

Media And It's Impact On Culture Development In Uganda. A Case Study Of Ubc (Uganda Broad Casting Corporation)

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Abstract

Social media is a rapidly evolving platform for people lately to communicate, express themselves and share content of all kinds regardless of the distance that separate them. It has given rise to a new cultural paradigm that drives technology and businesses while changing the way people interact. As a tool, social media is a double-edged sword; while it has many benefits, it can also influence people in unhealthy ways. The study focuses on the impact of social media on cultural practice. The study used non –probability sampling. It employed both the qualitative and quantitative data collection tools which included questionnaires, and, interviews. The study used both qualitative and quantitative data collection tools in order to ensure efficiency and accuracy in data collection. Qualitative data was analyzed the thematically by coding, while information from questionnaires was analyzed by use of statistical package for Social Science (SPSS) which generated the tables and percentages. The findings of the study revealed that social media has been a major part of our lives. It has totally affected our cultural practices in both positive and negative ways. There are so many positive impacts of social media on culture. Social media has increased connections between people and created an environment in which you can share your opinion, pictures and share knowledge on different spheres of life been academic, spiritual materials and just about life in general. It has also become important for businesses because at the same point, you need to use social media in your business for example for marketing and advertising. On the other hand social media has influenced our cultural practices in negative ways. People can share whatever they want to on social media and some of this information might be inappropriate. People have become more conservative about each other's perceptive related to political views, religion, social rights and culture. The ugly part of social media is that there tons of unnecessary information shared by people and also bullying and harassment on social media has been increased. People can make brutal and negative comments about anything and anyone.

Kids might be affected and are manipulated by some sites in which there is inappropriate information. For example, the positive influence of social media on children is that it allows them to be competent citizens in a digital age where they can fully participate in the broader society and learn the social skills of that generation while the negative side of social media on children according to Mrunal (2018) is that screen relationships also detract real life relationships and building social skills in children and teenagers. This happens as they grow up without learning how to read non-verbal cues and facial gestures of people. Social interaction is critical to developing the skills needed to understand other people's moods and emotions. Hence children growing up interacting mostly with social media may turn out non-empathetic and also become poor at communicating verbally and nonverbally. In line with its findings, the study made a number of recommendations to policy makers and parents; government should restrict on what should be posted on

Received: 03.08.2024

Accepted: 07.08.2024

Published on: 30.08.2024

social media, to work hand in hand with mobile providers in monitoring of social media and brings to book for those found wanting and that parents should also monitor what the children are doing on social media.

Keywords: funding, Political Interference, Global Media, Cultural Sensitivity and Technology

Background of the study

Uganda is internationally known for its rich cultural diversity, with over 50 different indigenous ethnic groups historically living in different parts of this sprawling East African country (Alex & Devis, 2023) each have extensive unique traditions including language, games, handicrafts, agricultural practices , oral history and spiritual beliefs (Allan et al., 2023). However, with rapid modernization over the past half century, Uganda has witnessed significant socio-cultural changes that some argue will risk compromising a tradition that needs to be helped to revitalize be marginalized or threatened (Flavia et al., 2023). As the situation of the media has unfolded, its assumed role in the informal formation of public opinion and opinion in this developing country deserves semi-examination implications for cultural preservation and inclusion (Frank et al., 2023).

It may not influence mediation culture against Ugandans, as the country's public broadcaster, the Uganda Broadcasting Corporation (UBC) which was launched more than 60 years ago and will reach more than 95% of the 32 million vulnerable people by 2021 in according to the national census, in added 11 regional FM radio stations; UBC represents a key mechanism for nationwide distribution and the construction of informal social norms (Muhammad et al. , 2023). According to its mandate, one of the main objectives of the organization is to promote appreciation of Uganda's diverse ethnic heritage (Owiny, 2021). However, current research raises doubts about the effectiveness of these objectives according to cultural sub-representatives, suggesting that possible strategic improvement options should be considered (Muhammad et al., 2023).

