance of the Study

The outcome of this study would serve as reference point for further research studies, as standing point for knowing the positive and negative impact of electronic mass media, as museum for posterity, for providing a benchmark as a basis of revising and improving upon the existing rules and regulations that govern the people.

Again, it would influence the traditional leaders on how to impart the young generation with the rich cultural heritage of the people of Asante. It would suggest possible remedies on how to curb the indiscipline in the society by the stakeholders, also to be utilized by the policy-makers or administrators in planning and guiding policy concerning mass media and culture. Finally, it would also serve as yardstick for measuring adulteration of culture.

1.9   Organization of the Rest of the Text

The first chapter deals with the overview which brings to fore what the entire chapter entails, which is background to the study, statement of the problem, objectives, research questions, delimitation, limitation, importance of the study as well as organization of the study. **Chapter Two** deals with review of related literature. The major areas covered were: definition of mass media, types and roles of mass media, evolution of electronic media, print media, overview of culture, components of culture, aspects of culture, brief overview of Asante culture, origin and migration of the Asante, hierarchy of influence, perception and assumption of electronic media on cultural adulteration.

Chapter Three focuses on the methodology for carrying out the research. The chapter highlights the, research design, library research, population for the study, data collection instruments, types of data which dealt with both primary and secondary data collected, administration of instruments, data collection procedures, data analysis plan. Chapter Four analyses all the relevant data collected during the research. **Chapter Five** discussed

the findings of the study. The conclusions were drawn, summarized and recommendations based on the analysis of the data were given.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.1 Overview

This chapter reviews the critical points of current knowledge including the substantive findings as well as theoretical contributions made to issues relating to the influence of mass media on social aspects of Asante culture. The following sub-topics were reviewed: types and roles of mass media; evolution of electronic media; disparities between print and electronic media; the overview of culture; components and aspects of culture; brief overview of Asante culture, origin and migration of the Asantes, dynamics of influence as well as perception and assumptions of electronic media on culture adulteration.

2.2 Definition of Mass Media

"Mass Media denotes a section of the Media specifically designed to reach a very large audience as population of a nation state" (Hansen, 2009). In the context of this thesis, Mass Media refer to all the mediums which disseminate information to the general public. Mass Media goes beyond what one sees or hears which includes books, manuscripts and magazines.

Mass media consists of the various means by which information reaches large numbers of people, such as Television, radios, magazines, newspapers and the internet. Sociologists study mass media especially, to see how it shapes people's values, beliefs, perception and behaviour (retrieved July 17, 2011 from http://www.wikiAnswers.com). It is obvious that

mass media keep people informed about the current trend of everything in the world as the world has become global village.

2.3 Types of Mass Media

There are two types of Mass Media, which are:

(a) Electronic mass media

(b) Print Media

2.3.1 Electronic Mass Media

The electronic Mass Media comprises all forms of media which reach the general public through sound recording and reproduction in either electronic or mechanical means. It also involves the use of audio equipment and sometimes audio-visual (Tuchman, 1978). It is clearly seen from the above that an electronic Mass Media have powerful transmitters to reach the public faster, since it uses an electric or mechanical means to inform the general public. Television and its associates have powerful influence on the lives of the people since many people tend to depend on this media for information. Television and radio programmes are distributed through radio broadcasting over frequency bands. Digital radio and television may also transmit multiple programming with several channels compressed into one ensemble.

2.3.2 Print Media

Print media as distinguished from broadcast or electronically transmitted communications refers to the various means in which information reaches people through written text. The print media include all newspapers, newsletters, booklets, pamphlets, magazines, and other printed publications, especially those that sell advertising space as a means of raising revenue. Most print media, with the exception of magazines, are local, although there are some national newspapers and trade publications that have become quite successful. Magazines, on the other hand, have always been national, although there is a trend today toward localization and specialization. Also included in print media category are directories, church and school newspapers and yearbooks, and programs at theater presentations and sporting events. Furthermore, print media is responsible for gathering and publishing news in the form of newspapers or magazines. It is a means for storing or communicating information. It is the industry associated with the printing and distribution of news through newspapers, magazines, periodicals, books, newsletters, advertisements, memos, business cards among others. (retrieved, July, 17, 2011 from http://www.printercomparison.com). It is clearly seen that print media also contribute to the influence and change since it disseminates information to the people.

2.4 Roles of Electronic Mass Media

Klapper (1998) states the following about what mass media do:

Mass Media disseminate information to the general public. They also educate the populace in diverse ways, for instance, health education on radios and televisions about epidemics and some communicable diseases such as cholera, malaria among others. Mass

28

Media give series of entertainment to their viewers through film shows, music-music, beauty pageant show etc. Mass Media also advertise the new product in the market to the general public through radios, internet, television etc.

One crucial role it performs is informing and reflecting on public opinion, connecting the world to individuals and reproducing the self-image of society and the impact it brings to human mind. It is clearly seen from the above statement that electronic mass media offer something special for the general public which bring relief to the populace.

2.5 Significant Differences of Broadcast and Print Media

The practical differences between broadcast and print media have made up the majority of my discussion. However, it is the regulatory differences which are, to me, most important. Ensuring that print media remain free is vital and to increase communication technologies. The media plays a major role of our lives, from learning of countries across the world to showing the current fashion that's in style. With magazines to billboard advertisements, to TV shows, we see approximately 100s of advertisements every day. This leaves a huge possibility to be influenced by some and disagree with others. All media images are not reality and are a construction of what the media creates, hoping to send a better message to viewers. Advertisements are clearly an attempt to convince a person to buy a product. Images are touched up and recreated with the intention that viewer can relate or have similarities to what is pictured, which would influence them to buy the product. (retrieved, January 25, 2011 from http://wikipedia).

2.6 Evolution of Electronic Media

Research has established that in 1900, there was no mass media except the newspaper, which dominated the market with virtually no competitor. However, radio became the dominant form of media, during and after the World War II in the 1940's. It was believed that radios could inform people with war messages faster than the print media. Furthermore, in the 1950's research had it that, television sprung itself in the market which became the main competitor with radio. Since television was the best to give audio- visual information. With the advent of television, radio and other print media were forced to rethink their approaches towards news and entertainment in order to transmit information to the public as frequent as they wish just to feed the population no matter what. The internet known as website is more interactive medium of mass media and is publicly (Retrieved April,4, 2011 from http://www.answers.com/topic/evolution).

It seems the surfacing of electronic media has done more harm than good in that it has effected some changes in people's lives in either way. Since change could be positive or negative, mass media consumption needed to be looked at in order to live better legacy for posterity.

2.6.1 Satellite Communications

Satellite evolvement started in the 1962's with a very high impact on people lives since news report around the world could be transmitted directly. There was an explosive growth of the media in 1980's when satellite television reported events across the world live. With this appearance many newspapers disappeared. Cable news and subscription

30

rose in popularity, competing with network television. (Retrieved, December,21,2010).
http://www.wikiAnswers.com).

2.6.2. The Internet

The internet evolved in the 1990's and is now quickly becoming the center of Mass Media. Everything is becoming accessible via the internet. Instead of picking the newspaper or watching news, people choose to log onto the internet to get the news they want. Many people read news through the internet while sitting at their desk. Games are also played through the internet (Merriam and Makower, 1988).

It is obvious from the above that many people who have access to the internet just log onto it, listen to news and other information. It connotes that, the internet has become man's friend, which can be accessed at any point in time for information.

2.7 Disparities between Print and Electronic Media

The differences between broadcast and print media is looked at, the term broadcast media refers to television and radio whilst print media refers to newspapers. Also, it is assumed that what influences broadcast and print media will, by association, influence broadcast and print journalism.

2.7.1 Historical Differences

The main historical difference between broadcast and print media is their development. Print media, and thereby print journalism, evolved from a process. Smith (1980) cited in Herbert (2001) states: "Printing evolved from a series of divisions of labour that had been

31

introduced in an effort to speed up the task of manuscript copying." In short, print journalism developed from a process already in place for centuries, namely the manual transcription of manuscripts. In contrast, broadcast media (and broadcast journalism) were born of technology. The telegraph, telephone, radio, television, and Internet were not built specifically for journalism nor did they evolve from some existing process related to journalism; instead, people adapted these inventions to serve the media. In this sense, broadcast is a relatively young medium especially when compared to print.

2.7.2 Practical Differences, Style and Structure

There are numerous stylistic and structural differences between broadcast and print journalism. As it is beyond the scope of this research to discuss them all, the researcher would refer to just three: editorial influence, structure, and pace. Print journalism edits more than broadcast. Newspapers edit for clarity, fairness, and accuracy (Colgan, 2004). They also edit to ensure individual house style. In broadcast journalism however, exactly what you write is often exactly what airs, with little or no editing. The extensive editing process in print journalism allows more time for eloquence and prose.

Conversely, the relative lack of editing in broadcast journalism warrants short, sharp, succinct language of a more conversational tone (Higgins, 2004). Broadcast and print journalism also differ in structure. Print news stories use an inverted pyramid structure with the most important items (the facts of the story) reported in the first paragraph. Remaining facts are then presented in descending order of importance. Broadcast news stories on the other hand are broader. Important facts are still reported in the first paragraph, but broadcast news stories end decisively and do not trail off as do print news stories (Higgins, 2004). More so, broadcast and print news stories differ in length and pace. The average radio news story is just 30 seconds long. The average television news story is one minute and 30 seconds long. Read at a pace of 180 words per minute these lengths equate to 90 and 270 words respectively for radio and television news stories.

The average print new piece can vary greatly in length. Ultimately, the newspaper journalist has little control over the pace at which the story is read; it is the reader who dictates the pace.

Broadcast and print media also differ in how much the audience can retain and recall. Average newspaper readers retain and recall more information than do average broadcast viewers and listeners (Alysen, 2000). The reason for this difference is, in my opinion, that broadcast media can be turned on but then forgotten. Print media however cannot be ignored in this way. For it to be of any use, people must interact with print media. Consider people who come home from work with a newspaper. They walk into the house throw the paper on the table turn on the television even in the kitchen they can still hear the television but they do not interact directly with it. Newspapers cannot interact with their audience the same way television does. Another area in which broadcast and print media differ is in permanence. It is a simple matter to read last week's news. Libraries keep newspapers dating back decades, perhaps centuries. If the actual paper itself is not available then a replica of some type, most likely microfiche, will be. Compare this to broadcast media where it is difficult to watch last week's television news and next to impossible to listen to radio newscasts from decades past. New technology is slowly changing this, but it will be some time before data compression and storage technologies reach a level where libraries will be able to archive broadcast media. When technologies do reach this level, will libraries have the desire to compress and store all this information? If so, will anyone want or require it? Print has posterity, while broadcast is short-lived. Finally, broadcast and print media vary in how they influence their respective audiences. In broadcast media tone of voice, physical build, gender, and dress all influence the audience's perceptions of authenticity and accuracy. People who watch broadcast news form perceptions immediately based on what they see or hear. In contrast, newspaper readers are often heedless to the physical characteristics of the reporter. Usually all the readers know of the reporter comes from the by-line and suggests the reporter's sex. Newspaper reporters must rely solely on their writing skills to affect reader.

2.7.3 Regulatory Differences

The most striking difference between broadcast and print media regulation is inequality. As Albon and Papandrea (1998) write: "…print media are not subject to direct regulatory controls, [however] they are indirectly influenced by cross-media ownership rules…". Australia is not alone in this fact. In other democratic countries the principle of press freedom has ensured the development of print media largely unconstrained by regulation (Albon and Papandrea, 1998). In the United States, where freedom of speech and of the press is assured by the First Amendment of their constitution, the Supreme Court has stated, "it is well settled that the First Amendment has a special meaning in the broadcast context."(p.25)

Reasons for the regulatory disparity between broadcast and print are too numerous and too complex to warrant discussion here. Suffice it to say that vague and intangible ideals such as the 'public interest'; the electromagnetic field as a 'scarce resource'; and broadcast media as 'intruders' in people's homes are cited as reasons to regulate and control broadcast media. The Joint Parliamentary Committee on Wireless Broadcasting in Australia (Gibson, 1942) as cited in Albon & Papandrea 1998) proposed that, "…no medium of entertainment, whether it be stage, cinema or literature has such a powerful influence for good or evil as broadcasting."(pp. 26-28).

