

**MASS MEDIA'S CULTIVATION EFFECT ON
TRADITIONAL CULTURAL ATTIRE:
QUANTITATIVELY DESCRIBING DOWNSTREAM
SHIFTS IN THE SOCIAL IDENTITY OF TERTIARY
STUDENTS USING QUESTIONNAIRES.**

Research: RESE 8419

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Qualification: IIE Bachelor of Arts Honours in Psychology



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I hereby declare that the Research Report submitted for the IIE Bachelor of Arts Honours in Psychology degree to The Independent Institute of Education is my own work and has not previously been submitted to another University or Higher Education Institution for degree purposes

Abstract

A culture's traditional attire represents that culture's values and beliefs, an individual's cultural identity and forms part of that individual's cultural pride. However, not many students have been observed dressing according to their traditional cultural attires; instead, what has been observed in many students is their high levels of engagement with mass media platforms. This research argues that traditional cultural attire is becoming replaced by fashion trends portrayed by mass media platforms, leading to a loss in cultural values and cultural identities within societies. Therefore, the aim of this research is to investigate if mass media has indeed influenced the decrease in traditional cultural attire being worn amongst tertiary students. This was achieved through the use of a quantitative cross-sectional study, as well as convenience sampling. Data was collected using closed-ended online questionnaires, which were convenient to distribute to a large sample and easy to analyse. Descriptive statistics were used in the analysis of the data and the results indicated that mass media has a cultivation effect on traditional cultural attire as it creates a shift in the social identities of tertiary students to minimise their cultural identification through extensive exposure to fashion trends that tertiary students aspire to model.

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1 Introduction:

1.1 Title:

Mass media's cultivation effect on traditional cultural attire: Quantitatively describing downstream shifts in the social identity of tertiary students using questionnaires.

1.2 Contextualisation:

Who wouldn't want a beautiful gold Rolex watch or the latest pair of Nike Air Jordan sneakers, or even a simple Adidas hoody? Louis Vuitton, Gucci, Prada and Versace are some popular clothing brands, to name a few, that most young people strive to dress themselves in. There is no fault in wanting these things for oneself; however, what happened to Zulu women proudly wearing their beautiful beaded jewellery, or Xhosa women decorating their faces with their traditional face paintings as opposed to with Mac make-up or Ndebele men proudly wearing their animal skin headbands and ankle bands? Why has it become so rare to see South African men and women dressed up in their traditional brightly coloured and beautifully patterned clothing?

A person's culture speaks to a part of their identity and one's culture is partially represented through their traditional attire; therefore, a loss in traditional cultural attire represents a partial loss in one's cultural identity. A loss in cultural identity subsequently entails a loss in cultural values, beliefs and cultural pride (Diesebe, Tyler & Power, 2011). The research aims to exploratively describe the influence mass media has regarding the decline in traditional cultural attire being worn amongst tertiary students. Mass media is a big part of most people's lives and so it should be investigated to determine if it has indeed influenced the shift from traditional cultural attire to a more modern and global dress sense, expressed through fashion trends.

In order to provide you with a clear understanding of what was investigated, this research report will highlight the rationale and relevance, problem statement, research aim and research questions. This will then be followed by the study's theoretical foundation and an in-depth review of the literature. Key concepts will then be conceptualised and operationalised. The methodology will be discussed next with

reference to the research paradigm, research design, research plan, the population and sampling as well as the data collection and data analysis methods. This will be followed by a discussion surrounding the validity and reliability of the research, the findings and interpretation of those findings. Finally, the research question and problem statement will be addressed, and the ethical considerations and limitations of the study will be defined.

1.3 Rationale:

Traditional cultural attire represents that specific culture's values and beliefs, cultural attire represents an individual's cultural identity and forms part of that individual's cultural pride (Chaney & Goulding, 2016); however, the mass media presents individuals with an alternate reality, advertising 'fashion trends'. This ultimately leads individuals to abandon their cultural attire as they adopt these fashion trends portrayed by the mass media (Venkatasamy, 2015); subsequently abandoning their cultural values, beliefs and identity (Disele et al., 2011). If mass media is indeed destroying cultural identity and pride, it should be investigated, because the mass media could then be used to restore the cultural identity and pride it is destroying through consciously portraying and advertising multiculturalism; thus positively contributing to the community. It is important for individuals to retain their cultural identity and pride, especially because South Africa is known as the 'Rainbow Nation' and South Africans are said to take pride in the fact that they are a multicultural nation (Møller, Dickow & Harris, 1999). It would therefore be pleasant if South Africans could express their cultural identity and cultural pride and one of the main forms of expression is to dress according to one's traditional cultural attire; standing tall in one's cultural identity and upholding one's cultural values and beliefs (Diop & Merunka, 2013).

This research is of personal relevance to the researcher, because while many South Africans go out of their way and make a special effort to dress according to their traditional cultural attire on heritage day in particular, many other South Africans and their families do not make the effort even for the one day of the year and this includes the researcher. The researcher does not dress in traditional cultural attire, not because of a lack of interest, but rather due to a lack of cultural identity. Culture is passed on from generation to generation, but if it has been lost along the way for some reason

(such as the adoption of a global culture through the intake of mass media information) then it cannot be passed on to the next generation (Showkat, 2017). In the researcher's family, the generation above hers never dressed according to traditional cultural attire, never expressed cultural identity, values or beliefs; instead they dress according to fashion trends and modern dress styles, having passed on globalised values and beliefs that they could have only obtained through exposure to mass media. Therefore, there is a lack of cultural identity in the researcher's family and many other South African families alike. The researcher longs not only for a cultural identity, but also to be able to take pride in her cultural identity and that begins by identifying the root of the destruction in cultural identity and since traditional cultural attire is an expression of cultural identity, the influence mass media has needs to be explored in depth.

1.4 Problem Statement:

Young adults in particular, no longer dress according to their traditional cultural requirements. Traditional cultural attire is becoming replaced by fashion trends portrayed by the mass media (Venkatasamy, 2015), leading to a loss in cultural values and cultural identities within societies (Disele et al., 2011). It is however unknown whether or not the decline in traditional cultural attire is as a consequence of mass media; therefore, the aim of this research is to find out if mass media has indeed influenced the decrease in traditional cultural attire. This is of importance to explore, because traditional attire within a culture represents cultural values and cultural identity, which forms part of an individual's cultural pride; ultimately being lost with the adoption of fashion trends (Diop & Merunka, 2013).