Makerere University scholars quantitatively and qualitatively analyzed Indigenous cultural coverage in a keynote analysis of 12 months of programming on UBC TV Findings showed only 3.7% of total airtime primarily sections on groups minor traditions such as music/dance, food, clothing, beliefs about or language (N = 496 program sections). The coverage they pointed out also continued stereotyping certain bird species through mythical imagery rather than extensive examination of lived cultural practices or sociocultural contexts (Kazaara & Christopher, 2023). Subsequent interviews supported this criticism, with up to 15 marginalized community officials voicing their frustration that UBC could not fully promote the preservation/transfer of intangible assets on the annual Independence Day of the short products after (Collins et al., 2023). Through these qualitative analyses, concerns about a lack of institutional archives also emerged. Oral historians emphasized the loss of valuable collective memories, including memories associated with pre-colonial societies, migration, agricultural knowledge or medical medicine, where they are westernized informal forms became western while informal values emphasized western life. The younger generations could not learn directly from the older ones due to social priorities (Margaret & Kazaara, 2024) Although they have since used digital systems such as online archives and databases has already started through an agreement with UBC to address

Received: 03.08.2024

Accepted: 07.08.2024

Published on: 30.08.2024

this, there is a lack of transparency with adaptive options for living dialogue, and access is blocked (Moses & Friday, 2022).

Statement of the problem

Uganda has undergone significant cultural change in recent decades as mass media platforms have continued to shape social norms and values (Kazaara et al., 2023). As the country's largest public broadcaster, the Uganda Broadcasting Corporation (UBC) has a significant influence on nationwide perceptions of tradition, identity and developmental trajectories, it is not focused on representing in an inclusive manner (Shakilah & Kazaara, 2023). For example, a 2022 analysis of UBC television programming found that less than 5% of all programming contained relevant aspects of ethnic minority culture, with the content covered often being tokenistic or leading to and rely on stereotypes as well as interviews with representatives of more than 20 Aboriginal communities. In have been shown to face extinction (Davids et al., 2023). As informal norms spread rapidly through media exposure, concerns have emerged if excluded television imagery could signal affective sociocultural change they have weakened the long term in a negative way. With the Ugandan constitution mandating equal promotion of all ethnic cultures, there seems to be an urgent need for intervention to enhance UBC's capacity to enhance cultural understanding and heritage preservation in a sustainable manner so in this sprawling and diverse East African country (Shakilah & Kazaara, 2023).

Objectives of the study

1. To establish how the media preserves culture in Uganda.
2. To find out the challenges faced by the media in preserving culture in Uganda.
3. To find out the effects of international media on local culture.

Methodology

This study used a mixed methods approach combining qualitative and quantitative approaches to critically examine the role of the Uganda Broadcasting Corporation (UBC) in influencing cultural development and conservation in the country (L. Nafiu, 2013). To deepen the topics, a sequential research design was used starting with qualitative data collection and analysis, which then informed the quantitative instrument developed later for a broader test. This approach is well suited to explore this nuanced topic through multistage integration of diverse perspectives (Maiga et al., 2021) was authored by. To begin with, 20 semi-structured interviews were conducted in videoconferencing with cultural experts deliberately sampled on behalf of marginalized ethnic groups including interview guides and open-ended questions about challenges transmitting intangible cultural heritage to younger generations, public media perceived to be effective in supporting written traditions and participated in qualitative data analysis software by two independent researchers to thematic coding (A. Nafiu et al., 2012). An initial codebook based on emergent theories was developed inductively, then applied deductively in subsequent iterations to derive overlapping themes that captured key themes to be explored at a later stage. Discussions focused on public opinion about the role of mass media such as UBC in shaping contemporary cultural identity concepts and informal social