In the forward to Krattenmaker and Powe's 1994 book Regulating Broadcast Programming Christopher C. DeMuth, the president of the American Enterprise Institute for Public Policy Research poses the questions: Is federal telecommunications regulation

impeding competition and innovation, and has this indeed become its principal if unstated function? Is regulation inhibiting the dissemination of ideas and information through electronic media? Does the licensing regime for the electromagnetic spectrum allocate that resource to its most productive uses? While the answers to these questions could fill volumes, a quick way to test DeMuth's hypotheses is to apply current broadcast regulations to print media and measure the public's reaction.

2.8. Electronic Mass Media and Americans' Culture

In 1990's according to a media research in May 1994, 98 percent of all Americans houses have at least one TV set. It is estimated that the average American spent 20-25 percent of his or her time with the television. It was established that Electronic Mass Media has been the most appropriate media from the time it evolved and has brought many changes to many people in their communities.

With bad eating habits on the rise today, the media plays an important role in affecting self-esteem, leading a large amount of young adults to develop eating disorders. Many adolescents see the overbearing thin superstars and try to reach media's level of thinness and ideal body weight. "Sixty-nine of the girls reported that magazine pictures influenced their idea of the perfect body shape". Not only is being thin associated with other positive characteristics such as, lovable, popular, beautiful, and sexy, but being overweight is connected with negative characteristics like fat, ugly, unpopular, and lazy. Therefore media is the distinct social pressure of operating to influence people to be thin and causing bad eating habits. (retrieved, June 28,2010, http//:wikiAnswers.com).

35

2.9 Overview of Culture

Macionis (1997, p.29) defines "culture as the values, beliefs, behaviour and material objects that constitute peoples way of life." Culture embodies the totality of man in all spheres of life. Everything people do is culture since our behaviour tells where one comes from.

"Culture includes what we think, how we act and what we own. As social heritage culture is seen as a bridge to the past as well as a guide to the future" (Storey, 1991, p.65). From the above statement it is deduced that culture serves as a bridge to both past and future so the present generation needs to blend the past and present in order to improve upon the future.

Pertti (1995) cited in Bourdieu (1984) that "culture refers to the resources, the codes and frames that people use in building and articulating their own world views, their attitude to life and social status." The idea of culture as a transmitter of custom has taken different dimensions as it refers to resources that one uses to build up something. It is asserted that anything that is accepted within a group of people becomes their mode of culture which engulfs them and is compelled to comply with it. Human beings are needed to be trimmed everyday in order to fit into the society, likewise, constructing a building constitute many materials in order to have an edifice so be the culture of a society needed to be upheld to.

Agyeman (1986, p.20) defines culture as," the total shared way of life of a given people which comprises their mode of thinking, acting and feeling which is expressed in their customs, religion, etc." It is believed that Culture reveals the totality of man's attitude and allows people to see clearly the character of a particular group of people.

Culture is a complex whole which includes knowledge, belief, art, moral, law, custom and any other capabilities and habit acquired as a member of society (Tylor, 1989).
It is seen that culture of a particular group of people plays an important role in their nurturing and up-bringing of the younger generations and teaches how unique culture is.

"According to Agyeman (1986, p.20), culture is said to be a universal social phenomenon". It is clear this assertion makes every societal culture peculiar and unique. It is expressed that every community has its own culture which observably portrays the characteristics of the people within the community.

The etymology of culture from the idea of land tillage involves helping crops to grow by nurturing them. Culture is about developing and nurturing. It is clearly seen that, the societal cultural heritage is very crucial since people within a given society depends on its culture which is the backbone of their existence. Children need to be nurtured and cared for to take the mantle in the absence of the elders in their societies for the continuity of their rich cultural heritage in terms of their dressing and dieting (Gyekye ,1997)

2.9.1 Components and Aspects of Culture

Gyekye, (1997) explains component of culture as both material and immaterial or intangible goods that come together to make up our living complete. They are symbols, institution, ideas, language, values and beliefs, material and norms.

It is undoubtedly believed that our values, beliefs and norms are the backbone of Asante's culture. The components of culture helped our society to grow and in much favourable conditions.

On the other hand, aspects of culture include the following: Political, Social, Economic and Education. On traditional politics nomination of candidate for a king when there is a vacancy on stool especially when a chief is dead rest upon the queen-mother, the queen-mother is expected to submit one up to three candidates who are from the royal family to the kingmakers for approval. However, if all failed, the queen-mother would hand over to the kingmakers to propose a royal without blemish to occupy the stool. In Asante culture, it is only the royals from the mother side who are capable of occupying the stool since Asantes practised matrilineal type of inheritance.

Finally, when one is accepted to be king, the person is being confined in a special place called in twi "Apata mu tena" and during that time, the in-coming chief is called "Nkwankwaahene" in 'twi' dialect, it meant that he is not a chief yet. Again, history had it that, the in-coming chief spent forty (40) days in his curbed place to be given education on his culture on how to put on cloth, pronounce judgement, proper usage of 'twi'

language, amongst others. In addition, the chief finally swear an oath of allegiance to his people to be called chief. Black stool swearing is done in the night in the stools room.

The second aspect is on traditional type of education. Here children studied trade under their parents and some adults in the community. Children were made apprentice to people for special skills to learn a trade. In the olden days, there was a type of education also which was organized by the communities to bring the young adults together to study which is called "Ahenahene" which translate as "mock studies". This was done to educate the young adults on how to cope with challenges in marriage and in the entire social lives in the society. The education lasted for six (6) weeks. During this time, people were assigned to various positions as chief, queen-mothers and making them seeing themselves as marriage couples without intercourse. Their main motive was to educate the youth on their responsibilities in their communities and their culture for them to observe and preserve for posterity (Osei, 2000).

The third aspect is economic activities that are found mostly amongst the Asantes, there are different kinds of occupation in Asantes communities. People found in Kwabre are associated with Kente weaving, carving and dyeing and printing. People in other side weave basket, beads making, bakery and many others. The Asantes is noted for their expertise in a variety of specialized crafts. These include weaving, wood carving, ceramics, and metallurgy. Of these crafts, only pottery-making is primarily a female activity; the others are restricted to male specialists. Even in the case of pottery-making, only men are allowed to fashion pots or pipes representing anthropomorphic or

zoomorphic figures. Farming is seen as Asantes major occupation which cuts across all communities (Osei, 2000). It is realized that the various aspects of culture had something better to offer most especially the traditional type of education which taught their youth how an individual should conduct him/herself in all activities.

2.9.2 Fashion (Dress) as a Cultural Tool

Dress is a visual statement of the individual, about who we are and to which groups we have allegiance to (Storm, 1987). Culture is the totality of man so inasmuch as possible the individual should live according to the ethics and norms of the society which addresses that dressing is a tool of culture which determines the background of the person. Dress differentiates individuals from others while concurrently asserting our social integration (Turner, 1969). It is undoubtedly asserted that the type of dress people wear depicts their social class and also communicates.

Storm (1987, p. 73), asserts that "correct dress facilitates a social interaction just as incorrect dress will limit it. It is really natural that people in most of our communities speak with people with decent dressing which connote the conformity of the societal norms.

The clothes do not merely make the man, the clothes are the man, without them he is a Cipher, a vacancy, a nobody, a nothing ..." There is no power without clothes. It is the power that governs human …, race, strips it's chiefs to the skin, and no state could be governed; naked officials could exercise no authority, they would [and be] like anybody

40

else – common place, inconsequential. A policeman in plain clothes is one man; but in his uniform, he is ten." Clothes and titles are the most potent thing, the most formidable influence, in the earth. They move the human race to willing and have respect for the judge, the general, the priest, the bishop, the ambassador, the idiot duke, the sultan, the King, the emperor. No great title is efficient without clothes to support it. (Toffler (1970). Clothes are really supportive and tell the cultural background of the wearer. Wearing of clothes speak about the societal cultural heritage.

"Suedfeld, et al (1971) find out that people have been found to be more co-operative with other individuals whose appearance is similar to their own". People with decent dresses is been accorded the needed attention, since they appear nice and neat.

2.10 Brief Overview of Asante Culture

According to Osei (2000), there were two schools of thought about the name Asante:

One school says the Asante's name was coined from the commodities they used to give to the Denkyira King as tribute aside the gold dust, plantain fibre, firewood and also sending red-clay which in 'Twi' translates as 'Asan' therefore it is believed that, the Asantes were known by the red-day which became the 'Asan-tefo'. Those who dug red-clay to the Denkyira King.

Secondly, it has been established by Osei (2000), that the Asante states came together because of the war against their tyranic overlord, (the Denkyiras). The people came together to fight their enemies and that became the name "Esa-ntifoo" meaning, people of

41

war, and this later became "Asantefoo" the Asante's and this meaning is admitted to be the most appropriate and was endorsed by Professor Adu-Boahen. The meaning given above seems incredible yet upon personal communication with others, some accepted the fact that, some legends had it.

2.10.1 Origin and Migration of the Asante

It was established that Asantes originated from a hole in Asantemanso near Essumeja in Bekwai Municipality formerly Amansie East Distict (Osei, 2000). Another school of thought is that the Asantes descended from the skies. Osei (2000), stated that Asante were among the Akans who migrated from Old Ghana Empire to the present Ghana. Oral traditions state that the Akans migrated from Mesopotamia to Africa and they even shared boundaries with the Israelites. Research had it that the Asantes were among the Akans who moved in search of farmland to farm. They first settled in the Gonjaland in the Northern region, later travelled southwards to Techiman in Brong Ahafo and finally, settled at Adanse. The passage above declares the state of Asante from the very beginning. The passage tells the overview of Asante and how they were organized.

2.10.2 Asantes and their Mode of Life

According to Osei (2000) Asantes lived in clans, such as Oyoko, Aduana, Bretuo, Asakyira and in small groups among others. Each clan has an elder to lead them that is "Abusuapanin" (Head of the family). They had chiefs as well. The upbringing and nurturing of a child is paramount and corporate responsibility of the community, the people in the community see to the welfare of the child since the child is their asset and

are also prepared to take responsibility in future. The children are taught how to speak in public, greet an elderly person, dress and how to conduct themselves in general. Asantes had one overall King who lived in Kumasi at Manhyia Palace called Asantehene.

2.10.3 Moral Standards or Values of Asantes

The Asantes had their moral values to abide by them in order to live in peace and harmony. Some of them are godliness, respect, honour, hospitality, gratitude, national pride, motherhood and motherliness. Asante is sub-divided into twenty-four states which are ruled by the Paramount chiefs. Some of them are; Kumasi State, Kokofu State, Dwaben State, Bekwai State, Nsuta State among others. All the states report to the Asantehene in Manhyia Palace (Osei, 2000).

From the above findings, it gives the impression that Asantes have many faces when it comes to their origin and leadership. It tells the unity amongst members in the various communities. It is believed that Asantes had values that govern their day to day activities and doing. Asantes also practise the matrilineal inheritance which keeps the children on the side of the mother. The Asante states also depict the vast land of Asante and the uniqueness of their ruling and culture

2.11 Dynamics of Influence

According to Hale and Whitlan (1999, p.2), "influence is a process of getting other people to accept your views and feel okay about it and for them to remain persuaded and

enthusiastic enough to influence other people either positively or negatively." From this definition, it is evident that the typical example of influence is a situational influence.

To this effect, influence serves as a catalyst used to entice and lure a person or a group of people to accept the culture of other people without realizing the negativities in that culture. Influence does its work gradually until people get what they want since influence brings changes either positively or negatively. Probably, when the change occurs it does not affect only the individual but also the whole society.

