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STAVANGER NORWAY

TOPIC

CULTURE AND COMMUNICATION: CULTURE AS AN
INDISPENSABLE FACTOR TO INTERPERSONAL COMMUNICATION.
A CASE STUDY OF BAGANDA (KANYANYA, KAMPALA UGANDA).

BY

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DEDICATION

I would like to dedicate this piece of work to my parents, my fiancé and my daughter Shanitah for their moral support through out this hard journey.

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Finally, I personally and solely accept responsibility for any errors, omissions, and misrepresentations that might be in this work

PREFACE

Uganda is a home to many different ethnic groups, none of whom forms a majority of the population. The country can be classified into several broad linguistic groups: the Bantu-speaking majority who live in the central, southern and western parts of the country; and non Bantu-speakers who occupy the Eastern, northern and north western portions of the country.

The first category includes the large and historically highly centralized kingdom of Buganda, the smaller western kingdom of Bunyoro, Nkole, Toro, and the Busoga states to the East of Buganda. The people in the second category include the Iteso, Langi, Acholi, Alur, Karamajong, and many more in the north and a number of other smaller societies in the eastern part of the country.

Around 40 languages are currently in use; they fall into two basic groups, the Bantu tongues that are spoken principally in the south and the Nilotic dialects heard mainly in the north. The language with the largest number of native speaker is Luganda, a Bantu language spoken mainly in Buganda region, which encompasses Kampala

Language being the main issue or obstacle in Uganda, the diversity of languages often poses communication difficulties as they cannot be used equally. The preference of one or some of them has often bred ill feelings among others thus breeding mistrust and conflict.

Many of more than 20 tribes that make up the country still reside within their own areas or kingdoms; But Ugandans living in areas outside their own tribal homelands are increasingly common and have helped create a more diverse culture within the country.

However, in spite the fact that Ugandans live in the times of modernity with new communication technology, and trans-border data flows most of all these tribes still maintain their traditional customs, beliefs and values well as their traditional social interaction.

CHAPTER ONE

GENERAL INTRODUCTION AND PROBLEM OF THE STUDY

Human relationships are highly influenced by communication but in most cases, communication as human activity is directed and shaped by culture. As we all agree that we are living in multi-cultural¹ societies; inhabited by people from diverse cultures and as thus, we may not avoid intercultural communication and as we may fail to avoid intercultural encounters, interpersonal communication becomes weary and confrontational as individuals from different cultures meet. Social interaction becomes a challenge and a problem between and amongst people of varying cultures. For this reason, it is important to understand how people's beliefs, world views, and value system shape the way they behave and how culture affects the organization of the streams of information which we always encounter and process when we interact with others whose cultures are different from ours. As Samovar highlights that the undertaking is challenging because learning to understand people whose background is different from your own is not an easy assignment (2004:2).

A lot of research has been done on the way culture affects communication and it has been found out that in any communication context, culture is at the base, which raises problems if not effectively taken care of. However, more emphasis has been put on formal organization communication with less regard to people's interpersonal communication from where they come from family level to community level. The above may lead us to an assertion that culture is both catalyst and a barrier to communication. Perhaps Hall is right when he asserts that culture is communication; that people create culture and communication creates culture through human communication (1998:53). However, my inquiry aims at understanding how people generally produce, share, and negotiate or internalize meanings and symbols, how they represent their internal intents as they encounter with people of different cultural experiences with specific examples from the Ganda culture in Uganda. With regard to selected area of Kanyanya (Kampala district in Uganda), it is very important to analyze the influence of culture on people's interpersonal communication within their

¹ The term 'multicultural' is often used narrowly to convey the simple and inaccurate idea of completely distinct and separate cultures presents with in a single society John (Ed)(2007:37).

homes and the communities at large. However, Kanyanya as a community has very much been invaded by people of very many different cultural backgrounds due to its location and the variety of economic activities within. Due to this, interpersonal communication as an aspect very much affected by culture deserves notice to avoid misunderstandings and conflicts among people within their homes, workplaces and their societies that can rise due to poor communication.

1.1 Motivation of the study

From the above background, through my experience as a scholar of intercultural communication and as a communicator who engage in interpersonal communication, I have experienced many communication problems whether at workplaces, homes and the entire community at large. This comes as a result of the advancement of communication technology, where there is no limit to human interaction and the people of Uganda are not exceptional in that case. Since many ethnic groups in Uganda are largely traditional in the sense that meaning is derived based on their cultural contexts, I presume that people with different cultures meeting together are likely to face cultural stress and these stresses might lead to communication barriers which in one way or the other might affect the way they communicate with one another. For this reason therefore, I realized that there is need to analyze the role of culture to peoples' communication and the main issue at hand is that all human beings are cultural bounded because the way they perceive the information, produce, negotiate and attribute meanings to symbols is determined by the context in which their socialization took place. How does communication contribute to creating a climate of respect for diversity? And finally to be able to understand the role of culture in the attribution of meaning and also how gender and communication are related. These and other issues are the themes that will be answered in this thesis.

1.2 Purpose of the study

The main purpose of this thesis is to make a contribution to the existing body of knowledge concerning intercultural communication and communication issues at large. The aim is to understand the influence of culture to every phenomena of communication whereby I will critically analyze the role of culture in the

predetermination of the social and cultural process of the formation of symbols and their meanings, how they are produced, exchanged, and negotiated when people of different cultures encounter each other. To achieve this, I shall look at what is typically or specifically Ganda communication behavior and what is generally western communication behavior by using specific and critical examples from the Ganda culture. By dealing with such issues, I suppose the findings will be of good use in influencing and creating good morals in people's behavior while communicating due to the assumptions that;

- i. People always communicate whether it happens consciously or unconsciously, in accordance with their cultural experiences and background
- ii. Any variation or similarity in aspects of cultural orientation, affects the way people relate to one another, depending on the degree of similarity people go through during the socialization process.

More so, this thesis also strives to show that in spite of cultural diversity, people from different cultural setting and backgrounds can manage to go beyond their cultural barriers which might affect communication behavior in a given cultural context and the thesis aims at explaining that communication as social phenomena is not only about transmitting; that is receiving and sending message but also about negotiating meanings. I hope the thesis will be helpful as follows;

- i. To create responsiveness for change and flexibility in adopting new alternatives and competence for interpersonal communication.
- ii. It will help people to appreciate the patterns of cultural differences which can assist in processing what it means to be different in ways that are respectful of others, not faultfinding or damaging
- iii. It will also help in minimizing communication ambiguities; enhance cultural sensitivity and tolerance of ambiguous behavior, and to develop willingness in individuals to accept the unexpected behavior.

However, the thesis tends to be complex, but interrelated relationship between the study, practices, and experiences of what is specifically Ganda and what is generally western kind of communication. The thesis will therefore, address the general

problems of communication both interpersonally and interculturally but with special reference to the social and cultural formation of symbols and meanings in Ganda's traditional culture. Therefore, my main aim is to analyze the role of culture to communication with the backdrop of the concept of "difference" and "other" in human communication behaviour.

1.3 Definition of the terminologies

1.3.1 Culture

Culture is a term so difficult to define in few simple words. In reality everything, every action, seems to be culturally inclined. It is hard if not difficult to demarcate culture from other social systems.

Etymologically, the concept 'culture' comes from a Latin word *cultura*-meaning cultivation and it described the act of installing labor and attention upon the land for the raising of crops. Anthropologists use this term to refer to the universal human capacity to classify experiences, encode and communicate symbolically.

However, some scholars have tried to give their own understanding of the term. In this thesis, I will employ Bennett's definition where he defines culture as learned and shared patterns of beliefs, behaviors and values of groups of interacting people (1998:3). This means that culture is learned by interaction or the routines of a particular group of people. The personal, theoretical, and monistic aspect in the concept culture began to change when a new development in the understanding gradually asserted itself over the past century and now it is the concept that is still prevailing.

Cultures are organic systems. As with other systems, all cultures have points of homogeneity and diversity, continuity and discontinuity, stability and instability, meaning and ambiguity, order and chaos (Gribbin 1984). Instinctively, cultures like any other organic system strive to affirm life so as to evolve and expand. Conversely, practices and forces that undercut the evolution of cultures make for the demise of such cultures. To survive and prosper, cultures there fore have to change and evolve by promoting the forces and practices that make for change and evolution. (Stingers and Prigogine 1984).

Cultures may be expressed through communication. Indeed some scholars have come to deduce that culture is communication. In essence, any culture is primarily a system for creating, sending, storing, and processing information, communication underlies every thing (Hall 1998:53). It is upon this background that people have tended to stereotype others as *'they'*, putting others into *boxes*; she is acting like that because she is from this or that culture yet stereotype purse are not true, some are based on wrong deductions since individuals bear some distinct characteristics from the group allocated norms. It might then be difficult to understand the whole group just one individual and if am to borrow philosopher Gadamer's words, "the parts can only be understood as parts of the whole and the whole can only be understood as composed by the parts"(2000:190).

The values of a culture may not be the values of individuals with in the culture. Factors are as divergent as social, economic, educational level among others also shapes one's view of the environment.

According to Pandey, culture is revealed in "behaviors" as well as in objects and the physical environment. Home designs, lay outs of villages, reflects the values and beliefs of a culture. The concept of culture indicates ways of behaving and relating to the environment" (1990:255). While humans develop and interact, they create social systems² which in turn direct their behaviors and precondition their cognitive perceptions accordingly.

Therefore, culture always "has an impact on the habitual ways we see reality" (Delia 1990:36). This always happens in a situation when someone is learning a new language in order to enter another culture unfamiliar to the individual. At the moment, a person learns the distinctions that the language encodes.

1.3.2 Communication

The term has its root from the Latin word, *communis/communicare*' which means, to share or make common; giving to another part of share of your thoughts, hopes and

² In spite of the differences in conceiving the details of culture, the consensual opinion among anthropologists (Hall 1976 :16) is that culture is not innate but learned; its various facets are interrelated so that when you touch a culture in one area, every thing else is affected.

knowledge. Communication requires a source or sender, the message to be communicated and the receiver. The sender encodes the message and sends it through a channel or media to the receiver(s) who first encodes the message using their own reference frames, context, and experience and then they assign the meaning to it. The intended meaning of the sender may be distorted because of the noise from the surrounding. Dahl contends that the result of such operation depends on the context and the cultural background of the receiver. He or she might assign a different meaning than was intended by the sender-an all too common experience and source of frustration both for sender and receiver (2003:12).

According to Samovar and Porter (1991:8), Communication is “*a dynamic transactional behavior- affecting process in which people behave intentionally in order to induce or elicit a particular response from another person*”

In addition to that, they add the proponent of *a channel*, through which the communication takes place; *a responder*, who observe the communicative behavior; encoding and decoding that is the process of producing and interpreting information; and feed back, which refers to the information available to a source that permits him or her to make judgments about communication effectiveness. As Samovar and porter (1991) puts it, communication is complete only when the intended behavior is observed by the receiver and that person responds to and is affected by that behavior

Communication is done in many settings like intra personal communication, interpersonal communication, group communication, intercultural communication among others. It can be in the form of verbal and non verbal communication, thus spoken/written words expressed in a language and the use of signs and symbols to convey a particular message respectively. The use of language or signs can also pose challenges in communication even amongst people who speak the same language; this is true especially where a word can have different meanings or a particular word meaning different things in another language. For instance; the Baganda people use the word “ayenda” to mean a womanizer or prostitution and the same word is used among the Basoga people to mean liking or being in need of something.

The use of signs then raises more complex challenges in interpersonal communication because different symbols, signs or even colors may mean/represent different things, say the picture of a cat may mean a pet to some people, to the Chinese, it will mean meat, to the African kid, and it may represent a scare crow.

In communication, everything is based on an interpretive process. Communication is not always intentional. In fact we send messages unconsciously all the time. Still people around us interpret and give meaning to these symbolic behaviors of ours. For example, we may not give the choice of clothes for a normal day much thought but people who meet us that particular day might interpret our outfit as a clear message of our personality. There are no guarantees that two people will interpret the same message in the same way. It is quite the opposite. This is especially true for both intercultural and interpersonal encounters.

1.3.3 Interpersonal communication.

An understanding of interpersonal communication is an essential ingredient in cooking up good relationships. Interpersonal communication lies at the junction of our cultural understanding and construction and consequently, each of these components influences one another in one way or the other. The term can be described as the process of sending and receiving information between two or more people. It can be done talking face to face with another person or via telephone, letters or meetings. It involves a speaker who sends a message to a listener. They receive the message, develop and send a response and so it continues. The content of a message during interpersonal communication is important, however, other aspects to fully understand the message are important such as body language, facial expressions and tone of voice. The content of the discussions must match the non verbal cues to make communication effective (Wikipedia 2007).