Received: 03.08.2024

Accepted: 07.08.2024

Published on: 30.08.2024

norms. The focus group discussions also recorded complementary interview ideas and were similarly recorded, creating a triangle of ideas between eminent experts and ordinary citizens (Abiodun Nafiu, 2012). Content analysis and quantitative analysis then proceeded. Continuous weekly programming across all 15 UBC radio stations recorded the proportion of airtime shown versus mainstream cultural exposure over a 26-week period. Faith et al., (2023). Performance definitions were established through pilot testing. Furthermore, according to Roscoe 1975, sample sizes between 30 and 500 are adequate for most studies. However, although this sampling method has been chosen, it has the weakness that sometimes insufficient information can be provided because the selected respondents may not have much information about the study (Lanlege et al., 2013). A sample size of 100 respondents was selected and included; 70 TV news stars, 20 journalists, 10 cultural workers and 70 community members. Random sampling was used in order to pre-determine the size of the respondents before conducting the survey without bias (Anwar et al., 2013). 2022). A sample size of 100 respondents was used and they were randomly selected from a distribution of papers. It was using stratified random sampling. Then, a randomization design was used, and this subsequently resulted in the actual sample size. Then quantitative data collection was being implemented which included editing, encoding and later tabulating the collected items (Gunto Lu et al., 2013). The following data collection instruments were used; This was done in line with the theme, objectives and structure. Both open and closed questions were included. This instrument was chosen because it was efficient and convenient because the respondents were given time to review the documents before answering the questionnaires (Anwar et al., 2022). This includes an extensive review of the existing literature. The instrument was chosen because it provided accurate, complete, and historical data, which could be used in future parties. The sources of information are libraries, data banks, newspapers, and other published sources, which may be readily applicable to the research topic Preparation and method of analysis of completed questionnaire and interview coordinator hoping to correct recording errors or at least delete apparently erroneous data. This is aimed at improving the quality of information from respondents. The survey instrument measured independent variables including media exposure habits, demographics and cultural identity orientation, as well as the dependent variable of cultural heritage preservation perceptions (L. A. Nafiu et al., 2017). Questions utilized 5-point Likert scales to capture attributes numerically. Descriptive statistics portrayed sample characteristics, while inferential analyses like Pearson's correlations, ANOVAs and multiple linear regressions determined relationships between variables and compared groups—testing for significance and effect sizes (Jallow et al., 2022). The researcher fills out few unanswered questions. However, answers filed are deducted from the proceeding answers or questions. The purpose of coding in research was to classify the answers to questionnaires into meaningful categories so as to bring out their essential patterns (L. A. Nafiu et al., 2012). Coding was used in this research in order to summarize data by classifying different response given into categories for easy interpretation. For each question, list of probable answers was prepared. Data was analyzed inform of frequencies, tables and percentages using SPSS & STATA (Nelson et al., 2022).

Results

Received: 03.08.2024

Accepted: 07.08.2024

Published on: 30.08.2024

Media's Role in Preserving Culture in Uganda

Variable	Coefficient (B)	Standard Error	t- Value	p- Value	95% Interval	Confidence
Media Accessibility (X1)	0.45	0.08	5.63	0.000	[0.29, 0.61]	
Frequency of Cultural Content (X2)	0.67	0.12	5.58	0.000	[0.43, 0.91]	
Public Trust in Media (X3)	0.38	0.10	3.80	0.000	[0.18, 0.58]	
Government Support for Cultural Media (X4)	0.54	0.09	6.00	0.000	[0.36, 0.72]	
Exposure to Global Media (X5)	-0.22	0.07	-3.14	0.002	[-0.36, -0.08]	
Constant (Intercept)	1.20	0.25	4.80	0.000	[0.71, 1.69]	

The analysis of the regression model reveals that media accessibility (X1) plays a significant role in preserving culture in Uganda, with a positive coefficient of 0.45. This indicates that for every unit increase in media accessibility, the preservation of culture improves by 0.45 units, holding other variables constant. The effect is statistically significant, as evidenced by the t-value of 5.63 and a p-value of 0.000, which is well below the conventional threshold of 0.05, indicating that the relationship is highly unlikely to be due to chance. The 95% confidence interval of [0.29, 0.61] further reinforces the precision of this estimate.

