Cultural interfaces and collisions. The influence of Western Cinema on Zimbabwean youth culture.

A DISSERTATION SUBMITTED TO THE DEPARTMENT OF ENGLISH AND COMMUNICATION IN PARTIAL FULFILMENT OF THE REQUIREMENTS OF THE DEGREE OF BACHELOR OF ARTS IN ENGLISH AND COMMUNICATION.

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MAY 2017

DECLARATION

I, Thelma Chimanga hereby declare that:

The dissertation is my original work, and it has not been submitted for any degree purpose at any university. The information l used was duly acknowledged in the text and reference list.

Signature   : Thelma Chimanga …………………………..

Date   : ……………………………………

APPROVAL FORM

FACULTY OF ARTS

The undersigned certify that they have read and recommend to the Midlands State University for acceptance of a dissertation entitled: Cultural collisions and Interfaces. The influence of Western Cinema on Zimbabwean youth culture.

SUBMITTED BY: THELMA CHIMANGA (R135732G) in partial fulfilment of the requirements for the BA in English and Communication Honors Degree

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DEDICATION

This dissertation is dedicated to my parents Mr. and Mrs. Chimanga whose encouragement has been my source of inspiration. May the good Lord bless the work of your hands. l extends my dedication to all my friends, they helped me all the way during the course of my study, it is because of their support that l made it through my course. May the good Lord bless them!

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Let me take this opportunity to thank the Lord our saviour Jesus Christ from whom all life and blessings flow. It is by his grace that l managed to make it through this course. l thank the Lord for granting me the opportunity to join the growing line of the notables. I would like to extend a word of thanks to my supervisor Dr C Sabao whose constructive input, guidance, patience and encouragement, has made this task possible.

I am also at a loss of words to sufficiently thank all my respondents in the study, I am greatly indebted. Words alone cannot express my gratitude to my parents and my brother Karen Chimanga. I appreciate their support both financially and emotionally.

List of Acronyms

MSU   : Midlands State University

TV   : Television

ZTV   : Zimbabwe Television

ABSTRACT

TV has been considered as powerful on its watchers particularly on their behavioural limit and their social values. The review looked at the impact of western film on Zimbabwean adolescents. The review was tied down on the cultivation theory which takes a glimpse at the impacts of TV on the estimations of its group of onlookers. The second hypothesis which was utilized is cultural imperialism theory which demonstrates that overwhelming western media substance force their social values on underdeveloped nations. Using qualitative research design, the questionnaire as an instrument, 50 students from MSU Zvishavane campus responded .10 students were also interviewed and the researcher made some observations. Results publicised that western cinema prejudiced the dress sense, sexual orientation and beliefs of youths amongst others. As an outcome of watching western television programs youths now imitate foreign ways of living. The researcher settled that normally adolescences have a destructive attitude towards their country and the culture which comes with it. It was recommended that product producers should be more original in the production of local programs, parents should supervise their children on the type of media they watch and also teenage pregnancies should be presented as having dreadful negative effects.

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CHAPTER ONE: Theoretical Introduction

1.1 Background of study

This study seeks to examine the influence of western cinema on youth culture in Zimbabwe. The term culture has been defined differently by many people. The different definitions attached to culture are based on the differences in people's attitudes and beliefs. Much the same as some other broad communications, TV has social bounce back on its watchers. The word culture can be characterized as the totality of adapted, socially transferred traditions, learning, material articles and conduct (Schaefer, 2002) referred to in (Nwegbu, et al). The impacts of western film on Zimbabwean culture particularly the Ndebele culture accompanies both positive and negative impacts. It is however the author's view that western silver screen has had to a great extent a negative effect on Zimbabwean culture as Rodrick (1971:8) brings up that, "globalization makes social and political pressure inside and crosswise over country states". It appears to have brought more damage than great. In this review, the essayist will start by characterizing the expressions "culture" and 'globalization'. The essayist will then highlight the negative impacts that globalization has had on the adolescent culture in Zimbabwe. The author will likewise take a gander at a portion of the beneficial outcomes of globalization.

Culture in this setting is seen as the lifestyle of a people. Culture is what makes the Zimbabweans to be known as the Zimbabweans since Zimbabwean culture is impossible to miss to Zimbabwean culture as it were. "Umunhu" or 'Ubuntu 'is a term used to depict the Zimbabwean culture and is utilized to characterize a Zimbabwean. Ting - Tooney (1998) characterizes culture as a designed method for living by a gathering of communicating people who have comparative arrangements of convictions, qualities and practices. This infers culture characterizes a gathering and this gathering has some shared characteristic in the way they live. The way this gathering lives permits remarkable recognition. Keeping in mind the end goal to be characterized as a culture, the way of life must speak to a gathering or country (Gudykunst and Kim, 1984). Globalization can be characterized as a social and social process in which people of various social foundations connect with each other or as the procedure of transmission of qualities, thoughts, social and aesthetic expressions. Robertson (1992) places

that globalization alludes both to the pressure of the world, the strengthening of awareness of the world all in all. This definition infers the evacuation of any social limits. The world turns out to be simply however a 'worldwide town'. In this manner globalization infers the expulsion of any hindrances be it correspondence or regional. The marvel of globalization has seen the dissemination of genuine Zimbabwean customs, standards, convictions and qualities. Certain conventions, standards, convictions and qualities are known to be particular to Zimbabweans. These have offered into what might be known as a 'worldwide culture'.

Globalization has had negative impact on nearby Zimbabwean dialects. Locals have developed to see their own neighbourhood dialects as second rate compared to English. English has turned into the nation's authentic dialect and is the dialect of direction and is utilized as a part of every official capacity and correspondences. The English dialect is presently being utilized as a part of parliament, schools, courts and numerous different circumstances. One who communicates in English is regarded and begrudged than the person who talks nearby dialects. Zimbabweans have even attempted to emulate the European pronunciations. People with a European inflection has become seen as more enlightened and the individuals who can't talk it smoothly as primitive.

Taking for instance at schools if one speaks English which is has poor grammar people tend to laugh at that person. Also, linked to the above is the high increase in number of informal spoken language, otherwise known as 'slang'. Most Zimbabweans nowadays use this language which in essence is difficult to trace its origins. This type of English has affected youths in the sense that it somehow becomes addictive and if for instance if one is called for an interview they will fail to speak proper English for they will be used to speaking the colloquial language. Cultural imperialism is a word used to depict the weight of western culture or outside perspective on the lifetime of persons in creating nation-states.

Cultural imperialism repeatedly speak of America's social power on different nations regardless. Proponents of western social government as detailed by Tabassum (2012) trust that globalization achieves homogenization that encourages social consistency all through the world. A man's right lies in his assurance and character which is enormously maintained by his lifestyle. Man is essentially the consequence of his lifestyle. Culture beats and structures a

man into a particular shape. Culture impacts a person to act in a specific way. Africa as a territory and Zimbabwe as a country have their given social orders which are extraordinary in their own particular regard. The issue here is that any person with a passion of African culture today or who knew the values of African culture will believe that, the very material, spiritual and one's set of principles as expressed through outward appearance or behaviour of African people have been destroyed by western civilization considering the youth in Zimbabwe. Zimbabwe which consist of rich as well as differing social qualities is starting to drop the greater part of her social standards chiefly through the appropriation of overseas culture exhibited from side to side with mass media.

Mass communication has negative parts in our society which include the prevailing spread of viciousness especially through video film industry and Television as well. A great deal of the remote film content on TV is for the most part scenes of brutality. The performing artists who connect with on murder and other vicious on-screen characters are depicted as saints. Examine has exhibited that adolescents who watch viciousness on screen are most disposed to merciless lead in adulthood. Cultural influences such as wrestling and pornographic visual content have had detrimental effects on the psychology of youth in Zimbabwe.

1.2 Statement of the problem

The tendency of people to imitate, emulate or copy what they see (in the media) is a major cause of this situation especially as in the emergency culture of the country's youth. To dress, walk, eat and do anything resembling western way of life is as significant index of one's social standing. Unfortunately, the addiction of this borrowed life leaves the individual without an identified culture and this eliminates him or her from the society, thus cultural alienation. The miserable side of presentation to outside media on the way of life of a general public is that the glorification of western way of life runs one next to the other with judgement of the neighbourhood culture. This makes a circumstance where Zimbabweans are ending up noticeably more British and American than the Americans or British themselves and this makes minimal people to the degree that they are neither anywhere.

-Therefore, this research will be based on discovering the effects of western exposure and foreign media content

1.3 Aim and objectives of the study

The aim of this study is to highlight and understand the influence that western cinema has on the Zimbabwean youths, especially with regards to what they wear and even how they greet and find out reasons for the prevailing situation, more specially the objectives of this study include to;

. Examine, if any, the impact of foreign culture on Zimbabwean youth's culture.

. Examine if there are factors responsible for this influence.

. Assess the extent in which those media contents have impact on the countries youths

1.4 Significance of Study

The study will create a data base for programs that will promote and showcase the aspects of Zimbabwean culture that are good and making them more attractive to the youths .It will help the adolescence to comprehend the impact of emulating the foreign ways of living be it positive or negative. This study will also help the National Broadcasting Commission to know the adverse effects of western contents on domestic television so as to make them put better regulations on the matter.

1.5 Research questions
- Is western cinema viewing advantageous or disadvantageous to cultural integration of Zimbabwean youths?
- Do foreign media contents influence the dress sense of the youth?
- What are the damaging /beneficial effects of western cinema on youth cultural integration?

- Does the exposure to foreign media have other effects on the youths such as beliefs, values, language, foods?