1.5 Purpose Statement:

The purpose of this research is to exploratively describe the influence mass media has on traditional cultural attire being worn.

1.6 Research Question:

What is the influence of mass media on traditional cultural attire for tertiary students?

1.6.1 Research Sub-Questions:

- What proportion of tertiary students dress according to their traditional cultural attire?
- What proportion of tertiary students have access to mass media?
- How does mass media influence tertiary students?
- Does the mass media relate to traditional cultural attire?
- How do tertiary students express their cultural identities?

2 Literature Review:

2.1 Introduction:

To begin, the theoretical foundation upon which the research rests shall be laid out in detail. Through the review of scholarly literature, key themes, issues and concepts in the research will be addressed in sufficient detail. In order to exploratively describe the influence of mass media on the decline in traditional cultural attire being worn amongst private university students, one needs to fully understand the importance and the value of traditional cultural attire, in addition to understanding the effects mass media has on individuals and their cultures and finally come to understand the shift from traditional cultural attire to modern dress. This will then be followed by the conceptualisation and operationalisation of key concepts.

2.2 Theoretical Foundation:

2.2.1 The Cultivation Theory

A pre-existing theory that is relevant to the research is George Gerbner's cultivation theory that was created in 1976. The cultivation theory is a sociocultural theory regarding the role of mass media, particularly television, in shaping people's perceptions, attitudes, values and beliefs (Shrum, 2017). The theory has persisted throughout the years, despite its early criticisms. Its ubiquity and longevity are strong testaments to the validity of the theory as tests of the theory have been approached from cultural, social and psychological theoretical perspectives (Shrum, 2017).

A cultivation effect refers to the relationship between the amount of time people spend engaged with mass media, such as watching television, and the beliefs these people hold about the world. The primary hypothesis in this theory is that the more people watch television, the more their views of the world will reflect the dominant narrative messages television transmits (Shrum, 2017). This theory tackles the long-term effects of television on those who watch. The cultivation theory proposes that the danger in media such as television lies not only in its ability to shape a particular view point about one specific issue, but more seriously the danger lies in its ability to shape people's moral values and general beliefs about the world (Mosharafa, 2015). Television has

become an essential source in providing individuals with information regarding the surrounding world, as it extends to them the basic facts about people, societies, authority and life; Gerbner proposes that cultivation is a sort of desultory learning, resulting from the accumulation of television exposure (Mosharafa, 2015). What people see on television becomes the basis of a mental image that people form about the social practical status of values, population characteristics and the diverse cultural standards common by the society's individuals, classes and categories (Mosharafa, 2015).

The research is directly related to the cultivation theory, because young people in particular spend a significant amount of time in front of the television, or otherwise engaged with mass media such as the internet and social media. Mosharafa (2015) highlights that the media does not accurately portray reality, which means that according to the theory, people are forming these perceptions about reality that may be skewed. This theory is relevant to the study because research on the cultivation theory has revealed that television is capable of shaping the perception of its viewers at a cultural level (Mosharafa, 2015). In other words, what people see on television could be influencing their views to the extent that they no longer see a need to dress in their traditional cultural attire. The media exposes people to perceptions and world views that are fundamentally different from that of the cultures they belong to, and the constant and prolonged exposure to this alternate reality changes the perceptions, values and beliefs of people, allowing them to stray from their cultural identity in order to align themselves with the identities portrayed in the media, although it is not an accurate representation of reality. What they are exposed to through the mass media becomes their new reality. Gerbner's cultivation theory has already proven a correlation between mass media and the behaviour of individuals; in this research the behaviour is specified to how people choose to dress. This study aims to go a step further and exploratively describe how mass media influences the manner in which people choose to dress, which is less in accordance with their traditional cultural attire.

2.2.2 The Social Identity Theory

An additional theory that is relevant to this research is the British social psychologist Henri Tajfel's Social Identity Theory, formulated in 1979, to which John Turner was a key contributor (Tajfel & Turner, 1986). The social identity theory rests on the premise that individuals define their own identities regarding social groups and that these

identifications bolster and protect self-identity (Islam, 2014). These group identities that are created involves the categorisation of one's in-group with regard to an out-group, as well as, the tendency to view one's own group with a positive bias in relation to the out-group (Islam, 2014). Tajfel (1979) proposed that the groups people belonged to are an important source of pride and self-esteem, as these groups contribute to a sense of social identity.

This research is related to the social identity theory, because according to the theory, an individual's sense of who they are is dependent on the groups to which they belong (Tajfel & Turner, 1986). Therefore, their sense of cultural identity is dependent on the cultural group to which the individual belongs. In accordance to Tajfel's theory, the cultural group to which an individual belongs should be an important source of cultural pride and cultural self-esteem (Tajfel, 1978); however, when an individual belonging to a particular cultural group does not dress according to their traditional cultural attire, then that sense of cultural pride and cultural self-esteem is not reflected, which takes away from their cultural identity.

When an individual identifies with a particular group (for example, a cultural group), then there are three mental processes involved in the evaluation of other people being a part of the in-group (the same cultural group) or the out-group (a different cultural group); namely, social categorisation, social identification and social comparison (Tajfel & Turner, 1986). With regards to social identification, a person regarded as being a part of the in-group adopts the identity of the group, acting in ways that members of the group are perceived to act. Therefore, an individual that belongs to a particular cultural group would dress according to their culture's traditional attire, as an act that reinforces their cultural social identity (Tajfel & Turner, 1986). Acting in ways that are not in accordance to other members of the group weakens one's identification with that group (Tajfel & Turner, 1986); therefore, dressing in ways that the rest of the group does not dress (i.e. not wearing traditional cultural attire), weakens one's cultural identity.