Failure to manage the influence, its hierarchy will bring the ruin of a company or an individual. The hierarchy does expect the following: to provide appropriate information which add to the knowledge of the person (I know), giving the individual new skills that they can apply (I can), individual decides to be motivated, that is (I will), as well as individual internalize what he/she has heard or seen and put it into practice (Hale and Whitlan,1999).

With respect to the influence of hierarchy, it gives information as it is propounding how enterprises can win the mind of their customers. This research is looking for the appropriate ways and how to minimize the negative influence of the electronic mass media on the rich cultural heritage of the Asantes and not on how to manage failure that enterprises suffer in advertising their products.

44

2.12 Perception and Assumption about the Electronic Mass Media on Culture Adulteration

Storey (1999, p. 67) arguably states that, "Cultural consumption of Television is not bad. It is probably depends on how people perceive the understanding of the programme." It is deduced from the passage that, watching television or any other form of an electronic media is not bad. However, the change it effects on one's life is what matters most.

"Perception is a process of taking in data through our senses and transmits that data to the brain where it is selected and identifies and give significance through organization and interpretation. Perception is an intrinsic part of communication" (Storm,1989). The statement above gives a general idea about perception which is by no means, addressing this thesis topic rather than explaining how people perceive things or observe people and other tangible materials in order to pass their judgement.

Jirgen (2010) is of the view that, development of mass media is the crucial factor in the transition from absolutist regime to liberal-democratic society. This statement above addresses how people perceive the adverse effects of mass media through cultural liberalism and democracy.

McLuhan (1964, p.67) finds that, mass media had increasingly creating a 'global village'. Research had it that western media influenced Asia and acted as the driven force behind the rapid social change in Asia. A notable example is the recent introduction of Television in Bhutan, resulting in rapid westernization. The passage above raises an

important issue to confirm the influence which media exert on the masses and the change it brings onto the people in the communities. Socially, television acts as catalyst in changing behaviour and attitudes of a person through the programmes they broadcast which goes hand in hand with the problem the researcher is addressing.

Cotgrove and Box (1970) are of the view that, the higher a person perceives [something] the probability that the one will obtain keen interest [in it], either in employment or anything in the higher ranked occupation, the more likely one is to choose that occupation. This research seeks to look for the interest of the audience of the mass media and how it has effected changes in their lives.

Assumption is the belief without proof, the belief that something is true without having any proof (The Encarta English Dictionary.) This meaning simply brings to fore the brain behind this thesis, since many people believed that the cultural adulteration we are encountering in this days are due to the pressure that electronic Media is exerting on the society.

Mead (1954, p.219) said that, "People have made mistake about their food and eating habits culturally and socially …." It is perceived that through broadcasting of new products in the market, many people have been influenced and moved away from their local foods.

It is established that the media has a strong social and cultural impact upon society. This is predicated upon their ability to reach a wide audience with a strong and influential message. The media has a strong influence on the societal culture and that has impacted the lives of the people in some aspects (McLuhan, 1961, p.23)

The meaning of reading text has influence of the mind of the person [so] repeated reading [of a particular text] can [effect] change [and] the attitudes of a person. Constant and persistent reading of a book or watching television or listening to a particular programme may bring a change (Jauss, 1982).

According to Moustafa, Scotter and Pakdii (2009), Media used in communication and cultural imperatives influence perceptions of communication effectiveness and media choice. In our society, many people believed that an acculturation has taken place due to the presence of mass media, which on one way or another, could not have any basis yet needs to be addressed.

The indigenous people in U.S and elsewhere are suffering under 'attack' from technology and the world [that is] 'Technoculture'. Television has even worsen [the] impact on indigenes, causing them to lose sight of the Cultural practices, making them adopt a western lifestyle of conspicuous consumption and severing their connection with nature and the sacred. Cultural dynamism has become unbearable and too adulterated and it has had effect on individual lifestyle (Mander, 1991)

O'Reagan (1993) is of the view that, mass media affect how their audiences think and behave. Mass Media connect the world to individuals and reproducing the self-image of society. Critiques in the early-to-mid 20th century suggested that, media weaken or delimit the individuals capacity to act autonomously, sometimes, being ascribed an influence reminiscent of the telescreen. According to this thesis, the researcher was looking at the possibility of how individual's lifestyle is influenced through electronic media.

Coontz (1992, p.8) "laments on how things [including the way children were nurtured] have changed". The way we wish we were, highlighted on how communal living was conducted whereby children were raised wholesomely in the community and how people's livestyle and eating habits have changed.

Coontz further states that, the traditional way of appearance is evaporating gradually, since society has become a historical amalgam of structures, values, and behaviour that never co-existed. Evaporated traditional appearances of some social aspects are what this research is looking at in Asante's rich cultural heritage.

Carpenter (1973, p. 56) is of the view that, "Cultural imperialism" theory suggests that now ruling nations export mass media to other nations in order to dominate them. This theory contains a number of assumptions, including the fact that this process is deliberate, directed, and totally unwanted by recipient society that these cultural products are forced on them against their will. It assumes that the receiving culture is powerless to stop the

importation of these external cultural productions and that the exporting culture uses them as explicit tools of electronic colonization.

According to Adair and Worth (1972) the introduction of new technologies is the primary force in creating socio-cultural change; one culture takes on a technology diffused from another culture. The second Culture will take on the socio-cultural attributes of the diffusing culture [when] indigenous societies accept technologies from Western societies, their values, beliefs and cultural practices will become like those of dominant society. 'Technological determinism' would suggest that as the Lakota Sioux and other cultures use western technologies such as television, computers, and the internet, … losing their culture and becoming acculturated and assimilated into western culture.

Cultural fussing poses threat to the indigenous culture and needs to be addressed. Since electronic media has come to stay, individuals and societies should rise with caution. People who think that electronic media are having deleterious effects on indigenous societies are unaware of the technological revolution that has occurred among [the] indigenous people worldwide (Michaels, 1994). Electronic mass media plays numerous roles which have both positive and negative impacts on individual's life, which sometimes have influence on cultural activities. However, not all revolution brings negative influences on people's lives.

Ginsburg (1994) suggests that native people do not use media technology in the same way that western people do. Most indigenes try to 'embed' their media productions

within their indigenous value system … to incorporate them … with their life-ways. It is deduced from the statement that some native people sieve the imported media production to suit their cultural status whether justifiable or unjustifiable; as a result it turned up to be something else.

Weatherford (1990) finds that when the indigenous people understand the new technologies exported into their cultures, they are able to assimilate the technology in their appropriate cultural context rather than being assimilated. However, if its understanding turns, it takes a different dimension. Nevertheless, when they control how these … are implemented and where and how they are used, it brings cultural revitalization.

Relatedly, electronic media effect changes in all spheres most especially in the social aspects of culture. However, the changes vary from culture to culture. Due to the cultural and media consumption the Asante societies need to be checked in order to maintain good standards of behaviour in Asante society.

In summary, the literature revealed that, electronic media had done more harm than good as some of the media signals are not sieved. Really, the Asante culture seemed adulterated and has been attributed to the mass media effect on the people.

CHAPTER THREE

METHODOLOGY

3.1   Overview

This chapter discusses the research design, library research where literary information's were sought, population studied for the study, sample and sampling techniques, types of data collection instrument, administration of instruments, data collection procedure and data analysis plan.

3.2.   Research Design

The researcher made use of both quantitative and qualitative approaches to collect the data and made further analysis. Quantitative method dealt with tables, bar charts, pictures and graphs to bring out the correct results. The qualitative approach dealt with the descriptive and interpreting of the tables, charts and others that emerged through the usage of quantitative approach.

The researcher also adopted social survey type of research. According to (Kumekpor, 2000: p. 119), social survey is considered as a process whereby quantitative facts are collected about social aspects of a community and their activities. Social survey deals with an area, a geographical area which is demarcated with defined boundaries. The following were the aims of employing the social survey: to understand some specific problem at a particular time, to study opinion and attitudes towards social, economic and other problems and issues and to locate individuals and groups with specific views as to specific social issues and to find out how people feel about it.

3.3. Library Research

The researcher visited KNUST main Central library, General Art studies library, British Council library and book Trust office.

3.4. Population for the Study

The research was conducted within four communities in Ashanti region with selected people . The researcher reached out to two hundred (200) people in all the communities which formed the target population. One hundred and forty, including Senior High School students, Polytechnic students, and students from KNUST, Media Personnel, traditional leaders, educational workers and workers from different field. In all, 73 males (52.7%) and 67 females which constituted 47.9% answered the questionnaire.

3.5. Sample and Sampling Techniques

The researcher chose simple random sampling and purposive sampling techniques. Simple random sampling was used to collect almost all the data due to the nature of the population except few questionnaires which were answered by the media personnel and the traditional leaders which were considered under the purposive sampling strategy.

3.6. Data Collection Instruments

Several research instruments have been appropriate for the collection of the data after series of examinations of the nature of the research problem were conducted. This was done to check the authenticity of the information based on the pre-information gotten

from the selected population, the researcher prepared general questionnaire which was fused with all the needed areas to capture to be answered by all the selected population.

The questionnaire was based on several factors which the indigenes of Asante believed that has spoilt their culture through the electronic media. Besides, interviews were conducted by the researcher. Here, some opinion leaders were interviewed to find out the extent to which the electronic media had influenced and impacted the culture and the livestyle of the people of Asante. In addition, some observations were made to find out the percentage of the female who use trousers. Some observation was also done to check those who wear more than one earring and on dressing.

3.7. Types of Data

The researcher made use of both primary and secondary data. The primary data took care of the information collected and gathered on the field such as questionnaire, interviews conducted and some observations made. Secondary data were used to collect data on the newscast, interviews made on television and news from radios on indecent dressing and other films cast on television.

3.8. Administration of Instruments

The researcher chose to administer the questionnaires by herself since the chosen communities were within Kumasi and its surrounding districts. However, the researcher needed to have assistance somewhere, so assistance were sought to help administering questionnaires to students in Polytechnics, KNUST students and some Senior High

Schools. Copies of questionnaire for Senior High School students were also given to their teachers to be administered for them. In all two hundred 200 copies of questionnaire were administered. At the end of the day one hundred and forty (140) copies were retrieved and the retrieval rate was 70%.

3.9. Data Collection Procedure

The data collection was easily performed. The researcher collected most of the questionnaire. The questionnaire administered by the researcher was not kept long, some of them even completed in a day and sent them back to the researcher. Those which kept long took about 3 to 7 days for them to fill and answer the questionnaires.

The ones administered to Polytechnic students, a tutor collected them and brought them back to me. In like manner, those answered by the Senior High School students also followed suit. Those answered by the KNUST students also kept long before retrieving them but those answered by the other opinion leaders kept long. In spite of the long process the researcher went through during data collection, at long last 140 out of 200 copies of questionnaire were retrieved.

3.10. Data Analysis Plan

This section sought to bring down how the researcher finally assembled, analysed and interpreted the data. After the data was collected, they were assembled, analysed and the facts were interpreted, conclusions were drawn and recommendations were made. The details will appear in chapter four.

CHAPTER FOUR

PRESENTATION AND DISCUSSION OF FINDINGS

4.1 Overview

This chapter discusses the analysis and presentation of the data gathered using the research instruments. The analysis uses frequencies to present the data in an organised manner under specific sub-headings according to the research questions. In most cases the aggregate responses of agree/strongly agree on one hand and disagree/strongly disagree on the other hand were considered as agree and disagree respectively. For some particular items, the analyses of the response were disaggregated by gender, age groupings and marital status.

This was to enable the researcher compare the views of the said groupings on some important issues which are likely to be influenced by gender, age or marital status. In all, responses of 140 respondents were used for the analysis. The chapter ends with a discussion of the findings.

It is revealed in the statement of the problem that, research has shown that influence of mass media (print and electronic) has grown exponentially with the advance of technology in the recent times. The interaction of the electronic media is gradually eroding some social aspects of Asante culture. In view of the said problem, these objectives and research questions were employed to address the problem. They are to:

- Identify the various Electronic Media and their roles.

- Identify which social aspect of Asante Culture that has been influenced most by the electronic media.

- Ascertain the intensity of influence of electronic media on the social aspects of Asante Culture.

