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The Effects of Globalized Media on Northern Cultures: A Case Study of DAGOMBA, FRAFRA and Wala Ethnic Groups in Tamale Metropolis

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Abstract: The existence of globalized media has influenced most people's ways of living, causing significant changes in Ghana's northern culture. Accepting different civilizations, such as Christian and Islamic civilizations, results in a hybridization of culture, which is shown in their way of life and attitudes regarding issues. This study uses the ethnic groupings of the Dagomba, Frafra, and Wala in Tamale to investigate the effects of globalized media. The study used both quantitative and qualitative research methods to collect relevant data. Using SPSS version 22, it also used descriptive statistics for descriptive analysis and cross-tabulations, as well as the Kendall Coefficient of Concordance to examine the amount of agreement for some specific variables. Out of the ninety people polled, 54 had a television, which they usually used to watch Telenovelas (42.2 %). The outcomes of this study imply that there is a favorable impact on Ghana's northern culture, as seen by their attitude toward social issues (65.6 %) and clothing style (23.3 %). This indicates that while there may be favorable cultural changes, there may also be bad changes. Globalized media, which has the highest rank of 1.73 in the Kendall Coefficient of Concordance, is at the center of it all, playing a vital role in interweaving cultures across time and place. The study suggests that, because the media has a favorable impact on people's attitudes toward social concerns in the north, media houses should promote more social programs.

Keywords: *Globalization, Media, Culture, Civilization, Northern Ghana.*

1. Introduction

Globalization has been the primary driver of cultural hybridization across time. A phenomenon in which the cultures of distinct groups of people are influenced by the cultures of other groups. "Globalization aspires to make the world a place where people from all regions of the globe may communicate with one another regardless of time and distance" (Giddens, 1990). The media play an essential role in the globalization process, particularly in terms of information and communication technology (ICT). Televisions, laptops, mobile phones, and other communication technologies facilitate the global transmission of all types of information. The African continent is one of the world's locations where civilization and globalization coexist because Western technology is spreading its civilizations over the world (Spengler, 1965). With the introduction of globalization and the use of modern technologies, civilization has gained a huge boost. Uncivilized people are those who do not adhere to the Western way of life (Yeboah, 2007). The new age of the twenty-first century strives to adopt the Western way of life to foster civilization and globalization. Culture can be hybridized by embracing civilization and globalization through the products of information and communication technologies.

The producers of globalized media connect their cultural philosophies to the globalized media they sell. This is why Chinese-made mobile phones contain Chinese characters and a Chinese sense of manipulation. As a process, globalization seeks the exchange of cultures across the globe, whether within the African continents or between the African and Western continents. It is always the dominating culture that exerts influence over the submissive culture throughout an exchange. The question today is, in terms of cultural influence in the exchange of cultures, whose culture dominates the other? According to Kraidy (2002), the role of mass media in cultural globalization is a contentious issue in international communication theory and research. Early theories argued that mass media had a significant impact on audiences. Nonetheless, important theoretical formulations in international communication tend to support the notion that the media have a tremendous influence on cultures and communities. Concurrently, a corpus of literature has evolved that questions the reach and power of transnational media. Some scholars in the tradition have questioned cultural imperialism but haven't come up with any conceptual alternatives.

Other scholars have used literature from the social sciences and humanities to come up with theoretical alternatives to cultural imperialism. In the traditional states of Northern Ghana, migrant groups and indigenes cohabit since Northern Ghana is home to a number of diverse peoples speaking a variety of related languages and demonstrating significant cultural connections (Awedoba, 2006). This interaction permits the transfer of cultures from one group to another, resulting in cultural hybridization. As globalization and civilization advance, cultural hybridity becomes more pronounced. Historically, the Northern people of Ghana, albeit not all, had facial marks for a clan and ethnic identity or medicinal and aesthetic purposes until recent times when traditional authorities have been observed fighting against facial marks in various communities (Awedoba, 2006). Most individuals ignore the process that development goes through especially with respect to the African continents. The study of the effects of globalized media on the culture of Northern Ghana is relevant because it seeks to shed more light on the essence and the adverse effects on one's own culture.

2. Literature Review

Conceptual Framework: The theory of imperialism comprises not only direct actions but also indirect ones. Imperialism is exemplified as a system in which a person is forced to act against his or her will because of the current circumstances. The purpose of civilization is to entice and influence people into doing something they have never considered doing. Because the present is so modern, everyone wants to be considered civilized in the way the West does. The capacity to be influenced by a person indicates the possibility of being utilized directly or indirectly to achieve the vision of another. When globalization reaches its zenith, its consequences may be difficult to regulate due to its speed and magnitude. This can only be accomplished through worldwide media that can reach anyone, everywhere. The information transmitted is determined by the media owner. While everyone has the right to choose, it is the content of the media that draws and manipulates their continued access. This is consistent with the Uses and Gratification hypothesis, which states that the media's intended purpose dictates the effect that can be achieved. Even a single exposure to visual and auditory stimuli influences an individual's way of thinking and problem-solving. This study tries to comprehend the reasons for the selection of media, if media influence cultural orientation, the rate at which media influence, and whether media have influenced the historical values of Northern culture, which is a system of population culture. All of these things are connected and show how globalized media has changed Northern culture.

The Conceptualization of Globalization and Media: Anthony Giddens (1990) defines globalization as "the intensification of worldwide social relations, which binds distant places in such a way that local occurrences are influenced by distant events and vice versa." Globalization is also known as "Westernization" or "Americanization." This is because the majority of globalization's contents are foreign or western to Africans and people of subservient cultures. Globalization has greatly compressed time and space in the sense that events occurring in one part of the world have a considerable impact on other parts of the globe, independent of their physical location and time (Wiseman & Gomez-Mejia, 1998). This is made feasible by the global dissemination of new ideologies through media outlets. It is believed that globalized media is a primary driver of globalization, as it steadily connects its global audience and consumers to foreign cultures, thus making global compression an even greater reality than it currently is. As a result, subservient cultures are observed embracing foreign music, fashion, cuisine, ideals, government, and manners of life.

Among others, to conform to modern trends. The term "foreign" refers to cultures that exist outside of their original borders. Certain content of globalized media, such as satellite channels such as CNN, BBC, Al-Jazeera, and DW TV, which are all global news services with audiences from all over the world and diverse cultures, has been accepted by people worldwide. Aside from this, the use of the internet through social media, western movies and music, and periodicals is strengthening interconnections between individuals of different cultures. The impact of globalization on Africa and other subservient cultures is controversial, as two schools of thought have emerged as a result. One school of thought asserts that globalization is damaging since the flow of knowledge is perceived as unidimensional, whilst another school of thought asserts that globalization is positive (Daramola & Oyinade, 2015). According to the first school of thought, globalization is damaging due to the unidirectional flow of information; from this perspective, globalization attempts to homogenize the world through the utilization of globalized media.

Whose contents are foreign to Africa but indigenous to the West? It has become a constant flow of ideas from Western nations to African nations, eroding African culture (Dennis & Merrill, 1984). By emphasizing the unidirectional nature of information flow, globalization endangers indigenous cultures. This flow is concentrated on the movement of information from Western civilizations to fewer dominant cultures, which controls fewer dominant cultures. According to Tunstall (1977), indigenous cultures are being displaced and eradicated by western media products. This is not the case for subordinate cultures, as globalized media is altering indigenous cultures economically, culturally, socially, and politically in tandem with globalization. The distortion of Africa on global platforms as a continent beset by "an unexplained series of disasters, economic instability, refugees, famine, epidemics, and wars" is accelerating the erosion of the identity of the African people (Kavoori & Malek, 2004). The image of Africa is tarnished by the Western media's unfavorable coverage of tourism, investment in the extraction of natural resources, and business prospects that could have been reported to the world instead. Negatively affecting Africans' ability to identify with their culture, globalization is hindering Africans from identifying with their culture.

The western globalized media is the ideal model for imposing western culture and influence on developing nations. According to Svetlana Gibson, unrestricted access to globalized media increases the likelihood of misrepresentation, stereotyping, and the erosion of cultural and intellectual property rights. This focuses on the dangers posed by globalization to African culture; modes of dress, native foods, values and standards of African customs, languages, and rites are slowly disappearing. This will be the adverse effect of globalization on Africans, as there will be a loss of history and a lack of a sense of belonging, a dilution of African behavior that globalization does not accept, and the gradual eradication and clearance of all heritage of African origin, as globalization is a one-way information flow. The second school of thought contends that globalization is beneficial. This school of thought is centered on the benefits and contributions of globalization, which "unifies and integrates many cultures into a global village, thereby enriching everybody" (Miraz, 2009). Through the homogenization of cultures, globalization seeks to make the world a universal place; it has been successful in breaking down barriers and improving interconnection through international media.