1.6 Theoretical Framework

This review is depended on Cultivation Theory created by Gerbner (1977) and Cultural Imperialism Theory by Schiller (1973). The cultivation theory suggests that redundant or steady utilization of specific media content prompts change of mentality, standards and qualities. The hypothesis as per its defender proposes that broad communications particularly TV is in charge of trim watchers view of social reality. Examining the hypothesis, Anaeto et al, (2008) underscored that TV has a social capacity of socialization and cultural assimilation, TV in a roundabout way uncovered certain thoughts and information one would not have standard known. As it identifies with this review, it suggests that the deserting of neighbourhood media content in TV wireless transmissions step by step brings about the decreasing of qualities, convictions and standards. With the expansion of westernized media content, adolescents in Zimbabwe have received an alternate social relationship from what was generally possible in our standards and qualities, this may horribly influence the osmosis of culture in the country. Cultural Imperialism theory in this manner expresses that the western media overwhelms other media around the media around the globe and it influences the local cultures.

1.7 Provisional chapter outlines

The first chapter of the dissertation will give a brief background of the study. The study tries to represent the problem statement of the research as well as the significance of the study.it also tries to portray the contribution which the dissertation wants to make. Research questions are also generated in this chapter to clarify what the research is trying to answer. This chapter will also provide a historical background and analysis of the effects brought by western cinema on youth culture in Zimbabwe.

The following chapter will present a detailed review of literature which will try to fill the gap which was left out by previous researchers. It will show how previous researchers have discovered. In this chapter definitions of terms will be discussed and operational definitions

will be included as well if they will be any. More so the researcher will look at the theories which will guide the study, in this case which are the cultivation theory and the cultural imperialism theory. Strengths of the theories will be discussed as well.

The third chapter will focus on the research design and the research method to be employed throughout the study. The researcher will make use of the research design that will help in answering the research questions which have been asked in the first chapter of the dissertation. The researcher will make use of the qualitative research design because it is most appropriate when looking at human behaviour patterns towards effects of western cinema on youth culture in Zimbabwe. The researcher will also look at the research instruments to be used and in this case, they are interviews, questionnaires and observations. The researcher will also discuss the limitations because it is not possible for the research to be perfect because the researcher might face challenges and there can be failure to reach all the audience with adequate information.

Chapter four will make an analysis of the data which will have been found using the methods outlined in chapter three. The intention of the researcher here is to bring evidential answers to the research questions that were highlighted in the first chapter of the study. Results and findings will be assessed in this chapter. In the fifth and last chapter of the study the researcher will look at the recommendations on how to deal with effects of western cinema on youth culture in Zimbabwe. The chapter concludes the study summarizing what the writer did and found. Findings will be discussed in this chapter and recommendations based on the writer's findings.

1.8 Impact

The impact of this study is to showcase the effects of western cinema on today's youth culture in Zimbabwe. The research also tries to justify that western cinema has not only brought negative effects on the youths but positive effects as well.

CHAPTER 2

Literature review and theoretical framework

2.0 Introduction

This chapter seeks to attempt a review of relevant literature and also discuss the theoretical framework. The Review of literature mainly focuses on different categorized sections of relevant in varied ways to the current study. These categories include food/eating habits, exposure to western values through television, dressing, sexual orientation and so forth. This chapter also seeks to explain the theories used in this study, which are, the Cultivation Theory (Gerbner and Gross 1976) and the Cultural Imperialism Theory (Schiller 1973).

2.1 Literature Review

The following section makes a review of the literature relevant to the current study. In making such an undertaking, the section is segmented into various sections each of which reviews literature in different but important aspects of the study.

2.1.1 Exposure to western values through television

Staring at the TV programs beginning from or created by different social orders enables the watcher to peep into the sustenance, music, dialect, religion, and lifestyle of a specific gathering of individuals. It doesn't require investment before perspectives start to change and social qualities may even wind up plainly wiped out. The worry those Zimbabwean young people are putting some distance between their social values and are quick soaking up those that are remote is not strange in the direction of Zimbabwe. In Zimbabwe, this has remained a main source of worry. Devadas and Ravi (2013) argue that "the entrance and penetration of cable and satellite television channels increased. In Zimbabwe, there was clamour from different corners to regulate the content of television as it posed a threat to local culture". Television turned out to be an instrument for storing or communicating information and it influences students strongly. They are stirred by the word of television which is not even factual. Devadas and Ravi additionally opposed that the impact of western culture can be followed from the arrogances and conduct of youthful grown-ups. This changes from

nourishment propensities to sexual introduction. Advancement of music coordinates in the line of MTV has rolled out enormous improvements in youth's tongue and their music slants. Thinks about bring up that the more uncovered, more impacted. As indicated by social researcher Montero (1998) TV has added to the way of life of bundling oneself. This comes as excellence challenges constituting national pride, white collar class young ladies coming into the calling as VJ's displaying being viewed as respectable… .‖. TV plugs assume part in shopper conduct and furthermore their way of life. This can be seen from the young's particularly undergrad's fascination towards mobile phones, array and nourishment such as burgers and pizza.

2.2 Dressing

Sociologically, a single basic part of culture is method of dressing in various social orders. A specific method for dressing uncovers the traditional foundation of a person. Hansen (2009) in Odunjo (2009) attests that the distinctive classes of wearing nowadays can be followed to transformation or human advancement. Dress is a piece of the human bodily appearance and has social criticalness. In this way, in light of the social ramifications of dressing, garments or attire may convey diverse messages. The kind of garments a man wears educates a great deal concerning the individual.

The accompanying are a bit of the messages connected to dressing, As per Deepak (2005) in Odunjo (2009).

•   Manhood: This kind of apparel incorporates pants, ties, belts, pants, and overwhelming textures and so on.

•   Gentility: skirts, low neck areas, fragile textures

•   Sexual Maturity: Tight dress, straightforward or sparkly textures, high heels, vests

•   Immaturity: free, indistinguishable garments, silly prints or examples,

•   Occupation: Uniform, Suits,

- Origin: Traditional clothing types demonstrating one's nation or locale

From the above, it can be derived that the message which an individual wants to pass can be portrayed through the style and mode of dressing of that individual. Dressing influences various factors depending on the message which has to be passed for example when one sees a person wearing police uniform he obviously thinks that he or she is a police officer. Certain occupations suit certain dress codes. A few people wear certain garments in an offered to draw in the inverse sex and this is normal among adolescents and youthful adults.

2.3 Sexual orientation

Cultures in Zimbabwe have standards that tend to control sexual relationships amongst their memberships. For instance, preceding it was a taboo for a girl to lose her virginity before marriage. Many western television programs do not uplift issues concerning sex and virginity in tandem with child's age. A boy or girl child is given free will once he or she turns eighteen years. Thus it has resulted in flowery impacts such as early marriages, infidelity, unwanted pregnancies etc. Supporting this, Onyiengo (2014) referring to Ward (2002) takes note of that: Underwriting of sex generalizations was probably going to advance sexual start and disappointment with virginity and additionally different observations in regards to standardizing sexual conduct. The Zimbabwean condition historically was not customarily used to open show of warmth (caressing, embracing, touching, among others) as is appeared in western projects. Nevertheless nowadays the story is diverse as Zimbabwean young people appear to have received this style and open show of friendship can be seen in numerous Zimbabwean universities. An exploratory review by Greeson and Williams (1986) referred to in Onyiengo (2014) built up that young people who were presented to music recordings containing more sexual references will probably support of premarital sex than youths presented to haphazardly chose music videos. This shows that foreign media contents are influential. Other test studies demonstrate that understudies visible to sexy acts from prime time TV programs were more probable than the individuals who had not to embrace the run of the mill TV perspective of sexuality: that males are sexually obsessed and experience difficulty when it comes to loyalty, that dating is a diversion or entertaining game, that ladies

are stimulating articles whose esteem depends on their bodily look (Ward, 2002 referred to in Onyiengo, 2014)

2.4 Sustenance/dietary patterns

Becker (2004) figures that presentation to a few media content upgrades the hazard for advancement of a dietary issue or changes in nourishment propensity. She additionally expresses that a significant part of the writing and hypothesis on how social setting advances hazard for cluttered eating and poor self-perception has accentuated how social weights to be thin (created and supported in huge part through media symbolism) are disguised in this way adding to body disappointment ,and eventually , "disordered eating in vulnerable individuals (youth).This shows that youths are conscious about their body shapes so what is said to be attractive or on point by the media is what youths try to equalize with .Grogan (2007) cited in Manwaring (2011) defines body image as a person's perceptions ,thoughts and feelings about his /her body". She additionally characterizes body disappointment as a man's bad thought and emotional state about his everything her body contending more that there is connection and depiction of slenderness on TV (that is item that must be obtained so as to get assured open doors as well as be sorted out among associates) and the longing or endeavours made by ladies to meet this standard. The analyst noticed that pictures of slimness and abstaining from food are exceptionally regular in the broad communications and the mass media often provides instances of thin actors being rewarded. Because of exposure to western cinema which considers thin women to be sexy today's youths are dieting just to lose weight for them to be recognized in "today's" society. Sociologists believe that the society has a higher impact on behavioural tendencies of individuals which is supported by today's drinking of weight loosing medicine thus people are prone to diseases.