- Identify possible measures to curb the supposedly influence in Asante communities.

These were the research questions:

- What are the roles and influence of electronic media on Asante Culture?

- What shows the influence?

- To what extent do the electronic media and their roles influence the Asante culture?

- What measures and responsibilities can stakeholders adopt to combat the supposedly influence brought by the Electronic Media?

Demographic Distribution
Table 4.1 Age Distribution of the Respondents

Age in years	Frequency	Percent	Valid Percent	Cumulative Percent
Age 15-25	78	55.7	55.7	55.7
Age 26-35	29	20.7	20.7	76.4
Age 36-50	16	11.4	11.4	87.9
Age 51 and above	17	12.1	12.1	100
Total	140	100	100	

From Table 4.1, it is seen that 78 (55.7%) of the respondents were aged 15 to 25. A cumulative percentage (76.4%) for respondents aged 15 to 35 is an indication that most of the respondent were in the youthful stage.

56

The educational levels of the respondents were also analysed. The results were as tabulated in Table 4.2.

Table 4.2 Educational Status/Academic Qualification

Educational Level	Frequency	Percent	Valid Percent	Cumulative Percent
JHS/MSLC or Equivalent	50	35.7	35.7	35.7
Diploma or Equivalent	38	27.1	27.1	62.9
Degree or Equivalent	39	27.9	27.9	90.7
Post Graduate or Equivalent	13	9.3	9.3	100
Total	140	100	100	

Table 4.2 indicates that the academic qualifications 50 (35.7%) of the respondents were below the diploma level while only 13 (9.3%) had post graduate degree or its equivalent.

Research Question 1 What are the electronic media, their roles and influence on Asante culture?

Research question one sought to know the various electronic media and the roles that influence people's lives. The responses to items that fell under this research question are as tabulated in Table 4.3.

Table 4.3 Influence of the Electronic Media on People's Life

Question	Response			
What type of Electronic media do you like most	DVD/VCD 14 (10.0%)	Mobile phone 52 (37.1%)	Web-site 24 (17.1%)	Television/ Radio 50 (35.7%)
Why do you prefer the one you have chosen	It gives information always 94(67.1%)	It serves as my source of entertainment. 35(25.0%)	It brings about change 4(2.9%)	None of the above 7(5.0%)
How do people respond to things they watch and hear	By trying to weigh them and make judgment about them. 72(51.4%)	By imitating them. 59(42.1%)	By ignoring them. 3(2.1%)	Do not bother at all. 6(4.3%)

Table 4.3 gives an indication that more people like using mobile phones and also television/radio than DVD/VCD and web-sites. From Table 4.3, it is seen that 52 (37.1%) and 50 (35.7%) of the respondents use mobile phones and television/radio respectively.

The analysis of the statement "What type of Electronic media do you like most" was disaggregated by age groupings and the responses are as shown in figure 4.1.

Bar Chart
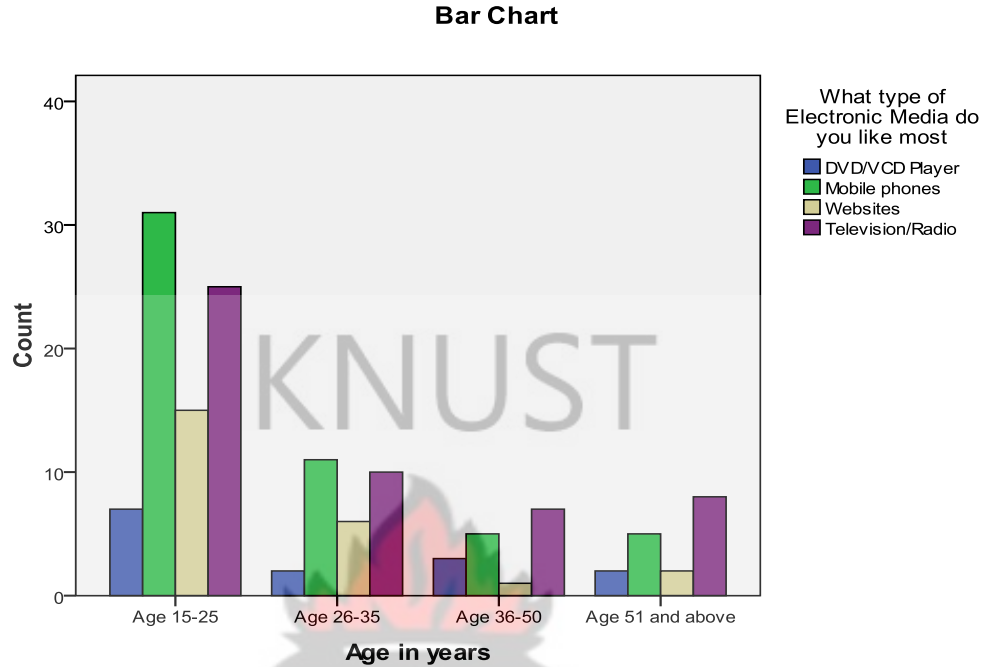
Fig. 4.1 Preferences of Respondents to different types of Electronic Media
From fig. 4.1 and Table 4.4, it is seen that more of the respondents in the age groupings of 15-to-25 and 26-to-35 use mobile phones as compared to those in the older age bracket. Again the usage of television and web-sites are higher amongst the young adult (between the ages 15-35) than the older folks. A close look at fig. 4.1 also shows that the young adult are fond of using electronic media (modern technologies) as compared to the older people.

Table 4.4 What type of Electronic Media do you like most?

			What type of Electronic Media do you like most				
			DVD/VCD Player	Mobile phones	Websites	Television/Radio	Total
	Age 15-25	Count	7	31	15	25	78
		% within Age in years	9.00%	39.70%	19.20%	32.10%	100.00%
		% within What type of Electronic Media do you like most	50.00%	59.60%	62.50%	50.00%	55.70%
	Age 26-35	Count	2	11	6	10	29
		% within Age in years	6.90%	37.90%	20.70%	34.50%	100.00%
		% within What type of Electronic Media do you like most	14.30%	21.20%	25.00%	20.00%	20.70%
	Age 36-50	Count	3	5	1	7	16
		% within Age in years	18.80%	31.30%	6.30%	43.80%	100.00%
		% within What type of Electronic Media do you like most	21.40%	9.60%	4.20%	14.00%	11.40%
	Age 51 and above	Count	2	5	2	8	17
		% within Age in years	11.80%	29.40%	11.80%	47.10%	100.00%
		% within What type of Electronic Media do you like most	14.30%	9.60%	8.30%	16.00%	12.10%
Total		Count	14	52	24	50	140
		% within Age in years	10.00%	37.10%	17.10%	35.70%	100.00%

	% within What type of Electronic Media do you like most	100.00%	100.00%	100.00%	100.00%	100.00%

As to why respondents prefer the electronic media they chose to others, Table 4.3 shows that majority of the respondents 94(67.1%) expressed the view that it gives them information always. This suggests that they send and receive information using one or more of this media, a phenomenon that can affect one's way of life and consequently culture.

Table 4.3 further demonstrates that 72(51.4%) people respond to things they watch and hear by trying to weigh them and make judgment about them. As a result they assimilate what they watch, hear and read, hence these become part of them gradually influences their behaviour and culture as well.

From the discussion that has gone before, it is clear that the electronic media has had influence on Asante culture and hence people's life.
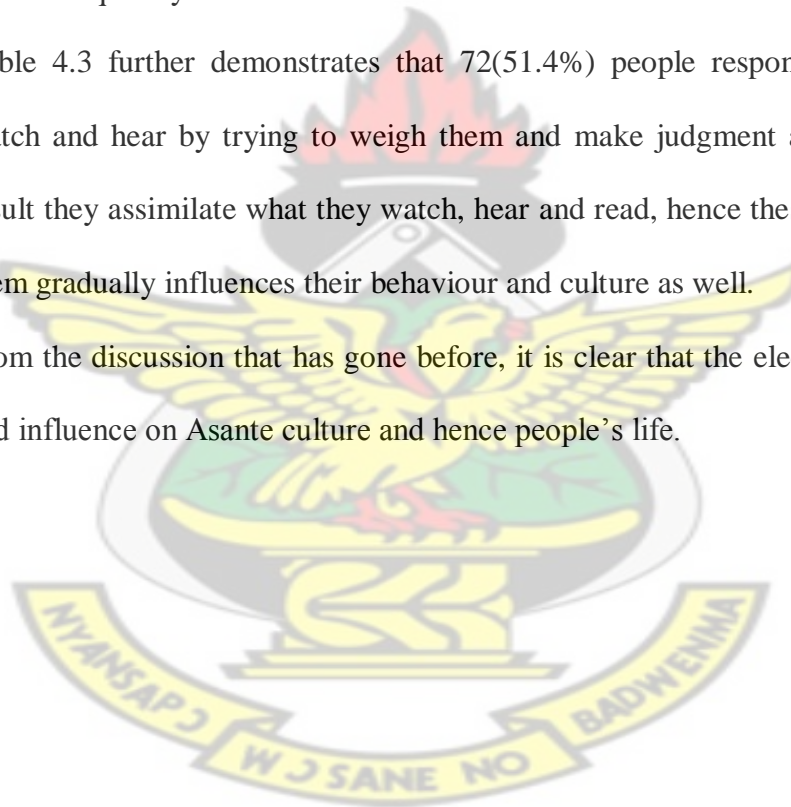
Research Question 2 What Shows the Evidence of the Influence or the

Change?

This research question was structured to elicit evidence of the influence of electronic media on the Asante culture. The results from the data collected were analysed and tabulated as shown in figure 4.5.

Plate 1: Dress Exposing Breasts of Women

Source: Photographs Taken at a Birthday Party in Konongo.

Table 4.5 What Shows the Evidence of the Influence or the Change?

Question	Strongly Agree	Agree	Disagree	Strongly Disagree
Electronic mass media is the most influential media in our communities.	71 (50.7%)	57 (40.7%)	11 (7.9%)	1(0.7%0
Electronic mass media is a necessary evil to our rich cultural heritage.	61 (37.9%)	42 (42.1%)	28 (13.6%)	9(6.4%)
Mass media and culture are entwined	18 (12.9%)	62 (44.3%)	45 (32.1%)	15 (10.7%)

62

Some social aspects of Asante culture have been changed through the influence of the electronic media.	45 (32.1%)	58 (41.4%)	15 (10.7%)	22 (15.7%)
Electronic media has helped our cultural heritage through dressing	14 (10%)	35 (25%)	49 (35%)	42 (30%)
Some people dress to expose some parts of their body based on what they watch.	72 (51.40%)	41 (29.30%)	12 (8.60%)	15 (10.70%)
Some women and young adults of today expose their beads on their waist and some sensitive parts of their bodies which go contrary to the Asante culture.	69 (49.30%)	37 (26.40%)	18 (12.90%)	16 (11.40%)
Exposing some parts of one's body makes some people experience cultural shock	51 (36.40%)	49 (35%)	20 (14.30%)	20 (14.30%)
The way some men and women dress these days in our communities is inappropriate in Asante culture.	35 (25%)	21 (15%)	36 (25.70%)	48 (34.30%)
Do you believe that Mass Media most especially, the electronic media have influenced the Asante Culture?	53 (37.9%)	59 (42.1%)	19 (13.6%)	9 (6.4%)

The tabulations in Table 4.5 depict that 128 (91.4%) agreed that the electronic media is the influential media in our communities. While accepting that electronic mass media and culture are entwine they also agreed that electronic mass media is necessary evil to the rich cultural heritage.

What type of influence do you think the electronic media have brought to the society? On how some social aspects of Asante culture have been changed through the influence of the electronic media, 103 (72.5%) agreed to that while 91 (65%) of the respondents refuted the assertion that the electronic media has helped our cultural heritage through dressing. Majority of the respondents, as shown in Table 4.5, further stated their disagreement with the manner in which

some people in our communities dress nowadays; exposing their beads and some of their sensitive parts to the public.