But, interpersonal communication has got principles and these principles underlie the workings in real life. They are basics to communication and they cannot be ignored.

i Interpersonal communication is inescapable. The very attempt not to communicate, communicates something. Through not only words, but through tone of

voice and through gesture, posture, facial expression, we constantly communicate to those around us. Through these channels, we constantly receive communication from others. Even when we sleep, we communicate. Therefore, the basic principle of communication in general is that people are not mind readers and another way to put this is that people judge us by our behavior, not our intent.

ii Interpersonal communication is irreversible. We cannot take back something once it has been said. Therefore, we should always watch our mouth because once a word is said you can never swallow it. However, while dealing with interpersonal issues, we should never swap ideas but instead symbols that stand for ideas because words and ideas do not have inherent meaning and we simply use them in certain ways, no people use the same words exactly alike

Interpersonal communication channels can be categorized into two main categories: Direct and indirect channels of communication. Direct channels are those that are obvious and can be easily recognized by the receiver. In this category, are the verbal and non verbal channels of communication. Verbal channels of communication are those that use words in some manner, such as written communication or spoken communication. Non verbal communication channels are those that do not require certain words such as overt facial expressions, controllable body movements, color (red for danger, green meaning go) and sounds (alarms)

Indirect channels are those channels that are usually recognized subconsciously by the receiver, and not under control of the sender. This includes the body language that reflects the inner emotions and motivations rather than the actual delivered message. It also includes such vague terms such as “gut feeling,” “hunches” and or premonitions.

1.3.4 Intercultural communication

The study of intercultural issues is by no means a new era. People have interacted with others from different cultures throughout our history in wars, religious journeys and exchange of goods. They have also been well aware of the difficulties these encounters may cause. Even though the history of intercultural contact is long, it has never before reached the magnitude of today’s world. Earlier; it was people in certain

professions or status who had contacts to foreign cultures. Nowadays, even the most isolated and marginal groups of people have the opportunity to interact with people all over the world. Intercultural interaction has become a reality of every day life for almost every one. The growth of interdependence of people and cultures in the global society of the twenty-first century has forced us to pay even more attention to intercultural issues.

By the term intercultural communication, I mean all human phenomenon of communication which takes place between people of different cultures. It also means communication between individuals of diverse cultural identities of diverse groups and people of the same wider culture but different cultural orientations such as education, belief or religion and many others. People may have the same race, nationality but when they have different cultures yet others may have the same culture but different races or nationalities. According to Samovar and Porter (1991:10), intercultural communication occurs whenever a message is produced by a member of one culture for consumption by a member of another culture, a message must be understood. Communication can make culture possible and also culture makes communication possible. Intercultural communication can be possible if different groups of people or people of different cultures communicate and understand one another well

1.4 Method and structure of the study

In this thesis, I intend to use qualitative methods since the data which will be used in analyzing the influence of culture to interpersonal communication with the case study of the Baganda were collected through the field research using interviews, formal, and informal conversations and collection of documents. Since my area of interest is an exploration and explanation of the phenomenon of interpersonal communication as a social event which usually takes place among and between more diverse cultural contexts, experiences, or backgrounds, I will examine and present cultural role towards the attribution of meanings and also explain interpersonal communication events so as to give a detailed picture of what makes up human communication behavior meaningful.

I shall also analyze cultural constructs as world view, religion, language, and many others in relation to the social and cultural formation of symbols and meanings for interpersonal communication in Uganda among the Baganda of central Uganda.

In the first place, I will provide a general background on communication and culture, basic concepts, theories, definitions, and the foundation for interpersonal communication briefly.

In the second place, I will deal with the historical background of the Baganda, followed by the analysis of the cultural variables among the Baganda and how the Ganda culture is different from other cultures and how culture affects the organization streams of communication.

1.5 Materials and sources for the study.

In this thesis, I will mainly use two sources and this will include the primary source and the secondary sources. The primary sources will be the information obtained during my field research among the Baganda, Basoga and Banyankole living in Kanyanya Kawempe division by using interview guides and informal conversations and also my personal experience. This information will guide us on the ground and how culture plays a role in people's communication.

The secondary sources will consist of the already existing literature especially the library books on intercultural communication and communication at large, periodicals, unpublished dissertations related to my thesis, internet data abstracts, and many others.

Among the literature, I will base my thesis on the classical works of contemporary scholars of the discipline from which communication as a discipline is looked at in different levels and such scholars will include: Dahl (2000,2006,2003,1999), Hall (1998), Gudykunst (1983), Jandt (2007), and Samovar (2004), Fiske (2007), Bennett (1998), Geertz (1973), Jensen (2003) Soderbarg (1998) and Gadamer (1989, 2000) and many more others. By considering the above classical works, I will be able to explore and understand the area of communication and culture because their work of substance was elaborative, insightful and academically stimulative to my thesis.

Therefore, with the help of their work and those from other sources, I will be able to approach some important issues in this study.

1.6 Disposition

The thesis will be divided into six chapters. Chapter one will be a general introduction which will contain the background of the study and the statement of the problem, definition of the terminologies of the study, aim of the study, method and structure of the study, materials and sources of the study and then disposition.

In chapter two, I will present and analyze five theories or approaches in relation to intercultural communication and interpersonal communication and under this chapter, I will deal with the semiotic school of communication, interaction view commonly known as pragmatic theory, constructivism theory or approach, then practice theory and functional theory and then I will critically analyze the functional and practical theory of communication.

The third chapter will be the presentation of the Baganda and their world views. Under this chapter, I will present their religious organization, economic, cultural, and geographical set up. I will also look at the way Baganda traditionally communicated and I will look at the traditional methods used and how effective these methods were.

The fourth chapter will be an evaluation of how culture influences communication and under this chapter, I will deal with the language as an integral part of culture, understanding and attribution of meaning to communication and under this I will briefly look at world view in relation to the attribution of meaning, stereotypes and generalizations in interpersonal communication, non verbal communication and attribution of meaning to non verbal tools, physical dimension of context and meaning

The fifth chapter will contain the role of gender in communication, world view in relation to gender and communication, role relationships as patterns of communication, communication patterns in domestic life, gender difference in parent-child communication patterns, managing cultural differences interactively, and strategies towards effective communication

The sixth and the last chapter will contain the conclusion about the whole book, a summary of some important ideas, and the recommendations of the readers

In summary, this thesis will analyze the social and cultural formation of symbols and meanings and the symbolic activity of human communication behavior and this will include the sharing, formation, negotiation and management of meanings which influence communication behavior, perceptions, actions, and world views but with special reference to the Ganda culture to show how our cultural contexts predetermine the way we form and attach meanings and the way we do and see things in reality.

CHAPTER TWO

Theories in relation to Communication

The working concept for communication in this thesis shall be based in favor of the semiotic school of communication, pragmatic theory, constructivism approach, practice approach and functional approach in analyzing human communication.

In this chapter, I will treat each theory separately and critically analyze it. I chose the above theories because I intend to treat communication and culture as two sides of the same coin. Therefore, the intention of analyzing the mentioned theories is to explain how people form and produce, negotiate and understand the messages which they embody in the symbols by which they are shared and in any case as Fiske puts it, the differences between the given theories is one of proportionate emphasis not of irreconcilable alternatives (1990:108).

2.1 The Semiotic school of communication

According to the semiotic school of communication, communication as an aspect does not mean 'sending messages' but communication is a social and mutual 'act of sharing'. Dahl contends that; it refers to the sharing of concepts, mediated by the use of signs.³ Dynamic communication is according to this school, about negotiating meanings and how people produce meaning in a social context (2006:12).

Semioticians perceive communication in the terms of production, exchange, and negotiation of signs and their symbolic meanings. What makes the phenomenon of communication are the concepts of symbols, significance, and culture.

³ A sign is something which stands to some body for some thing in some respect or capacity. It addresses somebody, that is, creates in the mind of that person an equivalent sign, or perhaps a more developed sign (Fiske1990:42)

Communication is described in terms of a text that is, how people share messages, interact with one another in order to produce meanings. Semioticians are concerned with the role of text in our culture. The proponents of this thought tend to undermine or may not agree with those who think that there can be a communication failure. Instead, they often see cultural differences between interactants as the main cause of mis-communication. This view therefore, makes the study of communication synonymous to the study of the cultural texts and presuppositions involved in the production and exchange of meaning. Human beings always communicate regardless of their consciousness.

We always behave by virtue of our being, and our behavior always gives meaning to those who interpret the signs that pattern our behavior. When other people observe us, they refer the behavior to the store of meaning at the” back of their minds” (Dahl 1993). The store of meanings in people’s minds contains a stream of information that often determines what can be right and wrong. When people from different cultural backgrounds meet, their behaviors are likely to send signals or signs which will elicit responses according to cultural experiences of those signals and residues of behavior.

According to the semiotic school of communication, language is “a collection of signs⁴ organized by the codes or systems of meaning that a culture or group holds in common. A Sign to the semioticians has a quite precise reference. It is anything word, symbol, object or whatever-made up of signifier and the signified⁵ (Bluck 1989:20). This there fore explains the reason why meaning is not perceived to be an “absolute, static concept to be found neatly parceled up in the message” (Fiske 1990:46).

However, communication often reveals different interpretations of the same event. Different misinterpretations and misunderstandings are not necessarily bad or negative but if the communicators are aware of a lack of understanding, and possible

⁴ A sign consists of signifiers (the physical existence of the sign) and the signified (the mental concept of the symbol, whose signification produces the external reality of meaning.

⁵ The signified is that which the symbol and signal (text)points to or expresses

misunderstandings, the situations may represent according to Dahl 'Golden moments' of potential new discoveries (Dahl 2003).

2.2 Pragmatic theory

The pragmatics theory is also commonly known as the interactional view because of the dependence on the particular situation at hand. It confirms that miscommunication occurs because people are not "speaking the same language" and the languages contrast because people are having different points of view from which they are speaking. Therefore, when people's content and relationship component do not match up, miscommunication challenges and problems are likely to occur.

According to Griffin (1997:494), "relationships within a family system are interconnected and highly resistant to change. Communication among members has both a content and relationship component. The system can be transformed only when members receive outside help to reframe the relational punctuation"

However, it seems that the theory is more humanistic and it provides a framework of how communication takes place and it is much dependant upon the situation in order to explain what is really taking place, each situation is treated in a unique way so there multiple truths. The same theory leans more towards free will. Therefore the theory is value-laden since it is so dependent on independent interpretation. Since the theory is more humanistic, the humanistic criteria will be applied. It does seem to have analytical consistency, and heuristic value. Its methodological rigor is questionable since applying it to individual situations can make approaching this theory systematically difficult. While the theory seems practical, its application can be somewhat difficult and there has been many questions surrounding the foundation on which the theory is loosely based.

But, the theory has got many implications for every day life, since families often suffer from miscommunication, the theory is able to reframe problems in order to gain a better understanding of what is going on and this seems like sound and practical advice. Critical example is seen below:

A man and his wife are having difficult time talking to one another about issues surrounding their child. The wife believes that the problem is a result of not having both parents around enough at home. The father feels that the problems are normal part of adolescence that the child will grow out of it. But the child is suffering because of tremendous pressure to succeed at school. The pressure is coming from the child's teacher and from the parents

Therefore, a discussion that would involve the child and both the parents would prove beneficial because it would allow the parents to reframe their misinformed position and take action that would address the true problem. The parents could then speak with the teacher and reassure their child that he/she should try to perform their best, with out feeling pressure from others. (Wartzlawick, p, and Beavin, J, Jackson, D 1967).

2.3 Constructivism theory

As a theory, constructivism is concerned with the cognitive processes that precede the actual communication within a given situation. Measuring and observing these cognitive processes can be a difficult task. While I agree that people who are able to adapt their messages to particular situations and audiences are more successful than those who are not able, saying that those who are more cognitively complex are always more successful is probably misrepresenting the truth.

In Griffin's words, he contends that people who are cognitively complex in their perceptions of others have a greater capacity for sophisticated communication that will achieve positive outcomes. They can only employ a rhetoric message that simultaneously purses multiple communication goals (1997:493).

However, constructivism allows for multiple truths depending on both the abilities of the communicator and receiver in creating and understanding cognitively complex messages. Some people have the ability to act (humanistic) using rhetoric design logic while others are forced to react (scientific) through the use of either expressive or conventional design logic. There fore; this theory is value conscious because while it recognizes the capacity for value influence, it does not subscribe to any particular patterns.

Constructivism is a scientific theory that attempts to explain why some people are more successful in attaining their interpersonal communication goals than others. It also makes predictions that people who are cognitively complex will be more successful because of their ability to use rhetoric design logic in sending messages. Attempting to study cognitive processes is a difficult task and can make a situation quite complicated; therefore the application of the theory is not very simple. However this theory does a very good job in laying the foundations for some important future research about what role the cognitive process play in people's communication effectively. But those who are more cognitively complex in their formation of messages are more capable of achieving their interpersonal communication goals. These people are also better suited for interpreting messages in a more clear manner. A more critical example is in a situation where a student might have an argument with a teacher about a grade he or she received, an example of a statement that might use expressive design logic sounds like this: "You are so unfair. You are always out to get me"

Another example of a statement using conventional design logic might sound like this: "I worked hard on this project. Your expectations of me are higher than anyone else in this class because I'm the only one who is a major".

The last example of a statement that uses rhetoric design logic might sound like this:

"I would like to sit down with you and go over the grading of my project I believe that if I have the chance to explain a bit more about what I did, you might be able to re evaluate my grade. Additionally, I'm not clear with some of the comments you made. I hope that through discussing it, I might get a better idea about exactly what it is that you expected to be done for this assignment". The examples given help us to understand the difference between different statements we make while engaging in interpersonal communication and by using such statements, we are able to judge our selves respectively (Delia 1982).