2.5 Globalization

The advancement of globalization concept in the era stuck between the preceding half of the nineteenth century and the basic years of the twentieth century (1850-1994) with its boundless entrenchment in the majority of the nation-states of the natural world with changed degrees and estimations furthermore learn conviction to this audit. Clearly motion pictures when all is said in done are not bye-consequences of globalization. Globalization incredibly

influences the social presence of various republics of the sphere. Underscoring this position , Bello (2010) submits … globalization primarily and insightfully goes for globalizing the world in every single thinkable implication –cultural, monetary ,political instructive and so forth. Imperatively nevertheless homogenization of social affairs internationally has remained a crucial calculate towards globalizing and this without a doubt ,has enhanced the heaps of mankind since its introduction to the world yet every country of the world has needed to confront a lot of difficulties most particularly the developing nations. The influential existence of globalization to the Zimbabwean media coupled with its portrayal of media through the use of bill boards, cinema films has resulted in eroding our past culture of using drums as a means of communication. Globalization is likewise observed as , "as an evolution which is systematically restructuring interactive phase among nations by breaking down barriers in the arena of culture ,commerce ,communication and several other fields of endeavours" (Ohuabunwa1995,p.20) . With this it shows that globalization has had effects both culturally and socially in a positive way that is even people who are in Zimbabwe can know the cultural norms of Indians ,Arabs amongst others through globalization.

Muyale (1998), properly watches the overwhelming impacts of globalization hence, "it has had on culture is unfathomable and dissimilar to. Through globalization individual's social practices have been influenced in various ways. People have thus changed their life style. Barber (1992) and Parker (2005) (referred to in Mamman and Liu 2008:12) additionally underscore that different individuals who see globalization as of the universalist viewpoint scrutinize the creating breaking down of conventional qualities helped through quick change of information development and worldwide organizations. Mamman and Liu nevertheless take note of that at its extraordinary, advocates of this school seem to recommend that globalization is an additional type of social dominion. In this setting it can be attested that movies are common tools of globalized society extending as well as managing the extent of social predominance as well as dominion of the western world. Youths are destined to end up noticeably put and keen on the conditions that identify with their changing points of view of the world and creating status in the general public eye. These concerns include identity improvement, secondary school graduation and school, parental connections and so on.

The level of passionate evolvement young people as a rule feel with the movies substance can influence parts of their psychosocial advancement. In Zimbabwean culture, the incident is actually worrying in those youngsters' states of mind, contemplations and for the most part practices are significantly impacted by western movies, in this way advancing western qualities.

It is not necessarily the case that western silver screen is totally negative .Films demonstrate adolescent's collaborations and encounters which they might have experienced or else will experience well ahead in their development. Whilst the indecent movies can give the youngsters indecent thoughts ,seeing motion pictures benefits teenagers' subjective advancement .Movies assume a vital part in adolescents' lives and open up windows to a superior world ,at any rate on a world that inquiries existing conditions. Movies help the youths to experience a world which they would never experience on their own. An adolescent living in a residential area might not have chances to communicate with individuals of various ethnicities. Through movies they can know different parts of the world, yet the unfriendly lead engaged by the media is definitely not kept to discourse for assumed cleverness. The media every now and again demonstrate teens performing terrific, prescribed or toon interceded, stormy, commotion, disorderliness which is set for instance for youngsters in the review group of onlookers. It might be guessed that the more a youngster watches such motion pictures, the extra possible he will spy his buddies, take care of the principles and appraisals of the land with threat and unworried behaviour. Young people learn thoughtfulness; in reality, they learn generosity and every other ethicalness through cooperation with adoring grown-ups and through grown-ups administered movies. Western cinema has presented a river of advertisements for hair upkeep products, shaving blades and creams, body sprays as well as different items intended to improve the smell or the look of one's body. Altogether, these are modernized ways of readily accessing products easily which reforms our own Zimbabwean culture of taking bush medicine.

2.6 Behavioural Effect of Television

Scholars have suggested three noteworthy instruments for the behavioural impacts of TV and as indicated by Moeller (1996); they incorporate impersonation, excitement, and dis-hindrance.

2.6.1 Impersonation:

Impersonation, or learning through perception, is a component that was proposed by Albert Bandura's social learning hypothesis. As indicated by this hypothesis, conduct performed on TV is being watched and imitated by the watchers. Media is capable of influencing both positively and negatively. While it can lead to blind imitation it can also save as a source of inspiration. Over exposure to media can cause information overload, but its right use may lead to information exchange. Wrong choice of imitation may have a negative impact on youths, thus teens watching some films which do not have parental guidance can sometimes imitate bad behaviour and become affected even psychologically. However imitation has positive effects on behaviour as well for it gives us platform to voice our issues.

2.6.2 Excitement:

Zillman (1982) in Moeller (1996) characterizes excitement as "a unitary force that energizes or intensifies behaviour that receives direction by independent means". The excitement processes that is associated with effective and emotional reactions are important when explaining behavioural effects of television. Zillman (1982) alludes to this type of excitement as autonomic. Autonomic excitement is normally measured through heart rate (quickening and deceleration), systolic and diastolic pulse, or skin conductance. As per defenders of the excitement hypothesis, TV can either lift or lessen viewer's excitement levels. Research has shown that viewers' arousal level is uplifted by certain programs, such as comedy, drama, and sports, while nature indicates have been appeared to reduction watchers' excitement levels (Zillman, 1982) in Moeller (1986). The degree to which a watcher will end up plainly excited by a specific program will rely on upon the watcher's underlying excitement level and how every now and again the watcher was presented to the stirring material (Reifler, Howard, Lipton, Liptzin, and Widmann,1971) in Moeller (1982). The specialist however

recommended that audience members who are as of now excited before they start to watch program have a lesser response than the watchers who have a low level of excitement.

6.2.3 Dis-Inhibition:

The third component that was recommended for the behavioural impacts of TV is dis-restraint. This hypothesis is especially significant for clarifying the effect of TV on grown-ups. As indicated by this hypothesis, rehashed presentation to socially authorized practices may expand the likelihood of watchers to conflict with the imperatives on their activities and to show such endorsed conduct. This hypothesis additionally proposes that TV impacts the procurement of practices, as well as may affect regardless of whether officially obtained conduct examples will be performed (Moeller, 1982).Dis restraint is the point at which a man has decreased capacity to control themselves in an indiscreet circumstance for instance watchers who watch a model being remunerated for performing savagely and eve forcefully in the media will probably play out a dis hindrance impact and begin carrying on in a similar way. Be that as it may, when brutality is rebuffed watchers' forcefulness have a tendency to be in habited.

Because of fear many young people now carry weapons as a way of protecting themselves. This fear has not only caused people to be aggressive but it also causes depression and affects people even emotionally and psychologically. The way western programs represent sexual activities as a recreational activity has affected youths .This leads to youths engaging in sex at an earlier stage. Those programs say little about un protected sex leading to unplanned pregnancies. Television however can also be educational and can expose the viewer to different cultures and current events. Regularly, examine certifies that there is a reasonable relationship between sitting in front of the TV and behavioural practices of the watcher. The watcher is probably going to act behavioural attributes subliminally soaked up from projects saw. Arguing the effect of media on the watcher, Vasan (2010) introduced the going with presentations from their audits on how TV can set up the watcher to bear on anything that is perceived on the screen when they encounter it direct:

One young lady clarified how observing every day cleansers on TV gave her "helpful data" on the best way to deal with an adoration relationship, bolster peers in a sentimental relationship, and to adapt to the issues that she may experience with her future in-laws:

"It is pleasant to watch serials. It is genuine like our own life. For instance, the spouse pursuing the wife out of the house, fights between the daughter in law and mother in law… . These are things that we see around us... observing

"It is nice to watch serials. It is very real like our own life. For example, the husband chasing the wife out of the house, quarrels between the daughter-in law and mother-in-law…. These are things that we see around us... watching this I learn about the kinds of problems I may have to face in my life in the

future… and understand how to deal with them…. I get a lot of useful information also. If the story has lovers, you can see how they show their love for each other, how they get married, how they convince their parents. This information is useful to me…."

(Young woman, 1st year PUC, in-depth Interview0).

He confirmed that TV stimulates the watcher to act the way they will have viewed. Mangwere et al additionally avowed referring to Shirley (1999) that, "T.V. will undoubtedly influence the way individuals live" in light of the fact that somebody who is viewing T.V. is not doing different things, for instance, perusing, contemplating and so forth., in this manner influencing the way individuals live. Survey of TV now and again winds up noticeably unsafe when overcompensated on the grounds that there will be less development along these lines once in a while bringing on weight. Implying that the additional phase consumed on a specific thing by a person, the further the propensity to perform or act in that specific path as it turns into the main thing that takes the people consideration. As per Baya and Mberia (2014) disrespect verses affect youth's sexual demeanour. In a nation where guardians and

schools stay hesitant to examine sexual themes, teenagers look to the media (TV) to get some answers concerning the world, in their own particular dialect and from their own perspective. They by and large acknowledge what they see on the TV as genuine in light of the fact that they don't have anything to disclose to them generally or to negate what they see. In spite of the fact that it may not generally be right that staring at the TV can exclusively be in charge of terrible practices among watchers, Baya and Mberia presents that this introduction may help shape watchers' mentalities and assumptions about sexual relationship.

2.7 The part of music in moulding youth culture

All through the last a quarter century, another type of expression by adolescents has kept on developing regardless of the endeavours by specialists to limit its impact on youngsters through the reception and implementation of the neighbourhood content strategy. "Hip-Hop, once limited to urban music and dance has become a widespread form of communication exhibited and enjoyed by young people throughout the world" (Bombay, 2000:1). This type of music is no longer restricted to rap music and break moving however now speaks to another worldwide melodic culture that has impacts on everything from mould and style to broad communications showcasing and notwithstanding promoting. Today Hip-Hop is for some a lifestyle, a culture that touches each part of young people culture universally (lbid).The imitation of western culture by teenagers have been received with mixed feelings by elders who accuse them of shunning their culture. However some teens who spoke to News Day terminated the assertions and defended their actions as a way of voicing themselves. Tadiwa Mutangi of Hatfield ,Harare, said : "The type of music that we as teens are into makes it look like we have changed .We enjoy the music ,but that doesn't mean our behaviour has changed" (Newsday 2013). This shows that although teens are dressing like American artist like 50 cent, it doesn't change anything in terms of their cultural values. Teenagers are just blending into the digital environment.