Which also promotes Western ideologies, thus making globalization productive? In this aspect, globalization has unified the world through trade and investment, governance, and culture, as well as increased world sustainability by removing time and space barriers and fostering a universal lifestyle. Globalization's effects on cultures that want to become more like the West through integration include the use and consumption of more and more western lifestyle elements, like clothes, food, language, and form of government. Globalization has narrowed the economic gap between Western and African states, thereby enhancing economic growth and development. Promoted information flow and interconnection have higher development and improved living standards in terms of open commerce, improved labor mobility, increased capital flow, and the elimination of trade barriers between nations. Shin and SH (2009) discovered that globalization has reduced global poverty and increased the prosperity of both developed and developing nations. The term "media" is the plural of "medium," which is defined as a means of transmitting information to users such as readers, audiences, and viewers. There are fundamentally two types of media: traditional media and new media. Traditional media consist mostly of television, newsletters, and newspapers for the dissemination of information.

The new means of sending information to audiences today (new media) are the result of technological advancements in the old media. Traditional media have been turned into satellite, digital plasma (TV), digital radio, the internet, smartphones, desktops, laptops, and tablets, to name a few. The introduction of these technologies into society has boosted the usage of media, facilitated communication and information dissemination, and expanded the audience that may be reached. Additionally, the media has increased access to knowledge and enhanced interactions between friends and family regardless of location. Africa, for example, is a continent with a complex media environment that, along with the rest of the developing world, is transitioning from the traditional to the digital era. In addition to an increase in radio and television ownership, there is a growth in computer and mobile phone ownership, which increases user access to the internet. When comparing Africa to Western nations, "there is a comparable proportion of mobile-only users, but they are not sensible comparisons" (Coyle, 2004). With this rise, the role of the media changed from just transmitting information to spreading ideas that, if reached by an audience, could be a chance for civilizations to grow and change or a threat to them.

Globalized media refers to the vehicles via which new global ideologies are disseminated across the globe. The internet, movies, videos, notions of investment prospects and economic advancements, governance (politics), and health, among others, can be categorized as the content of media through which ideologies are practiced when received by technical devices across international borders. Technological gadgets such as computers, laptops, notebooks, mobiles, smartphones, televisions, the internet, and satellites act as the carriers that ensure the flow of media materials, thereby providing audiences across the globe with information on global events. In this context, globalized media refers to the technological gadgets that communicate economic, political, social, and cultural concepts to transform the world into a global village. Despite its purpose, globalized media seeks to educate its readers by providing a variety of information that users can access anytime the need arises. Through the usage of social media such as e-mails, Skype, Facebook, WhatsApp, and Twitter, among others, globalized media has increased engagement among family and friends and maintained interconnectedness regardless of a person's geographical location. As a result, people tend to imitate the characteristics of dominant societies whose content is shown in global media, resulting in changes in clothing, food consumed, ceremonies, and other aspects of daily life.

This is because the media influences the way an individual thinks in relation to the information given (Bray, 2007). Despite the benefits connected with the usage of globalized media, "others fear that this will lead to the displacement of indigenous cultures through the unidirectional transmission of ideas and values" (Santos, 2001). This means that subservient cultures are required to pay for access to globalized media content. Since globalized media is a force that seeks to homogenize the world's cultures, the effects of globalized media on Africa are sparked by international mass media through contemporary technological developments. Today, the majority of globalized media tends to portray and promote content relevant to its country of origin; nevertheless, "the reality is that Africa is falling behind in accelerating the development of adequate indigenous scientific knowledge to tackle its problems" (Abayam, 2012). This has resulted in Africans being exposed to a tremendous amount of globalized media content that is extremely strange to them. The concept of globalized media is associated with the decline of less dominant cultures and the emergence of dominating civilizations. African communities have traditions and high moral standards that discourage youngsters from engaging in incorrect and immoral acts that are regarded as unacceptable by society.

In contrast, since the arrival of globalized media content such as movies, music, telenovelas, social media, and online stores, among others, the cherished values of traditional African society have been significantly eroded. Globalized media, especially the internet, which is arguably one of the most effective media tools, has brought in a lot of foreign immorality in the form of drug abuse, bad manners in dress, using bad language, sexual immorality, violence, and crime. In a healthy African society, "clothing plays a crucial part in stimulating or repressing sexual drive as a sign of a culture's moral standard" (Tunrrayo, 2008). In the Ghanaian Akan language, the term 'Aketesia' (a nicely dressed woman) refers to a woman who adheres to the requirement that she dresses modestly. Unfortunately, the manner of dress no longer reduces sexual desire; rather, it has become the cause of sexual harassment, rape, prostitution, homosexuality, a rise in teenage pregnancies, and the spread of STIs such as HIV and AIDS. As (Aral & Ward, 2006) verified, the rapid spread of new technology and media has had an effect on the sex industry around the world. According to Allan (2018), although the media has helped people find a partner, it has also contributed to the spread of sexually transmitted illnesses.

"A 2016 study suggested that online dating platforms contribute to the transmission of HIV," (Allan, 2018). Contrary to African principles, the modern African male pulls down his pants to display his undergarments, and the modern African woman dresses in highly tight, partially naked, and revealing attire, as a sense of modern African fashion of Western provenance. Again, "multiple studies demonstrate that violent entertainment increases hostility in viewers." The number of films and video games that depict violence and crime continues to rise. This is troubling owing to its grave repercussions as African society adopts habits such as occultism in schools, drug misuse, homosexuality, criminal activity, and pornographic material consumption. Currently, drug addiction is on the rise in Ghana as the majority of adolescents use drugs such as marijuana, crack, meth, cocaine, and Tramadol (Citifmonline.com/Ghana, 2018). Others use these medications in relation to the role models they admire (Wood, 2011). The use of these narcotics has a significant impact on crime and violence rates, as well as the number of deaths in society. Johnson (2012) asserts that the proliferating new media relatives are perceived.

As both gifts and threats, particularly to African civilizations. The media has had a positive impact on certain aspects of society by not only enhancing interactions but also providing a forum for discussing social issues and preserving cultural heritage. As a result, cultural history is preserved through television programs such as Ghana's Most Beautiful, radio programs on culture, African films and blogs, journals, and newspapers that focus on African civilizations. According to Ohiagu (2010), the media may assist African societies in developing, preserving, and enhancing their values, as well as ensuring their visibility in growing global cultures. Tables are shifting to the point where a variety of African prints, African clothing, bags and accessories, local cuisines, movies, and photographs of customary marriages and rites are featured on the pages of social media (bloggers), newspapers, and television. African fashion is undoubtedly gaining momentum in the global community as people share their fashion ideas via social media (Niyi, 2014). The multi-media feature of globalized media facilitates the preservation of African values through short films, audio-visuals, written essays, and graphics and images. This endows globalized media with a "high capability of information storage and distribution and an interactive nature, allowing consumers to become familiar with, comprehend, and appreciate many cultural aspects" (Solo-Aneto & Jacobs, 2015).

Moreover, the media not only improves connections between individuals of different cultures but also "has the effect of connecting web users of the same ethnicity into a tight-knit online community." The majority of these online communities are centered on social media, where members of the same group or ethnicity gather to discuss and exchange ideas on matters of social importance. By giving jobs and investment opportunities through globalized media and so contributing to a globalized market, globalized media can be considered to have significantly aided the economic development of subordinate cultures. The eliminated barriers support free trade by allowing countries to freely interchange goods, services, and resources. Increased investment in the media has significantly boosted economic growth (Haaker & Morsinck, 2002). Among the numerous applications of globalized media and its function as a vehicle for disseminating new and global ideas are the use of globalized media for worldwide business transactions and the reduction of trade barriers. Globalized media is credited with the growth of smaller brands and new businesses, as well as the expansion of Africa's indigenous industries. Individual business owners market their products and services to attract customers, while nations market their tourism and hospitality industries, resources, and regulations beneficial to multinational corporations to attract investments through globalized media.

The ability of globalized media to reach a larger audience ensures that businesses reach their target market, investors, and customers who purchase goods and services via online stores or advertisements. When more business is done through the media, foreign exchange and GDP go up, unemployment goes down, the standard of living goes up, and the country as a whole gets better. Unfortunately, the contribution of the globalized media to economic progress is lacking in the areas of money laundering and computer fraud (known as "Sakawa" in Ghana), tax evasion, economic inequality, brain drain, and free trade. Regarding free trade, it is also important to evaluate the influx of foreign products, particularly imports and foreign foods, which are overwhelming our marketplaces. The List (1841) referred to the elimination of trade restrictions as "kicking away the ladder" to benefit developed nations. This can affect developing industries because they must compete in trade to keep up with developed industries. Therefore, developing economies must be safeguarded. The use of globalized media in international business transactions results in tax avoidance, as unmonitored transactions promote online fraud and money laundering, from which poor nations derive little advantage. Easy access to knowledge encourages the migration of highly educated individuals to industrialized countries, resulting in a labor force loss.