The researcher further wanted to find out if the electronic media has had negative or positive influence on our culture. The views sought from the respondents were as presented in Table 4.5. Plate1 attest to the influence of media on culture by way of dressing which some people presume that dressing of some of the youth and the adult had been transformed due to the encounter with the media.

Table 4.6 What Type of Influence do you Think the Electronic Media Have Brought to the Society

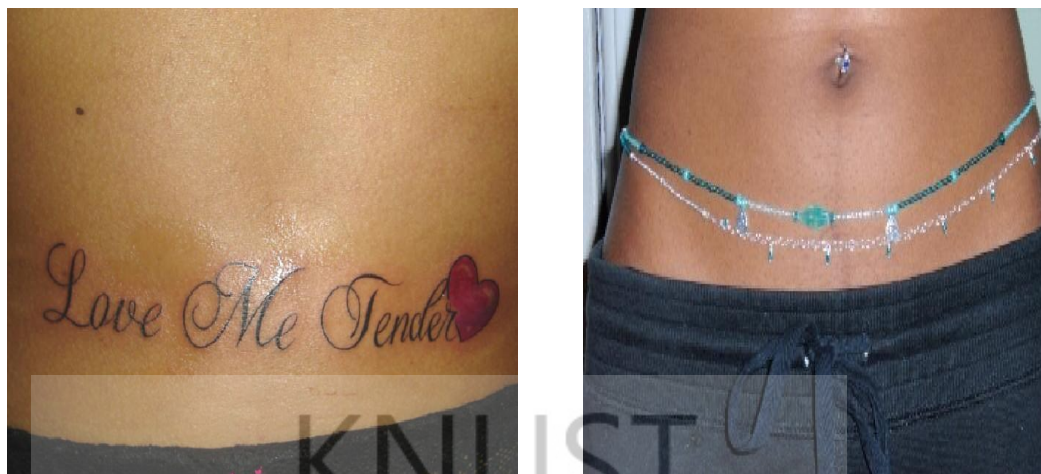|	Frequency	Percent (%)	Cumulative Percent
Positive influence	12	8.6	8.6
Negative influence	46	32.9	41.4
None of the above	7	5	46.4
Both A and B	75	53.6	100
Total	140	100	

Plate 2: Dress Exposing Waist Beads and Tatoos
Source: *www.ghanaweb.com*

From Table 4.6, it shown that 75 (53.6%) of the respondents asserted that electronic media has brought both positive and negative influences in their societies. Plate 2 gives clear evidence of some dress habits which have come about due to media influence.

From the above discussions, it is explicit that some social aspects of the culture have been influenced by the electronic media as it is seen from the photographs above and some people copy the above type of fancy dressing from either television or the internet.

Research Question 3: How do the electronic media impact people's lives, its intensity, perception and assumption of the people in general?

This research question sought to find answers to how the electronic media impact people's lives taking fashion and other rites of passage into consideration. The results obtained from the data collected are as depicted in Table 4.7, 4.8 and 4.9

Table 4.7 how do the electronic media impact people's lives, its intensity, perception and assumption of the people in general?

Item	Strongly agree	Agree	Disagree	Strongly disagree
Mass media impact people's lives	69 (49.3%)	58 (41.4%)	5 (3.6%)	8 (5.7%)
There is a change in the current trend of fashion or dressing in our communities	64 (45.70%)	54 (38.60%)	13(9.30%)	9 (6.40%)
Some people have copied alien dressing from electronic media	54 (43.60%)	60 (42.90%)	8 (5.70%)	11 (7.90%)
Some women and young adult of today dress indecently	56 (40%)	42 (30%)	28 (20%)	14 (10%)
Wearing of short skirt makes one presentable	22 (15.70%)	17 (12.10%)	30 (21.40%)	71 (50.70%)
Imitation of fashion or dress is the way of moving by the trend	17 (12.10%)	42 (30%)	42 (30%)	39 (27.90%)
The sewing styles have changed to suit the current trend	40 (28.60%)	70 (50%)	16 (11.40%)	14 (10%)
It is presumed that some people nowadays copy blindly	65 (46.40%)	40 (28.60%)	17 (12.10%)	18 (12.90%)
Trouser usage is comfortable and foster easy movement for women and it is the order of the day	46 (32.90%)	43 (30.70%)	25 (17.90%)	26 (18.60%)
Slit and blouse usage is for the adult in the Asante community	29 (20.70%)	25 (17.90%)	41 (29.30%)	44 (32.10%)

Wearing of slit and blouse (kaba) as an Asante custom is quite uncomfortable when attending important functions	31 (22.10%)	25 (17.90%)	36 (25.70%)	48 (34.30%)
The youth need to lead their lives to suit the current trend of fashion	22 (15.70%)	22 (15.70%)	33 (23.60%)	63 (45%)

Plate 3: Women Dressed in Trousers at Cultural Festival
Source: Cultural Festival at Bekwai-Ashanti

From Table 4.7 it is seen that an aggregate responses of 127 (90.7%) of the respondents agreed that the electronic media impact people's lives. There was also the admission that, there is a change in the current trend of fashion or dressing in our communities as 128 (84.3%) of the respondents agreed to this assertion. Plate 3 shows women dressed in trousers instead of traditional clothing at a cultural festival. Table 4.7 further shows that majority of the respondents were of the view that, some people have copied alien dressing from the media and that many women and young adult of today dress indecently. To further understand the views of the respondents on the statement "Some women and young adult of today dress indecently", the analysis of the result was disaggregated by gender.

67

Plate 4a & Plate 4b shows some dressing among some women of today in our communities and it is buttressing the fact that the appearance of some people is really unappealing as custom demands.

Plate 4a: **Plate 4a**:
Dress Exposing Part of the Body
Source: Photograph Taken at a Super Market and seamstress shop in Kumasi.

The results are shown in Table 4.8.

Table 4.8 Some women and young adult of today dress indecently

			Strongly disagree	Disagree	Agree	Strongly agree	Total
Gender	Male	Count	8	12	21	32	73
		% within Gender	11.00%	16.40%	28.80%	43.80%	100.00%
		% of Total	5.70%	8.60%	15.00%	22.90%	52.10%
	Female	Count	3	8	31	25	67
		% within Gender	4.50%	11.90%	46.30%	37.30%	100.00%
		% of Total	2.10%	5.70%	22.10%	17.90%	47.90%
Total		Count	11	20	52	57	140

	%				
% within Gender	7.90%	14.30%	37.10%	40.70%	100.00%
% of Total	7.90%	14.30%	37.10%	40.70%	100.00%

From Table 4.8 it is shown that out of 73 male and 67 female respondents, 53 (72.6%) and 56 (77.8%) respectively, concurred that some women and young adult of today dress indecently. To solicit views of the various groupings making up the study, the analysis of the responses to this statement was further disaggregated by age groupings and also marital status as demonstrated in fig 4.2 and 4.3.
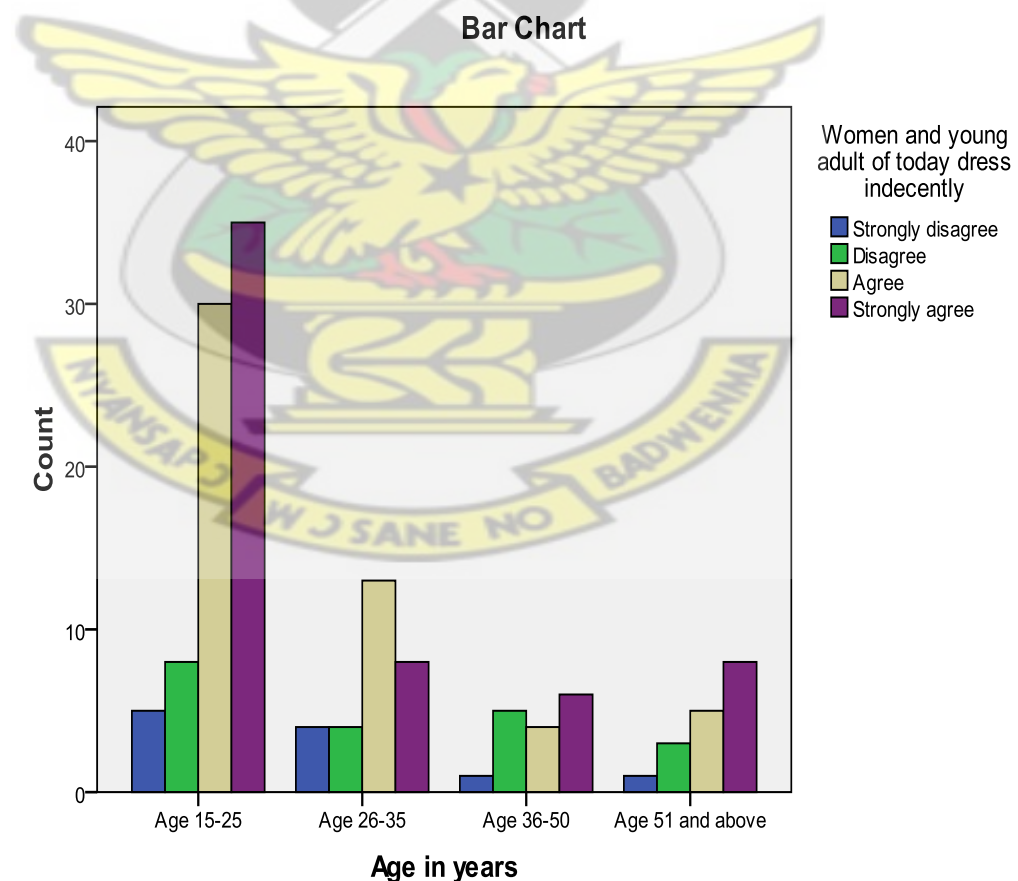
Bar Chart

69

Fig. 4.2 Some Women and Young Adult of Today Dress Indecently

Figure 4.2 depicts that all the age grouping agree to the statement that some women and young adult of today dress indecently. Disaggregated analysis of the responses by marital status also revealed that all the groupings agreed that assertion, the responses of which is displayed in fig. 4.3
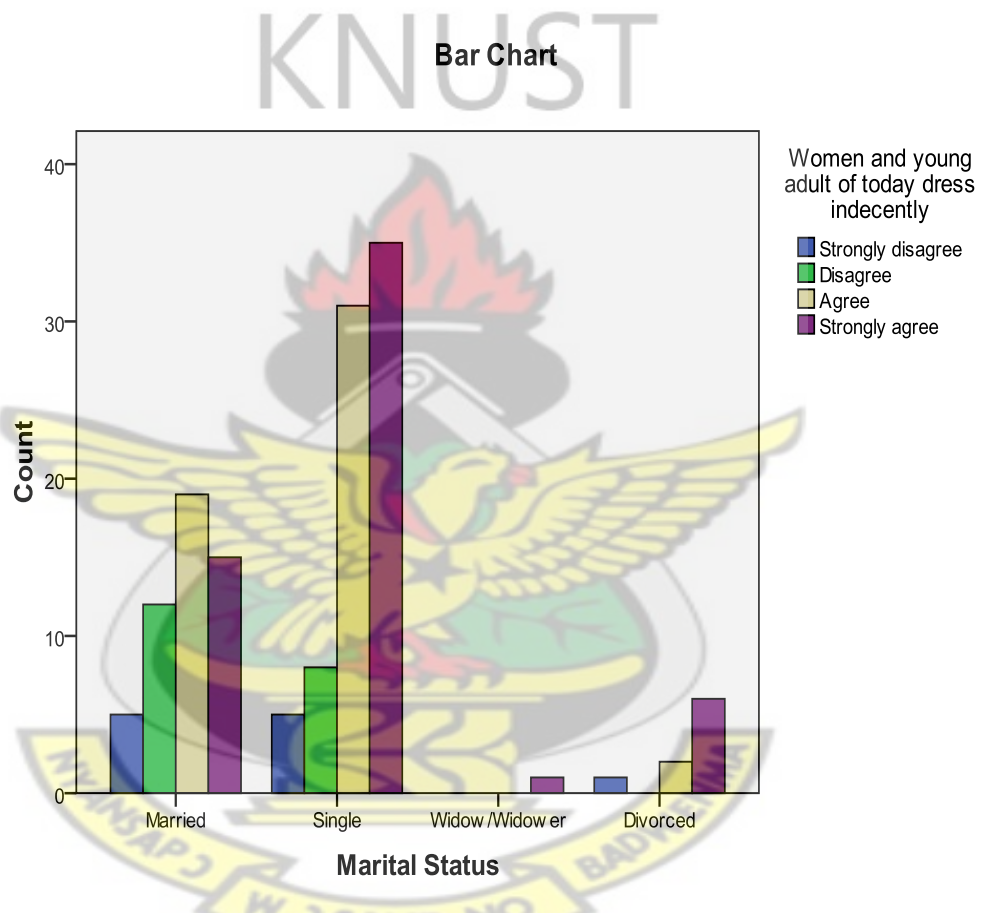

Fig. 4.3 Some Women and Young Adult of Today Dress Indecently

These suggest that the way some people dress in Asante communities is below cultural expectations and that many people may be uncomfortable with the way some people dress in these days in the communities.