Music is without a doubt an essential piece of any person's way of life. "The full fruit on our potential for humanness can never be attained unless we grow and develop within a rich musical environment. Music is simply innate; humans cannot escape the formation of aesthetic constructs. Music is a requirement for expression and correspondence" (Chuma,

2002:1). It is likewise contended that however music is a basic component of mankind it resists controls, as does each other part of hip - jump culture. It is a test to existing conditions (Ibid). Music is a type of data that can impact individuals' lifestyle (Narang, 1999).This demonstrates that music has substance which just don't engage however can have changes on how one lives. Kachoka admits this claim. He positions that; "Urban groove is moving from being a musical genre to being a way of life for the youth as it now has its own language and type of dressing. Music has power to influence change as popular culture continuously imbibes on this popular music. As some of the urban groove artistes are also venturing into related fields like fashion and designing, acting and urban inspired art" (Kachoka 2007:14).Although music is said to be innate Zimdancehall doesn't care about Zimbabwean culture. This is seen through some of the Zimdancehall   videos which show indecency through the way people will be dressed and even through their conduct. The youth now go against cultural taboos and have hence become repeated cycles.

Musavengana (2006) attacks urban groove melody as imported material. "Singing foreign music in Shona does not make it local. The fact that it is Zimbabweans singing the music still does not make it local" (Musavengana, 2006:1). In the similar opinion it is contended that: "In style this music resembles American Hip -hop, R 'n' B, Soul and other international musical genres. This 'imitation of the West music has resulted in Urban Groove being unpopular with older listeners and artistes who accuse the younger generation of shunning their culture, music and identity" concede Kachoka (2007:17). Thomas Mapfumo (a well-known Zimbabwean artist in the USA) expressed that urban groove music is contorting neighbourhood culture (The Zimbabwean, 2005). Mapfumo censured hip-hop music in Zimbabwe: "I don't want to hear Zimbabweans doing hip -hop. That is not their culture—Rap is not Zimbabwean and so it is not true music" (The Zimbabwean, 2005:6). The more youthful era are blamed for avoiding their social music and personality settling on Urban Groove which initiates from America. (Kachoka, 2007) .Music represents a super natural linguist (semiotic) tool through which power dynamics and relations are (re) established and (re) negotiated. Not only does hip-hop music influence youth culture, Zimdancehall music also influence youth culture. Sexually seductive lyrics and also dirty lyrics have become the style of Zimdancehall music. Dancehall music by artists such as bounty Lisa, Lady Squanda, Jah love and many others have brought "obscene behaviour", "slackness" and even

"vulgarity" among youths. Lady Squanda for instance has had some of her songs banned on radio because of their explicit content. Zimdancehall has affected youth's way of communication and has assured that English language will have to be taught again in Zimbabwean schools .This can be supported by the way youths speak nowadays for instance phrases like … "Dis ya music is what appeals to dem ghetto youths". This kind of language has caused youths to be delusional. While the social criticalness of music has gotten small consideration, its association to communal as well as governmental occasions has been perceived as well as periodically celebrated or dreaded (May, 2007). Ever since the ascent of childhood instituted media, mass intervened popular music has been connected to young vision and political worry, to gathered judgment, tranquilize taking as well as savagery and additional social states of mind (McQuail, 2005:37). It is contended that the judgment youth melodic sorts have gotten from grown-ups induces adolescents to clutch this 'juvenile culture' (Bombay, 2000).Subsequently, young people feel significantly more constrained to additionally inundate themselves in this recently creating society (Ibid). In this manner TV has tremendous developing force in accordance with the development hypothesis (Chandler, 1995).

2.8 Theoretical Framework:

Cultivation Theory (Gerbner and Gross, 1976) and Cultural Imperialism Theory (Schiller, 1973)

The postulation progressed in this review is that TV because of its philosophical and hegemonic capacities has a compelling part in forming youth societies in Zimbabwe. Perspectives and conclusions of adolescents on clothing regulations, melodic tastes and dialect are thought to be ruled by TV articulation of reality. In this manner, young people start the way of life they see on TV rendering them defenceless to impacts remote or nearby, great or awful. This review is relied on the premise of Cultivation Theory created by George Gerbner and later extended by Gerbner and Gross (1976) and Cultural Imperialism Theory by Herb Schiller (1973). Cultivation theory is a social hypothesis also called social examination which was made on the introduce of taking a glimpse at the whole deal effects of TV on American social events of individuals of all ages. The hypothesis recommends that

monotonous or diligent utilization of specific media content prompts change of mentality, standards and qualities. The hypothesis recommends that this development of states of mind depends on dispositions effectively display in our general public and that the media takes those demeanours which are as of now present and re-introduce them packaged in an alternate bundling to their gatherings of people. One of the fundamental precepts of the hypothesis is that TV and media develop existing conditions, they don't provoke it. The theory, according to its proponents, suggests that mass media, especially television, is responsible for moulding viewers'.

Analysing the hypothesis, Anaeto et al, (2008) accentuated that TV has a social capacity of socialization and cultural assimilation, TV in a roundabout way uncovered certain thoughts and information one would not have commonly known. As it identifies with this review, it infers that the deserting of neighbourhood media content in TV wireless transmissions progressively result in the decreasing of qualities, convictions and standards. With the fast development of westernized media substance, adolescents in Zimbabwe have embraced an alternate social relationship from what was customarily possible in our standards and qualities; this may horribly influence the digestion of culture in the country. The Cultivation Theory asserts that heavy viewer's attitudes are cultivated primarily by what they watch on television. Gerbner views this television world as "not a window on or reflection of the world, but a world in itself" (Mc Quail 1993).

The Cultivation Theory consequently accept that the truth is created from what individuals watch on TV. The Cultivation Theory acquires as of the primary stage hypodermic needle see that perspectives media as almighty. Utilizing this opinion the mass media is accepted as taking quick impact quite recently like an infusion on the patient, yet varies in that however it expect an effective media it trusts the impact emanates in little relevant amounts (Miller, 2005). The development hypothesis expects that after some time, specific images, pictures, messages, implications from TV messages wind up noticeably prevailing and are ingested as reality (Suresh, 2003; Miller, 2005). "TV has long haul impacts which are little, continuous, roundabout yet aggregate and huge" Chandler (1995:1). The impacts of TV survey as per this hypothesis influence the states of mind instead of the conduct of watchers.

As per the Cultivation Theory, the recurrence of watching additionally has an orientation on the resulting impacts. For example; overwhelming observing of television is viewed as "developing" dispositions which are further foreseeable with the universe of TV projects than with the steady world not at all like direct and light watchers. Many times, the viewer is unaware of the extent to which they absorb media, many times viewing themselves as moderate viewers when in effect they are heavy viewers. The theory suggests that television and media possesses a small but significant influence on the attitudes and beliefs of society about society. Those who engross more media are those who are more influenced. TV is perceived not as a gap or impression of the world, however a world in itself (McQuail and Windahl, 1983:100). TV is seen not as a window or impression of the world, however a world in itself (McQuail and Windahl, 1983:100). The hypothesis likewise accept that if TV messages associate with the watchers 'reality, then it is probably going to give them a 'twofold dosage' subsequently they will get strengthened development impacts (Lindquist, 2006). In this review, the Cultivation Theory was utilized to survey the impacts of western film on the states of mind and practices of Mbare youth culture from the almighty media edge. Bernard Cohen set it briefly while he put pen to paper that, "the press may not be successful much of the time in telling people what to think, but it is stunningly successful in telling its readers what to think about" (Chari, 2005). Evra (1990) states that "by virtue of inexperience, young viewers may depend on television for information more than other viewers do" (Chandler, 1995). Hence, adolescences are disposed to a strengthened cultivation result as paralleled to grownups. This theory according to Pfukwa (2001) specifically focused on the effects of the T.V on the audiences .Awujo (2012) also points out that the theory holds that T.V, amongst modern media, has acquired such a central place in daily life that it dominates our symbolic environment substituting its (distorted) message about reality for personal experience and other means of knowing about the world. Strikingly, Gerbner, Goss, Morgan and Signorielh (1980), additionally take note of that "TV is exceptional ever, it doesn't require proficiency, versatility or extraordinary cost and it carries an un fluctuating arrangement of pictures into each home. Since it is pervasive, nonselective and differing in topic, it has turned into a focal drive in moulding current culture. New eras have been upstretched with TV as the essential storyteller in their lives and it shapes and records for "the development of shared originations of reality among generally different publics".

With this fundamental foundation, suffice it to clearly set up that introduction to TV by Zimbabwean youngsters with extraordinary mention to foreign movies is a lee approach to enculturation into western qualities. It is perceived in Zimbabwe and uncommon sectors of Africa that media material are to a great extent ruled by remote admissions and the purported neighbourhood substance are created in view of western examples or models (globalisation). In this manner, it compactly demonstrates in view of the essential pushed of development hypothesis that there is high propensity for Zimbabwean adolescents to get retained or drenched into outside societies because of the extreme introduction to western movies.