Most of our harvested resources are shipped to industrialized nations to be refined and manufactured into final products, after which they are sold back to us at a premium. The representative loses to Africa because "through globalization, rich nations might get economic benefits from less developed nations (Shin & SH, 2009). In the realm of politics, globalized media promotes good governance and social sustainability by relaying information from citizens to the government and from the government to the population. Free media and increased access to information have a greater effect on reducing political risk in nations with high political risk than in countries with lower political risk. The availability of information enables citizens to hold the government accountable for promises made and for the proper use of funds. The vulnerable and the underprivileged in our community are afforded the opportunity to air their grievances through the globalized media to influence government policy in their favor. "Globalization undermines the national state, according

to these analysts, not only by limiting the resources under national control for molding economic and social results but also by diminishing the legitimacy and authority of government in the eyes of the public" (Berger, 2000). In the view of the African populace, the political system of government is riddled with inconsistencies. This has led to mistrust and the ongoing questioning of the authority of the African governments and their independence from Western state involvement, not to mention the frequent pleading for aid and support from Western nations, which is evidence of illegitimacy.

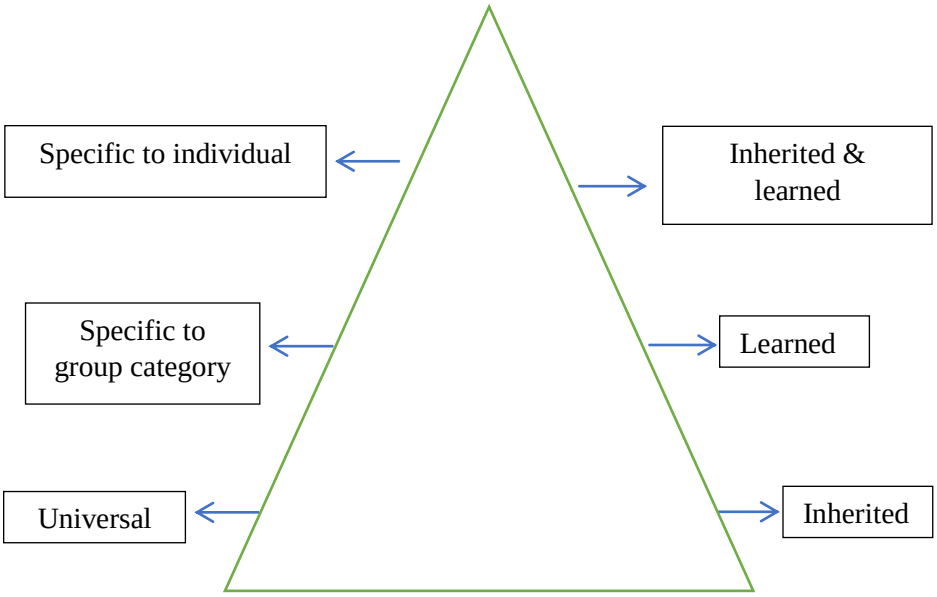
Civilization and Cultural Hybridization: Chang (1982, p. 365) defines civilization as "a Spatio-temporal continuum and a long-term dynamic structure; it is also a product of human evolution as well as a new phase in this evolution, in which cities form." This allows civilization and culture to be employed interchangeably, even though they are distinct concepts pursuing different goals. According to Wei (2011), there are more than four (4) situations of civilization, of which three (3) will be described: one in which religion is embodied, one in which religion imposes behavioral patterns, and one that typically develops in a complex economy alongside equally complex sciences and technologies. It is clear from this statement that globalization and civilization are interdependent. According to Kroeber and Kluckhohn (1952, p. 145), civilization is derived from the verb 'civilizer,' which implies attaining or transmitting refined manners, urbanization, and development. In contrast, culture represents morality, but civilization is a symbol of love, honor, and external appropriateness, according to Kant (1977, p. 49). In the case of hybridization, the existence of any alien features that contradict the culture of the community indicates that hybridization occurs. Civilizational hybridization is the adoption of another civilization by one civilizational group (Wei, 2011). Similarly, to how the Germans accepted Christianity, the residents of Tamale city have adopted Islam as their religion.

The hybridization of cultures and civilizations is prevalent in the northern region of Ghana due to the influence of globalized media on diverse religious organizations (Kroeber, 1973, pp. 1-27). Talcott Parsons conceived of culture as a value-orientation system whose generalized symbols of action orientation resolved the problem of double contingency in social systems (Parsons & Shils, 1951). He describes culture as a factor that influences human behavior through "transmitted and created content and patterns of values, ideas, and other symbolic-meaningful systems," but contrasts this with a concept of the social system that focuses on "the specifically relational system of interaction between individuals and collectivities" (Talcott & Kroeber, 1958, p. 583). Talcott (1973) eventually reduced culture to a dichotomy between appropriate and inappropriate behavior. Nonetheless, he consistently maintained the possibility of referring to the cultural system as the component of behavior that is organized around symbols, ideas, and other "stable meaning patterns."Sociological system theory joins the sociological mainstream, which characterized culture as "a never-ending debate on the rightness of choice" (Douglas, 1989, p. 89). Their reasoning is founded on the notion that society is a dynamic system in which the determination of what is right and wrong is left to society. Regarding what is right and wrong, societies have various perspectives. Becker (1982) says that culture is a "shared understanding" that develops when everyone's point of view is related to how other people see the same situation.

Culture is the complex amalgamation of information, belief, art, morals, law, custom, and any other skills and practices acquired by a social being (Avruch, 1998, p. 6). "Culture is a nebulous set of basic assumptions and values, orientations to life, beliefs, policies, procedures, and behavioral conventions shared by a group of people, which influence but do not dictate each member's behavior and interpretations of the "meaning" of other people's behavior (Spencer-Oatey, 2008, p. 3). To understand the culture of a group or organization, it's important to distinguish between three basic ways that culture shows up: (a) observable artifacts, (b) values, and (c) basic assumptions. When one enters a culture or group, one observes and touches its artifacts. Before anything else, the physical layout of the organization or community must be observed. Some of these physical layouts are how people dress, how they talk to each other, the smell and feel of the place, how emotionally intense the place is, and other things (Schein, 1990, p. 111). The description of "how" a group produces its environment and "what" behavioral patterns are evident among its members, but the underlying logic of "why" a group behaves as it does is frequently not understood. Before studying how members of a specific group behave, it is necessary to examine the values that influence conduct. Nevertheless, while identifying such values, it is typically observed that they accurately represent only the public or professed ideals of a culture (Spencer-Oatey, 2012, p. 3).

To truly comprehend a culture and identify a group's values as they pertain to conduct, it is necessary to examine the group's underlying assumptions, which are often unconscious but which impact how group members see, think, and feel (Spencer-Oatey, 2012, p. 3). According to Spencer-Oatey (2012), culture is not inherited; rather, it is acquired. He went on to explain that culture is a product of a person's social environment, not their genes, whereas human nature is universally inherited. On the one hand, culture is not the same as human nature, and on the other, it is not the same as a person's personality. Human nature is the universal level of a person's inherited mental software, which is encoded in their DNA. This level of mental programming includes the human capacity to experience fear, anger, love, joy, and sadness; the need to interact with others; to play and exercise; and the ability to perceive the environment and discuss it with other humans. Spencer-Oatey (2012) notes that culture modifies what a person does with these emotions.

Figure 1: Three Levels of Uniqueness in Human Mental Programming



Source: (Hofstede, 1994, p. 6).

Personality, on the other hand, is an individual's unique set of mental programming that he or she does not share with any other human being (Spencer-Oatey, 2012, p. 6). He then contends that cultural features are partially inherited through an individual's unique set of genes and partially acquired through experience. This situation shows how to change the effects of both collective programming (culture) and a single personal experience (the singular personal experience).