2.3 Review of Scholarly Literature:

2.3.1 Importance and Value of Traditional Cultural Attire

Clothing can be seen as a product of culture as well as a means of nonverbal communication (Koç, 2012). People in general form first impressions of other people, mainly based on their clothing; therefore, people's clothing tells a story about who they are (Koç, 2012). Traditional cultural attire holds significant symbolic meaning and value as clothing assists people in defining, constructing and expressing identity (Chaney & Goulding, 2016). If a person is dressed in traditional isiZulu attire for example, people are able to identify that that person is an isiZulu, without any exchange of words, provided that person is familiar with isiZulu attire. Traditional cultural attire can be seen as its own code or language; however, for this language to be effective, people need to share the knowledge of the same code, in addition to perceiving the social information presented in traditional cultural attire as representative of their personalities (Chaney & Goulding, 2016). Traditional cultural attire is used both to differentiate oneself from others as well as to mark one's membership to a reference group; in addition to indicating one's status, gender or age, culture and ethnicity (Chaney & Goulding, 2016).

It is clear that the importance and value of traditional cultural attire has its roots in identity; more specifically, cultural identity, whereby people are able to relate to one another through their traditional attire, subsequently fostering a sense of belonging. It is only human to want to be seen and heard and clothing provides that platform as it is an expression of identity and enables individuals to express themselves in an observable way (Diop & Merunka, 2013). Traditional attire extends beyond just the expression of one individual's identity, as it is an expression of group identity; traditional attire strengthens ethnic, political or religious recognition and belonging (Diop & Merunka, 2013). Traditional cultural attire is therefore of importance because it prevents people from being misunderstood. For example, if a Xhosa person dresses according to their traditional attire, one can ascertain their cultural identity and therefore their cultural beliefs and values; however, if that same Xhosa person dresses in attire not rooted in their tradition or culture, it becomes difficult for others to ascertain their cultural identity, beliefs and values and can lead to some misunderstandings. An example of some of these misunderstandings is eye contact. In some cultures, such

as most Asian cultures and even a few South African cultures, extended eye contact is seen as rude or aggressive (Uono & Hietanen, 2015). If you are able to identify (from their traditional cultural attire) that the person you are talking to is from such a culture, you will not feel offended when eye contact is avoided. Thus, one's traditional cultural attire prevents them from being misunderstood while providing them with a sense of belonging.

In a study conducted by Thompson and Haytko (1997) on American college students aged 20-30, a clear connection was found between people's identities and what they chose to wear. Students interviewed in the study suggested that they chose to dress in ways that signal their affiliation with certain groups, in addition to their distancing from other groups (Thompson & Haytko, 1997). It is important to note that even though traditional attire is thought to be unchanging, scholars argue that the developments in attire challenge that belief, as modifications to traditional attire have been observed. However, even though physical features might be altered, the traditional culture of social identity and gender roles are still maintained. In other words, even though over time traditional attire is modified, the modifications still allow for the expression of individual and group identity and remain embedded in culture. An example would be the traditional cultural attire of many females in Africa who walked around topless with their breasts exposed; however due to westernisation, such attire has been modified so that their breasts are no longer exposed, but they still wear their jewellery and beads, maintaining cultural and group identity as well as cultural significance in their attire (Raphalalani & Mashige, 2018).

From the literature it is clear that traditional cultural attire does change over time; however, its significance remains relevant and consistent. It is also clear that the literature is in agreement with the fact that traditional cultural attire is representative of identity; however, it is unclear from the literature if not wearing traditional cultural attire does indeed take away from one's cultural identity. Although it is known that wearing traditional attire leads to cultural identity, it needs to be established if a loss in traditional cultural attire in favour of a more modern dress sense leads to cultural identity confusion.

2.3.2 Mass Media and its Effect on Individuals and their Cultures

Mass media is commendable in that it has been informative, educative or entertaining to people all over the world throughout history; however, every media is responsible for having some sort of effect on the society, leading to changes in cultural and socio-economic aspects (Ravi, 2012). Media is definitely a powerful social system, evident in the role media plays in creating a person's sense of reality; it has been described as an instrument of social control (Showkat, 2017). Culture and mass media are interconnected; in terms of cultural influence on people, the mass media largely reinforces values and norms that have already achieved a wide consensual foundation (Showkat, 2017).

University students are highly involved with the use of new media (such as the internet and social networking), which is increasingly breaking down geographic borders, leading to closer interaction; however, it has also led to greater exposure and electronic communities have become their own mass culture, with their own morals, values and beliefs (Ravi, 2012). Morality is culturally transmitted rules of right and wrong conduct establishing the basic terms of social life, but electronic communities being their own mass culture have their own definitions of right and wrong. For example, in most cultures (if not all) theft is viewed as morally wrong; however, electronic communities have normalised theft in the form of piracy for example and do not consider it to be morally wrong. Piracy is the unauthorised reproduction or use of another's work; it is the equivalent of theft; and yet music, movies and series (among others) continue to be illegally downloaded by people belonging to these electronic communities, which university students are a large part of (Brown, 2016). What is most concerning is that most of these people are aware that they are illegally downloading these things, but since it has been normalised throughout these electronic communities and thus not regarded as wrong within the mass culture of these electronic communities, people continue with such illegal action (Brown, 2016). This speaks to the strength of influence media has on individuals, causing them to throw their cultural morals and values out the door in favour of a new culture's morals and values. Piracy is just one example of crimes committed as a result of mass media (pornography is another common example), which raises the question, if mass media is able to influence people to commit crimes and normalise it, how much easier would mass media be able to influence what people wear and to what degree is it already

responsible for people neglecting their traditional cultural attire in favour of a more global cultural dress sense.