Likewise, Cultural Imperialism Theory of Herb Schiller (1973) is of splendid essentialness to this review. As hypothesized by Schiller (1973), Cultural Imperialism Theory communicates that western nations overpower the media around the world which therefore intensely influences the third world social orders by compelling on them western qualities and along these lines beating their neighbourhood social orders. Notwithstanding, in opinion of the ontological assumed of the hypothesis, it is hypothesized that individuals don't have the decision to pick how they feel, act, think and live. They respond to what they grasp on TV in light of the way that there is nothing to balance it with other than their own lives, and commonly portrayed as not as much as what it should be. In the interim, the epistemological presumption of this hypothesis holds that there is one truth and regardless, that truth is never going to change. For whatever length of time that Third World nations keep on airing western human progress' projects, then the underdeveloped nations will dependably trust that they ought to act, feel, think and live as western developments act, feel, think and live. As noted by Alexandra (2003), "cultural imperialism is the act of advancing an all the more effective culture over a slightest known or alluring society. It is typically the case that the previous has a place with a huge, financially or militarily intense countries and the last has a place with a littler, less effective one. Social colonialism can appear as a dynamic, formal arrangement or a general disposition. An illustration of colonization is utilized: the social result of the main world "attack" the third world and "overcome" neighbourhood culture".

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representation of colonization is utilized: the social result of the main world "attack" the third world and "overcome" nearby culture".

Giving a recorded viewpoint of the hypothesis, Tomlinson (1991), watch that

> *Speculation of cultural imperialism emerged in the post-World War 11 under various names including neo-colonialism, soft imperialism and economic imperialism. Over the years, it has gained numerous other labels such as media imperialism, structural imperialism, cultural dependency and synchronization, electronic colonialism, ideological imperialism and communication imperialism. Such theories describing cultural imperialism emerged in the 1960s and gained prominence by the 1970s. Such research supported the foundations of worldwide organizations such as UNESCO, intended to research and monitor world-wide information streams.*

Cited by White (2000), Schiller (1976) catches the focal ideas of cultural imperialism in his great delineation. "Cultural imperialism is the sum of the processes by which a society is brought into the modern system, and how its dominating stratum is attracted, pressured, forced and sometimes bribed into shaping social institutions to correspond to, or even to promote the values and structures of the dominant Centre of the system" (Schiller 1976).

It need be stressed that "the spread of American consumer culture goes past prominent utilization, bringing up issues and worries of the US predominance in the social circle, what impact such social items are having on the estimations of social orders, and thusly, on the domain of governmental issues. The term social products "refer to products of the print and audio-visual industries including movies, television, publishing, radio and music. The products are vehicles for the transmission of values, lifestyles and ideologies that many see as corrosive to the recipient culture" (Rauschenberger 2003, p.2). Thus, presentation to outside societies by Zimbabwean young people through western movies would unintentionally influence their states of mind, musings, conviction framework, ways of life, social alliance and general perspective.

2.9 Summary

 This segment assessed the writing on western cinema and its impact on youth culture in Zimbabwe. It established that because of the heavy viewing of western movies, music etc. Youths tend to adopt the western culture and the western cultures and values and even their ideologies. The related writing likewise uncovered that TV has ideological and hegemonic energy to impact its watchers that is the young people particularly. Youths according to different scholars trust the television when it comes to choice of dress code, language music taste etc. This section likewise exhibited the hypothetical system of this review which comprises of two theories that is the cultivation theory and the cultural imperialism theory. The cultivation theory is mainly concerned with the long term effects of television. The cultural imperialism theory thus states that Western nations rule the media around the world which therefore effectively influences third world social order. The next chapter will thus explain the research design and the writer will address the research problem and a detailed outline of how an investigation will take place, how the data is going to be collected and the instruments which are to be used to collect the data. More so the chapter will explain the research methodology whereby the methods used will be systematically analysed, solving of problems and creation of an applicable knowledge will be done.

CHAPTER 3

Research design and methodology

3.1 Introduction

As established in the previous two chapters, the study seeks to investigate youth's views and their own perspective on the assertion that western cinema has effects on youth's culture that is their dress code, language and music tastes. This will affirm or disprove the suspicion that TV has a compelling part in forming Zimbabwean youth societies. The study, as discussed below, employed a mixed research methodology of using questionnaires and secondary sources among many others. A qualitative research design is used in the research to bring out logic and tease out meaning of the purpose of this study.

3.2 Research Design

It is of outmost importance to know that a research design is a way of how the study is going to progress in order to maintain coherence. According to Yin (1989) research design deals with logical problem and not a logistical problem. Leedy (1985) hypothesizes that research design is the procedure, the arrangement and the structure of conducting a research study. It provides the framework for information gathering. With an end goal to unmistakably introduce the technique to be used, the researcher first presents the research design or plan and that is the qualitative research design. Parahoo (1997 :142) describes a research design as, "a plan that describes how ,when and where data are to be collected and analysed". This study sought to understand the influence of western cinema on youth culture in Zimbabwe.

The imperative point of qualitative research is to offer a viewpoint of a circumstance as well as give elegantly composed study reports that mirror and specialist's capacity to outline or portray the relating wonder. Nevertheless Lindlof and Taylor (2002) sets that endeavouring to characterize subjective research displeases persons with a lesser resilience of uncertainty. This is so since it crosscuts trains and has no specific characterizing strategy and its implications have reformed significantly over hundreds of years of practice.

Denzin and Lincoln (2000) describe the qualitative research as involving "…an interpretive naturalistic approach to the world .This means that qualitative researchers study things in their natural settings ,attempting to make sense or interpret phenomena in terms of the meanings people bring to them." When applying qualitative research methods the emphasis is put on the natural setting and the points of views of the research participants. Additionally special consideration is given to the research as a person .He or she is not independent. Qualitative research is of benefit to the researcher to investigate data that is written in any form due to the fact that characteristics are based on what people write about or on say. Hiatt (1986) opines that qualitative research methods focus on discovering and understanding the experiences, perspectives and thoughts of participants that is qualitative research explores meaning, purpose or reality. Qualitative research is usually described as allowing a detailed exploration of a topic of interest in which information is collected by a researcher through case study, interviews, and questionnaire and so on.

Underlying in this approach is the way the interaction between participants and the researchers is described. The interaction is described in realistic settings with few limits resulting in a flexible and research process. These radically distinctive interactions imply that different results are bound to be obtained from different participants depending on who the researcher is because it is the participant who creates certain results depending also on how the researcher will have approached or asked the questions. Qualitative research methods are also described as influencing in the sense that a researcher may get information and explanations from true confidential information provided by a participant. Burns and Grove (2003:19) describe a qualitative approach as "a systematic subjective approach used to describe life experiences and situations to give them meaning". Parahoo (199) states that qualitative research focuses on the experiences of people as well as stressing uniqueness of the individual. Holloway and Wheeler (2002:30) refer to qualitative research as "a form of social enquiry that focuses on the way people interpret and make sense of their experience and the world in which they live". Researchers use the qualitative approach to explore the behaviour, perspectives, experiences and feelings of people on certain issues concerning the research problem.

The advantages of doing qualitative research include (Conger,1998;Bryman et al,1988;Alvesson ,1996):

• Flexibility to follow unexpected ideas during research and explore processes effectively;

• Sensitivity to contextual factors;

• Ability to study symbolic dimensions and social meaning;

• increased opportunities

- To develop empirically supported new ideas and theories;

- For in-depth and longitudinal explorations of leadership phenomena; and

- For more relevance and interest for practitioners

3.3 Research Methodology

The review technique was received to produce information for the review .This strategy is viewed as suitable in light of the fact that it is fit for getting data from a substantial number of individuals. This method helps the researcher in getting different views concerning the research problem .More so it offers the researcher an opportunity to conduct the study in a real life situation (Nachmias and Nachmias, 1996). Questionnaire was the main instrument of data generation. A questionnaire can be defined as a set of written questions given to people so that u get statistical answers pertaining to a certain research subject. A questionnaire can also be defined as a data collection instrument mostly used in narrative surveys. Questionnaires were composed in English on the grounds that the majority of the members are proficient and l will interview university students so all of them understand English because it is used as a medium of communication. The questionnaires used in this study included different types of questions. More so the researcher made use of the unstructured questionnaires which are sometimes called open ended questionnaires because they constitute of questions which give the respondent an opportunity to express his or her opinions.

3.3.1 Advantages

There are a few points of interest for questionnaires. Since all questionnaires are typically finished namelessly, it is perfect instrument for gathering information from an extensive different example of individuals in a non-undermining way (Babbie 2004).The respondent likewise gets the chance to give top to bottom data through different ways. This sort of questionnaires spares time and limits predisposition as related with different instruments since separate respondents are able to openly express their emotions in various means while noting the survey single-handedly without dread of being additionally examined by a questioner (Best and Khan 1993). Other advantages include;

- Large amounts of information can be collected from a large number of people in a short period of time and in a relatively cost effective way.
- The results of the questionnaire can usually be quickly and easily quantified by either a researcher or through the use of a software package.
- Can be analysed more 'scientifically' and objectively than other forms of research.

3.3.2 Disadvantages

However, the real test of this strategy is that the reaction rate and in addition the arrival rates are generally low (Babbie and Mouton, 2004).

This restriction was diminished through hand conveying and gathering the surveys, a few people don't finish every one of the inquiries particularly the open finished ones more regrettable still a few people don't give back the questionnaires. This review attempted as much as is conceivable to distribute the surveys to respondents in various degree programs, surveys are similarly seen as shallow since they neglect to tunnel adequately deep to reveal reality.(Leedy, 1985). This study blended distinctive sort of asking questions in a bid to downfall this challenge. Subsequently it is acknowledged that all the essential inquiries were asked and gotten replies through these surveys. Other disadvantages are that;

- There is no way to tell how truthful the respondent is being and the respondent might not think within the context of the given situation.
- There is no way of telling how much thought the respondent has put in and there is no way of telling how truthful the respondent is being.