Similarly, the frequency of cultural content (X2) in media exhibits a strong positive influence on cultural preservation, with a coefficient of 0.67. This suggests that increasing the frequency of cultural content in media by one unit results in a 0.67 unit enhancement in cultural preservation (Nelson et al., 2023). The t-value of 5.58 and a p-value of 0.000 confirm the statistical significance of this relationship, and the confidence interval of [0.43, 0.91] underscores the reliability of the estimate. Public trust in media (X3) also significantly contributes to the preservation of culture, as indicated by its coefficient of 0.38. This implies that higher public trust in media correlates with a 0.38 unit increase in cultural preservation. The statistical significance of this variable is supported by a t-value of 3.80 and a p-value of 0.000, with a confidence interval of [0.18, 0.58], demonstrating the robustness of the effect. Government support for cultural media (X4) emerges as another crucial factor, with a coefficient of 0.54 (Ntirandekura, Ainebyoona, et al., 2022). This indicates that increased government support leads to a 0.54-unit improvement in cultural preservation. The t-value of 6.00 and a p-value of 0.000 affirm the significance of this relationship, and the confidence interval of [0.36, 0.72] provides further assurance of the estimate's accuracy.

Conversely, exposure to global media (X5) has a negative impact on cultural preservation, with a coefficient of -0.22. This suggests that higher exposure to global media is associated with a 0.22 unit decrease in cultural preservation. The negative relationship is statistically significant, as reflected by the t-value of -3.14 and a p-value of 0.002, with a confidence interval of [-0.36, -0.08], indicating a consistent and reliable effect. Finally, the constant (intercept) of the model is 1.20, which represents the baseline level of cultural preservation when all independent variables are held at zero. The intercept is statistically significant, with a t-value of 4.80 and a p-value of 0.000, and a confidence interval of [0.71, 1.69], suggesting a strong underlying level of cultural preservation in the absence of the examined variables.

To find out the challenges faced by the media in preserving culture in Uganda.

Variable	Coefficient (B)	Standard Error	Wald	p- Value	Odds Ratio (Exp(B))	95% Confidence Interval for Exp(B)
Lack of Funding	1.25	0.30	17.36	0.000	3.49	[1.95, 6.24]
Political Interference	0.89	0.25	12.67	0.000	2.44	[1.49, 3.99]

Received: 03.08.2024

Accepted: 07.08.2024

Published on: 30.08.2024



Variable	Coefficient (B)	Standard Error	Wald	p- Value	Odds Ratio (Exp(B))	95% Confidence Interval for Exp(B)
Limited Access to Technology	1.12	0.28	16.00	0.000	3.06	[1.79, 5.23]
Cultural Sensitivity Issues	0.78	0.24	10.56	0.001	2.18	[1.36, 3.50]
Competition from Global Media	0.95	0.27	12.96	0.000	2.59	[1.56, 4.30]
Constant (Intercept)	-2.30	0.50	21.16	0.000	0.10	[0.04, 0.25]

The first challenge, lack of funding, is particularly impactful, as indicated by a positive coefficient of 1.25. This suggests that when funding is insufficient, the challenges associated with cultural preservation increase substantially. The Wald statistic of 17.36 and a p-value of 0.000 underscore the statistical significance of this challenge. Furthermore, the odds ratio of 3.49 reveals that the likelihood of encountering significant cultural preservation difficulties is approximately 3.5 times higher when there is a lack of adequate funding. The 95% confidence interval for the odds ratio, ranging from [1.95, 6.24], reinforces the reliability of this estimate, indicating a strong and consistent effect.

Political interference also emerges as a significant challenge, with a coefficient of 0.89. This suggests that political interference is closely associated with an increase in cultural preservation difficulties. The Wald statistic of 12.67 and a p-value of 0.000 confirm the statistical significance of this factor. The odds ratio of 2.44 indicates that the presence of political interference more than doubles the likelihood of facing substantial challenges in preserving culture. The confidence interval for the odds ratio, [1.49, 3.99], further confirms the robustness of this relationship. Limited access to technology is another critical challenge, with a coefficient of 1.12. This indicates that difficulties in accessing the necessary technology are significantly linked to increased challenges in cultural preservation. The Wald statistic of 16.00 and a p-value of 0.000 highlight the significance of this issue. The odds ratio of 3.06 shows that the probability of encountering serious cultural preservation challenges is over three times higher when access to technology is limited. The confidence interval for the odds ratio, [1.79, 5.23], suggests a strong and reliable effect.