There are numerous theories that explain the effects of mass media on individuals and George Gerbner's cultivation theory is a popular one amongst the literature. The theory states that heavy exposure to media results in individuals developing an illusory perception of reality, based on the most consistent and repetitive messages of a particular medium (University of Minnesota Libraries Publishing, 2016). With reference to the cultivation theory, according to the media stereotyping approach, there are multitudes of studies based on analyses of print media content or TV entertainment that deal with effects and processes of media stereotyping of minority groups (Bonfadelli, 2016). These studies highlight and analyse how various cultural groups are stereotypically portrayed across the media and how they are framed or presented with negative tendencies. Exposure to such ethnic and racial stereotyping effects social attitudes, perceptions, behaviours and beliefs of members of the majority population with respect to members of minority populations from different cultural backgrounds (Bonfadelli, 2016). Research has reached the common assumption that the media either underrepresents ethnic and racial groups or represents them in a negative manner. Media stereotyping provides its viewers with a cognitive foundation for stereotype formation, strengthening and activating ethnic and racial stereotypes via priming processes; this effects minority group members as well, in terms of their processes of self-evaluation (Bonfadelli, 2016). This could explain the decrease in people wearing traditional cultural attire, because traditional cultural attire is either not represented in the media, or it is negatively represented, leading to stigmatisations and stereotypes. People belonging to these minority groups would not want to be perceived in a negative light for wearing their traditional attire. Thompson and Haytko's (1997) study refers to the fact that media such as magazines influence how students dress, specifically by including images of celebrities the students aspired to look like. The way celebrities dress can be considered mainstream, which makes traditional cultural attire obscure and therefore looked down upon.

2.3.3 The Shift from Traditional Cultural Attire to Modern Dress

Fashion is the embodiment of modernity and throughout all times and places, traditional dress has been modified with many small changes over the years for the adaption to different circumstances; ultimately leading to modern dress (Entwistle, 2015). Today, most individuals regardless of nationality or ethnicity prefer modern attire and have lost their taste for their traditional cultural attire (Gale, 2012). In some communities we see hybridised attire, whereby westernised clothing is mixed with traditional clothing (Gale, 2012).

It has already been determined that people dress in accordance with their in-group values and expectations and reject associations with an out-group they do not want to share meaning with. As a result of globalisation, one's in-group might not be one's cultural group. For example, if a Ndebele man considers himself an intellectual, and fellow intellectuals in an international conference wear global dress styles (such as business suits), he is likely to dress in a similar manner to indicate his belonging to the group. However, if the conference were to be held in South Africa with the in-group reference being Ndebele or African intellectuals, he might then wear his traditional Ndebele attire (Diop & Merunka, 2013). Globalisation and modernisation have led to a business world whereby international conferences and business trips are a common thing. Working men and women identify as professionals and the media provides a templet of how 'professionals' all around the world dress and unfortunately, traditional cultural attire does not form part of the in-group professionals of the world.

Universities generally project the picture of current trends in fashion (Venkatasamy, 2015). People in university are either in Erikson's identity or intimacy psychosocial stage of development and thus they are either trying to establish their identity or trying to impress the opposite gender (Erikson, 1968). Traditional cultural attire is not necessarily portrayed as being trendy or mainstream on social media and thus students chose to follow fashion trends in order to fit in. These fashion trends are exposed to university students and everyone else through the internet, magazines, television, radio, newspapers and other forms of mass media, shinning a spotlight on how models, film stars and music artists dress (Venkatasamy, 2015). Many students aspire to be like these celebrities and because dress is an expression of identity, they dress in accordance with their celebrity idols, following fashion trends.

2.3.4 Summary

It is clear from the literature that the manner in which a person chooses to dress is an expression of identity and one's identity is forever evolving. It has also been established that media definitely has a powerful effect on individuals as it is capable of altering one's morals, values and beliefs in addition to its ability to ostracise minority cultural groups. Prior to globalisation and media exposure, people wore their traditional attire proudly as their identities were heavily tied to their cultural affiliations. However, with globalisation, identities have evolved beyond culture to include work and school, and media provides exposure to fashion trends and sets the standard of dress regarding particular identities, such as business wear. For fear of ostracisation and wanting to be part of a particular group, such as models, athletes, business personal, etc. traditional cultural attire has taken a back seat. Questions still remain though, such as, has cultural identity been lost to the mass media? And although it is known that the mass media has effected people's cultures, the relationship between mass media and traditional cultural attire still needs to be explored in order to move towards an understanding of the influence mass media has on how people choose to dress.

2.4 Conceptualisation and Operationalisation of Key Terms:

2.4.1 Mass Media

Livesey and Lawson (2008) define mass media by breaking it down into its constituent parts; therefore, mass means many and media is defined as the plural of medium, meaning channel of communication or means through which people receive and send information. Showkat (2017) takes a more direct approach as he defines mass media as diversified media forms with the intention of reaching a large audience or masses; it refers to those means of diffusion designed to reach a wider audience. McQuail (1976) defines mass media as being highly diverse in its content and in its forms of organisation, it includes a wide range of activities capable of having effects on society. Collaborative mass media mixes aspects of one-to many information flow and many-to-many cooperative dialogue and include the internet, portals, multi-media, mobile phones, gaming, etc (Ravi, 2012).

For the purposes of this research, mass media is defined as the means through which people receive and send information, with the intention of reaching many people and

capable of having effects on society. Mass media was measured in time spent watching television and time spent engaged on social media platforms.

2.4.2 Culture

The etymological definition of culture is a set of habits consistently cultivated; the day-to-day lifestyle lived by communities in societies of various geographies equates to different cultures (Ravi, 2012). Simply defined, culture is the idea of shared meanings between a collective or group (Reddy, 2009). Culture is learned and passed on from generation to generation; it is an integrating mechanism, the normative or social glue that keeps a potentially diverse group of organisational members together; it manifests through observable artifacts, values and basic underlying assumptions (Showkat, 2017).

For the purposes of this research, culture is defined as the idea of shared meanings between a collective group, passed on from generation to generation, manifesting in observable artifacts, values and basic underlying assumptions. Culture was investigated in terms of cultural affiliation.

2.4.3 Traditional Attire

Traditional attire can be defined as an expression of tribal, religious, regional or national identity (Diop & Merunka, 2013). It is items that are added to the body, imbued with meaning understood by the person wearing it and those viewing it (Eicher & Roach-Higgins, 1992). Traditional attire is defined as the ensemble of accessories, jewellery and garments rooted in the past, worn by an identifiable group of people ("Traditional Dress | Encyclopedia.com", 2020). Traditional dress can also be defined as the ensemble and design representative of the community, it is identified with particular cultural values as well as particular cultural behaviour (Disele et al., 2011). For the purposes of this research, traditional attire is defined as the ensemble and design of garments, jewellery and accessories that represent a particular community and the community's cultural values and behaviour. Traditional attire was measured in terms of how often a person wears garments, jewellery or accessories representative of their cultural affiliation.