2.4 Functionalist approach

The functionalist approach identifies cultures as homogenous national cultures that do not change in time worth mentioning. They are like parts and enclosed in boxes. Cultures are perceived in principle as compact wholes, clearly distinguished from other cultures and marked by sets of rules, regularity and predictability. This perception is connected to the idea of the nation or the national state as a community of people united by the language and culture (Søderbarg 1998:138).

Geert Hofstede (Dutch management researcher) is probably a renowned scholar in this field. He is well known for his cultural dimensions (power, distance, uncertainty avoidance, individualism versus collectivism, masculinity versus femininity) which deduced after researching among different cultures. To him, human beings can be predicted in relation to the above differences. He defines these cultural dimensions as aspects of a culture that can be measured in relation to other cultures. To him, all cultures share the same values but what brings the differences are the different solutions or approaches to the different problems. His dimensions are regarded as cultural universals.

In the functionalist view, culture is based on the idea of mental programming of the individual who is equipped with some particular patterns that fundamentally influence his way of thinking, feeling and acting. They determine our conduct and the way we perceive the world. Dahl adds that, "Hofstede contends that most countries' inhabitants share a national character that is more clearly apparent to foreigners than the nationals themselves; it represents the cultural mental programming that the nationals tend to have in common" (2006:10).

According to this approach, it is perceived that one can easily predict how culture would influence communication. Cultures can be a barrier or enhance interpersonal or intercultural communication. For instance, one can easily predict danger from a stranger by predicting his actions, behavior, and culture or one's actions can tell what he wants. Like in Uganda, people predict acholi people to be war warriors by regarding their actions, behavior and personality.

From one's behavior, one can tell which characteristics the other needs to acquire competence⁶ in intercultural communication. The function approach offers a quite proper way of dealing with intercultural challenges. It proposes that intercultural communication is a dialogical process and in which both persons involved are addressee and addressed. We can understand the stranger's filters by accurately interpreting and predicting their behavior.

The function approach is also applied in many practical matters especially in the field of organizational culture in which company culture is regarded as the value that the members of the organization have in common. These values can be expressed in cultural artifacts and myths, rituals, and language codes and in narratives telling the history of the company (Søderberg 1999:146). The approach assumes that what is true of an individual in a particular society is also true of all the group members.

On the other hand, the functional approach has some shortcomings whereby relying on it alone may lead us to make mistakes in communication. According to me, cultures are hybrids, they are not homogeneous units. You cannot find a purely Ugandan culture or Norwegian culture. Most values and actions are shared amongst all cultures, yes but we should be careful when 'nationalizing cultures'. As already seen, within a dominant culture, there are co-cultures⁷ and sub-cultures, it might therefore be a stereotype or else an illogical, irrational and vague statement to say, African, American or Norwegian culture.

Human beings are different beings; we have a lot in common but it cannot be taken for granted that we should be grouped under national cultures. When we group individuals we are trying to reduce the burden of the complex communication but humans can never be the same.

⁶ Behavior that is appropriate in a given context; the over all internal capability of an individual to manage key challenging features of intercultural communication. (Jandt 2007:303).

⁷ Behavior that is appropriate in a given context; the over all internal capability of an individual to manage key challenging features of intercultural communication (Jandt 2007:303).

Cultures are arenas of context where competing understanding/discourses/ practices meet and struggle. They are socially constructed and are constantly negotiated. This means that although cultures are social construct, they are subjectively perceived.

In addition, there is a problem with measurement/description of cultural differences. The cultural analytical models used are perhaps not general at all. On the contrary, they can represent the author's efforts to project his own culturally determined perception of the world onto other groups, so that instead, there is a form of ethnocentric conceptualization of cultural differences.

Because of the inadequacies of the functional approach, I will agree with Jensen when he asserts that it can be fruitful to rethink intercultural communication in relation to practice theory⁸ (2006:85).

2.5 Practice theory

According to this theory, cultures are a product of one's daily activities and routines. In this view, cultures are not homogenous units. They keep changing with the changes in one's routines. For instance, most people behave the way they do because they were taught by their parents, elders and friends through their daily routines to behave the way they do.

The practice theory is a way of encompassing the complexity of the old and new practices and experiences. These practices are negotiated and reformulated in our everyday communication and interactions with others of different cultural routines. When we meet with others who have a different culture, we negotiate and change our past experiences to suite the current demands in communication. For instance, many people who are staying in Kanyanya are not from the central region that is not Baganda but they had to learn some words in Luganda in order to suite their communication with the Baganda people and because of that, communication between them was made easy.

⁸ A practice is a routinised type of behavior which consist of several elements, interconnected to one another, forms of bodily activities, forms of mental activities, things and their use (Jensen 2006:92).

Therefore, we cannot depend on the practice theory solely. If we are to say that we should lead our lives depending on our routines, there will be no order. Besides, life will become so complicated in that we will find many difficulties in defining a particular individual. In addition, people might tend to behave contrary to the societal norms because they are not *routined* into doing it especially for immigrants. In the words of Jensen, ‘although practice theory might seem so much like common sense, it demands rethinking and a new perspective on body, mind, things, discourse, structure /process and the agent’ (2006:92).

However, the theories that have been analyzed in this chapter can act as “windows” for understanding human communication and are basically similar though they emphasize different elements which make communication possible. I will therefore propose that, since both the functionalist and practice theories encompass almost all the other theories including semiotic school of communication, post structural, hermeneutics, constructivist and the rest, then the two theories can be applied hand in hand in practical matters.

Assuming homogeneity can help reduce bulk and the practice theory can be applied in that, when getting data or observing a particular culture, one need to consider the practices of that particular culture, how it developed, and thus solving intercultural /interpersonal challenges

CHAPTER THREE

The Baganda and their way of life

In this chapter, we will explore the world views and the life of the Baganda. I shall present a general picture of the Ganda culture.⁹ To achieve this, I shall discuss the historical background and the origin of the Baganda, their geographical location, and some general characteristics about them, their affinities, and variables like language, religion, worldview, values, heritage, and social organization will be dealt with in the chapter. I will base my argumentations and presentations from the information obtained during my field research among the Baganda and for that case, I will depend much on the oral data and my experience as a Muganda coupled with some internet source due to the limited written material concerning the Baganda.

3.1 Location and historical back ground of the Baganda.

Like any other ethnic group in Uganda, very little is known in literature about the origin of the Baganda. However, based on oral stories, among the Baganda themselves and on the works of some scholars. The Baganda are the largest of 43 ethnic groups living in Uganda. Their traditional land is located in a crescent-shaped area of west, northwest, and north of lake Victoria in the districts of Rakai, Masaka, Kalangala, Mubende, luweero, Kampala, and Mukono (Ugandan districts). Each town in Uganda has its complement of the Baganda involved in government service, trading, manufacturing or other economic opportunities.

The Baganda people trace their royal line back 250 years. They are a part of Bantu people which originated in central Africa and migrated into Uganda as early as 1000Ad. By the time of European exploration in 1858, they had evolved a complex system of central government including an appellate court system, taxation, and customs regulations and a standing army.

⁹ The generic term Ganda is used for all to refer to all what is involved in Buganda culture and it is mostly used by the foreign scholars.

3.2 The social set up

The Baganda are sometimes called Baganda from their grammatical form of the name meaning “The Ganda people”. They are one of the Bantu peoples and have dark skin, curly hair, and prominent facial features like the big nose. They are generally shorter than the Luo and the Niloties. Some of these characteristics can still be traced among the Baganda today, but generally they have lost their original structure. This is mainly because of their ability to assimilate other peoples. Many people from Rwanda, Burundi, Ankole, Toro and Basoga have been assimilated over time to become Baganda and they are proud of it. The Baganda are generally proud of their society and they are always ready to welcome those who are interested in joining them. They tend to believe that their culture is superior to those of other peoples of Uganda and they often look down upon their neighbors.

The Baganda tend to be polite but particular in their behavior and actions. In greeting, their women kneel down as assign of respect. Rarely could a muganda pass another without greeting him or her and they tend to be particular in their dressing and walking. The Baganda were generally particular in their homes and in cooking. Strict rules would surround eating and they would all sit down on a mat, male and female alike. None, it is said could leave the dining ground before all had finished.

The Baganda are the most urbanized of all the tribes of Uganda, comprising over 50% of the population of the greater Kampala area. Almost half of the Baganda over ten years are illiterate, and only about 10% have any post primary education.

3.3 The Baganda and their language

The language of the Ganda people is popularly called by the Ganda word Luganda (meaning simply “Language of the Ganda people). It is the primary trade language across the eastern, central, and southern regions of Uganda. The Ganda Language was first written down by the European missionaries, and follows a pronunciation pattern similar to Italian.

Like most tribal languages in Uganda, Luganda has not kept pace with the introduction of world culture or technology. Since education of children over 10 years

old takes place strictly in English, technical and professional vocabulary is most commonly expressed in English. The Ganda themselves emphasize the value of their linguistic heritage, promulgating cultural activities and media in Luganda

3.4 Cultural set up

Culture is a very important aspect among the Baganda. The Ganda culture is an example of a true typical African culture. Culture is taught to the children from Childhood and it's passed on from generation to generation. In fact to them, every thing is associated to kiganda culture.

The Ganda culture continues to thrive in villages. There is great respect for the male as the head of the family or household, and members of the home must kneel down as they speak to him. All children may share work equally while young but as they mature, the men take responsibility outside the home while the women focus on the garden and domestic responsibilities.

The Baganda regard marriage as a very important aspect of life. A woman would normally not be respected unless she was married. Nor would a man be regarded as being complete until he was married. The more women a man had, the more of a man he would be regarded. This presupposes indeed that the Baganda were polygamous.

Man could marry five wives or more provided he could manage to look after them. It was easier to become polygamous in Buganda than in other parts of Uganda because the bride wealth obligations were not prohibitive. However, unlike any other societies of Uganda, divorce was very common in Buganda. As Nadler (1937:46) asserts that, polygamous marriages were limited by two main factors namely, the wealth of the individual and the proportion of adult men and women. Sometimes it was encouraged by women themselves who, being the first wife and shouldering a burden of field work load; they persuade their husbands to consider another wife to help her reduce the work. In a situation where people used to deal with a land where hired labor was unknown, polygamy become practically the only way in which the family's wealth could be increased.

3.4.1 The Ganda Traditional concept of birth and death

3.4.1.1 The concept of Birth

Whenever a woman was pregnant, she would use different herbs in order her public regions to widen. If the woman had ever given birth, she would begin to use the herbs at the seventh month of pregnancy. If she was conceiving for the first time, she would begin using it at the sixth month of pregnancy. After giving birth, the after birth was buried near the doorway. The essence of burying it was to remove it from reach of those who might employ evil purposes such as killing the child or rendering the mother barren. The mother would then spend three days in confinement after birth but the period tended to depend on when the umbilical cord got dry.

After about two weeks, the husband would then play sex with the wife for the first time after she had given birth. This was a ritual function connected with the health of the child, and on that day, the child would be named. Thereafter, the woman would stay celibate for some time before resuming sexual intercourse with the husband.

3.4.1.2 The concept of Death

The Baganda feared death very much. They did not believe in such paradigms as life after death. Whenever somebody died, they would weep and wail around the corpse. Weeping was important because one who would not weep and wail could easily be suspected of causing the deceased's death. The Baganda did not believe that death was a natural consequence. All deaths were attributed to wizards, sorcerers and supernatural spirits. Therefore, after almost every death, a witch doctor would be consulted.

Burial was usually after five days. The body had to wait for that long in belief that it might still contain the element of life and might perhaps come back to life. Some people especially the women would go as far as pinching the corpse to ascertain if it could feel the pain. Women were believed to rot faster than men and they were thus normally buried earlier than men. After burial, there would be funeral rites known as *okwabya olumbe*.

Okwabya olumbe (funeral rites) was a great ceremonial feast whereby all the clan members (elders) would be invited and many people would attend. It involved a lot of eating, drinking, dancing and unrestrained sexual intercourse among the members present. On that same occasion, an heir would be installed if the deceased was the head of the family. The heir apparent would stand near the door dressed in ceremonial backcloth and armed with a spear and a stick. The elders would then instruct him as appropriate and require him among other things, to assist the beneficiaries. The children of the deceased would be covered with backcloth and told to cry to the plantation in order that the ghost of the deceased should come out of the home. They were also required to shave off their hair.

3.5 The Ganda Traditional religion

There is no African society without a belief in God. What differ from one locality to another are the different names¹⁰ referring to the gods of the community. This statement is supported by Mbiti (1978:42) where he argues that, “every African people has a word for God and often other names which describe him. Many of the names have meanings, showing us what people think of about him.” The Kiganda names of God differ depending on the particular functions they assign to a particular god. The Baganda believed in supernatural spirits in form of *mizimu*, *misambwa* and *balubaale* (*ghosts*). These were believed to have been men whose exceptional attributes in life were carried over into death. The *mizimu* (*ghosts*) believed to be spirits of dead people for it was believed that only the body could die and rot but the soul would still exist. Such ghosts were believed to operate at the family level to haunt who ever the dead person had grudges with.