The Dynamic Culture of the North: As it is, society transforms its cultural states without understanding what it is doing. Culture must be memorized and managed as it is practiced by society's members. If it has not been dealt with, culture will not exist. Culture is also growing restless. It begins to question its tradition to acknowledge the selective nature of its memory and the failure of its control. Contemporary culture comprises self-doubt (Geertz, 1973; MacCannell & MacCannell, 1982). This means that it is easily influenced by cultures that appear to be more powerful, superior, and capable than it. Losing its context, culture is losing its meaning. As modern technology spreads around the world, culture is becoming more "modern."Current observations indicate that cultural traditions are transforming as a result of modern technologies. Language, dress, religion, food, and ceremonies (such as funerals, namings, and weddings) are all transforming their original forms into modern culture. In addition, several cultural traditions that are viewed as negative and evil in some civilizations are currently being modified.

Some cultural practices, like widowhood rights and female genital mutilation (FGM), are now seen as old-fashioned in some countries, like the northern region of Ghana, where they were once common. The Upper East, Upper West, and Northern regions are administrative divisions that have developed over time in the

northern portion of Ghana. During the colonial period, however, they were managed as portions of the Northern Territories of the Gold Coast, with their headquarters in Tamale. After Ghana's independence, Bolgatanga became the capital of the Upper Region. In the 1980s, the Upper Region was divided into the Upper Region and the Upper West Region, which was its capital. The remaining eastern portion of the upper regions is now known as the Upper East Region. The northern region of Ghana is inhabited by numerous people who speak a range of languages that can be categorized as branches of the Gur family of Niger-Congo languages. Gonja, Nawuri, Nchumburung, Dagomba, Mamprusi, Nanumba, Konkomba, Bimoba, Basare, Anufo, and others make up the Northern Region. Frafra, Kusasi, Builsa, Kasena, and others make up the Upper East region. Dagaba, Wala, Sisala, and Vagala, among others, make up the Upper West region.

A Comparative Analysis of the Three Northern Ethnic Groups: The Dagomba, Frafra, and Wala ethnic groups primarily represent the three northern regions that are the focus of this research. They share sufficient similarities to be considered a unit. Although a wide number of languages are spoken, the majority of them belong to one or more branches of the Gur language family, and almost all groups are patrilineal. Some of the areas in the three northern regions have traditionally been ruled by centralized kingdoms. Responsible for the soil, the institution of the earth priest is nearly universal. People typically reside in widely spaced communities. The three ethnic groups employ facial tribal marks as a means of identification to distinguish one tribe from another within a civilization. Nevertheless, tribal insignia vary from one ethnic group to the next. The Northern region (Dagombas) is primarily Islamic, whereas the majority of the Upper West (Walas) are Christians, particularly Catholic, and the Upper East (Frafras) are fiercely traditionalists with an emphasis on ancestor cults. Nevertheless, Christians and even Muslims tend to incorporate ancient beliefs and customs into their social life. These territories are home to the ethnic groups of Dagomba, Wala, and Frafra, respectively. In the days of their ancestors, marriage was a prevalent cultural norm among ethnic groups.

In the cultures of the three ethnic groups, polygamy is extremely prevalent, with many males having numerous wives. The bride's wealth is prevalent; the family of the groom pays a price, which is the bride's wealth, to the family of the bride. The necessary expenditure differs among ethnic groups based on their respective cultural values. A married couple will live together, with the wife moving into the husband's father's property. The pair resides with the groom's parents if the groom has no home of his own and his father is still alive. Historically, the majority of the population is farmers who rely heavily on rainfall to produce their property. A few of the individuals who live near man-made or natural water features have the ability to irrigate their land. The three regions have the same extended dry season and brief wet season. According to 2006 UNFPA studies, the languages of the Frafra (Gurene) and Wala (Wali) are closely related and comparable (Kropp-Dakubu, 1988). In many instances, the official name for the language and the ethnonym are closely connected. Nevertheless, these are not always the labels that people use to refer to themselves as an ethnic group or their language. Although linguistic resemblance does not necessarily imply mutual understanding, it may be feasible to some degree.

Unfortunately, there is no native language that can be seen as a lingua franca for the whole north, not even on a regional scale. (UNFPA 5th Country program). In the Upper East, Upper West, and Northern regions, chiefs or elders frequently lead the communities. Chiefs are prominent in the communities of the Dagombas, Mamprusis, and Gonjas, but less so in the Upper West and Upper East. In the northern region of Ghana, this individual is typically male, but there are a few female chiefs among the Dagomba and Mamprusi. Chiefs are selected from a pool of eligible Prince Candidates. Once elected, they hold the position for life. According to these assessments, northern Ghana is not exceptional. Much like their languages, the cultures in this region of Ghana are distinct but interconnected. The influence of foreign cultures is evident in their current way of dressing, the food they eat, religion, tradition, business practices, and other sociopolitical activities. In terms of the acceptance of global ideology in production, movies and music productions are also covered. In spite of the fact that their traditional dances are depicted in diverse ethnic communities, they are only performed on significant occasions such as marriage rites, festivals, and other formal celebrations. The uniqueness of the dances is lost when different dance styles are mixed in, which happens when people watch a lot of globalized media that shows different kinds of dance from around the world.

3. Methodology

In this phase, the target populations for the study are the Dagomba, Frafra, and Wala ethnic groups. For the study, a sample of ninety (90) respondents was recruited from each of the three ethnic groups using primarily purposive and snowball sampling procedures, targeting primarily individuals who are at least eighteen (18) years old and have a fundamental cultural orientation. The sample size was determined by the availability of time and resources, but its representativeness was not compromised. The following describes the distribution of the sample size between ethnic groups: Dagomba=30, Frafra=30, Wala=3. For the study's data gathering, both primary and secondary data collection methods were utilized. Primary data is the raw, unprocessed, or unaltered information extracted directly from the study area. Consequently, the snowball system of data gathering was utilized to identify all population members belonging to the same ethnic group. Thus, one individual assisted in the identification of another individual from the same ethnic group. The Dagomba individual assisted in identifying the second Dagomba individual until all data was obtained. During data collection, this format was used to describe the different ethnic groups. Primary data was collected from the study area about age distribution, ethnicity, religion, educational level, access to globalized media, media use and its influence on Northern culture, and media type.

A mixed research analytical method is the application of qualitative and quantitative research methods to the analysis of research activity. This was employed for all the specified purposes, when necessary, but the quantitative research design, which takes the form of a closed-ended or open-ended questionnaire, was used to collect the majority of the data. A qualitative research design tries to investigate a case study in the textual sense, with images, videos, and audiovisuals playing a significant role in enhancing the comprehension of a research project. Here, content analysis is utilized to examine the visuals collected from the study region, which serve as evidence of the alterations in the cultural orientation of the people of Northern Ghana. Content analysis is a research technique for examining documents and communication artifacts, such as texts in a variety of formats, images, audio, and video. Quantitative research design takes into account the numerical or figurative aspects of an object of studies, such as the population, the number of people affected by the study, and the number of unaffected people. The acquired metaphorical data was interpreted using SPSS, which is the Statistical Package for the Social Sciences. This is used to analyze the questionnaire's obtained data. Frequencies, cross-tabulation, and the Kendall Coefficient of Concordance of Ranking were used to examine the data.

4. Discussions of Results and Findings

This paper's discussion will be guided by the following set of questions: What globalized media are available? What is the rate at which globalized media affects cultural orientation? What are the specific changes in the cultural orientation due to globalized media? What are the effects of globalized media on the historical values of the culture?

Profile of Study Area: Tamale metropolis is the subject of the investigation. It is the capital of Ghana's Northern Region. Northern Region is the country's largest region, having a total population of people from all regions of Ghana. As a result, Tamale is a cosmopolitan metropolis where ethnic groups such as Dagomba, Frafra, and Wala can be accessed. Tamale metropolis has a total population of 371,351 people, with 185,995 males and 185,356 females throughout all age categories as of 2010 (Ghana Statistical Service, 2012). Service and sales personnel account for 33.0 % of the employed population in Tamale, followed by a craft and allied dealers (21.5 %), and skilled Agricultural, Forestry, and Fishery workers (17.6 %). Professional employees account for only 8.1 % of the Tamale metropolis' employed population. In terms of the population with access to information, communication, and technology, 53.7 % are aged 12 and up. Males outnumber females in terms of mobile phone ownership, with 55.5 % and 44.4 %, respectively.

Only roughly 7.4 % of the population aged 12 and up use internet services in the city, while 9.5 % of total homes own desktop/laptop computers. Recently, the metropolis has seen an increase in media exercises, for example, FM radio stations have increased from three (3) to eight (8), and television stations have increased from one (1) to five (5). (5). In terms of religious group distributions, Islam reigns supreme in Tamale, followed by Christianity, Spirituality, and African Traditional faiths. Dagombas make up the majority of the

population, but other ethnic groups such as Gonjas, Mamprusis, Akan, and Dagaabas also live in the city. Tamale metropolis is considered cosmopolitan since it houses individuals from all over the country and the world. People from the Upper East and Upper West regions, as well as others, are examples of people who live in Tamale (Ghana Statistical Service, 2014).