2.4.4 Cultural Identity

Cultural identity can be defined as one's perception and sensation of self as it is informed by a shared and intergenerationally transmitted integrated historical, teleological, axiological, ontological and epistemological meaning-making system (Grayman-Simpson, 2017). Cultural identity is defined as one's construction of a sense of self, based on differences and similarities, on identification and membership with certain groups and not others (Reddy, 2009). Cultural identity refers to a sense of belonging to a particular group based on numerous cultural categories, including religion, gender, race, ethnicity and nationality; it is constructed and maintained through the process of sharing collective knowledge such as customs, norms, aesthetics, traditions, language and heritage (Chen, 2014).

For the purposes of this research, cultural identity is defined as one's construction of a sense of self based on various cultural categories and maintained through the sharing of collective knowledge such as traditions. Cultural identity was investigated in terms of how strongly an individual relates to their culture and how often cultural traditions (customs, rituals, ceremonies) are practiced.

3 Research Design and Methodology:

3.1 Research Paradigm:

The research was carried out under the positivist paradigm. This paradigm defines a worldview grounded in the scientific method of investigation (Kivunja & Kuyini, 2017). The positivist paradigm was formulated by Auguste Comte (a French philosopher) in the early 19th century who theorised that the single legitimate means of extending human understanding and knowledge is through experimentation, observation and reason on the basis of experience (Kivunja & Kuyini, 2017). This worldview interprets observations in terms of measurable entities or facts; aiming to produce predictions and explanations based on measurable outcomes (Kivunja & Kuyini, 2017). The positivist paradigm believes in the universality of theory and that one would be able to make generalisations across contexts; leading to the assumption that the context is not important (Kivunja & Kuyini, 2017). The belief that cause and effect are analytically separable and distinguishable is held, in addition to the results of inquiry being quantifiable (Kivunja & Kuyini, 2017). The positivist paradigm employs analytical or empirical approaches as it pursues objective searches for facts. There is a belief in the ability to observe knowledge (Kivunja & Kuyini, 2017).

Every paradigm is based on foundational elements or assumptions, namely the ontology, epistemology, methodology and axiology. The ontology of positivism, which relates to the nature of reality, is that there is a single reality or a single truth; the belief in naïve realism (Ryan, 2018). The research question has only one truth in this study, because the research is of the assumption that external reality is stable and that general laws govern the universe, which is why this study is aligned with the positivist paradigm. In terms of epistemology, which relates to knowledge surrounding reality, in positivism, reality can be measured with the use of valid and reliable tools. This entails that knowledge about reality is real and objective and can ultimately be transmitted in a tangible form (Ryan, 2018). Regarding the research, tools will be used to measure the influence mass media has on traditional cultural attire, yielding a tangible truth. The methodology best suited for the study that relates to positivism is survey research in the form of questionnaires, which is a nomothetic approach in that there is a focus on numerals and statistics, enabling conclusions to be drawn (Roopa

& Rani, 2012). When it comes to axiology, which relates to the nature of value and valuation, research conducted under the positivism paradigm is conducted in a value-free way, whereby the researcher remains independent from the data, taking on the position of a detached observer, maintaining an objective stance (Kivunja & Kuyini, 2017).

The research is best suited to this paradigm, because in attempting to answer the research question regarding what the influence of mass media on traditional cultural attire is, the reality of the influence is singular; there exists only one reality. If for example, the research was to find that there is no influence from mass media on traditional cultural attire, it would entail that no relationship exists for everyone (not just the research participants) and similarly, if an influence is identified, the relationship is the same for everyone. There is no room for subjectivity in answering the research question. The research question demands objectivity in the form of facts and quantifiable data, which is in line with the positivist paradigm (Ryan, 2018).

3.2 Research Design:

A quantitative method is the best suited conceptual approach to address the research purpose. Quantitative research can be defined as research whereby the collected data are subjected to formal statistical analysis (Stangor, 2015). It is the systematic investigation of phenomena whereby quantifiable data is gathered and then statistical or mathematical techniques are performed (Stangor, 2015). A quantitative methodology best suits the research, because from an ontological perspective according to the positivist paradigm, the nature of reality is objective; there is a single reality or a single truth (Ryan, 2018). A quantitative methodology is objective as opposed to subjective, revealing a reality that is definite and true (Stangor, 2015). Similarly, looking at the research from an epistemological perspective according to the positivist paradigm, the knowledge the research aims to obtain about reality is real and can be measured (Ryan, 2018). A quantitative methodology quantifies data as it relies on a scientific method of investigation and thus allows for any knowledge gained to be measured objectively (Stangor, 2015).

The research was conducted using an inductive approach. Inductive research entails beginning with the collection of data relevant to the research, followed by reviewing the data from a bird's eye view and finding patterns within the data (Blackstone, 2014). This then leads to the development of a theory that could explain the patterns in the data (Blackstone, 2014). In inductive research, the researcher moves from data to theory or from the specific to the general (Blackstone, 2014). The reason the research is best suited to an inductive approach is because the research does not have a hypothesis, but rather has sub-questions in addition to the main research question. In order to provide answers to those sub-questions and ultimately the research question, data needed to be gathered so that patterns in the data could be observed and a theory could then be developed to explain the findings, ultimately providing answers as to what mass media's influence on traditional cultural attire entails.

The research is descriptive in nature. Descriptive research revolves around describing how reality is; it addresses the "what" question (Lans & van der Voordt, 2002). Descriptive research answers questions regarding the current state of affairs (Stangor, 2015). In descriptive research, social or psychological situations, human behaviour, feelings, thoughts or relationships are carefully observed and described (Stangor, 2015). The research is descriptive in nature, because the research question asks "what" and human behaviour in terms of dress code will be observed and described. The research does not focus on explaining why reality is a certain way or how reality could be, instead the research aims at describing how reality is. Descriptive research is objective research (Lans & van der Voordt, 2002), which is in line with the epistemological view of the positivist paradigm under which the research was conducted.