Table 4.7 indicates that, 63.6% of the respondents expressed their acceptance for the wearing of trousers by women. It was however surprising to note that the

70

wearing of short skirt, which was assumed to make women presentable, was objected to, as 61 (72.9%) of the respondents disagreed to this statement. The analysis of the responses to this item was further disaggregated by gender to find out if these two natural groupings would have divergent views on the item. The pictorial representation of the disaggregated analysis is as shown in fig. 4.4.

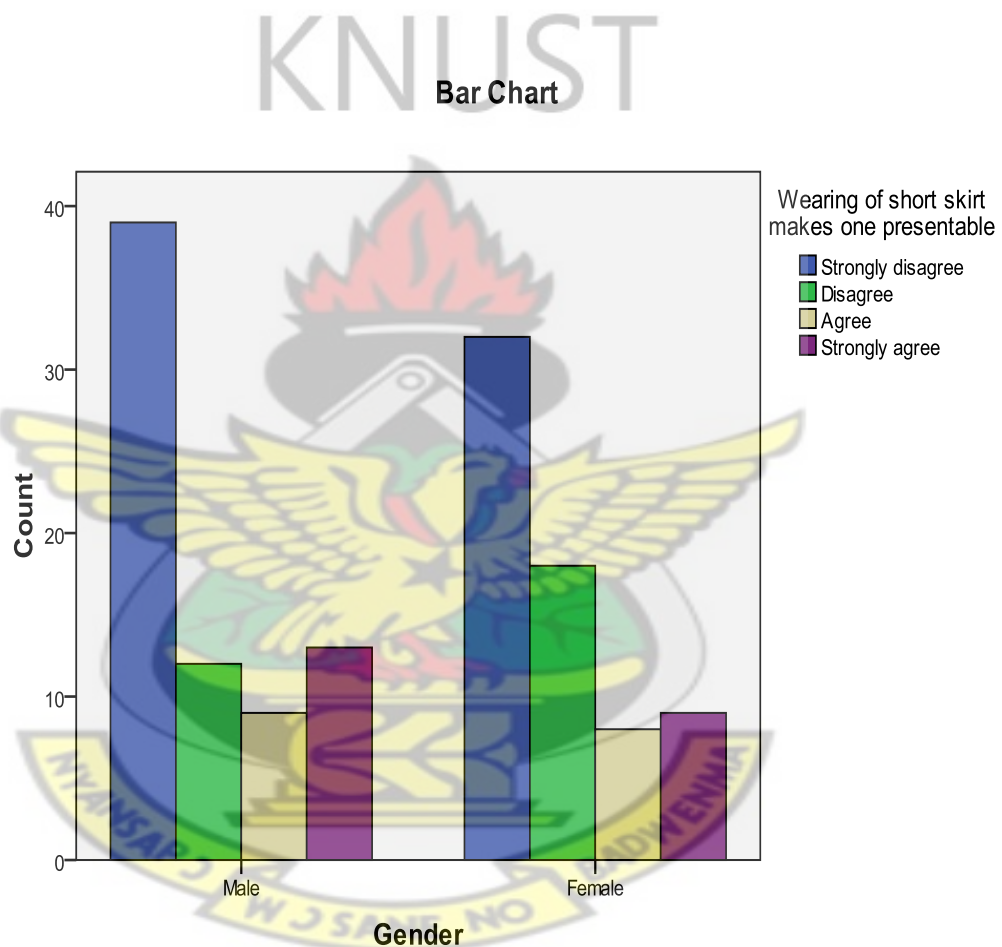

Fig. 4.4 Wearing of Short Skirt makes one Presentable

It is explicit from fig. 4.4 that more males than females disagree to the assertion that wearing of short skirt makes one presentable, though both gender disagreed to the statement. Since the wearing of short skirt is prevalent among the youth, the researcher thought of disaggregating the responses by age groupings. Figure 4.5
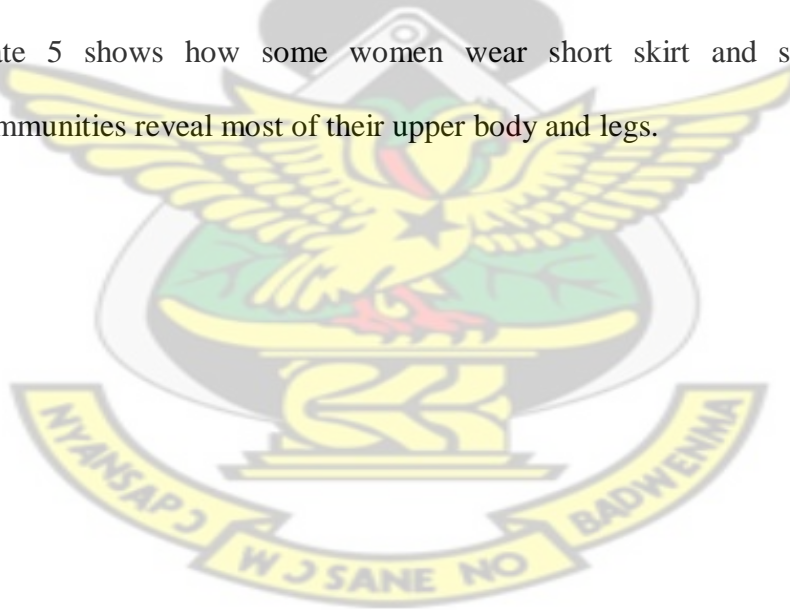
71

also shows that responses from all the groupings disagreed that wearing of short skirt makes one presentable.

Plate 5: Wearing of Short Skirt and handless Top or blouse

Source: Photograph Taken in Kumasi Polytechnique campus

Plate 5 shows how some women wear short skirt and short top on the communities reveal most of their upper body and legs.

Bar Chart
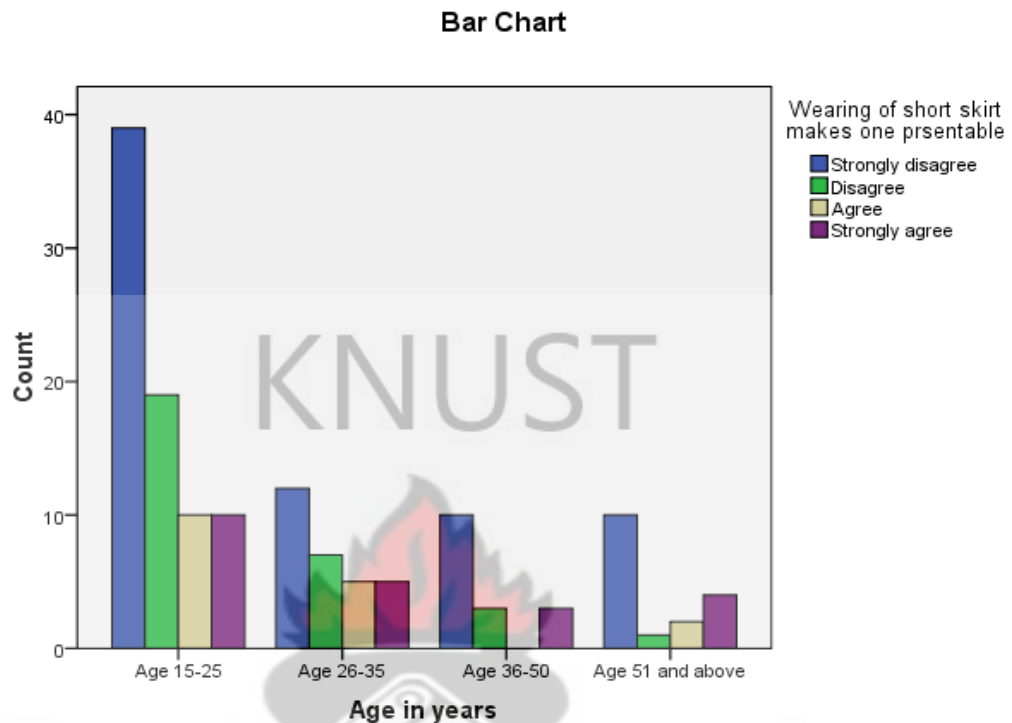
Fig. 4.5 Wearing of Short Skirt makes one Presentable Disaggregated by age

Fig 4.5 depicts that, though the wearing of short skirt may be prevalent amongst the young adult, they do not accept that it makes one presentable.

Table 4.8 again displays that, 81 (57.9%) of the respondent, contrary to expectation, refuted the statement that imitation of fashion or dress is the way of moving by the trend.

To the statement; "the youth need to lead their lives to suit the current trend of fashion", the unanimous responses showed that the youth need not lead their lives to suit the current trend of fashion one sees around. The responses to the statement by age groupings are as printed in fig. 4.6.

Bar Chart
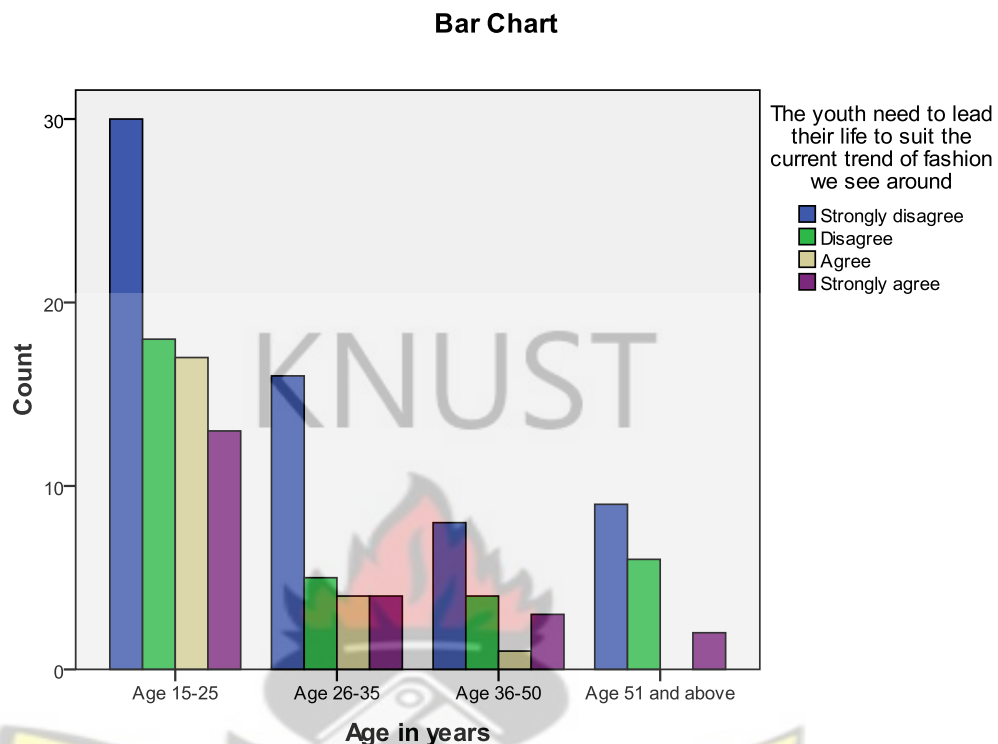
Fig. 4.6 The Youth Need to Lead Their Lives to Suit the Current Trend of Fashion

Fig. 4.6 demonstrates that most of the young adults, especially disagreed to the assertion that the youth need to lead their lives to suit the current trend of fashion.