Demographic Characteristics: This analysis considers individuals of the Dagomba, Wala, and Frafra ethnic groups from ages 18 and above, their sex, educational level, marital status and religion. The table below shows the sample population distribution of the respondents.

Age Distribution: Of the sample population in Table 1 below, the ages ranging from 26 to 35 are the highest, followed by 18 to 25, then 36 to 55, then 56 and above as the least population among the sample under study.

Educational Background: From the figures, the educational level of the respondents is very impressive as 38.9% represent respondents who are in or have attained tertiary education which is the highest figure. 35.6% of respondents have gained secondary education, 17.8% achieved the junior level of education and 4.4% attained the primary level of education. About 3.3% represent the populations who have not attained any level of formal education.

Ethnicity and Sex: The fact that the total population sample for each ethnic group under study has been achieved means that, indeed Tamale metropolis is a cosmopolitan area. The data collected shows 33.3% each for Dagomba, Frafra, and Wala ethnic groups. The male population sample has the highest number of 51 than the female population sample of 39. It is seen that; the males are dominant in number in the population sample collected which corresponds to the 2010 population census of Ghana's population of males and females in the Tamale metropolis.

Religious Background: The Northern region of Ghana is said to be an Islamic-dominated region which reflects in the sample population obtained from the respondents about their religious background. The largest proportion of the religious background of the respondents is the Muslims with 54%, followed by Christians with 32%, then the Traditionalists with 4%. Islamic religion and Christianity have taken over the Traditional religion of the Northern people of Ghana which forms a part of their culture. This change has led to a drastic decrease in the tradition of the people thereby affecting their culture. According to a cross-tabulation analysis of this study, seventeen (17) of the 30-sample population of the Frafra ethnic group are Christians, 24 of the 30-sample population of Dagomba ethnicity are Muslims and eighteen (18) of the 30 population of the Wala ethnic group are Muslims. This somehow contradicts the result of the UNFPA 5th Country program. Currently, the Islamic religion has taken over the Traditional religious hold in the Wala territory as it has done with the Dagomba ethnic territory. The presence of Wei's (2011) Civilizational hybridization is seen through the distribution of religious groups wiping away the African Traditional religion if not absolutely.

Marital Status: Not everybody in the Tamale metropolis is married, the results prove that 55.6% of the respondents are single, 33.3% are married and 1.1% are divorced. This also means that it is not entirely true that people from the northern part of Ghana get married very early in terms of age. The data collected focused on respondents of ages ranging from 18 years and above who are of age to get married but most are still unmarried. Though the number of divorces is just one (1), it shows that divorce can be seen anywhere even in the northern part of Ghana whether male or female. These results are evident in the table below.

Table 1: Demographic Characteristics of Respondents

Variables	Dagomba	Frafra	Wala	Total
Ages				
18-25	11	13	9	33
26-35	17	11	15	43
36-55	2	5	5	12
56 and above	0	1	1	2
Sex				
Male	13	20	18	51

Female	17	10	12	39
Religion				
Christianity	6	17	9	32
Islamic	24	12	18	54
African Tradition	0	1	3	4
Educational level				
None	0	0	3	3
Primary	1	1	2	4
J.H.S	3	6	7	16
S.H.S	13	11	8	32
Tertiary	13	12	10	35
Marital Status				
Single	17	18	15	50
Married	12	12	15	39
Divorced	1	0	0	1

Source: Field survey, 2018.

Analysis of Globalized Media on Northern Cultures: The data collected on the media available shows five media devices of which all respondents have at least one media device. About 64.4% have access to more than one media according to the research results. Out of Ninety (90) respondents, 58.9% have access to Television and 41.1% do not have Television. There are 50:50 %ages of those who have and do not have Radio. According to interviews made with Radio ABC and 123 in Tamale, both local and English language programs are held respectively. Although they are under one administration the programs held are different from each other. The station does not have any means of measuring its audiences but believes that most of the population in Tamale are patriotic listeners. Programs such as Women empowerment, social and human development, as well as programs to help listeners to reflect on their historical background are under taken to educate the population in Tamale metropolis. Bilchimsi Saha (Time with our ancestors), Goonji (Xylophone) and Lungsi (Drummer) are some of the Local programs to lead the minds of the people back to history. This is in reference to what Ohiagu (2010) meant in his words that media can be used to propagate the culture of specific people to maintain beliefs and traditions. Radio Tamale was not left out of the interview, this radio is more like a British radio which targets only the elites in the Tamale metropolis. It is fully run in English, unlike Radio 123 and ABC. They address social, political and economic issues.

Both radio stations do advertisements for various items and food joints. Media is used as a means for commercialism; being paid to advertise products and selling out business ideas through radio discussions as Radio Tamale does. The radio stations also promote both foreign and local music but above all, foreign music takes over the local music since it is played more to the public. 33.3% of the respondents have access to computers/laptops and 66.7% do not have access to computers/laptops. 88.9% have mobile phones whiles 11.1% do not have mobile phones. In line with Coyle's (2004) analysis of mobile phone users in Western countries compared to Africa, 'there are a similar proportion of mobile-only users but are not sensibly comparable countries". The results prove that there still are people who do not have mobile phones in this advanced world of interconnectedness. Satellite usage has the least of respondents who have 21.1% and 71% proportion of users and non-users respectively. The satellite enables people to get access to almost all television stations not excluding the foreign ones as well. The proportion of satellite users means that just a few have become aware of its ability in the Tamale metropolis. Among all the media devices used mobile phones have the greatest proportion of respondents who use it followed by Television, Radio then computers/laptops and satellite**.** The table below shows the media access, the specific media access, frequencies and their %ages available to the respondents in the Tamale metropolis.

Table 2: Media Availability and Accessibility

Media devices	Frequencies	%ages%
T.V	54	60
None	36	40
Total	90	100
Radio	45	50
None	45	50
Total	90	100
Computer	30	33.3
None	60	66.7
Total	90	100
Mobile phone	80	88.9
None	10	11.1
Total	90	100
Satellite	19	21.1
None	71	78.9
Total	90	100

Source: Field survey, 2018.

Analysis of the Effects of Globalized Media on Cultural Orientation: This section analyses respondents' internet access, what purposes the internet is used for, accessibility to Television, the days and regularity of watching Television and ranking T.V stations according to the frequency of the programs shown, the specific programs patronized by the respondents, and the specific changes seen in the lives of the respondents according to the programs they watch. The data collected from the survey shows that 85.6% of the respondents have access to internet services which they use for their various and personal activities. The use of the internet service varies according to the personal needs of the respondents. The results from table 2 show that the respondent use the media device for at least one of the purposes stated. It can be seen that most respondents engage the internet service for research purposes resulting in 41.1% followed by the educational purpose of 37.8, then by Entertainment and News with equal %ages of 40% each. The proportions for socialization and sports are 25.6% and 24.4% respectively. The least proportion of internet usage is for fashion at 14.4%.

The media is used as a means to satisfy the hunger for a particular purpose. The respondents have access to and use the various media devices available to them for education, to keep them updated on current issues as well as entertain them when bored. In terms of surfing the internet, 44.4% of respondents are regular surfers, 17.8% of respondents are irregular, 15.5% are very regular and 8.9% are irregular surfers of the internet. Only 13.3% do not have access to the internet, therefore, are non-surfers of the internet. The regularity of internet surfers is far greater than the irregularity of internet surfers as the survey has identified. This implies that almost all the time, most people surf the internet. A greater number of people can be influenced through the use of internet service and they in turn influence the less population who do not surf the internet; this contributes to the principle of domination. Whereby Africans are influenced by dominant cultures due to greater consumption of foreign principles through the frequent use of media (Abayam, 2013). The table below shows the distribution of internet access and what it is used for by the respondents.