The study made use of survey research in the form of closed-ended questionnaires to gather data. The data obtained through the questionnaires is quantifiable and thus objective data, revealing a single truth. This is in accordance with the ontological and epistemological assumptions of the positivist paradigm, which is why surveys in the form of questionnaires were best suited for the research. In addition, the research is cross-sectional, which is a type of observational research that does not interfere in the phenomena under study. Instead, systematic and standardised observations are made, and data is collected at one given point in time across a sample population,

followed by an analysis and description of the data (Zangirolami-Raimundo, Echeimberg & Leone, 2018).

3.3 Population:

The target population refers to the entire group of individuals that the researcher desires to learn about (Stangor, 2015). For this research, the target population was South African tertiary students. The accessible population is made up of members of the target population that are willing and available to participate (Asiamah, Mensah & Oteng-Abayie, 2017). For this study, the accessible population was all South African tertiary students that were available to the researcher. The population parameters can be defined as the summary description of the given variables in a population (Babbie & Mouton, 2001). For this research, the population parameters are inclusive of all genders and does not discriminate against age, provided the individual is a full-time South African tertiary student. Therefore, the population parameters can be defined as all full-time male and female tertiary students in South Africa. The population parameters are specific to South Africa, because the research focuses solely on the different traditional cultural attires found in the South African context. Tertiary students are diversified and have adequate exposure to mass media platforms compared to the elderly and are in control of how they choose to dress compare to babies and young children, which is why tertiary students were best suited to describe the influence of mass media on traditional cultural attire within South Africa.

3.4 Sampling:

The unit of analysis for this study is individuals (human beings). In terms of the sampling method, non-probability sampling was used, as there was no access to a sampling frame of all tertiary students in South Africa; therefore, the probability of being selected for the study could not be determined. Although non-probability sampling has the limitation of the sample not actually being representative of the population, due to the uncertainty of the probability individuals have of being selected for participation (sampling bias), there are still advantages of non-probability sampling

(Stangor, 2015). The most noteworthy advantages are the time-effectiveness as well as cost-effectiveness of non-probability sampling; in addition, this type of sampling is easier compared to probability sampling and can be used when the population is difficult to access (Maree & Pietersen, 2020a). The type of non-probability sampling that was used is convenience sampling as well as snowball sampling.

Convenience sampling entails recruiting members of the population who are available to the researcher (Naderifar, Goli & Ghaljaie, 2017). In this instance, the researcher is a tertiary student and therefore, knows and has access to other tertiary students; however, due to the current worldwide pandemic (the corona virus), the researcher was unable to go to any tertiary campuses in order to recruit students; hence, the researcher then made use of snowball sampling to further grow the sample size and generate a more representative sample. Snowball sampling entails existing study subjects recruiting further subjects among their acquaintances (Naderifar et al., 2017). Stated more clearly, the researcher asked the first few members of the sample (selected via convenience sampling) if they knew any other tertiary students in South Africa that would be willing to take part in the research. Convenience sampling together with snowball sampling was best suited to the study, because making use of individuals that were easily accessible, available and willing to participate saved the researcher a lot of time; to add on, the snowball sampling made accessing tertiary students from all over South Africa easier and more time efficient, as there was a limited amount of time to conduct the research. These sampling methods were also beneficial for the researcher in that they were cost-effective (Naderifar et al., 2017). Unfortunately, there are limitations to these sampling methods, one limitation is the risk of bias, leading to an unrepresentative sample, preventing the generalisation of results (Naderifar et al., 2017).

The sample size comprised of 40 tertiary students. The current pandemic did limit the amount of students that the researcher had access to, even with the use of snowball sampling; in addition, due to time constraints, the researcher was also not able to grow the sample size. A limitation of the sample size used in this study is the possibility of an unrepresentative sample, resulting in selection bias (undercoverage and nonresponse bias) (Lipps, Pekari & Roberts, 2015). However, for the purposes of this research, being the completion of an honours degree, the sample size of 40 tertiary

students is adequate, since there is no aspiration to generalise the results to the general population.

3.5 Data Collection Method:

The researcher made use of questionnaires as the measuring instrument to collect data. Questionnaires are a set of fixed-format, self-report items; completed by respondents, without supervision, at their own pace (Stangor, 2015). Questionnaires were best suited to the research, because they are able to reach a large number of people, relatively economically and easily, which makes them ideal for a large sample (Bailey, 1982). The questionnaires were able to provide quantifiable answers, as responses are gathered in a standardised way, making questionnaires objective, more so than interviews for example, which is of importance in a quantitative study (Bailey, 1982). To add on, questionnaires were easy to analyse and were a lot less time consuming than observations or interviews would have been (Bailey, 1982). Other advantages of using questionnaires that highlight the suitability of questionnaires for this research is that, questionnaires are particularly useful in describing the characteristics of a large population; in this instance, the research target population includes all tertiary students in South Africa, which is a relatively large population; making questionnaires the most useful in describing the population, especially if results were to be generalised (Babbie & Mouton, 2001). Questionnaires are also beneficial in that they are flexible, as many different questions may be asked on one given topic, providing the researcher with considerable flexibility in the data analyses (Babbie & Mouton, 2001).

Despite all the advantages of using questionnaires and its suitability to the research, questionnaires are not without their limitations. A limitation of questionnaires is the possibility of a response rate that is not very high; in other words, the percentage of individuals that actually complete and return the questionnaire to the researcher may not be a very high percentage (Stangor, 2015). This is a limitation because incorrect conclusions could be drawn, as people who complete and return the questionnaire may respond differently to those that do not complete the questionnaire (Stangor, 2015).

The researcher made use of closed-ended questions. Closed-ended questions provide a set of responses from which respondents can choose one (or sometimes more than one) response (Stangor, 2015). The researcher used Likert-type scales, where respondents were expected to indicate to what extent they agree or disagree with a carefully phrased question (Foxcroft & Roodt, 2018). The reason the researcher chose to collect data with the use of a Likert-type scale is because of its advantages, such as that they are generally easy to understand and that most (if not all) tertiary students are familiar with this scale type (Foxcroft & Roodt, 2018). In addition, Likert-type scales are fairly easy to implement in measures of a wide variety of characteristics, such as interests, attitudes, opinions, etc. and resulting scales are easy to score and further analyse (Foxcroft & Roodt, 2018). This made the Likert-type scale questions most appropriate for the explorative description of the influence mass media has on traditional cultural attire.