The Supreme Being among the Baganda was the creator Katonda (God). The creator (Katonda) was believed to have had neither children nor parents. He was said to have created heaven and the earth with all that they contain. Katonda was however, not believed to be very different from the other spirits (*balubaale*). In fact he was believed to be one of the seventy-three *Balubaale* in Buganda. There were three temples for Katonda in Buganda and all of them were situated in Kyaggwe under the care of

priests from one of the clans in Buganda. The other gods were Ggulu (god of the sky), Kiwanuka (god of lightening). Then there was Kawumpuli (god of plague), Ndaula (god of small pox), Musisi (god of earth quake), Wamala (god of Lake Wamala) and Mukasa (god of Lake Victoria). Musoke was god of the rainbow and Kitaka was the god of the earth.

There were temples dedicated to the different gods throughout Buganda. Each temple was served by a medium and a priest who had powers over the temple and acted as a mediator between the gods and the people. In particular clans, priesthood was hereditary, but a priest of the same god could be found in different clans. The priests occupied a place of religious importance within the society and they usually availed themselves for consultation.

The kings had special shrines for worship. The royal sister known as *Nnalinya* took charge of the king's temple. There is a tradition among the Baganda that the Balubaale (spirits) cult was introduced by king *Nakibinge* to strengthen his authority and that he combined both political and religious functions.

3.6 The economic set up of the Baganda

The Baganda were essentially agriculturists. The main crops grown included bananas, sweet potatoes, cassava, yams, beans, cow-peas, and a wide assortment of green vegetables. They also kept chicken, goats, sheep and cattle.

Land was an asset of economic importance and all land was supposed to belong to the kabaka (king). The Kabaka could grant and remove land to and from anyone and at any time without notice. The grant of land went hand in hand with the grant of a political office. The chief would then grant land to the people under his jurisdiction for cultivation but the land in effect still belonged to the kabaka and if any chief lost political power, he would also lose the control over the land.

¹⁰ In Africa, we speak of multi-sided concept of God. That is because in each locality, the concept of God usually takes its emphasis and complexion from the sociological structure and climate Bolaji (1973:148).

The Baganda were skilled in creating works of art. Among them were excellent craftsmen, backcloth makers, weavers and potters. They made excellent mats and a variety of baskets, pots and chairs. The best backcloth makers in present Uganda could be found in Buganda. They also made spears, shields, bows and arrows. Among other things, they also made drums of various shapes and sizes as well as many musical instruments such xylophones, bow harp.

The Baganda were also good at fishing and hunting. Most of the household work and cultivation was left to women while men concentrated on fighting, hunting and fishing. All these activities have nevertheless come under severe competition with modern industrial production processes. Industrial products have seriously undermined the skills and markets for crafts although some are still visible in many areas of the country. In the later times, towards the middle 18th century, Uganda took over the position of Bunyoro as the centre of interlacustrine trade.

The Baganda would trade in ivory, dried bananas, white ants, pottery, and other crafts with the people of the interlacustrine rein and with the coastal Arabs from the mid 19th century. When the colonialists arrived in the 1890's, the Baganda readily supported them and adopted a new mode of economy based on trade and cash crop production. Presently, the Baganda are among the richest people of Uganda.

3.7 The Ganda traditional way of communication

Early people of Buganda are known to have communicated with one another by sounds and gestures. But after the development of language, they then exchanged news chiefly by word of mouth. Runners carried spoken message over long distances. People also used drum beats, fires and smoke signals to communicate with other people since they all understood the codes they used. Then later paintings and drawings took shape.

Communication in traditional societies of Buganda meant getting news around and this took many forms: Songs, storytelling (legends), drumming, proverbs, and use of signs, even by the use of mouth.

Horns and drums were often used. A difference in the tone of the horn or beat of the drum communicated danger of war, the presence of the strangers in the area, the death of the chief and so on. Smoke signals were also used to communicate such messages over Great distances more quickly. Specific loud cries were raised to communicate particular messages to the immediate neighborhood. The village crier Gave out more detailed messages to other villages. Specific signs were carved into pieces of wood to Communicate information to those who new the meaning (Balam 1996: 51)

All these and other means of traditional communication still exist in the Ganda society today. Below is an examination of some of the above means of traditional communication and how they applied in conflict management among the traditional societies in Uganda especially the Ganda society in particular.

3.7.1 The use of parables and proverbs

All forms of verbal art, proverbs are the most valued by Africans themselves. Parables and proverbs are seen as distilled wisdom of the ancestors and are unmistakably so regarded by the African peoples. Parables are very appropriate in the Ganda society whose bulk of population is illiterate and therefore most likely to pay attention to parable stories than the direct speech or abstract words.

Proverbs had a deterrent effect on wrongdoers. If a man is tempted by his own desires or by the suggestion of an evil friend and in the process remembers a proverb, he would desist immediately.

In arguing cases in traditional courts, proverbs were cited in much the same way western lawyers cite statutes and precedents. The more proverbs a man had at his command and the better he knew how to apply them, the better spokesman he was considered to be. A proverb once misquoted or applied badly, could tarnish the whole case. Proverbs or for that matter verbal communication was an important mechanism of maintaining the stability and continuity of the Ganda culture. This form of communication inculcated customs and ethical standards among the youths. It transmitted and validated social institutions and forced individuals to conform to them but at the same time provided socially approved outlets for the repression which these customs and institutions produce.

3.7.2 The use of songs

One of the best means of communication in Buganda was through a song. The highlights of the Ganda life cycle have always been expressed through songs. By song, is meant not only the systematic sounds that come from a human mouth, but also the accompaniment to them that is to say; Musical sound and dance. Birth rites, initiation ceremonies, weddings, exorcism rites, work, recreation, war, sacrificial rites and death rites were marked by songs.

In a song, one expressed deep-seated feelings not permissibly verbalized in other contexts. As it was observed by Merriam (1986:70), “you can say publicly in songs what you cannot say privately to a man’s face and so this was one of the ways African societies took to maintain a spiritually healthy community”

In Buganda, women occasionally assembled in order to judge a woman suspected of stealing from another member of the group, gathering together at the home of the accused. In order to summon all the women to court, the group sang a song:

*Any woman who will not come out in this place,
Let the millipede go into her sex organs,
Let the earthworm go into her sex organ*

Through songs therefore, such messages would be communicated which ordinarily would not be uttered. Such a message in this song acted as a force to urge women to turn up in large numbers.

3.7.3 The use of ritual symbolism

A symbol is a landmark, something that connects the unknown with the known. The process of ritual symbolization is to make visible, audible, and tangible beliefs, ideas, values, sentiments and psychological dispositions which cannot directly be perceived. Symbolic forms of communication were so much used in conflict resolution by the traditional societies in Uganda.

Among the Baganda, the ritual of blood brotherhood (omukago) was commonly used or applied. This practice involved the sharing of a coffee bean smeared with the blood of another and this in effect meant that the two warring parties would not go to war

again or it was evidence that every member of the clan treats one another as brothers no matter what. The act of “okutta omukago” (creating a blood brother) imposed a duty of the clansman towards another on addition to true friendship. The act bound every member of his clan to the same obligations that he is under the relation to his blood brother.

In summary, the Ganda world view is revealed in the way by which they treat the existence of man in relation to nature and supernatural that is treating these entities interactively as interrelated realities. They are considered as whole complex because every action and activity taking place in the society is cultural bound and each elicits a reaction that is interaction through social formation of meaning. For stance, the neglect of sacrifices or ancestral entities may cause death, drought, sickness and many more others.

Life among the Baganda is animated by means of negotiation. Compliments are rarely accepted without first negotiating about it. Because of being group-oriented, the Ganda people virtually share and help one another in a mutual way. This gives them a strong sense of identity so that what is yours is mine too. Since the Ganda culture is an oral culture, what comes out of the elder in the society is highly respected. This is why elders in Buganda still occupy a central position in a society. Rationally, the Baganda use a different thought pattern to what most western culture oriented people utilize. They perceive reality using a concrete functional or synthesizing mind. Myths and stories, parables, riddles and metaphors are commonly used to explain phenomenon and mysteries. This is why the Ganda culture in Uganda is a high-context culture since both meaning and form creation form two sides of the same coin. In other words, the messenger becomes the message and this is what makes the Ganda culture different from other cultures including the western culture

CHAPTER FOUR

CULTURAL INFLUENCE ON COMMUNICATION

The communication process is influenced by many factors like a person's world view, social context of the communicator, one's personality, culture and identity. Among all the above, the cultural aspect has a relatively greater influence. This has led some scholars to deduce that culture is actually communication. Cultural communications are deeper and more complex than spoken or written messages. The essence of cross cultural communication has more to do with releasing responses than with sending messages (Hall 1998:54).

In all human societies, reality and what may be construed to be reality is to large extent predetermined by culture.¹¹ This means that culture, as a component of communication, provides the medium by which communication as a social phenomenon (creation, production, negotiation, and exchange of messages between people, symbolic interaction) takes place. The context of interpersonal communication becomes the exchange of connotative and denotative meanings embodied in cultural symbols whose signifier (what symbols stand for) are accepted to be what the symbols in exchange represent. Hall (1976:16) states that "culture is a man's medium, therefore, there is no one aspect of human life that is not touched and altered by culture". The ways, in which people express themselves including shows and emotions, the way they think, how transportation systems function and are organized, as well as how economic and government systems are put together and function are cultural dependent.

Since all aspects of communication are both a "response to and function of culture" (Samovar and Porter 1982:14), socialization in a culture determines what communicative behaviors are perceived as appropriate or desirable in a given context.

In addition to the use of verbal messages, during face to face interaction, a great deal of information about the speakers' personality, beliefs, values and social status is transmitted and interpreted, often subconsciously through non verbal channels. The meaning of both verbal and non verbal message is drawn upon past experiences, personal knowledge of language and word meaning, and the social context in which a communicative event occur.

By giving us a moral direction rather than a moral destination, culture promotes communication practices that stress diversity, sensitivity, and other ways of being that make or intend for no harm to others and the world. In this way, culture does make for a superior morality. For example, cultures where people of different understandings, truths, and even gods, live peacefully with each other are indeed morally superior to other cultures where such people are persecuted, maimed, and killed for simply being others. In sum, cultures do give us a way to understand which communication and cultural practices to acknowledge and appreciate while at the same time cultivating "an awareness of those aspects that perpetuate symbolic violence" (Mcphail 1996:150).

Though culture gives us a moral direction, it acknowledges, even celebrates, cultural commonalities that morally bind us together, and in so doing, lessens the threats of our cultural differences. All cultures are constantly grappling with the interplay between ambiguity and meaning and the other quantum tension that this interplay sets off.

Serving the basic functions for which humans anticipate it to provide, Nida (1960: 20) asserts that culture "supplies people with forms (including structures and patterns) via which these functions will be met and the necessary meanings expressed". Therefore, culture always "has an impact on the habitual way we see reality" (Delia 1990:36). This is especially so in occasions of learning a new language, for example, in order to enter another culture unfamiliar to the individual. At this instance, the individual learns the distinctions that the language encodes. If people consider the

¹¹ Culture is not a natural phenomenon but a man made part of the human environment. This implies that every human activity (whether it is cognitive or external) is consequential.

statement that language is culture, then it makes sense to conclude that the recognition of the interrelationship of thought, language, and culture leads to interpretative understanding of a particular language and the communication.

Challenges in communication are hard to deal away with. Even people who share the same culture find difficulties to understand one another. It therefore becomes harder when it comes to interpersonal communication. Indeed, cultural diversity has the potential to make intercultural communication very difficult and in some instances utterly impossible (Samovar 2004:2). We live in remarkable times. All around us, there is a heightened emphasis on culture and a corresponding interplay of forces that both encourage and discourage accommodation and understanding among people. Communication grows difficult when we cannot use our mother tongue (language). Different languages might constitute a barrier between people. Having different mother tongues might make it difficult to understand what the other person is saying if both are not fluent in the common language.

4.1 Language as an integral element of culture

Language is one of the most important differences between cultures, and one of the greatest barriers. Differences in language make intercultural interaction difficult. Even if a person is fluent in language, severe mistakes can still occur. Linguistic conversations may cause significant misunderstandings related for instance, to speech acts, interaction management, and politeness forms. As Argyle (1991:34) says, visitors to another culture should be aware of the impression they are creating by the speech style which they use. A person can indicate a positive or negative attitude to another by shifting toward a more similar or less similar speech style as the respondent, using for example a different accent or dialect. This can happen unconsciously.

Culture manifests its self both in patterns of language and thought and in form of activity and behavior. These patterns become models for common adaptive acts and styles of expressive behavior which enable people to live in a society within a given geographical environment at a given state of technical development.

Language in its simplest form can be defined as “organized, generally agreed upon, learned symbol-system used to represent the experience with in a geographical or cultural community” (Samovar 1981:49). Being an integral part of culture, language is learned and dynamic. It changes with time and space because it is not static. Language as a cultural variable embodies or conveys value orientations which, according to Condon and Yousef (1975:1850), are fundamental to culture and cultural patterns of communication.

Language is culture because it is the basis by which humans communicate their internal states of mind and emotions or feelings. Values and virtues of any group of people are usually dispensed or expressed by that group’s system of language. Therefore, language conveys value orientations and shapes the patterns of behavior.

Argyle (1994:34) further explains how most cultures have a number of forms of polite usage of languages which can be misleading. For instance, Americans ask questions which are in fact orders or requests (would you like to...?). In all cultures, there are special features of language, certain words or types of conversations, which are considered appropriate for certain situations, for example, introducing people to one another or asking some one for favor.