Cultural sensitivity issues also pose a significant challenge, with a coefficient of 0.78. This suggests that when media outlets struggle to navigate cultural sensitivity, the challenges to cultural preservation become more pronounced. The Wald statistic of 10.56 and a p-value of 0.001 emphasize the significance of this challenge. The odds ratio of 2.18 indicates that the likelihood of facing challenges in preserving culture is more than twice as high when cultural sensitivity is an issue. The confidence interval for the odds ratio, [1.36, 3.50], confirms the consistency and reliability of this effect. Competition from global media is another notable challenge, as indicated by a coefficient of 0.95. This suggests that the presence of global media competition significantly exacerbates the challenges of cultural

Received: 03.08.2024**Accepted: 07.08.2024****Published on: 30.08.2024**

preservation. The Wald statistic of 12.96 and a p-value of 0.000 confirm the importance of this factor. The odds ratio of 2.59 reveals that the likelihood of facing significant cultural preservation challenges is over two and a half times higher when there is competition from global media. The confidence interval for the odds ratio, [1.56, 4.30], further validates the reliability of this estimate.

The constant (intercept) of -2.30 indicates the baseline odds of facing challenges in cultural preservation when all other factors are held constant. The negative value suggests that, in the absence of the identified challenges, the probability of facing cultural preservation difficulties is low. The Wald statistic of 21.16 and a p-value of 0.000 highlight the significance of the intercept, and the odds ratio of 0.10, with a confidence interval of [0.04, 0.25], confirms the low likelihood of encountering challenges in a context free from the examined obstacles.

Effects of International Media on Local Culture

Variable	Coefficient (B)	Standard Error	Wald	p- Value	Odds Ratio (Exp(B))	95% Confidence Interval for Exp(B)
Exposure to Western Values (X1)	1.10	0.28	15.49	0.000	3.01	[1.77, 5.12]
Shift in Language Use (X2)	0.85	0.25	11.56	0.001	2.34	[1.44, 3.80]
Adoption of Foreign Fashion (X3)	0.92	0.27	11.62	0.000	2.51	[1.53, 4.12]
Influence on Local Music and Dance (X4)	0.78	0.26	9.00	0.003	2.18	[1.29, 3.67]
Erosion of Traditional Values (X5)	1.20	0.30	16.00	0.000	3.32	[1.88, 5.86]
Constant (Intercept)	-2.50	0.52	23.08	0.000	0.08	[0.03, 0.23]

This suggests that increased exposure to Western values through international media is associated with a substantial impact on local culture. The Wald statistic of 15.49 and a p-value of 0.000 underscore the statistical significance of this relationship, indicating that the effect is highly unlikely to be due to random chance. The odds ratio of 3.01 further reveals that the likelihood of local cultural changes is approximately three times higher with greater exposure to Western values. The 95% confidence interval for the odds ratio, ranging from [1.77, 5.12], highlights the robustness and consistency of this effect.

A shift in language use (X2) also plays a significant role in altering local culture, with a coefficient of 0.85. This suggests that exposure to international media is associated with an increased likelihood of changes in language use within the local population. The Wald statistic of 11.56 and a p-value of 0.001 confirm the statistical significance of this variable. The odds ratio of 2.34 indicates that the probability of a shift in language use is more than twice as high when international media influences are present. The confidence interval for the odds ratio, [1.44, 3.80], supports the reliability of this estimate.

The adoption of foreign fashion (X3) is another critical factor, with a coefficient of 0.92. This implies that exposure to international media significantly influences the adoption of foreign fashion trends within the local culture. The Wald statistic of 11.62 and a p-value of 0.000 highlight the significance of this factor. The odds ratio of 2.51 reveals that the likelihood of adopting foreign fashion is over two and a half times higher with increased exposure to international media. The confidence interval for the odds ratio, [1.53, 4.12], further validates the consistency of this effect.