Closed-ended questions were particularly relevant to the research, because the research is quantitative and had the researcher made use of open-ended questions, it would have been a more qualitative approach to the data collection. Besides all the advantages of Likert-type scale questions, in general, closed-ended questions are advantageous in that they are quick and easy to answer, the coding and statistical analysis of closed-ended questions are easy, and sensitive questions are more easily answered when in the form of a closed-ended question (Maree & Pietersen, 2020b). However, closed-ended questions are not without their limitations. In closed-ended questions, the answer a respondent may want to produce, may not be one of the available options; further, it is easy for respondents to answer any question, even those that they may misunderstand; also, answers are very simple, with no detail; in addition, respondents may answer questions, even if they have no opinion or knowledge (Maree & Pietersen, 2020b). Regardless of the limitations, closed-ended questionnaires were the best suited data collection method to the research in terms of the research purpose and research questions to be answered.

3.5.1 Application of Data Collection Method:

The first step to the data collection was formulating the questionnaire. Based on the literature and the study's research question, the researcher formulated fifteen

questions pertaining to the influence mass media has on traditional cultural attire. Thereafter, the researcher reviewed all the items and discarded any irrelevant or redundant items.

Initially, the researcher had planned on handing out hard copies of the questionnaire to students on a private tertiary campus; however, due to the current worldwide pandemic (corona virus), the researcher had to improvise and formulate a way to distribute the questionnaires without face-to-face contact with participants. The researcher decided to make use of the online survey development cloud-based software service company, known as SurveyMonkey. SurveyMonkey was particularly useful in terms of structuring out the questionnaire; however, SurveyMonkey did pose some limitations and challenges for the researcher. Firstly, the researcher was unable to formulate more than ten research questions without having to incur charges for the extra questions, and secondly, the researcher was unable to have more than 40 research participants without having to incur charges for every extra participant over the 40 participant limit. Due to these limitations, in the end, the researcher had ten research questions and 40 research participants.

Before distributing the questionnaire to the accessible population, the researcher tested the questionnaire to ensure its validity and reliability, as well as, ensuring participants would understand the phrasing of questions, ensuring there were no leading questions and so forth. Thereafter, the researcher distributed the questionnaire using the social media network known as WhatsApp. Some of the researcher's participants offered to pass on the link to the questionnaire to some of their tertiary student friends and acquaintances. This was particularly helpful to the researcher in growing the sample size, because roughly half of the contacts that the researcher sent the link to directly did not respond or complete the questionnaire. Once the researcher had acquired the 40 tertiary students, the researcher closed the questionnaire, meaning that no more tertiary students were able to access and complete the questionnaire. After having successfully gathered the data, the researcher moved on to the analysis of the data.

3.6 Data Analysis Method:

The researcher employed descriptive statistics to analyse the data. The main purpose of descriptive statistics is to summarise data; it allowed the researcher to describe effectively and quantitatively what the data shows, by simplifying large amounts of data in a sensible manner (Mordkoff, 2016).

Once the researcher received the questionnaires back, the process of descriptive analysis began by first assigning numerical values to responses on the questionnaire, in order to translate the data from words to numbers (Blackstone, 2014). This process of quantifying the data was particularly important for the research because the research is quantitative in nature, as opposed to qualitative, meaning numerical values were needed to analyse the data.

Descriptive statistics was appropriate for this study, because the purpose of the research is to exploratively describe the influence of mass media on traditional cultural attire; therefore, descriptive statistics was the best means by which to describe mass media's influence, as it summarises and simplifies data. To add on, due to the sample size and sampling method, results cannot necessarily be generalised to the population; however, descriptive statistics only makes statements regarding the set of data from which they were calculated; in other words, it only makes statements about the sample, which is one of the limitations of descriptive statistics, but also makes it most appropriate for this study (Mordkoff, 2016). In order to summarise the data collected, descriptive statistics assisted in answering where the data distribution was located (centre), how spread out the data values were (spread) and what the distribution looked like (shape) (Mordkoff, 2016). This was achieved with the use of measures of central tendency, which describes the centre position of any distribution for a given data set (Blackstone, 2014).

The three measures of central tendency; the mean (sum of the variables' values divided by the total number of values), median (middle value), and mode (most often occurring value) were used to analyse and describe the frequency of the data point in the distribution. Mean is the most commonly used measure of central tendency (Blackstone, 2014) and played a significant role in the analysis of the data in this research. Advantages of the arithmetic mean is that it is widely understood, easy to calculate, representative of a whole set of data and is suited for further statistical

analysis. However, disadvantages of the mean are that the mean value may not correspond to an actual value and the mean can be distorted by extreme values (outliers) (Krousel-Wood, Chambers & Muntner, 2006).

3.6.1 Application of Data Analysis Method:

In order to analyse the data collected, the researcher needed to code the responses from the participants; in other words, the researcher needed to assign numerical values to the non-numerical data, in order to quantify the data, which is needed to perform statistical analysis. Therefore, while the researcher was formulating the questionnaire using SurveyMonkey, the researcher assigned numerical values ranging from one to four for all the answer choices available in the Likert-scale type questions.

Answers that were more indicative that an individual has a high mass media usage, that an individual has a weak identification with their traditional culture and that individuals very seldomly dress according to their traditional cultural attire were assigned the numerical value of four. Similarly, individuals that presented answers that were more indicative of a low mass media usage, strong identification with their traditional culture and individuals that frequently dress according to their traditional cultural attire were assigned the numerical value of one. SurveyMonkey automatically calculated the arithmetic mean for each question. This means that for each question, the respondent would have a score of either one, two, three or four, depending on their response. This value was then automatically added up between the 40 participants for every question and then that answer was divided by 40 to produce the mean score of each question. The mean score of each question is representative of the average response per question.