There are differences in the amount of directness or indirectness one chooses and in the structure of conversations. The usual question-answer speech sequence is not used in all cultures and, for example, negations (the word ‘no’) are not used in some cultures. In any case, language fluency is a necessary condition in order to make interpersonal communication function.

As sets of codes, language consists of cues whose codes or signs convey to the decoders meanings that are not found in the signs themselves but attributable meanings. People who share similar beliefs, values, norms, morals, traditions and world views, normally share meanings.

It is important that ‘guests’ of a culture understand the host language because language is a mean by which a culture transmits its beliefs and customs¹² Samovar: 1981:41).

Language unifies and influences its users. It gives shape and view to culture. In its verbal aspect, language is constituted by words, which then put together in syntax; express mental intents or internal states of affairs. In its non verbal existence, language is constituted by symbols or signs which do not in them have meaning but often point to something else. In both aspects, meaning is attributed by a process of decoding which is culturally learned and based. To generalize, language acts as a mean to which different ethnics, nations, races, classes, gender, or religions can relate with the other.

4.2 Meaning and understanding in interpersonal communication

All cultures determine meaning by the communication context in which it happens. However, these meanings are determined in different degrees of emphasizing or determining a particular meaning for a certain kind of behavior. Hall (1976:87) contends that, another one of the many functions of culture is the provision of “a highly selective screen between man and the outside world. In its many forms, culture¹³ therefore designates what we pay attention to and what we ignore. Given the described physical dimension of communication context, it becomes evident that the culture of the Ganda people is a high-context culture and in a high context situation, less is required to release the meaning (Hall 1976:115), and their response to stimuli, more like the Orientals, is spontaneous rather than with a cause-effect mechanical or logical reasoning typical in accidental cultures which are low-context cultures.

The term meaning and its concept can rarely be used without ambiguity. For this reason, my intention is to approach it from the semiotic communication point of view without having to philosophize on the concept though one cannot avoid to. Kraft

¹² Culture is not a natural phenomenon but a man made part of the human environment. This implies that every human activity (whether it is cognitive or external) is consequential.

¹³ Cultural differences in the light of context-related meanings can be categorized into two: low-context cultures and high-context cultures. Low context cultures put less emphasis on determining meaning by context. High –context cultures emphasise meaning by context.

(1983:110) contends that, meaning exists in three areas namely the external world, embodied in symbols for example linguistic codes and within peoples' minds. For externalists (those who believe that meaning exists in the external world), meaning exists in the explicit of the object or subject or in the external worlds of people in a given culture.

Communication may be understood as the generation of meaning in messages, whether by the encoder or the decoder. Meaning is not an absolute, static concept to be found neatly parceled up in the message. Meaning is an active process for which verbs like create, generate, or negotiate to refer to this process. Therefore, meaning is the result of the dynamic interaction between sign, interpretant, and object.

For example, a linguist symbol that I would like to use and explain the concept of the existence of meaning is death. From the externalists' point of view, death is nothing less than a mere biological function which every living organism must experience. Whereas, to most people in Buganda, the relationship between death and life is comparable with the relationship between light and shadow. Death has meaning outside itself which is associated with evil acts which are often facilitated by witchcraft and sorcery.

The consequences of every act of communication may be best understood in terms of the premises of the law of motion which states that, "to every action, there is a reaction". Every stimuli that humans produce regardless of whether they do it consciously or unconsciously, solicits enormous internal reactions. This is the basis of the process of communication and attribution of meaning. Any kind of behavior is consequential and demands to be responded (feedback) to. In a culture where all members share similar symbols and meanings in behavior, cognitive dissonance is minimal. However, in a situation where people have different cultures, the formation and attribution of meanings for communication becomes rather confusing, which creates misunderstanding of meanings.

Naturally, people are rather cautious when they meet "strangers" for the first time because they share very little or no experience among and between themselves. Cultures that express messages through restricted or selected verbal cues heavily

accompanied by non verbal cues used as reinforcement, are difficult to be understood or for an outsider to assign the meanings correctly.

Because the Baganda do not assume outsiders to know their culture, it is a common practice for them to employ their hands, facial expressions, tonal and guttural sounds, or other body language to enhance the act of determining or assigning meaning to what is being communicated.

However, misunderstandings in communication take place when people assume a word has a direct connection with its referent. Words do not mean, but people mean. People create meaning in words by the way they use them, words alone mean nothing. Noise is anything that comes between the sender's intentional meaning and the receiver's actual meaning, a common past reduces noise. People with similar backgrounds therefore, usually experience less noise in their communication with one another. Different meanings may not be necessarily dangerous in communication.

Yes, some people end the communication in case of misunderstandings and lack of understandings. But if the receiver is willing to ask questions and admit that he is lacking understanding, he will be able to understand and even learn more, he will improve his vocabulary also if it was a new word to him. In Dahl's words, at times we get different meanings but diversity of meanings makes life exciting and communication necessary, leading to joy of cultural diversity (2003:18- 21).

Like in most societies, the Baganda have their own social structure. These structures are found in the social relationships which include the individual's role and values, the communal or clandestine identities, the extended family at large. One's family background affects meaning and context. They even have a saying "that if you know the family, you don't need to know the individual". These influences of communication called socio-cultural elements, are diverse and cover a wide range of human activity. What constitutes an appropriate behavior in a particular culture is usually enforced by that culture's values and virtues.

Therefore, different groups of people often represent different thought patterns; hence conceive differently the purpose for the existence of things. Still other people tend to

combine both worldviews and life of being and doing. Difference in emphasis for life affect the way a group of people perceive life, work, time, space, and the human-supernatural relationship. Fiske (1990:121) concurs with Lévi-Strauss on the relationship of nature and culture. They say that relationship not only makes us human beings sensitive to realities in our external natures, but also sense of our selves, of our relationships, and or reality which are produced by the same cultural process. This way of behavior is clearly seen by the way in which an ethnic group, for example, formulates their world view and culture.

4.2.1 World view in relation to attribution of meaning

Diversity in world views affects the attribution of meaning in interpersonal communication. The world view of the Ganda society can be defined as what influences the deep structure of the Ganda society and affects the Ganda perception of their world and strongly affects their belief and value systems as well as the way they think as Ganda people.

To understand the culture of the people in Buganda, one must try to understand their world view. The world view of the Baganda is their cultures orientation towards God, humanity, nature, the universe, life, death, and other philosophical issues that influence the way we see and view the world.

Notwithstanding, meanings are only stored in symbols. Different people use different symbols to mean different things. To strive to understand other people's world view is to strive to enhance communicative effectiveness which can be assessed by the response. Therefore, interpersonal communicators must transcend beyond their own cultural barrier and try to understand the role of world view in different cultures and the attribution of meaning. World view as a cultural variable affects communication because it relates to people's most ethnocentric sense.

Among the Baganda, to know one's family implies to behave in a way typical of that family; it implies to understand that people live for each other; to have a common goal and good; to know yourself, among others. It also means to know how to communicate in a way typical of one's family, therefore one's identity. Society

influences behavior inward and outward as well as psychologically. People behave in the ways they do because of what society has pressed upon their minds, and according to what define a particular behavior-both good and bad. It is from this background that young men are obliged to know a girl's family before proposing for marriage. What seems to matter most in relationship is one's family background than personality qualities probably because marriage is considered to be a communal affair other than a personal business.

The kind of social pressure exerted on a person especially from childhood, creates in that person a social perception and a context of communication. Culture conditions and structures our perpetual processes. Social perception in this case according to Samovar (1991:80), is the process by which we construct our unique social realities by attributing meaning to the social objects and events we encounter in our environment. These sets not only help to determine which external stimuli reach our awareness, but more importantly, they significantly influence the social construction of reality by the attribution of meaning to these stimuli.

4.3 Stereotypes and Generalization in interpersonal communication

Stereotypes arise from our different perceptions of others. In Bennett's words, stereotypes arise when we act as if all members of a culture or group share the same characteristics (1998:2). People have a tendency to think that all people should act and behave as they themselves do behave. They think what they do is always the best and others are wrong in their deeds.

As per definition, stereotyping means sorting people into groups to some characteristics these group members are perceived to share and which distinguish them from others (Ruth 2006:102). These group characteristics are based on their routines. What people do regularly often becomes a norm and thus a culture. Stereotypes can be negative or positive judgments made about individuals based on observable or believed group membership. Nobody is exempted from stereotyping and any one can be a target of stereotyping. They are used by all groups of people.

Unfortunately, some stereotypes are held negatively about a particular group based on uninformed points of view. At times it is based on racism or hatred. They are also based mainly on cultural differences. People of different cultures find away of referring to the other. This is possible even amongst people of the same nationality or race who might be having different cultures.

Though human beings are social beings, they should not be identified as *they*. As already seen, there are co-cultures and sub-cultures¹⁴ within a dominant culture. So to identify someone by a particular national culture might be an irrational reasoning.

Stereotypes can turn into harm if unconsciously taken. This means taking things for granted not considering the others' emotional or psychological feelings. This is true because some of them are based on illogical argumentation. We tend to judge others before we learn to appreciate them. We use the values of our own cultures not of some metacultural framework to judge others. Subconsciously held stereotype is difficult to modify or discard even after we collect real information about a person, because it is often thought to reflect reality. Taylor (1981) maintains that, most of us tend to maintain stereotypes also when we meet individuals or act in situations, which are not in accordance with the group norm. Instead of changing the stereotype, we tend to alter reality to make it fit the stereotype.

Therefore, prejudgments become prejudices only if they are not reversible when exposed to new knowledge.¹⁵ However, stereotypes help to create meaning, they are formed by social context when adopted as parts of a personal outlook on life, and they become coined by the experiences and emotions of that specific individual. They are seen as meaning creating models closely attached to social context, communication, individual interpretation, emotions, values and power. Meanings are created by individuals.

¹⁴ Sub-cultures are like culture in that they encompass a relatively large number of people and represent the accumulation of generation of human striving. (Jandt 2007:9).

¹⁵ Prejudices are closely related to stereotypes except that prejudices are negative judgements of the other. Prejudice is usually conceptualised as a negative attitude or an attitudinal disposition to favour or disfavour some one.(Dahl 2006:16)

Individuals themselves interpret what a particular symbol, value, about the other mean to him. Ruth (2006:106) contends that, we do not simply apply genetically inherited mental templates when we regard the Latinos as “happy people”. We are personally involved in a process of interpretation and meaning creation. Hence describing the norm for the group to which the person belongs.

4.4 Non verbal communication in interpersonal communication

Nonverbal communication has received much attention in the area of business presentation, sales and management, and the development of social skills. Little attention has been given to its importance in general communication despite major differences in cultural use and interpretation of body language, expression, personal space, and other nonverbal tools. It is estimated that less than ten percent of interpersonal communication involves words, the reminder being made up of voice tone, sounds and a variety of devices such as kinesics (body movement), haptics (touch), oculusics (eye-contact), proxemics (space) and chronemics (time) as well as posture, sound symbols and silence.

Non verbal communication is often regarded as ‘body language’, but this designation falls far short of its true nature and potential. In its broadest definition, non verbal communication consists of all the messages other than words that are used in communication. In oral communication, these symbolic messages are transferred by means of intonation, tone of voice, vocally produced noise, body posture, body gesture, facial expressions or pauses. When individuals speak, they normally do not confine themselves to the mere emission of words. A Great deal of meaning is conveyed by non verbal means which always accompany oral discourse intended or not. In other words, spoken message is always sent in two levels simultaneously that is verbal and non verbal.

Non verbal communication has been considered from a variety of perspectives. The relational perspective suggests that meaning construction between interactants provides the context for interpersonal communication. In other words, when we meet others interpersonally, our primary task is to communicate who we are, particularly our attitudes towards relevant objects in the environment. Interactants infer similarity

to their partner from both verbal and non verbal cues. If similarity is detected, it is experienced as reinforcement to our own attitudes and often results in increased interpersonal attraction that is making friends, and gaining acceptance.

Furthermore, people have perceptual filters for relationship building, particularly for physical appearance cues. These filters help us reduce uncertainty about the other and reassure us that this person is “like me” or “acceptable to me”. We thus monitor our communication partner’s non verbal cues to be sure that this is someone with whom a relationship is possible.

Non verbal behavior predates verbal communication because individuals, since birth rely first on non-verbal means to express themselves. This innate character of non-verbal behavior is important in communication. Even before a sentence is uttered, the hearer observes the body gesture and facial expressions of the speaker, trying to make sense of these symbolic messages. They seem to be trustable because they are mostly unconscious and part of everyday behavior. People assume that non-verbal behaviors do not lie and therefore they tend to believe the non-verbal message when a verbal message contradicts.

However, although many non-verbal means are innate and universal, that is people in different cultures have a common understanding of these cues, the contribution of non-verbal communication to the total meaning of a discourse can be culturally determined and differ in different countries and cultures. That is, the attribution of meaning varies differently from one culture to another.

4.4.1 Attribution of meaning to non-verbal cues

Not only is it important to understand what behaviors are included in non-verbal communication as well as their purpose, but also to understand what influences how non verbal messages are sent and received. Non verbal messages are shaped by three primary factors that is: the culture, (with the understanding that cultural differences exist), the relationship, and the situation. Although research has identified some universal facial expressions, culture remains a strong influence on non verbal communication.