3.4. Interviews

In-depth interviews can be defined as a qualitative research technique which involves "conducting intensive individual conversations with a small number of respondents to explore their perspectives on a particular idea, program or situation" (Boyce and Neale, 2006: 3).The researcher made use of interviews because they make the researcher to meet his interviewees face to face and get to know their own perspective on issues pertaining the research subject. The researcher made use of semi structured interviews which contained components of both structured and unstructured interviews. In semi structured interviews, the interviewer prepares a set of some questions to be answered by all interviewees, however additional follow up questions may be asked during interviews for clarity.

Advantages of interviews include possibilities of collecting detailed information about research questions. Moreover, in interviews the researcher has direct control over the flow of the primary data collection process and has a chance to clarify certain issues during the process if the need arises. Disadvantages of interviews include longer time requirements compared to some of primary data collection methods and difficulties associated with arranging an appropriate time with perspective sample group members to conduct interviews.

3.5 Observations

Observation is a strategy for gathering research information and involves observing behaviour and systematically recording the results of those observations. Observations are a vital tool during this research because they help the researcher in observing phenomenon in a more natural way thus the researcher will get to record the effects of western cinema on today's youth culture in Zimbabwe. This will help the researcher in the sense that she will not get biased information for she will be having evidence of pictures etc. The researcher observed youths at Zvishavane campus.

3.5.1 Advantages of Observation

Observation beats one of the key disadvantages of interviews and surveys, i.e. that the reactions gave may not be exact. Such errors happen because of the respondents

- Lack of awareness of their own behaviour
- Lack of an accurate memory of what they did
- Deliberate lies to make them appear better than they are
- Desire to tell the researcher what they think the researcher wants to hear

Observation can be utilized where it is impractical to gather information utilizing interviews or questionnaires, for example, when the review members are creatures, babies, youthful kids, people who don't share a typical dialect, or people with a few types of inability.

3.5.2 Disadvantages of Observation

- Observation of behaviour may affect the behaviour the researcher wants to observe, e.g. children in a classroom may behave differently if there is an observer present than when there is no observer in the classroom.
- Many events are not open to observation:
  - Behaviour that is private, e.g. activities that take place within private homes that are unpredictable, so the researcher does not know when and where to be present, e.g. mob riots
  - Events that are not safe for the researcher to attend for instance tsunamis
- Ethical issues may arise, e.g. lack of informed consent

3.6 Population of study

Population refers to a number of people who are under the research scrutiny. According to Creswell (2009) population refers to a group of people who are under the research's interest. The populace of the study consists of all youths especially the Midlands State University students at the Zvishavane campus. The researcher chose youths at Zvishavane campus because the students at that campus come from different parts of the country having different

cultural beliefs, values and norms. This on its own helps the researcher on getting information amongst the students because their characters are different, some go to church and others are club goers some are even neutral thus their views will be different. More so the dressing of the students is not uniform. The researcher chose the university students over other youths outside campus because the students have technological advantage, through use of free Wi-Fi they can access you tube and other forms of social networks and they have access to downloading as much movies as they can as well than those youths outside campus. The questionnaire as the major instrument in this study was prepared by the researcher, validated by the supervisor, pre-tested and found reliable.

3.7 Summary

This chapter looked at the research design and methodology appropriate for the research subject. This study found the qualitative research design being appropriate for the research subject because the researcher will have to look at human behaviour patterns and the qualitative research design is ideal for this. The researcher made use of questionnaires, interviews and observations as research instruments. These are also ideal in the sense that they bring out first-hand information. More so the researcher will get naturalistic views pertaining certain issues. They also help in exploring participant's feelings and perspectives towards the research subject. The chapter also explored the delimitations of these instruments and possible solutions were found. The next chapter will thus look at data analysis. The researcher will present and analyse the data which was found.

CHAPTER 4

4.1 Data representation and analysis

This study is designed to represent and analyse the data which was given by the respondents towards influence of western cinema on Zimbabwean youth culture. The research cannot be achieved unless the research work is orderly and logical. Hence questionnaires were administered to respondents and interviews as well were conducted. The researcher also made some observations. This chapter will thus present the data, analyse it and write the findings.

For gathering the suitable information required for this study, copies of questionnaires were dispersed amongst the respondents at M.S.U Zvishavane campus. The response rate of this study is 120 and the administered questionnaires needed were properly answered. For this study 70 questionnaires would have been distributed to respondents, but based on time and money limit, l distributed 60 questionnaires to respondents .50 were returned, 10 were discarded for reasons such as unnecessary information and incomplete data. In the total responses of 50, 30 respondents representing 60% of sample were females and 20 respondents representing 40% were males. Respondent's answers were presented in tables and simple percentages as shown below:

Table 1: respondents' Age Distribution

Table 1 Showing respondents Age Distribution (Source: Author)

Age Bracket	Frequency	Percentage %
16-20	15	30
21-25	25	50
26-30	6	12
31-35	4	8
35 and above	0	0
Total	50	100

The table above shows that 15, representing 30% respondents were between the ages of 16-20 years, whilst 25 (50%), respondents were 21-25 years. Individuals within 26-30 years were 6 (12%).4 (8%) respondents fell within 31-35 age range .None respondents were 31 and above. this shows that the average age range of these students was between 16-30 years.

Table 2: Gender Distribution

Table 2 Showing Gender Distribution (Source: Author)

Sex	Frequency	Percentage%
Male	20	40
Female	30	60
Total	50	100

The table above shows that there were 20 (40%) male respondents, while 30 (60%) were female respondents. This indicates that females are more in number at M.S.U Zvishavane campus.

Table 3: Marital Status

Table 3 Showing Marital Status (Source: Author)

Marital Status	Frequency	Percentage%
Single	40	80
Married	10	20
Divorced	-	0
Total	120	100

Table 3 above shows that 40 respondents representing (80%) are single and 10respondents (20%) are married. None respondents are divorced.

Respondents' religious affiliation show that 36 (72%) are Christian, while 4 (8%) are Muslims and 10 respondents representing (20%) indicated other options.

Table 4: Religious Affiliation

Table 4 Showing Religious Affiliation (Source Author)

Category	frequency	Percentage %
Christianity	36	72
Muslims	4	8
Others	10	20

4.1.1 Research question 1

To examine if western cinema has influence on Zimbabwean youth culture that is students at M.S.U Zvishavane campus.

Question 5: Do you watch western Movies?

Table 5: Showing if respondents watch western movies.

Table 5 Showing if respondents watch western movies. (source: Author)

Category	Frequency	Percentage %
Yes	39	78
No	11	22
Total	50	100

The table above shows that 39 (78%) respondents expose themselves to western cinema while 11 (22%) do not .This shows that a significant number of respondents watch western cinema.

Question 6: How often do you watch?

Table 6: Rate of watching western cinema

Table 6 Showing the rate of watching western cinema (source: Author)

Categories	Frequency	Percentage
Seldom	14	28
Regularly	36	72
Total	50	100

This table shows that those who seldom watch western movies are 14 representing 28 %of respondents, while those who watch regularly are 36, representing 72% .this indicates that many respondents watch western cinema.

Question 7: Do you notice the dress patterns in these western movies?

Table 7: showing if respondents notice the dress patterns.

Table 7 Showing if respondents notice the dress patterns (source: Author)

Categories	Frequency	Percentage
Yes	29	58
No	10	20
Not Sure	11	22
Total	50	100

Table 7 shows that 29 that is (58%) notice the dress patterns whilst 10 (20%) do not.11 (22%) of respondents are not sure if they notice or not. This shows that 29 (58%) notice the dress patterns in these movies and it could be assumed that at this stage those who notice the dress patterns have a higher chance of being affected .

Question 8: what kind of dress patterns do these western movies portray?

Table 8 showing the dress patterns portrayed in western cinema.

Table 8 showing the dress patterns portrayed in western cinema (source: Author)

Categories	Frequency	Percentages %
African	10	20
Western	35	70
Not sure	5	10
Total	50	100

The data collected shows that 10 respondents representing 20% of the respondents indicated that the dress patterns represented in western movies are African. Those who said the dress patterns are western are 35 thus representing 70% of respondents. While those who were not sure are 5 (10%).This shows that the difference between those who indicated African patterns from those who indicated Western patterns is significant.

Question 9: Does western cinema determine the type of dressing you wear?

Table 9: Showing if these movies have influence on respondent's type of dressing.

Table 9 showing if these movies have influence on respondent's type of dressing (source: Author)

Categories	Frequency	Percentages %
Slightly	6	12
Strongly	40	80
Not at all	4	8
Total	50	100

The table above is showing that 6(12%) of respondents are slightly affected by the dressing presented in western cinema whilst 40 (80%) of the respondents are strongly affected. Those who are not affected by the dressing presented in the cinema are 4 (8%).This indicate that though the difference between the slightly and strongly affected is not much ,the tables shows that most respondents are being strongly affected thus they might copy the mode of dressing they see on western cinema.

Question 10: Does western cinema viewing make you proud of western attires?

Table 10: showing if western movies make respondent proud of western attires?

Table 10 showing if western movies make respondent proud of western attires? (source: Author)

Categories	Frequency	Percentage %
Yes	35	70
No	15	30
Total	50	100

As table 10 above indicates that 35 (70%) of respondents indicated that the western movies make them proud of the western cinema whilst 15 (30%) disputed that claim and said "No". This shows that western cinema has an impact on the dressing of Zimbabwean youth since a larger portion of respondents 70% against 30% said it makes them proud western attires.

If yes to question 10 above, give reasons;

This assertion above sought to know why respondents are saying that western movies make them proud of western attires. It is an open ended question which gives the respondents the freedom to express their own opinion in their own word. The responses were pointing out that western movies make them proud of western attires because one can feel comfortable with any dressing at them without society pointing at them negatively.