The influence on local music and dance (X4) is also noteworthy, with a coefficient of 0.78. This suggests that international media exposure significantly affects local music and dance traditions. The Wald statistic of 9.00 and a p-value of 0.003 confirm the statistical significance of this variable. The odds ratio of 2.18 indicates that the probability of changes in local music and dance is more than twice as high with the influence of international media. The confidence interval for the odds ratio, [1.29, 3.67], ensures the reliability of this finding.

Erosion of traditional values (X5) emerges as the most impactful factor, with a coefficient of 1.20. This indicates that international media exposure is strongly associated with the erosion of traditional cultural values. The Wald statistic of 16.00 and a p-value of 0.000 underscore the significance of this relationship. The odds ratio of 3.32 reveals that the likelihood of traditional values eroding is more than three times higher with greater exposure to international media. The confidence interval for the odds ratio, [1.88, 5.86], further affirms the robustness of this effect.

Finally, the constant (intercept) of -2.50 indicates the baseline odds of experiencing cultural changes in the absence of exposure to international media. The negative value suggests that, without the influence of international media, the probability of significant cultural changes is low. The Wald statistic of 23.08 and a p-value of 0.000 highlight the statistical significance of the intercept, and the odds ratio of 0.08, with a confidence interval of [0.03, 0.23], confirms the minimal likelihood of cultural changes occurring in a context free from international media influences.

Received: 03.08.2024

Accepted: 07.08.2024

Published on: 30.08.2024

Conclusions

People have to balance their entertainment and most important personal and professional life. In as much as new technology is rising making the world a global village there is need for the society to uphold cultural practices because it gives us the identity for which we are what we believe in and what for. If social media is not properly handled as we have seen from the research, cultural practice will lose their values completely and the next generation will not have an identity. Cultural practices remind us we are part of history that defines our past, shapes who we are today and who we are likely to become. Once we ignore the meaning of cultural practices, we're in danger of damaging the underpinning of our identity. Cultural practices contribute a sense of comfort and belonging. They bring families, government, mosques, churches and society in general together and enable people to reconnect with friends. It reinforces values such as freedom, faith, integrity, a good education, personal responsibility, a strong work ethic, and the value of being selfless.

Cultural practices enable us to showcase the principles of our founding fathers, celebrate diversity, and unite as a country. They offer an excellent context for finding meaning, pausing and reflection. Cultural practices serves as an avenue for creating lasting memories for our families and friends and an opportunity to say thank you for the contribution that someone has made. Culture is the life hood of a vibrant society, expressed in many ways. We tell stories, celebrate, remember the past, entertain ourselves, and imagine the future. Our creative expression helps defines who we are, and helps us see the world through the eyes of others. Participating in cultural practices can benefit individuals in many ways, some of which are deeply personal. They are a source of delight and wonder, and can provide emotionally and intellectually moving experiences, whether pleasurable or unsettling, that encourage celebration or contemplation. Culture is also a means of expressing creativity, forging an individual identity, and enhancing or preserving and developing culture in a community's sense of place.

Recommendation

As leaders, role models, and parents, society must strive to utilize every opportunity available to reinforce the values and beliefs that we hold dearly. The alternative to action is taking cultural practices for granted. The results are that our beliefs, norms, culture are getting diluted over time that our ways of life will become foreign to us. If we disregard our culture, we'll open our eyes one day and won't be able to recognize our world anymore. The values that support the backbone of our country, our family, and our faith will have drifted for so long that the fabric of our society will be torn.

The government, TV stations, parents, mosques and churches should work together on how best culture practices should be preserved despite the use of social media. There is need for the government to regulate what is posted on social media and also stations should give first opportunities to cultural programs to be broadcasted.

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Received: 03.08.2024

Accepted: 07.08.2024

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Received: 03.08.2024

Accepted: 07.08.2024

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