Cultural values of specific groups affect space and touch norms. Further, gender roles within the culture determine to some degree, dress and even baseline kinesics activity (eye gaze). As culture provides an overall template for non-verbal communication, the specific relationship also determines important norms for interactants. The type of relationship for example helping, adversarial work, friendship, and the stage of relationship, such as new friendship, a sibling bond, influence what is expected non-verbally between interactants. In addition, each communication situation presents its own parameters for non verbal behavior. These include the physical environment, timing, temporary physical or mental states, or the number of people present. The important thing to note is that these factors influence both how people encode non verbal messages as well as decode them.

There are variable ways in which particular cultures and environments influence clothing and hair styles, walking behavior, interpersonal distance, and touching ,all of which in turn affect perception and meaning for interpersonal communication. In every culture, different meanings and concepts are attached to the way people keep or avoid eye contact and direction of gaze, particularly in 'listening behavior'. Other non verbal codes of language include architecture and interior design, and non verbal symbols such as walking sticks, graphic symbols such as pictures to indicate men's room or handle with care.

For in all cultures, children learn at a very early stage of life the meaning of eye contact as an aspect of communication. For example, when relating or talking to one other, eye contact is either maintained or avoided, depending on what the culture dictates. Among the Baganda, elders of the community do not expect younger members to maintain eye-contact in interpersonal interaction. Eye-contact as 'a text' in this context is culturally decoded.

The implication for interpersonal communication is that, basing on the cultural backgrounds of the interactant, people will always attribute meaning positively or negatively according to their understanding. Direct eye contact to the Baganda means rudeness or disrespectfulness, especially when the onlooker is older than the looker. Direct eye-contacts may only be frequently maintained only amongst age mates, class mates, and colleagues. On the contrary, most westerners maintain the value of eye-

contact because the act is interpreted in most western context to mean attention, telling the truth, or respect. Conversely to the Ganda context to this non-verbal code, avoiding eye-contact may mean not telling the truth, guilt and so on.

4.5 Physical dimension of context and meaning

Context helps the physical communication dimension to define its own communication since culture is context. Any two different persons with different cultural experiences will most likely interpret and assign meanings to signal differently until they acquire common terms of reference. This could involve the creation of a common physical environment through which they may initiate a new social and cultural process of forming symbols and meaning that will represent their internal intents.

For example, striving to know what to say to whom and at what time. For instance, women among the Baganda are obliged by custom and probably by their physiological and psychological makeup to wail, cry, or weep profoundly as an expression of their love to the deceased and commitment, observance of the group bondage. When women wail with shrill voices, they augment the funeral¹⁶ event, causing the men to mourn even more deeply with an expression of still silence.

An example of physical communication dimension is the manner by which families in Buganda are set. A great deal of communication usually takes place in a family setting. The family in general is the basic unit from which socialization takes place. Among the Baganda, for example, the manner by which homesteads are set designates functions and forms of each gender so that, girls learn about femininity from their mothers in the kitchen where society do not allow boys or men to be in.

Young girls also learn from older fellow girls while on the way to fetch water. Boys too, must learn about masculinity from their fathers and age sets who are restricted to certain physical areas in a family such as under the trees or while hunting, herding, or

¹⁶ Death has behavior residues that are interpreted differently by different cultural physical context and meaning system. Person from a low-context cultural background who has acquired knowledge about certain meanings of behavior that surrounds certain context as funeral is concerned, is most likely to communicate without being misunderstood.

building. Therefore according to Devito (1991:201), “the environment in which the communication takes place helps to define the communication”

However in summary, it is impossible to communicate with one another, without thinking that what they say (taste,smell,see or feel) and how these texts (behavior and information) both verbally and non-verbally touch fundamentally on people’s cognitive, cultural layers and lives as well as culture. To elaborate, these are the layers which dictate and predetermine human behavior as well as a person’s world view, belief system, value systems and ethos. Generally, I have expressed the notion that the fact that interpersonal as well as intercultural communicators are social beings whose function as humans in a total relation and reference to the framework of a particular cultural backgrounds, settings or communities which are controlled by the subtitles of beliefs, values, and respective world view

CHAPTER FIVE

Role of Gender Relations in Communication: Communication Differences in Interpersonal relationships.

A lot of attention has been devoted to the idea that women and men communicate very differently. In fact, it is sometimes stated that men and women communicate differently from one another that they come from different planets. Although at times differences in women's and men's style seem to be constant and overwhelming, they are really quite minor. For example, both men and women can be nurturing, aggressive, task focused, or sentimental. What is important to think about, however, is that women and men sometimes perceive the same messages to have different meanings. In fact, it may be as a result of the differences in message interpretation that "the battle of the sexes" occurs.

As per definition, by gender we mean the socially constructed and culturally determined characteristics associated with men and women, the assumptions made about the skills and abilities of women and men based on these characteristics, the conditions in which women and men live and work, the relations that exist between women and men, and how these are represented, communicated, transmitted and maintained. We conclude sexual and social relations based on sexuality, and relations of power and control based on gender (Newman 1995). The distinction between sex and gender is now commonly made. Sex in this case, refers to physiological denotation-biology, hormones, chromosomes, and many more others. Gender conotates the social and historical constructions of masculine and feminine roles, behaviors, attributes, ideologies, which refer to some notion of biological sex. Therefore, gender is seen as the process by which individuals who are born into biological categories of male or female become the social categories of men and women through the acquisition of locally-defined attributes of masculinity and femininity

Studies indicate that women to a greater extent than men are sensitive to the interpersonal meanings that lie "between lines" in the message they exchange with

their mates. That is, societal expectations often make women responsible for regulating intimacy, or how close they allow others to come. For that reason, it is argued that women pay more attention than men to the underlying meanings about intimacy that messages imply. Men on the other hand, to a greater extent than women, are more sensitive to “between the lines meanings” about status. For men, societal expectations are that, they must negotiate hierarchy, or who’s the captain and who’s the crew (Wood 2001:162).

These differences in emphasis on interpersonal versus status implication of messages typically lead women to expect relationships to be based on interdependence (mutual dependence) and cooperation. Women more frequently emphasize the similarities between themselves and others, and try to make decisions that make every one happy. In contrast, it is more typical for men to expect relationship to be based on independence and competition. Men more frequently emphasize the differences between themselves and others and often make decisions based on their personal needs or desires.

In the ways women and men communicate, women tend to be the relationship specialists and men tend to be task specialists. Women are typically the experts in “rapport talk” which refers to the type of communication that build, maintain, and strengthen relationships. Rapport talk reflects skills of talking, nurturing, emotional expression, empathy and support. Men are typically the experts in task accomplishment and addressing questions about facts. They are experts in “report talk”, which refers to the type of communication that analyses issues and solves problems. Report talk reflects skills of being competitive, lacking sentimentality, analyzing, and focusing aggressively on task accomplishment.

These differences can create specific and commonly experienced misunderstandings as the following example shows:

Example 1

He: I am really tired. Have so much work to do-I don’t know how I am going to get it done

She: Me, too. There just aren’t enough hours in the day.

He: There you go again; you never think my contribution to this marriage is good enough.

In this conversation, the woman is trying to communicate something like “we are partners and share similar experiences”. Her intended “between the lines” message is “I understand what you are going through; you are not alone”. The “between the lines” message the man hears emphasizes competition for status: What are you complaining about? You aren’t any better than I am or your contributions to our marriage aren’t any more significant than mine

Example 2

She: I am really tired. Have so much work to do. Don’t know how I am going to get it done,

He: Why don’t you take a day off and rest, if you are so tired

She :(sarcastically) Thanks a lot. You think my contribution to this household is so trivial that I can do nothing and the difference won’t be noticed?

Here, he is trying to communicate something like oh you need advice and analysis? I will focus on the details and facts, and offer a solution. His intended “between lines” message is “I will help you solve your problem because I think I know something that might help” The “between lines” message she hears him saying is that “I don’t want to understand your feelings; am different from you and I know what you should do”.

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The problems here result from some subtle differences in the ways that women and men approach problems. Women sometimes deal with problems (especially emotional concerns) by talking about them, sharing their feelings, and matching experiences with others. This can be frustrating to men, who more typically deal with problems by focusing on the facts and seeking an immediate solution. Occasionally, men perceive women to be ungrateful for the advice and solutions they offer and ponder in frustration why women do not want to resolve their problems. Similarly, when men offer a solution, rather than talking about a problem, women may feel hurt, dissatisfied, and put down by the lack of empathy men show.

The misunderstandings in the examples given probably result from the differences in the ways that women and men show affection. It is more common for women to show affection through talking, but it is common for men to show affection by doing things either together or doing separate things within the same physical space.

Sometimes not talking or not having to talk is a sign of trust and intimacy for men. Pearson (1982:153) contends that, the feminine identity is generally higher in empathy, caring, and nurturing, warmth and expressiveness, which includes blends of interpersonally traits. Masculine individuals tend to be more instrumental and dominant. They score higher on assertiveness, which includes independence, decisiveness, and dealing with self assertiveness.

However, I agree with Pearson (1982:154) when he argues that, our world and the roles of men and women are undergoing rapid changes, but our interactions do not acknowledge these changes. Our changing world creates the inability to keep up and to “know” people. We increasingly communicate with people on the basis of cultural and sociological information, and we categorize them simplistically on the basis of surface or demographic cues (biological sex) rather than knowing them interpersonally on the basis of unique and idiosyncratic personal characteristics, including gender roles.

5.2 World view in relation to gender and communication.

Although explanations vary widely, many feminist scholars have described the female world view as significantly different from the male world view. Female identity revolves around interconnectedness and relationship and male identity stresses separation and independence. It is difficult to discuss differences in world views without talking about language, since our view of the world is expressed through language and other symbol systems. Tunnen (1990:42) argues that, “communication between men and women can be like cross cultural communication, prey to a clash of conversational style.” This is, to differences in the way men and women generally look at the world. Therefore, it is no coincidence that women see talk as the essence of a relationship while men use talk to exert control, preserve independence, and

enhance status. The ways in which concept of social relationship (and the accompanying communication patterns) differs between genders are parallel to gender differences in world views.

Language reflects differences in social status between genders. Research on gender and language reveals that female language strategies invariably emulate the subordinate, non aggressive role of women. Difference in language usage and world view is woven together and difficult to separate. And, nonverbal behavior is another form of “language” which demonstrates differences between men and women.

For instance, among the Baganda, space is a primary mean by which a culture designates who is important and who has privileges. Difference in the amount of space given to and taken by women and men in Buganda reflects societal gender roles. So, in Buganda women are less likely than men to have their own private space within the family home. Therefore, women’s roles are clearly subordinate to those of men despite the substantial economic and social responsibilities of women in the society. Women were taught to accede to the wishes of their fathers, husbands, and sometimes other men as well, and to demonstrate their subordination to men in most areas of public life.

In Buganda, Males and females are taught different linguistic practices. Communicative behaviors that are acceptable for boys for example, are considered completely inappropriate for girls. Therefore in this case, women experience linguistic discrimination in two ways: in the way they are taught to use language, and in the way the general language treat them. For example, women in Buganda reflect their role in the social order by adopting linguistic practices such as using tag questions, qualifiers, and fillers to soften their messages. Likewise, traditionally women were identified by their association with men.

5.3 Role relationships as patterns of Communication

Although roles may vary from culture to culture, they serve four main interrelated universal dimensions in communication behavior and meaning. Such dimensions include the degree of personalness of the relationship, the degree of hierarchy present in the relationship, and the degree of deviation allowed from the ideal role enactment.

According to Gudykunst (1988:71), role is defined as a set of behavioral expectations associated with a particular position in a group.

Decision making among the Baganda, is done on the basis of the personal relationship that exist between or within the people. The Baganda do not understand the difference between ‘work behavior’ and ‘friendship behavior’ because they tend to place a high degree of importance on personalness in the role relationship. Therefore, there is a very high degree of personalness present in Ganda’s role relationship.

Furthermore, the use of space helps to define the social relationships and social hierarchies. For stance, among the Baganda a father traditionally sits at the head of the table and others including his wife and his children sit down thus signifying his primary role in the patriarchal society like Buganda.

5.4 Communication patterns in domestic life.

Despite the range of communication technologies available in the world today, families have difficulties in managing everyday communication and subsequently the relationships with members that are temporally or partially distributed. In many societies, families do not necessarily form households and vice versa. There is an attempt to avoid a functionalist definition of the family, as many functions construed as “family functions” are sometimes fulfilled by groups living together (or in the community) but not related by kinship (Bender 1971:67). It is suggested that family can be defined in purely “structural” terms related to kinship.

Goodenough identifies the mother-child unit as the nucleus of all family groups. (1970:70), however, this is problematic as it assumes the vital function of the family is in procreation and child rearing. There is also a difficulty in defining the boundaries of household, especially as there is greater mobility in the household with a seasonal cycle of dispersal and concentration. Therefore, meanings pertaining to kinship relations can be derived from observable actions and verbal statements of individuals. Categories such as family and household and relatives encompass a range of different meanings based on the cultural/political context and different phases of their history (Schneider 1964:64). There is an acknowledgement that the units labeled

as families are as much part of the political and economic structure of the society as it is a reproductive unit.