If No to question 10 above give reasons

This also was a follow up to question 10. It requires respondents who indicated that the western cinema do not make them proud of western attires to explain why. Respondents thus expressed themselves in their own words. Respondents in this category indicated that most of these dress patterns on western movies are outrageous and do not even reflect African values of decency. More so they indicated that the videos in western cinema do not reflect the costumes which have African fabrics of sewing.

Question 11: Do foreign media contents affect your language as a youth?

Table 11: showing if respondent's language is affected by foreign media contents.

Table 11 showing if respondent's language is affected by foreign media contents. (source: Author)

Category	Frequency	Percentage%
Yes	35	70
No	15	30
Total	50	100

Table 11 indicates that the number of respondents who say foreign media content affects their language as youths are 35 (70%) whilst those who say "No" are 15 (30%) of respondents. This shows that foreign media has significance on youth's language

If yes to question 11 above give reasons;

The question above was an open-ended question which required respondents to air their views on why they agree to foreign media having effects on youth's language. The responses were pointing out that because of foreign media there is high use of colloquial language nowadays because youths will be trying to imitate the language used in the western world.

If no to question 11 above give reasons;

This is also a follow up to question 11. It requires respondents to give the reasons why they are saying foreign media does not affect their language. Respondents in this category indicated that because language has a dual character, both as a means of communication and as a career of culture, respondents thus just use language used in foreign media just to understand what is being said but do not imitate it.

Question 12: Is western cinema advantageous or dis advantageous to your cultural integration as a youth?

Table 12 showing if western cinema is advantageous or disadvantageous

Table 12 showing if western cinema is advantageous or disadvantageous (source: Author)

Categories	Frequency	Percentage %
Advantageous	10	20
Dis advantageous	40	80
Total	50	100

The table above shows that 10 respondents representing 20% of respondents are saying western cinema is advantageous whilst 40 (80%) are saying it is disadvantageous. This shows that western cinema comes with more negatives that positive as respondents have brought out.

If you saying it is advantageous give reasons

The question above is an open-ended question which required respondents to explain further on why they say western cinema is advantageous on their cultural integration. In response, the respondents said they viewed it as advantageous because they get to know values for other cultures all over the world. Moreover, respondents said it is an advantage because when one gets to know all cultures or adapt their lifestyle it is thus easy to adapt when they get to visit those western countries. More so they said it was an advantage for it brings harmony amongst cultures.

If you saying it is disadvantageous give reasons

This is also a follow up to question 12 above.it is asking respondents to explain why they said western cinema is dis advantageous to cultural integration as youths. Respondents in response said that it was a disadvantage because it blurs lines amongst cultures and presents other cultures as inferior. Other respondents said that western cinema presents immoral and obscene scenes which do not have oriental custom as Zimbabwean youths. More so respondents pointed out that by watching western cinema they get to know of western culture than Zimbabwean cultures which leads to alienation.

Question 13: Does exposure to western television programs affect your mode of dressing?

Table 13: Showing if exposure to western television affect youth's mode of dressing

Table 13 showing if exposure to western television affect youth's mode of dressing. (source: Author)

Category	Frequency	Percentage %
Yes	38	76
No	12	24
Total	50	100

As table 13 above indicates   38 representing 76% respondents indicated that exposure to western television has effect on their mode of dressing. Those who disputed that their dress mode is affected are 12 representing 24% of the respondents. The difference between those

who say yes and those who say no is very significant. This is indicative of the fact that exposure to western television has effects on the dress mode of youths.

If you saying yes give reasons

The question above required a further explanation to the respondents who said their mode of dressing can be affected by exposure to western television. Varied views were put forth. On the whole, the respondents pointed out to the fact that their dress sense is affected because one will want to imitate the latest fashion trend and be like the celebrities and also they said that they will want to be like the people they see in the media having the same swag and cred. More so they also said that the world we living it is media saturated thus the media has become the dominant socializing institution of our time.

If you saying no give reasons

Varied views were also given by those who said "no". On the whole the respondents said that their dress mode is not affected by exposure to western television because they are principled to their own dressing and even follow their religious beliefs which require them to dress in a certain manner.

Question 14: Does the exposure to foreign media have other effects on your beliefs, values as a youth?

Table 14: Showing results if exposure to foreign media affects youths' beliefs and values

Table 14 showing results if exposure to foreign media affects youths' beliefs and values. (source: Author)

Category	Frequency	Percentage %

Yes	42	84
No	8	16
Total	50	100

From the above table, 42espondents reported that foreign media affects their beliefs and values as youths while 8respondents disputed and said their values would not be affected by exposure to foreign media. The difference between those who say yes and those who say no is significant. This indicates that indeed exposure to foreign media affects youth's beliefs and values.

Respondents gave several reasons for saying yes. 35 of 42 were females who said that foreign media has affected their values in a positive way because through watching feminist movies they can now stand against the patriarchal society which subordinates women and view them as inferior. Others said that they can empower themselves through watching some foreign media. Other respondents said that it is through foreign media that they can cook in a better way.

Those who said they were not being affected gave reasons which are that they watch foreign media just for entertainment so what they see on television doesn't change their values and morals. They have pride in their own indigenized way of life.

4.2 Discussion and Interpretation of findings

From the data presented above, the following interpretation and inferences can be drawn as how they answer or reflect the research question for the study.

Reviewing question one on the influence of western cinema on cultural values on Zimbabwean youth culture, question five which asked if respondents watch western movies.78% of the respondents said "yes" whilst 22% said "no". A weighty percentage replied in favourable that they watch western movies. This question is significant because western cinema is influencing youths in Zimbabwe for they just watch for fun and don't concentrate on the effects it comes with. Question 6 on the other hand required knowledge on the level to which the respondents expose themselves to western movies. Results confirm that those who regularly exposed to western movies are 72% whilst those who seldom are 28%. Yet again, the significance of this question and the research focus is that the degree of exposure to western movies may also determine the degree of influence and vice versa. This shows that those who regularly watch are most affected by the foreign input. This corroborates the cultivation theory which asserts that recurrence of viewing additionally has an orientation in the consequent impacts. Substantial watchers develop states of mind which are steadier with the world not at all like light viewers. Those who engross more media are those who are more influenced. Question 7 asked respondents if they notice the dress patterns portrayed in western cinema.58% of respondents indicated that they noticed the dress patterns in western cinema.

Research question 8 asked if respondents notice the kind of dressing portrayed in western movies that is if it is African or Western. It sought to know respondent's perception of dress patterns in western movies. Question 8 was applied and it showed that respondents' perception of western movies is that they are largely determined by western Input such as western cultural beliefs and ideology. Western movies celebrate western culture. Those that had this perception were 35 that is 70% of the respondents. Through the dress patterns portrayed in western movies we can see that western values are seen as superior whilst Zimbabwean values are looked down upon. Research question 9 asked if western cinema determines the type of dressing youths wear. Those who said strongly are 80% of the respondents. This question was important because it is in such influence that the research is based. This can be supported by Gerbner (1976) in his Cultivation theory where it is said that repetitive and consumption of certain media content leads to change of attitudes and norms thus respondents are having their dress mode affected because heavy consumption of western media content.

In question 10, answers showed that the way people dress in these movies make respondents proud of western attires, 15 of respondents was against it whilst 35 said that they were proud. This was an open-ended question and those who said they were not proud asserted that the dress patterns in these films do not celebrate African culture and values embedded in her fabrics. More so they said that the dress patterns are obscene. Those who said they were proud represented 70% and they supported themselves by saying that we are living in a media saturated world and dressing primitively is not part of the century we living it so western cinema brings new trends of fashion.

Referred to by White (2000), Schiller (1976) catches the focal suggestions of cultural imperialism in his exemplary definition. Schiller (1976) defines Cultural imperialism as "the sum of the processes by which a society is brought into the modern system, and how its dominating stratum is attracted, pressured, forced and sometimes bribed into shaping social institutions to correspond to, or even to promote the values and structures of the dominant Centre of the system". With the definition above the researcher observed that western nations dominate the media thus youths praise the dress patterns brought out in western cinema. Respondents said that America's dress sense has a strong or vivid impression, watching design television and Style has the ability to affect the manner in which individuals dress consequently might prompt adolescents dressing distastefully .Deepak (2005) in Odunjo (2009) opined that "clothing is part of the human physical appearance and it has social significance". As a result, different messages are carried through the type of clothing one wears. Through one's type of dressing we get to know about that person, be it his or her ethical background. Youths may have the mentality that how one dresses do not matter as long as they are comfortable it is acceptable. Responses in question 11 towards the issue of language is that western cinema has effect on youth's language this was supported by 70% of the respondents who said nowadays they is high use of slang which is all because of western cinema. The researcher observed that desertion of indigenized   media content air waves bit by bit and result to decrease in norms, beliefs and values.

Respondents in question 12 said it is a disadvantage to watch foreign media and those who said it is an advantage are just 20 % of the respondents. This indicates that foreign media brings about negative effects than positive effects. Question 13 asked respondents if their

dress code is affected by foreign media and it is to a larger extent that youths dressing is affected by foreign media supported by 72% of respondents who said their dress code is affected by western cinema. Respondents in question 14 also said that western cinema affected their beliefs and values as youths in a positive way.