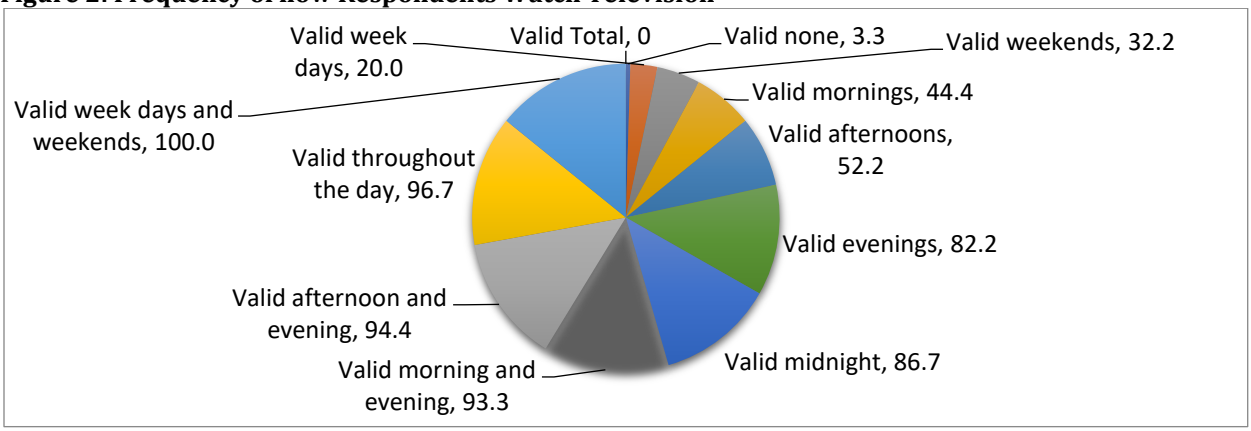
Table 3: Uses of the Internet Service

	Frequency	%
Internet use for Education		
No	56	62.2
Yes	34	37.8
Total	90	100
Internet use for Fashion		
No	77	86.6
Yes	13	14.4
Total	90	100
Internet use for Socialization		
No	67	74.4
Yes	23	25.6
Total	90	100
Internet use for Entertainment		
No	54	60
Yes	36	40
Total	90	100
Internet use for Sports		
No	68	75.6
Yes	22	24.4
Total	90	100
Internet use for Research		
No	53	58.9
Yes	37	41.1
Total	90	100
Internet use for News		
No	54	60
Yes	36	40
Total	90	100

Source: Field Survey, 2018.

Access to the Regularity of Watching Television: About 96.7% of the respondents have access to Television. Accessibility does not only mean the possession of something but the ability to also use something though it might not belong to the individual. As said earlier, 60% of the respondents possess television but now, 96.7% of the respondents have access to the Television. This implies that, the inability to purchase Television is not a hindrance to watching television programs. Sixty % (60%) possess and use Television, 36.7% do not possess but use television, and 3.3% do not possess and do not use Television. This analysis is based on the cross-tabulation analysis of respondents who possess Television and those who have access to or use Television. In all, 54.4% of the respondents watch Television daily, 24.4% watch it weekly, 17.8% watch it every fortnight and 3.3% have no pattern of watching Television since they are non-users. Figure 2 below shows the distribution of how frequently the respondents watch Television. Television is one of the advanced traditional media used as a means for globalization; hence contributes to making the world a global village. Television was used as the main tool of analysis because the majority of the Ghanaian populace have it in their homes even on phones and at workplaces. It is seen that; television stations have something to show all the time which influences the respondents to keep up with their Television programs even at dawn. Most respondents often watch Television in the Evenings which has the highest proportion of 27 respondents.

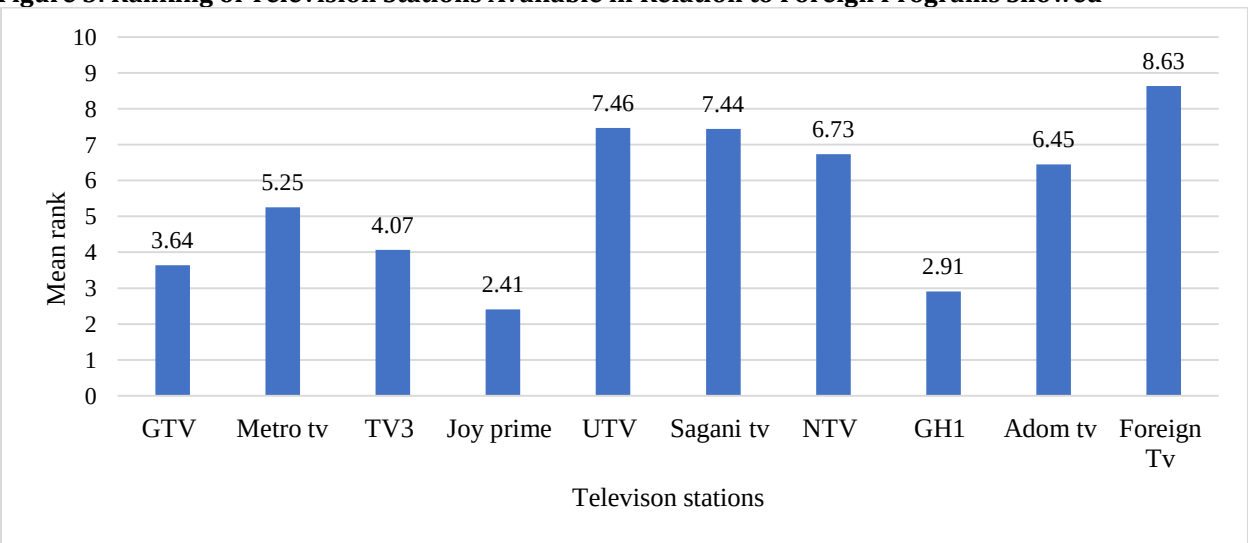
Figure 2: Frequency of how Respondents Watch Television



Source: Field survey, 2018.

Ranking Television Stations According to Preference of Films Shown: Respondents were allowed to rate ten Television stations according to the programs they preferred from one (1) which is the highest to ten (10) the lowest rank. To determine the level of agreement in regards to the most preferred Television station for foreign programs, the Kendall Coefficient of Concordance was employed. The results revealed Kendall's W=0.51, which is the level of agreement of respondents though not up to the highest expectation but very significant. The first three (3) positions of the results included Joy Prime with a mean of 2.41, GH1 with a mean of 2.91 and GTV with a mean of 3.64. These results show that G.T.V, 'the station for the nation' is rather promoting foreign ideologies through showing foreign programs (Abayam, 2013) stated that "the reality is that, Africa is lagging in accelerating appropriate indigenous scientific knowledge to solve their problem". G.T.V is the station for the Ghanaian nation which sees to the propagation of the Ghanaian culture and affairs but has diverted its focus and responsibility for the nation by spreading foreign principles through its programs showed. The Bar chart below displays the ranks of Television stations in terms of foreign films shown.

Figure 3: Ranking of Television Stations Available in Relation to Foreign Programs Showed

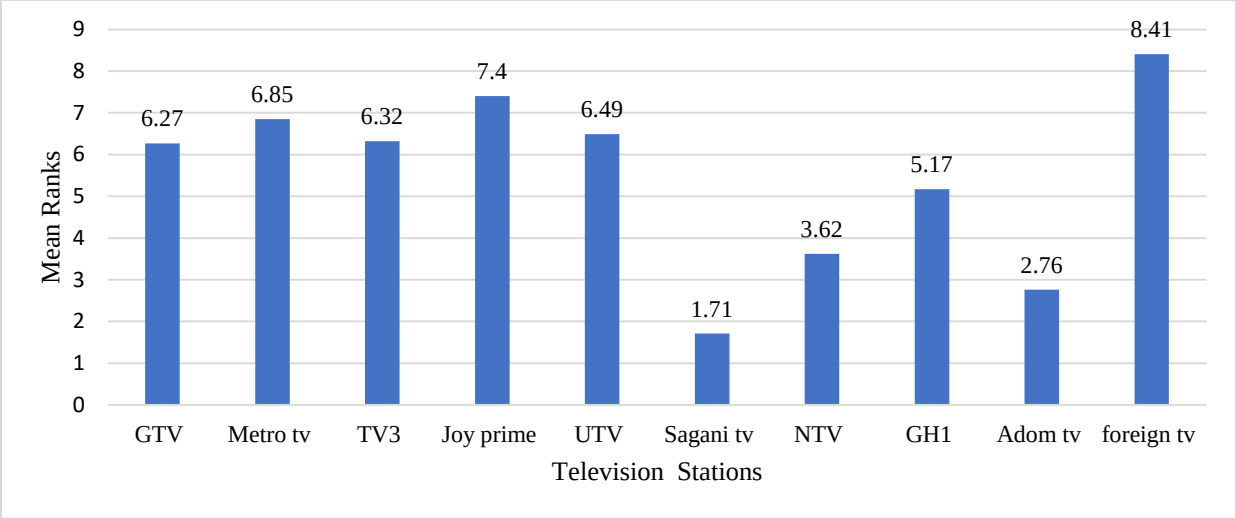


Source: Field survey, 2018.