Table 4.9 How do the Electronic Media Impact Peoples' Lives With Respect to Fashion and Other Rites of Passage?

Question	YES	NO
Do you notice changes in funeral observance nowadays?	103 (73.60%)	37 (26.40%)
Do you think the electronic media has influenced our way of mourning the dead?	116 (82.90%)	24 (17.10%)

74

Have you realized any change in how marriage is contracted of late	122 (87.10%)	18 (12.90%)
Do you prefer customary marriage to modern marriage (Wedding)	117 (83.60%)	23 (16.40%)
Do you think customary marriage is archaic?	68 (48.60%)	72 (51.60%)
Do you believe the assertion that customary marriage only without wedding is for the unlucky ones in our communities?	40 (28.60%)	100 (71.40%)
Do electronic media change the pattern of marriage in Asante community	109 (77.90%)	31 (22.10%)

Concerning changes in funeral observation, Table 4.9 shows that, respondents overwhelmingly stated in the affirmation, and concluded that the electronic media has influenced our way of mourning the dead. In similar manner, majority of respondents consented there have been changes marriages contracted nowadays and that the media has influenced these changes. It was however surprising to note that most of the respondents preferred customary marriage to the modern day extravagance wedding.

The findings here suggest a gradual but permanent change in the way we dress. The discussion also shows that there has been a change in our marital arrangement and observation of funeral rites.

Research Question 4 What are the Possible Measures and Responsibilities of The Stakeholders to Combat Societal Indiscipline Brought by the Electronic Media?

The responses that emanated from the data collected revealed what respondents expect from stake holders such as chiefs and queen-mothers to combat societal indiscipline

resulting from interactions with the electronic media. Table 4.10 present a summary of the result.

Table 4.10: What are the Possible Measures and Responsibilities of The Stakeholders to Combat Societal Indiscipline Brought by the Electronic Media?

Question	Response			
Suggest appropriate measures to combat indecent dressing in our communities	Rendering education to the youth. 86 (61.4%)	Guidance and counseling assistance 21 (15.0%)	Corporal punishment and fine of offenders 22 (15.7%)	Organize durbar to exhibit Asantes' proper way of dressing 11 (7.9%)
Roles and responsibilities of chiefs and Queen-mothers in combating indecent dressing in our communities	Visitation to schools by chiefs and Queen-mothers 24 (17.1%)	Showing videos on proper ways of dressing and other social aspect 32 (22.9%)	Social gatherings to educate the youth on Asantes dress code and their importance 63 (45.0%)	Laws should be enacted to put fear in the youth about their unaccepted social life. 21 (15.0%)

As to how to combat indiscipline in our communities, Table 4.10 depicts that 86 (61.4%) of the respondents expressed the view that education should be rendered to youth to enable them understand the value of their culture, appreciate it and live by it. It was also suggested that corporal punishment and a fine of offenders should be instituted to deter other from committing same offence.

76

On the roles and responsibilities of chiefs and queen-mothers in combating indiscipline in our communities, majority of the respondents 63 (45.0%) were of the view that social gatherings to educate the youth on Asantes' dress code and their importance should be embarked upon so as to inculcate in them cultural pride with respect to wearing of traditional clothing.

Summary of Findings

The study sought to look into the influence of the mass media on the rich Asante culture. The study tracked the effect of mass media on the changes in the people dressing, organize marriages and also funerals, but the paramount of all was basically on changing trend of dressing.

It was found that people are currently depending upon modern technologies (electronic mass media) to receive and disseminate information. The most prevalent one's being the Mobile Phones, Televisions and the Internet. The study also revealed that most people try to imitate what they watch, which suggest a change in one's behaviour. That is, dynamics of influence come into play; people who interact with electronic mass media undergo behavioural change and others are attracted to this change. This agrees with Hale and Whitlan (1999), that influence is a process of getting other people to accept your views and feel okay about it and for them to remain persuaded and enthusiastic enough to influence other people either positively or negatively. This connotes that the influence of the electronic mass media could be positive or negative, hence it is up to the recipient of the message to make meaning out of the message so received from interacting with the electronic mass media so as to avoid the negative consequences thereof. This view is also supported by Storey (1999) that, Cultural consumption of Television is not bad. It is probably depend on how people perceive the understanding of the programme. The study again showed that some social aspects of Asante culture have been changed through the influence of the electronic media. This was explicit in the acceptance of some of the changes in our dress code. Wearing of trousers was overwhelmingly accepted as a better

78

way of female dressing which is a departure from our cultural way of dressing by females. It was further revealed that some women and young adults of today expose their beads on their waist and some sensitive parts of their bodies which go contrary to the Asante culture, all of which could be attributed to the influences of the electronic mass media.

Furthermore, the study showed that there has been a change in the way the dead are mourned. It has seemingly changed from mourning merry making. The study further showed that marital arrangement has changed significantly, from ordinary and low cost ceremony to extravagant activity. These were attributed to the influence of the electronic mass media. These agree with Jauss (1982) that, the meaning of reading a text has influence of the mind of the person so repeated reading of a particular text can effect change and the attitudes of a person. Constant and persistent reading of a book or watching television or listening to a particular programme may bring a change in one's behaviour.

There was overwhelming revelation that the chiefs and queen-mothers can play leading roles to combating the indecent dressing as measured by customs in our communities by giving talks at community durbars and meetings, and visiting schools to educate the youth on the need to maintain a decent dress ethics.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Summary

The study was designed to look into the influences of the mass media on the Asante culture with regards to dress code, marital and funeral arrangements.

The main objectives of the study are as follows:

(i)   To identify the various Electronic Media and their roles.

(ii)   To identify which social aspect of Asante Culture that has been influenced most by the electronic media.

(iii)   To ascertain the intensity of influence of electronic media on Asante Culture, people's perception and assumption in general.

(iv)   To identify and document possible measures to curb the supposedly indiscipline and indecent dressing in our society.

In order to achieve the objectives of the study the following research question were raised to guide the study.

(i)   What are the electronic media and their roles that had influenced Asante Culture?

(ii)   What is the evidence of the influence?

(iii)   To what extent do the electronic media and their roles influenced Asante culture?

(iv)   What are the possible measures and responsibilities of the stakeholders to combat supposedly societal indiscipline brought by the Electronic Media?

Population

Residents of Ashanti Region aged 15 years and above constituted the population for the study. The researcher chose simple random sampling and purposive sampling techniques. Simple random sampling was used to collect most of the data due to the nature of the population. Purposive sampling was used to select media personnel and traditional leaders so as to obtain their views on some pertinent issues in the questionnaire.

Data was collected by the use of questionnaires. Multiple choice and dichotomous items were mostly used to solicit the views of respondents to the various items. In addition, short answer types of questions were used so that respondents could express their opinion on some particular items. In all 200 questionnaires were distributed, however only 140 were filled and returned to the researcher.

The Statistical Package for the Social Sciences (SPSS) was used for the analysis of the data obtained. The analyzed data were presented in the form of tables as well as bar chart.

The study tracked the effect of mass media on the changes in the people dressing, marriages and also on funerals, but the paramount of all was basically on changing trend of dressing.

It was found that people are currently depending upon modern technologies (electronic mass media) to receive and disseminate information. The most prevalent one's being the Mobile Phones, Televisions and the Internet. The study also revealed that most people try

to imitate what they watch, which suggest a change in one's behaviour. That is, dynamics of influence come into play; people who interact with electronic mass media undergo behavioural change and others are attracted to this change. This agrees with Hale and Whitlan (1999), that influence is a process of getting other people to accept your views and feel okay about it and for them to remain persuaded and enthusiastic enough to influence other people either positively or negatively. This connotes that the influence of the electronic mass media could be positive or negative, hence it is up to the recipient of the message to make meaning out of the message so received from interacting with the electronic mass media so as to avoid the negative consequences thereof. This view is also supported by Storey (1999) that, Cultural consumption of Television is not bad. It is probably depend on how people perceive the understanding of the programme. The study again showed that some social aspects of Asante culture have been changed through the influence of the electronic media. This was explicit in the acceptance of some of the changes in our dress code. Wearing of trousers was overwhelmingly accepted as a better way of female dressing which is a departure from our cultural way of dressing by females. It was further revealed that some women and young adults of today expose their beads on their waist and some sensitive parts of their bodies which go contrary to the Asante culture, all of which could be attributed to the influences of the electronic mass media.

Furthermore, the study showed that there has been a change in the way the dead are mourned. It has seemingly changed from mourning merry making. The study further showed that marital arrangement has changed significantly, from ordinary and low cost

82

ceremony to extravagant activity. These were attributed to the influence of the electronic mass media. These agree with Jauss (1982) that, the meaning of reading a text has influence of the mind of the person so repeated reading of a particular text can effect change and the attitudes of a person. Constant and persistent reading of a book or watching television or listening to a particular programme may bring a change in one's behaviour.

There was overwhelming revelation that the chiefs and queen-mothers can play leading roles to combating the indecent dressing as measured by customs in our communities by giving talks at community durbars and meetings, and visiting schools to educate the youth on the need to maintain a decent dress ethics.

5.2 Conclusions

The following conclusions were drawn out of the findings of the study. It was seen that, most people now depend on the electronic mass media to receive and disseminate information, with the youth been the most adaptive to new technologies for communication. People try to imitate what they watch and listen to; this consequently affect their behaviour and thus culture.

In addition, the electronic media could produce both positive and negative influences on the people. The electronic media has had influence on some social aspect of the Asante culture, especially the dress code. The manner in which the dead were mourned has

83

change as a result of the influence of the electronic media. Marital arrangement has also changed to spendthrift the ceremony.

5.3 Recommendations

5.4 The following recommendations are made taking into cognizance the findings of the study:

1. Educational partners such as, NCCE, and the other stake-holders should be involved in educating the Asante communities and to sensitize people on what to watch and what to do with what they watch. That is, people should be educated to give critical thoughts to what they watch and see before making any attempt to imitate them.

2. Educational institutions should incorporate in their programmes some cultural aspects so as to inculcate in the students and pupils the value of their culture and grow to appreciate them.

3. Chiefs and queen-mothers should institute measures that could curb the rate of indiscipline in our communities.

4. All the stakeholders including Reverend Ministers of the gospel, Ministers of state in Ashanti region and the traditional priest should joined hands together to defend the rich cultural heritage for posterity.

5. The youth should be made aware of the implications of the way they dress on what people may take them for by their parents and teachers.

6. Since charity begins at home, parents should endeavour to teach their children the values of their culture such that they do not shun it as they grow up.

7. Elders in the Asante communities should engage the deviants on conversational basis and counsel them about the consequences of their livestyle.

8. The chiefs and queen-mothers can play leading roles to combating the indecent dressing as measured by customs in our communities by giving talks at community durbars and meetings, and visiting schools to educate the youth on the need to maintain a decent dress ethics.