Anthropologists see family interaction as an indicator of how families organize themselves to perform activities that give them the characteristics of being enduring groups. As structural supports to families seem to be weakening, the persistence of family units depends upon the solidarity of relationships within the groups. Examining these relationships can center on either process or outcomes. There has been a steady shift in interest from correlates of interaction outcomes to delineating the processes. The process perspective is more useful for us as it takes into account the distributive aspect of family interaction. That is, who initiates actions, individuals involved, proportionate amount each members act constitute towards the interaction.

Family communication can be broadly concerned with behavior such as exchange, power, (influencing behavior, exchanging resources), task assignment, and expression of affection or disapproval. As well as non-directed given off impressions (Goffman 1963:61). An important concern on this matter is how one evaluates impact or benefits of such communication process. It is clear that the quantity of transactions is not as important as the quality of the interaction. On a related note, it must be observed that all communication cannot be considered beneficial. Undesirable communication can be disruptive. Moreover, there is some evidence that communication openness can even exacerbate marital disagreement, especially when it reveals irreconcilable differences.

5.5 Gender differences in parent-child communication patterns

Many studies have found out that there are differences between the way mothers and fathers communicate with children. In these instances, sons often relate to fathers and model after them. One example of father communication patterns, cited by Fitzpatrick (1995) is that, fathers tend to deal with sons with instrumental responses and suggests ways of resolving problems without really listening or trying to understand perspective. In their reaction to their children, fathers use directives that elicit little response but focus on solution. In addition, fathers appear more authoritarian than

mothers do in rearing of sons (Block 1983:54). These types of responses can be interpreted as modeling a need for power by emphasizing control over situation.

Mothers tend to use a different style when communicating with their children. For instance, in Buganda; mothers tend to speak to sons in an active manner, focusing on the son's activities rather than on problems and solutions. Mothers initiate more interactions by asking questions and tend to focus on the recognition of and acceptance of the child's opinions (Fitzpatrick 1995). Therefore, these communication styles by mothers give daughters a model of empathic conversation to follow.

There are also findings of differences in parent-son communication versus parent-daughter communication. Conflicts and other interactions with females in families involve more mutual discussion, expression and negotiation and less avoidance and withdrawal while interactions with males involve more coercion (Fitzpatrick and Vangelisti 1995). Females talk more to parents and disclose more in conversation regarding issues such as interests, family sex roles and relationships. They also receive more parental affection and are more verbally interactive in general with parents than males are.

Parent-daughter relationships are characterized by greater warmth and confidence in trustworthiness and truthfulness, greater reluctance to punish and greater encouragement of the daughter to reflect on life. According to a study by Leaper (1989:70), parents generally use "communication that emphasizes closeness with daughters and separation with sons." Communication that emphasizes closeness could include statements of love and praise while communication that emphasizes separation could include criticism.

Parent child interaction patterns also involve gender specific tendencies towards emotional expression and the encouragement of emotional expression. Mothers speak in softer tones and place more emphasis on thoughts and feelings with their daughters than their sons (Stewart et-al 1996). They also tend to model emotional expression for their daughter that is to say; they express more positive emotion in the presence of their daughters than their sons. Both parents encourage their sons more than their daughters to control the expression of emotion, to be independent, and to assume personal responsibility (Block 1983).

As discussed earlier, men and women have different focused orientations when it comes to interaction. Men focus on power and hierarchy while women focus on relationship. A connection can be made between the parent-child communication and these orientations. The greater use of coercion with sons (Fitzpatrick and Vangelisti 1995) could influence them into a reliance on power to accomplish goals. The emphasis on closeness that is used with daughter encourages them to establish and maintain relationships. The impact of the modeling effect can also be taken into consideration.

In Buganda, fathers role model for sons are found to be more authoritarian and solution oriented while mothers role models for daughters are also found to be more intimate and concerned with their child's thoughts and feelings. Therefore, differences in the way males and females communicate and express emotions are found to exist among the Baganda. It is also understandable to connect these differences to family communication patterns that result in modeling and reinforcement for certain behaviors

However, these but a few examples of the ways in which differences in communication between the genders fit categories of primary elements in interpersonal relationships. The problem is that, these differences can create problems in communication process be it interpersonal, intercultural or cross-cultural. Therefore, we can outline specific behaviors which may improve communication between gender as well as guidelines for improving communication between the genders.

In interpersonal communication, identifying problem areas can also help us learn to avoid them. These problem areas can be applied to gender communication as well. Laray Barna (1985:35), identifies six stumbling blocks in interpersonal communication: (1) assumed similarity, (2) language, (3) non-verbal misinterpretations, (4) preconceptions and stereotypes, (5) tendency to evaluate, and (6) high anxiety.

This last stumbling block, high anxiety occurs when people are completely separated from their own culture, and usually does not apply to gender communication (except, perhaps, in overtly abusive situations or highly sex-segregated societies). Awareness of the other five stumbling blocks however can be useful in improving our gender communication.

By learning not to assume that men and women are the same, we can become more sensitive to the fact that men and women's values and goals may differ, and generally their verbal and non-verbal language will vary as well. Conversely, awareness of societal preconceptions and stereotypes which portrays the other sex as "different" or "opposite" can help us avoid such stereotypes. That is, although there may be cultural differences between the sexes, it is not productive to assume that all men love sports.

The tendency to evaluate another's culture as inferior to our own is perhaps the most difficult stumbling block to avoid, especially when applying it to gender communication. So, instead of becoming annoyed by a male's aggressive communication style, we should recognize that it is a style which is as much a part of his identity as an ethnic cuisine or a religious tradition is part of culture.

5.6 Managing cultural differences interactively

For intercultural as well as interpersonal communicators to be able to manage communication in a culturally diverse context, a good understanding of certain basic cultural variables and how they are culturally applied for behavior is important. In the context of interpersonal communication, competence may be achieved by developing keen interest in understanding the divergent cultural contexts that exist within a given host culture. This may be followed by an attitude of self awareness, tolerance, for and appreciation of other peoples or other cultures. The means to achieve these include intercultural training workshops, seminars and so on.

Active listening is another skill that we can use while communicating as well as in our personal life. Active listening is a particular way of engaging in a conversation in which attention is focused primarily on one person, with the listener fully engaged in absorbing and responding to what the speaker is saying. There are several components

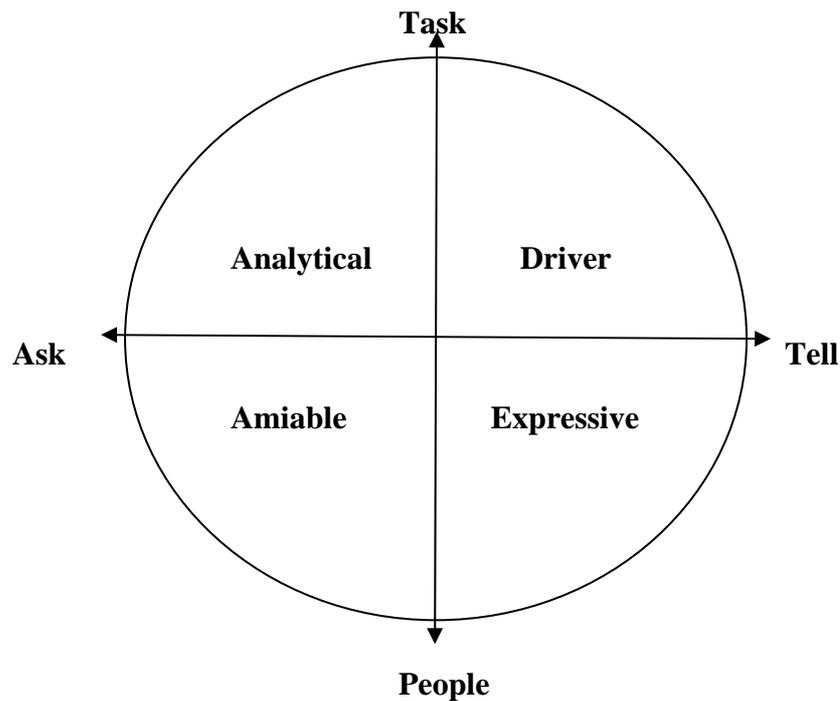
to active listening. In an environment such as western context, eye contact is crucial to conveying that you are interested in what the speaker is saying. If you were raised in a culture where direct eye contact is not the norm, you may find it a bit uncomfortable, but it is the best way to convey a positive message to the people in western culture. Therefore, if you have a direct, friendly, and relaxed expression on your face, it conveys a message that you are listening attentively.

Among the Baganda for instance, rather than sitting silently while the other person is communicating something or speaking, an active listener makes a variety of responses. The listener may encourage or discourage the speaker to continue or elaborate on what he or she is saying. This is simply done by nodding one's head, saying "Mn hm" or asking specific questions designed to encourage the speaker to go into more depth on the topic. The important thing to remember is that such responses should not be done in a mechanical or absent-minded way. Otherwise it may seem as if you are not listening.

5.7 Strategies towards effective communication

It is natural for people to communicate well with people who have the same communication styles as they do. We can also learn to improve our communication with people who use styles different from ours. This can enhance our effectiveness in many different situations. The first step is recognizing the basic parameters of communication style. The book, *Personal styles and effective performance* by David Murrily and Roger Reid, proposes one useful model for understanding how people communicate.

The model includes four basic types: the driver, the analytical, the amiable, and the expressive. Most people have some elements of several types, with one more prominent than the others. People tend to get along well with the others of their own type and one or two compatible types, whereas some combinations clash. Being able to identify the types allows us to use appropriate methods to minimize clash.



The concept behind the categories is that people differ on two scales: whether they emphasize task or people more and whether they usually ask questions or make statements. Where you fall along the two axes determines your communication style, as the diagram above illustrates. People who tend to focus on tasks and on telling thus are drivers, while task-oriented people who focus on asking are analytical. No type is necessarily better than the other, they are just different.

(<http://etpartners.ucdavis.edu/binders/42-people.htm>.)

Culture also plays an important role in communication. The same behavior can send different messages in different cultural contexts. In our global society, we often come into contact with people of different backgrounds. Therefore, the first thing to realize is that our assumptions about how to communicate with the other may not be

universal, for example, down cast eyes might signal something very different to the other than they do to you. Therefore to maximize communication, look for signals that your message is being received as you intend, and the converse. Moreover, we should always be aware of the preconceived ideas about other cultures that we may be bringing to the interaction. Quite often, assumptions that are taken as statements of obvious truth are actually based on incorrect, incomplete, or over generalized representatives of a group.

While communicating, always speak directly to your opponent. This is not considered appropriate in some cultures more so in the Ganda culture but when permitted, it helps to increase understanding. Avoid being distracted by others, or by other things going on in the same room. Focus on what you have to say, and on saying it in away that your opponent can understand. Always speak for the purpose. Too much communication can be counterproductive, therefore, before making a significant statement, pause and consider what you want to communicate, why you want to communicate it, and how you can do it in the clearest possible way.

Likewise, all people should be treated with respect. It does not help a communication clash situation to treat people disrespectfully; it just make people angry and less likely to listen to you, understand you, or do what you want. No matter what you think of another person, if they are treated with respect and dignity, even if you think they do not deserve it, communication will be much more successful, and the misunderstandings in communication will be managed or resolved. Engaging in a deep conversation that is through problem solving, work shops or dialogues can also reduce misunderstandings by improving relationships, by providing more contexts to communication, and by breaking down stereotypes that contribute to negative characterizations or worldviews. The more effort one makes to understand the person sending the message, the more likely the message will be understood correctly.

However, what communicators should in an ethical manner do is what Bluck (1989:11) suggests. He emphasizes four things which intercultural communicators need to consider when using images chosen to embody intended messages. These elements according to him include clarity, salience, coherence, and the integration of the image and the meaning. He emphasizes that; intercultural communicators need to know whether or not the clarity of the image is well defined and focused in its

association with the meaning of the symbols used. There is need to examine the salience of the image and see how readily or easily the image triggers meaning in the mind of the other communicator or negotiator. There is also need to be concerned with the coherence of the image to have a pre-knowledge of whether or not the association hangs together and whether it does produce elements that cause cognitive dissonance. Finally, intercultural communicators need to know whether or not the image which they use integrates well with the other images held by the people in the host culture.

In summary therefore, understanding differences is the key to working them out. When we misunderstand one another, we often think that the other's motives are not reasonable, are mean spirited, or worse. But, by knowing that women and men sometimes see and hear things through different filters, we can begin to share with the other the distortions we experience, and thereby find our way to clarity. So, the next time we feel surprised, disappointed, or angry with someone's response to something we have said, we should always ask ourselves if he or she have "misheard". Is the other responding to our intended messages or problem with a solution when we wanted to receive empathy? Or is the other responding to our message of affection with a message of status? If so, we will be able to help the other to understand the source of miscommunication, and avoid the hurt feelings and conflicts that sometimes follow. Therefore, once we have sensitized ourselves to the implications of cultural differences, we can begin to appreciate the rich variety that our multi-cultural world offers to us.

CHAPTER SIX

CONCLUSION, RECOMMENDATIONS, AND FINALREMARKS

6.1 CONCLUSION

When individuals from different cultural backgrounds encounter each other's cultural ways of expression, sharing, or interaction, communication flaws often take place. As the obvious, interpretation occurs; differences in the way we do things and attach meanings became utterly pronounced. Communication misunderstandings often occur due to lack of interest to understand why the other person perceives reality differently.