The same Television stations with respect to local films showed present Sagani T.V with the highest mean rank of 1.71. As the name portrays the locality of the station so are their programs shown. The same applies to Adom T.V which means Grace T.V in the Akan language; the station is second in the ranking of the most shown and loved Television stations for local films with a mean of 2.76, N.T.V in the third place with a mean of 3.62. The station for the nation G.T.V takes the fifth position with a mean of 6.27 as the Television station

has prioritized foreign films over local films. With regards to the significant agreement of these results, Kendall's W=0.51 helps to know that, the level of agreement of respondents is relevant. The figure below shows the mean ranks for Television stations in respect of Local programs showed.

Figure 4: Ranking Television Stations in Relation to Local Programs Showed



Source: Field survey, 2018.

A proportion of 42.2% of respondents watches Telenovelas, 28.9% watch foreign news, 23.3% watch action movies, 18.9% watch music videos, 8.9% watch documentaries and 7.8% watch reality shows. This shows how most respondents patronize foreign movies especially Telenovelas than their local films. If watching violent entertainment can cause an increase in the aggression of those who watch then (Denga, 1983; & Nnachi, 2003), these programs can affect somehow the behavior of the individuals who watch them frequently either positively or negatively. This is because, the media shapes a person's way of thinking with respect to the information shared (Bray, 2007). As said earlier, what is seen or heard for even the first time can influence the behavior or attitude of a person. These programs affect a proportion of 65.6% of respondents' attitudes towards social issues. Social issues such as gender equality, tribal marks, women empowerment and others make the society worth living in, this is a positive influence of media on the culture of the Northern people of Ghana. There has been 23.3% influence on the dressing mode of respondents, 20% influence on relationships with friends and 14.4% changes in the family relationship. This shows how some people of Northern Ghana have embraced the modern style of dressing in this 21st century. The Figure reveals how indecent the lady on the motorbike is dressed revealing her green underwear. This is in accordance with the research findings that 23.3% of respondents are affected in terms of dressing due to the media programs they view.

Figure 5: Showing the Negative Effect on the Mode of Dressing

Source: Field survey Tamale metropolis, 2018.

Analysis of Specific Changes in Cultural Orientation of the Study Groups as a Result of Access Globalized Media: This section analyses the changes within various elements of the Northern culture of Ghana as well as the level of changes. The results from table 3 show that there have been greater changes in most of the various elements of culture with proportions of 94.4% on respect for elders, 92.2% each on marriage ceremonies and mode of dressing, 87.9% on gender issues, 82.2% on family meetings, 77.8% naming ceremony, 75.6% on festivals, 66.7% on funeral rites, and 40% changes on enskinning chiefs. Considering the proportions on the various elements of culture, Enskinment of Chiefs has experienced not up to 50% changes. This means that the people of the northern part of Ghana are doing well to protect their culture in terms of Enskinning chiefs. In Ghanaian society respect for elders is a very important aspect of culture, the presence of media has led to a drastic change in the respect the society has for elders. Also, the mode of dressing in the northern part of Ghana helps to identify their culture but here is the case that their mode of dressing has been greatly influenced by the presence of media and the products consumed. The table below shows the frequency and %ages of the impact of media on the various elements of culture.

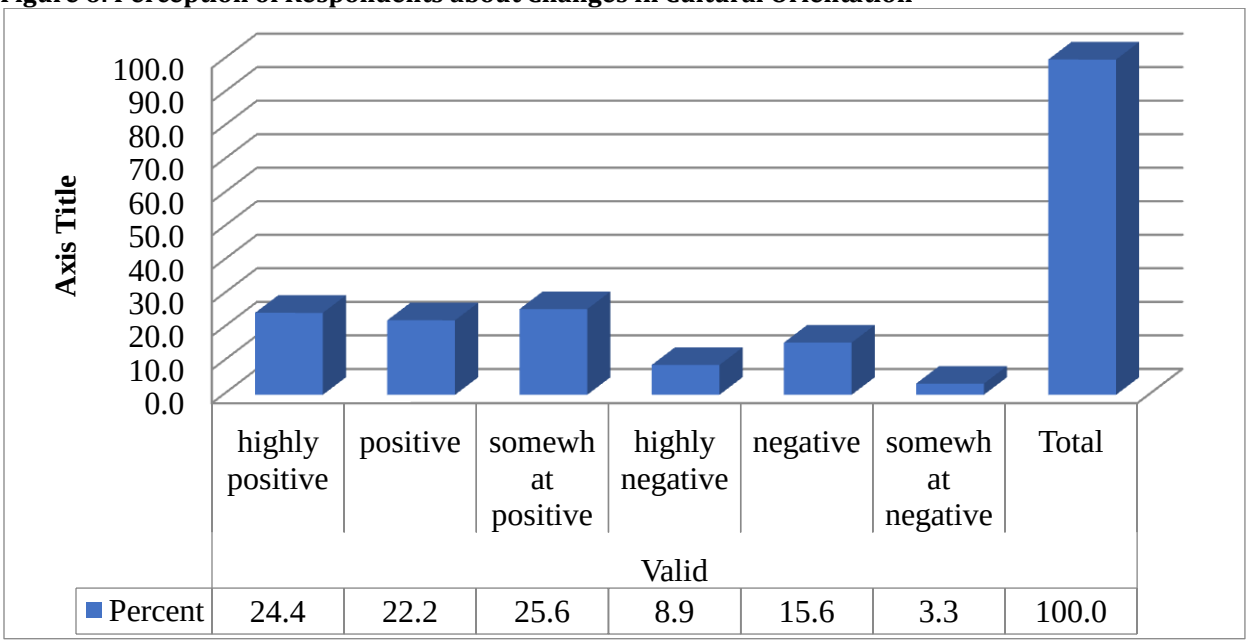
Table 1: Specific Changes within Northern Culture

	Frequency	%
Festivals		
Yes	68	75.6
No	22	24.4
Total	90	100
Marriage Ceremonies		
Yes	83	92.2
No	7	7.8
Total	90	100
Family Meetings		
Yes	74	82.2
No	16	17.8
Total	90	100
Naming Ceremonies		
Yes	70	77.8
No	20	22.2
Total	90	100
Funeral Rites		
Yes	60	66.7
No	30	33.3
Total	90	100
Enskinning Chiefs		
Yes	36	40
No	54	60
Total	90	100
Respect for Elders		
Yes	85	94.4
No	5	5.6
Total	90	100
Gender Issues		
Yes	79	87.8
No	11	12.2
Total	90	100

Source: Field survey, 2018.

In rating the level of influence, the figure below displays the highest %age to be 25.6% translated as a somewhat positive influence of the changes in the elements of the Northern culture. Somewhat positive change means that, though the change is positive, there is a pinch of negativity in the changes which reflect in the attitudes towards social issues and mode of dressing as gathered from the study.

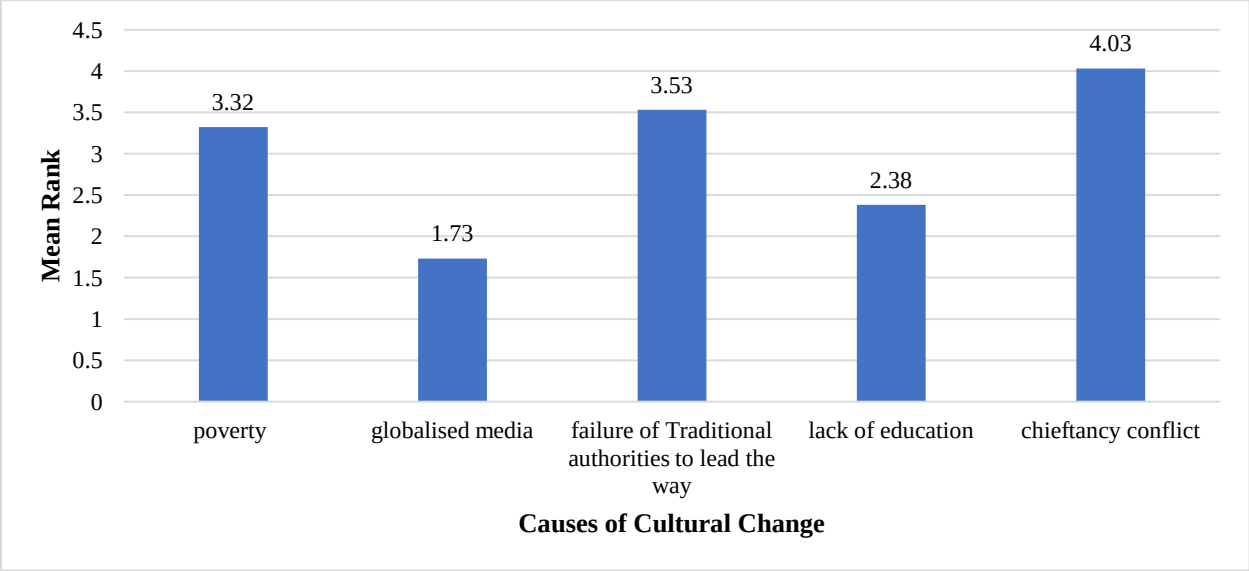
Figure 6: Perception of Respondents about Changes in Cultural Orientation



Source: Field survey, 2018.