9. Teachers should serve as role models to pupils and students by wearing the prescribed attire to school in the Asante communities.
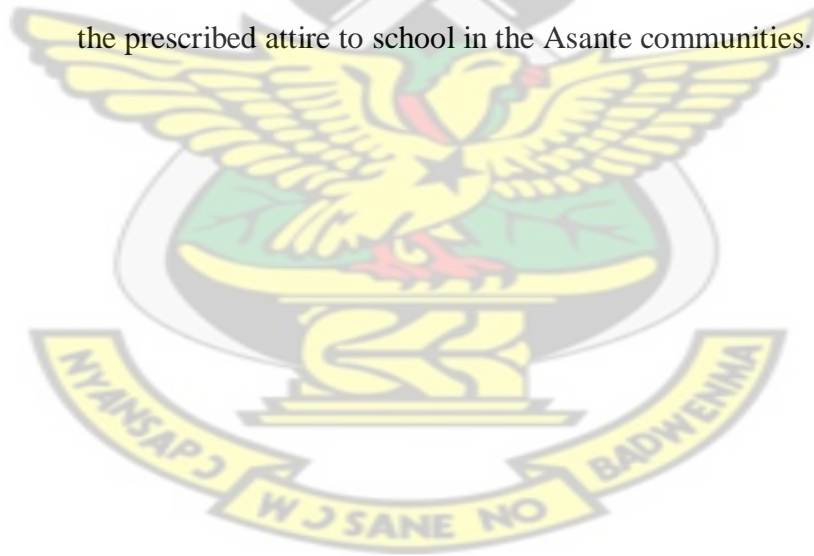
REFERENCES

Adair, J. & Worth, S. (1972). Through Navajo Eyes: An Exploration in Film Communication and Anthropology. Bloomington: Indiana University Press.

Agyeman, D. K. (1986). Sociology of Education for African Students. Accra: Black Mask Ltd.

Alasuutari, P. (1995). Researching Culture: Qualitative Method and Cultural Studies: California:Sage.

Albon, R and Papandrea, F. (1998). Media Regulation in Australia and the Public Interest Act: Institute of Public Affairs Limited.

Alysen, B. (2000). The Electronic Reporter: Broadcast journalism in Australia. Melbourne: Deakin University Press.

Anders, H. (1991). Media, Culture and Society, London: Sagprey to the same regulatory regime as traditional broadcast media.

Brown, D. R., (1996). Electronic Media and Indigenous Peoples: A Voice of Our Own? USA: McGraw Hill.

Carpenter, E. (1973). Oh! What a Blow that Phantom Gave me! New York: Bantan Books.

Colgan, P. (2004). MECO 6900 Writing for the Media (lecture notes), University of Sydney

Coontz, S. (1992). The Way We Never Were. New York: Harper Collins Pub. Inc.

Cotgrove, S. & Box, S. (1970). Science Industry and Society: Studies in Sociology of Science. Great Britain: Allen & Unwin Ltd.

Doshi, S.L. & Jain, P.C. (2001). Social Anthropology. New Delhi: Nice Printing Press.

Ginsburg, F. (1994). Embedded Aesthetics: Creating a space for Indigenous media in cultural Anthropology. August, vol. 9 no. 3, pp. 365-83.

Gyekye, K. (1997). Tradition and Modernity: Philosophical Reflections on the African Experience. New York: Oxford University Press.

Hale, J. (1975). Radio Power, London: Paul Elek Ltd, Hale, R. &Whitlan, P. (1999) Impact and Influence: Tools and Techniques for Creating a Lasting Impression. London: Clays Ltd.

Hansen, K. (2009). Media and Modernity. New York: Oxford University Press.

Herbert, J. (2001). Journalism in the Digital Age: Theory and practice for broadcast, print, and on-line media. Oxford: Focal Press.

Higgins, P. (2004). From Print to Broadcast. MECO 6900 Writing for the Media (lecture notes).University of Sydney.

Hofstede, G. (2001). Cultures Consequences: International Differences in Work Related Values,(2nd ed.). Beverly Hill: Sage.

Jauss, M. (1982). Television Consumption. London: Routledge.

http://www.wikiAnswers.com/topic/printmedia. Retrieved: July 19, 2011.

http://www.en.wikipedia/org/massmedia. Retrieved: July 17, 2011.

http://www.suite101.com/content/massmedia. Retrieved: June 2, 2011

Jensen, J. (1992). The Adoring Audience: Fan Culture and Popular Media. London: Routledge.

Johnson, R. (1996). What Is cultural Studies anyway? A Reader. London: Arnold.

Kielbowics, R.B. & Scherer, C. (1986). The role of the Press in Dynamics of Social movement. Sydney: University Press.

Klapper, J. (1999). The Effects of Mass Communication. New York: Free Press.

Krattenmaker, T. and Powe, L. (2001). Regulating Broadcast Programming. Cambridge: The MIT Press.

Kumakpor, T. K. B. (2000). Research Methods & Techniques of Social Research. Accra : SonLife Printing Press.

Lang, G & Lang, K. (eds). Research in Social movement, conflict and change. Greenwich, CT: Jai

Lowie, R. H. (1929). Are we civilized? Human Culture in Perspective. New York: Harcourt, Brace & Co.

Macionis, J. J. (1997). Sociology. New Jersey: Prentice Hall Inc.

Mappas, T.A. &Zambaty, J.S. (1987). Social Ethics: Morality and Social Policy (3rd ed.). USA: McGraw Hill.

McLuhan, M. & Quentin, F. (1964). The Medium is the Message. San Francisco: Hardwired.

McLuhan, M. (1994). Understanding Media: The Extension of man. (1st ed.) New York: McGraw Hill.

Mead, M. (1954). Cultural Patterns and Technical Change: Manual – The world Federation for Mental Health, Holland: IJsel Press Ltd.

Merriam, J.E. & Makower, J. (1988). Trend Watching. New York: Tilden Press.

Michaels, E. (1994), Bad Aboriginal Art: Tradition, Media, and Technological Horizons. Minneapolis: University of Minnesota Press.

Miller, J.G. (2002). Bringing Culture to Basic Psychological Theory – Beyond individualism and collectivism: comment on oysterman et al, (2002) Psychological bulletin 128, pp. 89-96.

Moores, S. (1993), Interpreting Audiences. London: Sage.

Morley, D. (1980), Family Television: Cultural Power and Domestic Leisure. London: Comedia.

Morley, D. (1980), The Nationwide Audience; Structure and Decoding. London: British Film Institute.

Morley, D. (1992), Television, Audience and cultural Studies. London: Routledge.

Moustafa, K.L., Scotter, V.J.R &Pakdii, F. (2009), Administration and Society, Culture and Communication: Cultural variations and Media Effectiveness. London: Sage

O'Reagan, F. (1993). Australian Television Culture. Australia: Allen & Unwin.

Osei, K. (2000). The outline of Asante History. Accra: Ghana Publishing Corporation.

Passmore, J. (1987). Conservation and Posterity (Unpublished)

Rickertson, K. (2004). Writing Feature Stories.Crows Nest: Allen &Unwine.

Storey, J. (1999). Cultural Consumption and Everyday life. New York: Oxford University Press.

Storey, J. (1999). Cultural Consumption and Everyday Life. New York: Oxford University Press.

Storm, P. (1987). Functions of Dress: A Tool of Culture and the Individual. London: Prentice Hall.

Taguiri, R. & Petrullo, L. (1958). Persons Perception and Interpersonal Behaviour. Stanford: Stanford University Press.

Toffler, A. (1970), Future Shock. New York: Random House.

Tuchman, G. (1978), Making News: A Study in the Construction of Reality. New York: Free Press.

Weatherfold, E. (1990). Native visions: The growth of Indigenous Media, in Aperture. Summer 1990, no. 119 pp. 58-62

Williams, R. (1980). Problems in Materialism and Culture. London: Verso.

Wilson, F. (1993). Watching Television: Hermeneutics; Reception and Popular Culture. Cambridge: Polity Press.

Wolff, J. (1985). The Invisible Flaneuse: Women in the Literature of Modernity. London: Sage.

TOPIC: INFLUENCE OF MASS MEDIA ON SOCIAL ASPECTS OF ASANTE CULTURE

QUESTIONNAIRE TO BE ANSWERED BY RESPECTABLE RESPONDENTS

INTRODUCTION

This questionnaire seeks to assess the degree of influence the Electronic Media have exerted on Asante Culture.

The first part deals with personal information of the respondents. The second part has specific question to ask and it is divided into four (4) sub-topics and has been labeled A, B, C, and D. Respondents are supposed to answer all the questions.

BIO – DATA

PART ONE

Gender   Male [   ],   Female [   ]

Age (in years)

Between 15-25

Between 26-35

Between 36-50

Between 50 and above

Marital status

Married

Single

Widow/Widower

Divorced

Educational status/ Academic qualification

JHS/MSLC

'A'2 – 3 yrs (Diploma)

Degree

Post Graduate

PART TWO

Please tick ☑ **appropriate response in this section**

What type of Electronic media do you like most?

DVD/VCD

Mobile phones

Internet

Television / Radio

Why do you prefer the one you chose? Because…………………………….

It gives me information always

It serves as my source of entertainment

It brings about change

None of the above

Mass media impact people's lives?

Strongly agree

Strongly disagree

Agree

Disagree

If you agree to question number 7, how does the impact come?

By watching it always

By visualizing what one has watched.

By trying to imitate what had been watched

How can one value the intensity of the impact?

through the way people dress

Through bad eating habit

Through the way people speaks

How do people respond to things they watch and hear?

By trying to weigh them and make judgment about them.

By imitating them

By ignoring them

Do not bother at all

Electronic mass media is the most influential media in Asante communities.

Strongly Agree

Agree

Strongly disagree

Disagree

Electronic mass media is a necessary evil to our rich cultural heritage.

Strongly agree

Agree

Strongly disagree

Disagree

Mass media most especially, the electronic mass media has influence the Asante culture.

Strongly agree

Agree

Strongly disagree

Disagree

What type of influence do you think the electronic media has brought to the society?

Positive influence

Negative influence

None of the above

Mass media and culture are entwined

Strongly agree

Agree

Strongly disagree

Disagree

Some social aspects of Asante Culture have been changed through the influence of the

Electronic media.

Strongly Agree

Agree

Disagree

Strongly Disagree

ELECTRONIC MEDIA AND FASHION

Please tick the appropriate response to indicate the extent or the degree to which you

agree or disagree from the alternatives 1, 2, 3 and 4 from the table below.

KEY: 1 ⟶ strongly agree

          2 ⟶ agree

3⟶ disagree

4⟶ strongly disagree

There has been a change in the current trend of fashion or dressing in our communities.

Some people have copied alien dressing from electronic media.

Some women and young adults of today dress indecently.

Wearing of short skirt makes one presentable.

Imitation of fashion or dressing is the way of moving by the trend.

Electronic media has helped our cultural heritage through dressing.

The sewing styles have changed to suit the current trend of lifestyle.

Some people dress to exposing some parts of the bodies based on what they watch.

Some women and young adults of today expose their beads on their waist and some sensitive parts of their body which go contrary to the Asante Culture.

Exposing some parts of one's body makes some people experience cultural shock.

The way some young men and women dress these days in Asante communities is inappropriate as Asante culture.

It is presumed that the people copy blindly.

Trouser usage is comfortable and foster easy movement for women and it is the order of the day.

Wearing of slit and blouse (kaba) as an Asante custom is quite uncomfortable when attending important functions.

Slit and blouse (kaba) usage is for the adult in Asante communities.

The youth need to lead their livestyle to suit the current trend of fashion.

PROVIDE ANSWERS FOR THIS SECTION

ELECTRONIC MEDIA AND OTHER CELEBRITIES

Do you notice changes in funeral observance nowadays? _____

What has changed in funeral celebration? _____

How was the dead mourned in the past? _____

What has brought the change? _____

What should be the proper way of observing funeral rites in Asante Culture? _____

Do you think the electronic media has influence our way of mourning the dead? _____

MARRIAGE AND THE ELECTRONIC MEDIA

Have you realized any change in how marriage is contracted of late? _____

Do you prefer customary marriage to the modern marriage? (Wedding) __

Please justify you answer in question number above. _____

What is new in church wedding? _____

Do you think customary marriage is archaic or outmoded? _____

Do you believe the assertion that; customary marriage is for the unlucky ones? _____

Has an electronic media change the pattern of marriage in Asante communities. ___

PART D

Please suggest appropriate measures that will help to bring some improvement to the good conduct in Asante communities in order to combat the indecent dressing and other social malice in the communities.

Suggest possible roles and responsibilities of chiefs, queen-mothers and other stakeholders in Asante communities concerning the current trend of dressing in the towns and cities.