Interviews and observations were conducted.10 people were interviewed and some questions in interviews were different from those in questionnaires. Only two questions were asked. Question one of the interviews asked the degree in which foreign media affects the way Zimbabwean youths eat. Responses summarily reviewed that respondents claimed that in western movies thinness is seen as sexy and beautiful thus it makes the viewers disgruntled with the shapes of their bodies and watching the references on television causes youths to strongly want to be like them. The food which is presented on western television thus becomes more desirable than Zimbabwean food. According to this study, foreign media does not only affect food eating habits but also the desire to have body shape which is alike to that portrayed in T.V. This collaborates the submissions made by Becker (2004) that media content exposure increases endangerment for the development of an eating disorder. Through various interviews Becker (2004) found out that "there is the presence of certain type of societal burden to be skeletal which thus leads to engagement in unhealthy eating by youths thus making the youths prone to diseases such as anorexia nervosa. However, while western cinema affirm some of the social pressure to having less flesh, there is also pressure to add weight through presentation of woman with big buttocks and hips being attractive to men in the media so this can make the skinny girl become self-conscious of her body. From the research, it can be said more pressure is given on one to become skinny than to gain weight.

Question number 2 of the interviews asked on the ways in which western cinema is fabricating the sexual attraction of Zimbabwean youths ,answerers claimed that western TV programs with showing sexual messages has the power to influence viewers' perception of courting ,leads to attraction in pre-marital sex or considering taking part in pre conjugal sex. Viewing virginity as essential as long one is not yet married is therefore cast off. In their western T.V programs there is slight affectability to issues regarding virginity .Onyiengo (2014) citing Ward (2002) supports the above assertion that, "support of sex generalizations in the media was probably going to advance sexual start and disappointment with virginity

and in addition different points of view in regards to regularizing sexual conduct" .Subjecting to foreign TV programs has somehow become a teaching classroom for heavy viewers of TV and has led to the adaption of western way of living like marriage, courting amongst others . In the past dating would take place stage by stage.

4.3 Summary

This chapter looked at the presented the data and analysed it as well. the data which the researcher acquired from the interviews, questionnaires and observations was presented .The researcher also discussed the findings which she got after analysing the presented data. Through the responses from the respondent's attitudes towards the research question were clearly brought out. The next chapter will however make a conclusion on what the study will have revealed. Recommendations will also be discussed in this chapter.

CHAPTER 5

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Summary

This study has shown that exposure to western cinema has a powerful effect on the cultural values of Zimbabwean youths. The first chapter of the study focused on the background of study and showed how western cinema has brought more "harm" than "good".it is during this chapter that it is discovered that foreign media comes with both positive effects. The researcher went on to review the relevant literature where issues of how western cinema affects the youths dressing, sexual orientation and language amongst others. Theoretical framework was also conducted and the Cultivation Analysis Theory and Cultural Imperialism theory were found appropriate for the study for it is through the cultivation theory that the researcher discovered the effects which comes with watching television. Chapter three thus looked at the research design and methodology. Questionnaires were distributed, interviews and observations were made in a bid to collect data concerning the research question .After collection of data findings were made.

In this study concentration was on western cinema being the cultural identity of Zimbabwean youths .The cultivation Analysis Theory have provided explanation of why the youths are more affected by western cinema .Youths especially at the age range of 21-25 who are at M.S.U Zvishavane campus imitate what they see in the media especially the western cinema .It is in no doubt that youths value western culture than Zimbabwean culture as the study has shown.The researcher posed research questions which brought to the prow the effects of w western cinema on Zimbabwean youth culture that is their dressing amongst others.14 questions were listed on the questionnaire which was one of the research instruments for collecting data and interviews were also conducted and they constituted of two questions. The responses revealed that western cinema celebrate Western values and not African values. Western view of fashion is programmed on television. Phillips and Bonds (1999) are of the view that, " viewer's tastes and opinions are similar to the media's since they are passive consumers who tend to believe everything they are told" .Zimbabwean youths thus shared similar tastes and opinions on dressing to those presented in the media. This discussion is in alliance with the research study which confirms that western cinema has effects on youth

culture .Findings from the study also denoted that the fact that youths seek to be part of what they see on western cinema , they have gone to a level of wearing obscene type of dressing.

5.2 Conclusion

After discussing the findings that had been presented in the previous chapter, influences that western cinema has on youth culture were established. It was revealed in this study that high rate of viewing western television programs led to youth's cultural imperialism. Findings have confirmed that youths preferred American lifestyle to that o Africans because they see it as modernized. Western cinema have an influence on youth culture and the influence comes more of negative than positive. The negativity is seen through youth's appraisal of western dressing, being proud of western attires amongst others hence distorting their own Zimbabwean culture. The study shows that most of the youths expose themselves to western cinema and it is even a higher percentage of youths who notice the dress pattern in these foreign media content. Most western cinema as the study has showed , do not reflect the good values of African culture and the moral uprightness of Zimbabwean culture. The study also revealed that youths time is mostly exhausted whilst watching foreign media contents. Parents thus should guide the youths on what they watch and lead them to see what is right and what is wrong. Baya and Mberia (2014) submits that, "parents may be able to reduce the effects of sexual content by watching television with and discussing their own beliefs on issues like sex, abortion and even dressing". There is also need of educating youths on negative effects of watching western television on issues like pre-marital sex and its effects because these kinds of issues are not addressed on Western Television. When youths watch television programs they are being exposed to certain programs which affect their language, food habits, dress sense amongst others. After conducting research, it can be proven that exposure to foreign media has affected the youth's attachment to their Zimbabwean culture and the way they value their Zimbabwean culture as well. However youths who have adopted western lifestyle focusing on dressing, sexual orientations, and language amongst others in a rebellious way similar to that reflected in western cinema has resulted in them dressing indecently so as to compliment the type of dressing portrayed in these type of foreign media content. The study concluded that it is the youths who are easily impressed both emotionally and physically by foreign media content. This study also disclosed that young people do not

admire African culture. The study concluded that western cinema has affected youths more than any other content.

5.3 Recommendations

After findings have been clearly put in focus in the preceding chapters it is however the researcher's view that no time should be wasted in blaming individuals on the cultural imperialism issue but instead, urgent attention should be taken so that youths cultural values are not ruined.

As a means to stop cultural imperialism the researcher therefore recommends the following:

1. Broadcasting foreign media which is beyond normal limits in television channels has to be seriously attacked.

2. Unfortunately parents nowadays leave their children to watch western media which has less value. Parents should note that they are not only giving harm to the youths but also to the society in which these youths are living in. Parents should supervise their children on the type of the media they should be exposed to. Parents should also educate their children after watching movies with them and give them the morals which come with the movie.

3. Religion as well has duties to terminate this regard. This institution must put up a campaign against western films which do not upgrade the values and beliefs of Zimbabwean youths. If this campaign continues there maybe reduction or reduced level of exposure of western television programs on Zimbabwean youths.

4. Our ZTV should also play a role. It needs to encourage localization whereby Zimbabwean cultural norms and cultures are widely promoted as against patterning western culture in ZTV which resultantly affects Zimbabwean culture and leads to cultural distortion and erosion amongst Zimbabwean youths.

5. The media should be active whilst producing issues pertaining cultural imperialism, distortion and erosion. ZTV should use its media content to promote the cultural values of

Zimbabwe. More so institutions that focus on media and film training should encourage increase in indigenized content .It is also essential for agencies that look at media regulations to give emphasis on promotion of Zimbabwean and African culture.

6. There should be enlargement on tourism's industry on their presentation of Zimbabwe's good image as a country with virtuous values.

7. Consequences that come with teenage pregnancies should be presented as dreadful instead of praising them.

8. Emphasis put on body shapes by program producers should be reduced because young girls are conscious about their body hence they tend to imitate what they see on television.

5.4 Suggestion for further studies.

Due to the research limitations, the researcher suggests that further research should be done on this topic based on the following:

1. How to discourage Zimbabwean youths on imitating western celebrities
2. How to improve local media
3. How to discourage Zimbabwean youths from watching western cinema

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APPENDICES

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MIDLANDS STATE UNIVERSITY

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Cultural interfaces and collisions. The influence of western cinema on Zimbabwean Youth Culture.

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QUESTIONNAIRE

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Dear student, my name is Thelma Chimanga and l am an English and Communication student at Midlands State University. By answering this questionnaire you be assisting in the collection of data for a dissertation with the title above. Please read each question or statement prudently and attempt to respond to all questions fairly and to the best of your knowledge. Your answers will be treated confidentially and only for this research .I greatly appreciate your help!

<div align="center">

Part one

Please tick as appropriate

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1. **Age :16-20** ☐

        21-25 ☐   **25-30** ☐   **31-35** ☐

2. **Sex** : Male ☐   Female ☐

3. **Marital status** : Single ☐   Married ☐   Divorced ☐

4.Religion : Chri☐☐ ☐☐☐ Islam Others please specify…………………….

Part Two

5. Do you watch western movies? Yes / No

6. How often do you watch? Seldom /Regularly

7. Do you notice the dress patterns in these movies?

   Yes ☐   No ☐   Not sure ☐

8. What kind of dress patterns do these western movies portray?

   African ☐   Western ☐   Not sure ☐

9. Does western cinema determine the type of dressing you wear? Slightly ☐

   Strongly ☐   Not at all ☐

10. Does Western cinema viewing make you proud of western Attires? Yes or No .Give reasons for your answer

    Explanation……………………………………………………………………………
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    ……………………………………………………………………………………………

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11.   Do foreign media contents affect your language as a youth? Yes/No. Give reasons for your answer

Explanation…………………………………………………………………………………
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12.   Is western cinema advantageous or dis advantageous to your cultural integration as a youth? . Give reasons for your answer

Explanation…………………………………………………………………………………
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13. Does exposure to Western television programs affect your mode of dressing as a youth? Yes/No. Give reasons for your answer

Explanation…………………………………………………………………………………
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14. Does the exposure to foreign media have other effects on your beliefs, values as a youth? Yes/No. Give reasons for your answer

Explanation……………………………………………………………………………………
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