Analysis of Impact of Globalized Media on the Historical Values of Culture: This section analyses how the present culture reflects the historical values of culture and the causes for it not reflecting the historical value of culture. According to the findings of the research, festivals, naming ceremonies, and funeral rites of today's culture reflect the historical values of culture with proportions of 52.2%, 58.9% and 51.1% respectively but the Enskinning of Chiefs does not reflect even up to 50% of the historical value of culture as it possesses the proportion of 46.7% of reflecting historical values of culture though it has not up to 50% changes. In a Kendall Coefficient of concordance, the causes of changes in the culture of northern Ghana in the Tamale metropolis have suggested that media is the main cause of the changes in cultural orientation with a mean of 1.73, followed by lack of education with a mean of 2.38, poverty with a mean of 3.32, then by the failure of traditional authorities to lead the way with a mean of 3.53 and finally by chieftaincy conflict with a mean of 4.03. Though the level of agreement is below average with a coefficient of W=0.38, it is quite relevant for this study. Media is a very strong instrument when used either for positive or negative reasons. It is responsible for shaping the mindsets of people as said by Santos (2001) that, "some believe that this will contribute to a one-way transmission of ideas and values that result in the displacement of indigenous cultures". Media influences cause people to draw their assumptions and conclusions affecting their attitude towards situations. The figure below shows the causes of changes in the cultural orientation of Northern culture in Ghana.

Figure 7: Causes of Changes in Northern Cultural Orientation of Ghana



Source: Field survey: 2018.

5. Conclusion and Recommendations

The main idea behind this study is to analyze the effects of Globalized media on the Northern culture of Ghana; basically, the Dagomba, Wala and Frafra ethnic groups; in a case study in the Tamale metropolis. Quantitative and Qualitative research methods were used to collect data suitable for the analysis. Though there were various limitations in the collection of data, they were well catered for and will not affect the validity of the results in any way. A sample population of Ninety (90) was selected with thirty each affiliated with the ethnic groups. 51 are males and 39 are females. 32 are Christians, 54 are Muslims and 4 are Traditionalists. This proves the dominancy of the Islamic religion in the Tamale metropolis. Five media were selected which included, Television, Radio, Computer, Mobile phone and satellite, at least one was used by the respondents. Also, about 64.4% of the respondents have access to more than one media. The proportions of respondents in use of the various media stated were 58.9%, 50%, 33.3%, 88.9% and 21.1% respectively, showing that mobile phone usage is very wide in the Tamale metropolis. Radio ABC is responsible for reminding the people of the Tamale metropolis of their historical backgrounds through radio programs such as Bilchimsi Saha (time with our ancestors). Also, both Radio Tamale and Radio ABC use the radio as a means for commercialism as they advertise products and functions of foreign ideologies for money.

In the use of the internet, 85.6% of the respondents have access to internet services. 41.1% use the internet service for Research purposes, 40% use it for News, 37.8% for Education, 14.4% for Fashion, 25.6% for Socialization, 40% for Entertainment and 24.4 use the internet service for Sports purposes. In reference to respondents' regularity of internet surfing, proportions of 8.9% and 17.8% are very irregular and irregular surfers respectively whiles proportions of 44.4% and 15.5% are regular and very regular surfers respectively. In terms of Television accessibility, almost all the respondents have access (thus; ownership and usage) to it. Proportions of 60% own and use Television, 36.7% do not have but use Television, and 3.3% do not have or use it. A proportion of 54.4% watch Television daily, 24.4% watch it weekly and 17. 8% watch it every fortnight. In ranking the Television stations in and outside Ghana according to the programs they show using Kendall's Coefficient of concordance, Joy prime T.V station came out in the first place with an average of 2.41, followed by GH One with an average of 2.91 then G.T.V with an average of 3.64 with an agreement of W=0.51. The same ranking analyses were done for the same Television stations in terms of Local programs shown but now the table turned and G.T.V (the station for the nation) came out in a fifth place with a mean of 6.27, whiles Sagani T.V came out as first with a mean of 1.71. The level of significant agreement is W=0.51. The programs watched by respondents as their favorite are Telenovelas, Action Movies, Foreign news, Documentaries, Reality shows, and Music videos.

These earned proportions of 42.2%, 23.3%, 28.9%, 8.9%, 7.8% and 18.9% respectively. In all Telenovela came out as the first and the most viewed program in the Tamale metropolis. These programs in one way or the other affect the lives of the respondents in terms of dressing, relationships with their family, relationships with friends as well as attitude towards social issues. A proportion of 23.3% of respondents are affected by their mode of dressing, 14.4% are influenced by their relationship with family members, 20% are affected by their relationship with friends, and 65.6% are influenced by their attitudes towards social issues. These have special effects on culture and its elements such as Festivals, Marriage ceremonies, Family meetings, Naming ceremonies, Funeral rites, Enskinning the Chiefs, Respect for elders, and Gender issues. The changes are in proportions according to the view of respondents. In reference to the elements of culture stated are proportions of 75.6%, 92.2%, 82.2%, 77.8%, 66.7%, 40%, 94.4%, and 87.8% of the changes respectively. There was one element that was listed by a respondent to have also experienced some form of change. This element is the Inheritance system in the Northern part of Ghana. These changes according to the perception of the respondents have a somewhat positive influence on their cultural orientation with a greater proportion of 25.6%. If there have been changes in the elements of culture, there might be the possibility of it not reflecting the historical values of culture. According to the results, the Enskinment of Chiefs does not reflect the historical value of northern culture though it has a less proportion of change.

With respect to Festivals, there is a proportion of 52.2% reflecting the historical value of culture, Naming ceremonies have a proportion of 58.9% reflection of historical value and Funeral rites with 51.1% reflection of historical value but Enskinment of Chiefs has a proportion of 46.7% of reflection of the historical value of culture. Five elements were listed for the cause of these various changes in culture to be ranked from 1 to 5 by the respondents. The results show that Media is the major cause of change in the culture of Northern Ghana with a mean of 1.73, followed by Lack of Education with a mean of 2.38, Poverty with 3.32, Failure of Traditional authorities to lead the way with a mean of 3.53 and Chieftaincy conflict being the least influencer of change with a mean of 4.3. These were done by using the Kendal Coefficient of concordance with W=0.38. In conclusion, the results prove that the presence of globalized media has caused a lot of changes in the culture of the Northern part of Ghana, affecting every part of their lives. It is also known that; civilization and globalization are partners in making the world a global village as they use globalized media to propagate their objectives. The results give a somewhat positive influence of globalized media on the northern culture of Ghana but a somewhat positive denotes the presence of a negative effect on the northern culture of Ghana. These could be seen in the changes in their attitude towards social issues with a proportion of 65.6% and mode of dressing with a proportion of 23.3% as positive and negative influences respectively.

Recommendations: Based on the survey conducted and the results arrived at in this study, the following recommendations are made for guiding and promoting the Northern culture of Ghana. The recommendations are according to the specific objectives of this study. These are;

- The accessibility and availability of globalized media which is of a higher proportion among the people of the Northern cultures should be taken advantage of as a means to educate users on local cultures which will also be a form of preservation of culture for generations to come.
- Secondly, with respect to specific objective two (2), the already drafted bill which indicates that media content of radio and television stations should have programs of which 50% are of Ghanaian ideologies, should be passed on as a policy to monitor and regulate media contents in Ghana, especially the Northern part of Ghana. This is to remind Television and Radio stations especially, GTV of their responsibility to Ghanaians and to also reduce the effect of false cultures which have invaded the northern part of Ghana and Ghana herself.
- Thirdly, since media has a positive influence on the attitude towards social issues of the people of the North, it is very right to be used as a means to promote more social programs. This will help maintain order and prevent ignorance of serious social issues in the regions and the country as a whole.
- Finally, to foster historical values of the culture in the regions, globalized media houses should hold programs that will enable the Northern people and Ghana as a whole to reflect on the historical values of their cultures in order not to depart from them. This is to give credit to Radio ABC and 123 in Tamale, to keep up with their programs meant to bring the minds of the people in Tamale on their history concerning culture.

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