One of the many barriers to communication is behavior in the sense of interpretation of messages and formation meaning. Among the Baganda, it is an abomination not to welcome visitors in a proper way and share food, time and space with them. Whenever we are in company of our fellow culture mates, we take it for granted that communication is a complex continuous process which has many non-verbal as well as verbal components. It is only when we meet with others whom we differ in cultures that we come to realize the importance of communication. What people see and conceive is partly what it is and what they are because their cognitive processes have been preconditioned by their cultures. The formation of symbols and the interpretation and attachment of meaning is a contextual social phenomenon. Our view of the world and what reality is about is greatly influenced by our cultures. So what people perceive as the right way to behave is simply subjective and a reflection of their culture. The attribution of meaning to the symbols and actions we do is simply affected by culture. Differences in the codes of meanings results into misunderstandings among and between people of different cultural backgrounds. The way, by which people assign, establish, share, or negotiate meanings of stimuli that embody messages usually occur is a desperate manner.

Some of the cultural as well as contextual differences we often experience occur more or less conspicuously, while most of the other factors take place in a subtle and

unconscious manner. Whether these factors are tangible or not, they do affect the content of a person's communication behavior, beginning from the time of attention to the process and ability to retain has been said, as is the case with the spoken and written words. Contrary to what others seem to believe that communication occurs almost automatically, given that all humans are universally just the same, when the sender produces certain symbols or messages, intercultural communicators need to know whether what they produce or share with others meet with a high degree of attention. Therefore, it is necessary for example, to know what factor in a given cultural setting enhances a communicator's credibility in a society

Therefore, by considering the above, we come to realize that communication is one of the ways of expressing culture and some scholars like Hall (fore father of intercultural communication) utterly declares that communication is culture. Communication promotes cultures and cultures promotes communication but there are a number of hindrances to interpersonal as well as intercultural communication, among others including, stereotyping and prejudice, ethnocentrism, language, anxiety and difficulties in interpretation of signs. As such many challenges and problems arise in the intercultural communication.

People tend to categorize or stereotype others basing on communication. These stereotypes are sometimes negative yet positive in some instances-helping in intercultural communication and breaking the bulk of the complexity in communication, help in justifying the privileges to the inferior ones and in organizing the world

In this thesis, I have noted that meaning do not jump from head to head. They are assigned by the receiver who can only assign the right meaning if he has proper reference to the text, symbol or world. Sometimes the assigned meaning might not be what the sender intended to send but if such a situation happens; it gives us the joy of cultural diversity. Life becomes exciting and interesting. The receiver can learn more and more if he realizes that he does not understand and he asks questions. Dahl calls this the golden moments of potential discoveries (2003:21).

Therefore, verbing our understanding of culture assumes that human beings are fundamentally relational beings with a striving and potentiality for communion with the world and each other. We are culturing beings, always constructing and deconstructing cultures. Common understanding of culture masks the natural tensions that cultures possess and which are so vital for their prosperity. This again, is a world of chaos and order, ambiguity and meaning, homogeneity and diversity, stability and instability, and equilibrium and disequilibrium.

Cultures, like all organic entities, are constantly negotiating these quantum tensions. Yet these tensions are natural catalysts for life's evolution and expansion. Through the evolution and expansion of our cultures, our humanity evolves and expands. It seems therefore that our redemption and that of the world is sacredly intertwined.

Finally but not least, in a world where recent horrendous events seem to be confirming the hypothesis about the coming "clash of civilizations", culturing reframes our understanding of cultures in a way that neither undermines hope nor the possibility of us forging new ways of being together with others who seem to be so culturally different and alien to us, even to the point of being seen as less human than us. Thus, "for future generations to condemn themselves to prolonged war and suffering, without so much as a critical pause, without looking at interdependent histories of injustice and oppression, without trying for common emancipation and mutual understanding seems far more willful than necessary"(Said 2001).

Lastly, our profound understanding of culture comes with the help of intercultural communication that makes us realize how different we actually really are, assuming that human beings are fundamentally relational beings with a striving and potential for communion with the world and each other, We are culturing beings-always constructing and deconstructing cultures. However, since this is again the world of chaos and order, ambiguity and meaning, homogeneity and diversity, intercultural and no communication at all-cultures, like all organic entities, are constantly negotiating these tensions within a flame of intercultural communication. Yet these tensions are natural catalysts for life's evolution and expansion through which humanity evolves and expands making culture and intercultural communication mutually involved in a process.

6.2 Recommendations

Although all cultures are made up of similar elements, they vary in functions which make the negotiation of meaning in intercultural as well as interpersonal communication hard unless decoded in context. For another person to be able to communicate effectively within a culturally diverse context where the levels and means of communication varies considerably from the norm of communication the person is familiar with, would imply a progressive transcendence of familiar cultural context.

However, for interpersonal as well as intercultural communicators to be able to manage communication in a culturally diverse context there should be a good understanding of certain basic variables and how they are culturally applied for behavior. Competence may be achieved by developing keen interest in understanding the divergent cultural context that exist within a given host culture. These may be followed by an attitude of self awareness, tolerance for and appreciation of other people's cultures.

Lack of knowledge about the role of cultural variables, can cause communication flaws. Therefore for this case, there is need for individuals who are involved in all kinds of communication to understand culture as the basis for human communication because it assigns meanings to symbols, which when interpreted or decoded, can indicate much on how people live, including their beliefs and value systems

According to (Hall 1976:14) being able to discuss communication and culture, we should be aware of the total spectrum of communication including language, non-verbal communication, customs, perceived values and concepts of time and space. Therefore, we should always assume that there is a significant possibility that cultural differences are causing miscommunication problems, and be willing to be patient and forgiving, rather than hostile and aggressive, if problems develop. One should always respond slowly and carefully in all kinds of communication exchanges, not jumping to the conclusion that you know what is being thought and said

6.3 FINAL REMARKS

In this thesis, I have held the assumption that all humans are conditioned to perceive, interpret, in accordance to their culture. The thesis shows that different cultural beliefs, values, customs and norms influence people's attribution of meaning and the entire communication process. What people see is partly what they are because their ways of reasoning and behaving have been influenced by their culture. The formation of symbols and meaning is a social phenomenon.

The view of the world and the reality are all preconditioned by our cultures. The way someone was brought up and trained is the basis of differences that we encounter when interacting interpersonally or interculturally with others. So, what people perceive as the right behavior is simply a reflection of their culture including all the cultural forms of symbols and meanings they attach to the message sent to them and the attribution of meaning process and its process is largely affected by culture.

Therefore, differences in the codes of meanings result into misunderstandings among and between people of different cultural backgrounds. The way, by which people assign, establish, share, or negotiate meanings sometimes result into misunderstandings and more so, a failure to communicate and a failure to understand communication. Misunderstandings of ideas or intent mostly occur when there is absence of communication between two groups. Here language as an integral part of culture plays an important role in causing misunderstandings. When two parties are not speaking the same language, there is no way to clarify positions, intentions, or past actions; rumors can spread unchecked. Sometimes both parties make a concerted effort to communicate as clearly as possible, but cultural differences or language barriers obstruct clear understanding of the message being sent and communicated.

Even within a cultural group, misunderstandings can rise because of different personal communication styles. One person will ask a lot of questions to show interest, while another person will find that to be disrespectful. Men and women in particular are thought to have different styles. Tannen (1991) note that, for women, "talk creates intimacy, but men live in a hierarchical world where talk maintains independence and status. Her research has also shown that, when speaking, women tend to face each

other and look each other in the eye, while men prefer to sit at angles and look elsewhere in the room. Both sets of responses are meant to reassure, but do not have that effect when used with the opposite gender. But, expectations about attributes and behaviors appropriate to women or men and about the relations between women and men in other words gender, are shaped by culture. Gender identities and gender relations are critical aspects of culture because they shape the way daily life is lived in the family, but also in the wider community and the work place.

In Buganda, gender (like race or ethnicity) functions as an organizing principal for society because of the cultural meanings given to being male or female. This is evident in the division of labor according to gender. Among the Ganda people, there are clear patterns of 'women's work' and 'men's work' both in the house hold and in the wider community, and cultural explanations of why this should be so as explained in the fifth chapter of this thesis. Briefly, In Buganda, the general pattern is that women have less personal autonomy, fewer resources at their disposal, and limited influence over the decision making processes that shape the Ganda society and their own lives. By looking at this, we come to realize that there is a big connection between gender, culture and communication; therefore, leaving out one aspect would be making a great mistake because all the three aspects are related to one another and should be treated in the same manner as I did in my fifth chapter of this thesis.

In conclusion therefore, people from western cultural contexts who enter into 'other' cultures such as the Ganda culture, need to observe the way information is produced, exchanged, and negotiated. It is important to know how meaning is attributed to verbal and non-verbal codes of language. For among the Baganda, much information is often embodied in the non-verbal codes of the language and whatever sign you do whether intentionally or unintentionally, communicates something and it elicits a response. The manner in which hands are used, facial expressions, bodily postures and many others, together constitute a large portion of information of events and acts.

It is with such linguistic dynamics that, developing interest for understanding context through the use of non-verbal codes of language in a host culture becomes pivotal. For language in its dualistic form, is a desperate element of any culture. The more one learns and understand the host language, the more one will improve his or her communication within that culture because language “in the context of a particular culture, language as a necessity... reflects that culture” (Asuncion-Lande 1990:213).

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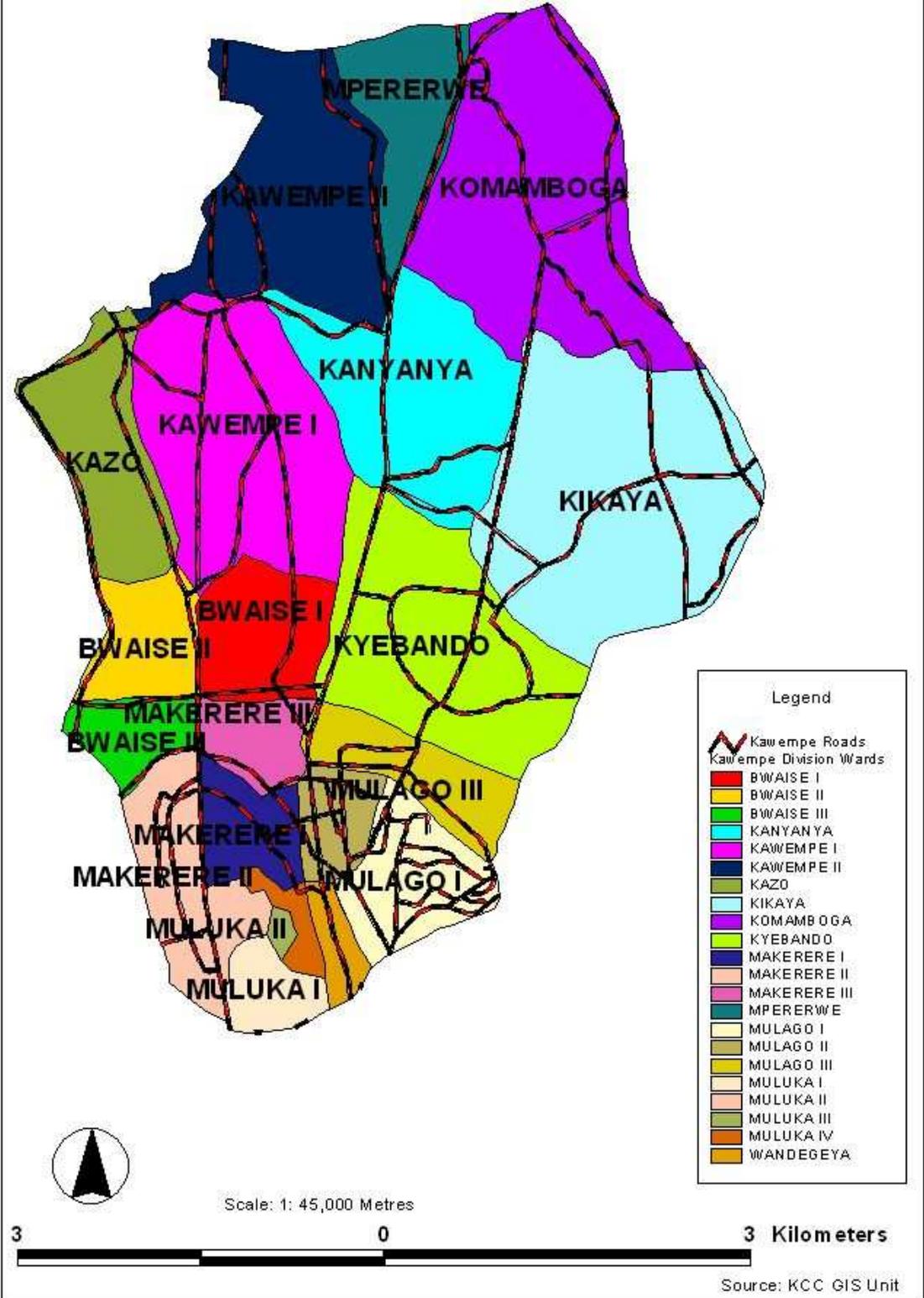
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APPENDIX: MAPS

MAP OF KAWEMPE DIVISION



LOCATION OF KAWEMPE DIVISION IN KAMPALA DISTRICT