As stated earlier, the mean value can be distorted by outliers (extreme values); therefore, the researcher also calculated the mode and median in the data set in order to strengthen and enrich the data analysis. From these three measures of central tendency, the researcher was able to formulate an overall conclusion from the analysis of the results, as all three measures of central tendency indicated the same overall result. Overall, because there are ten questions and the maximum score for each question is 40, when the researcher added up the mean number for each question, or

the median, or the modal number for each question, the researcher got an overall score out of 40. This total out of 40 indicated to the researcher mass media's overall cultivation effect on traditional cultural attire according to the downstream shifts in the social identities of the 40 tertiary students.

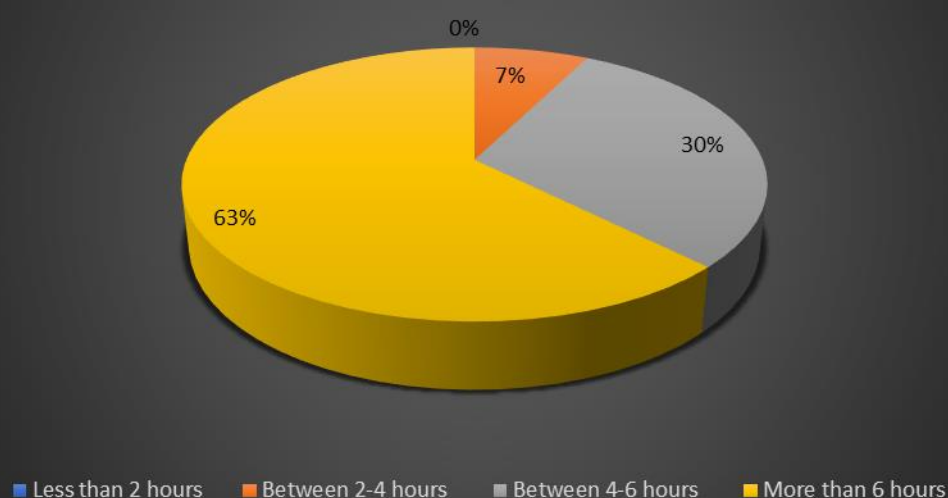
4 Presentation and Interpretation of Findings:

Through the analysis of the research results, the researcher was able to formulate meaningful interpretations of the data; ultimately, allowing the researcher to answer the research question and sub-questions. The researcher used a questionnaire composed of ten questions, each question with its own relevance to answering the research question.

4.1 Mass Media Exposure:

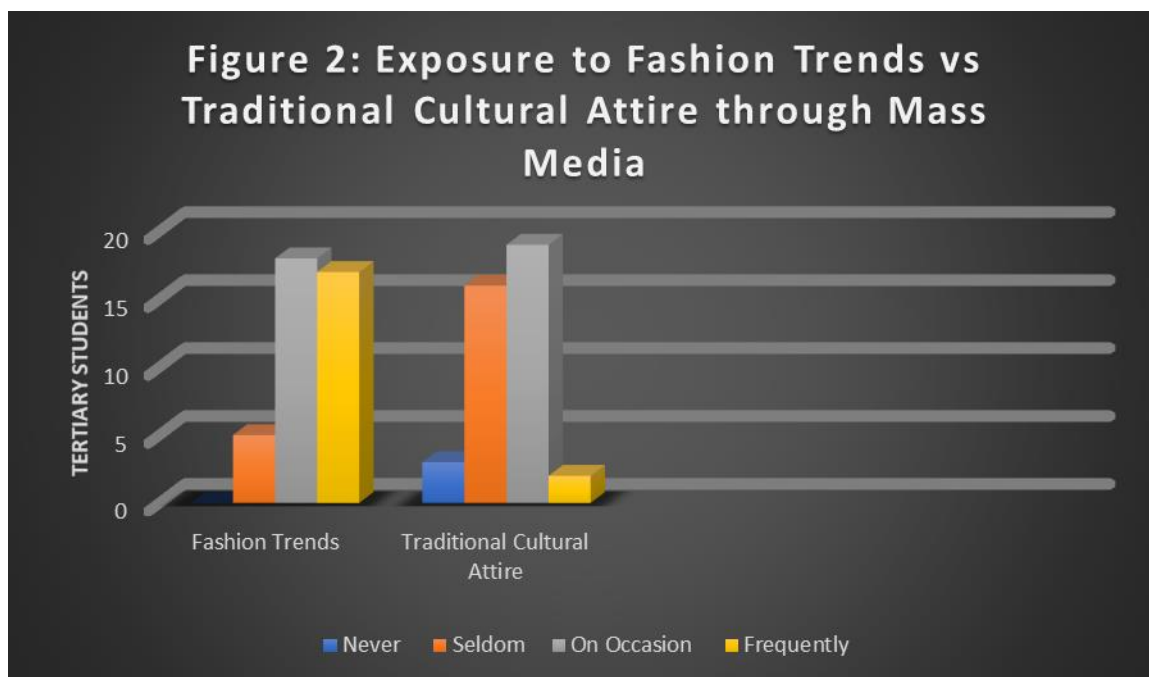
The first question pertains to the number of hours on average tertiary students spend on mass media platforms. As can be seen in Figure 1, more than half of the sample indicated that they spent more than six hours a day on mass media platforms. This question was particularly relevant to the theoretical foundation of the research, which has to do with George Gerbner's Cultivation Theory that states that there is a relationship between the amount of time people spend on mass media platforms and the beliefs they hold about the world, which would as a result of extensive media exposure, be more inclined with the dominant narrative messages that the media transmits (Shrum, 2017). Therefore, based on Gerbner's Cultivation Theory, the researcher has reason to believe that because majority of tertiary students spend more than six hours on mass media platforms (as indicated in figure 1), they are more inclined to have their cultural beliefs shaped into the cultural beliefs portrayed by the media. This evidence of high mass media exposure sets expectations in terms of the overall findings, as the researcher now expects that such high media exposure would lead to shifts in the social identities of individuals.

Figure 1: Hours a day tertiary students spend on mass media platforms



In order to investigate if these tertiary students are indeed exposed to fashion trends over traditional cultural attire in the media, which could shed light on how their dress choice may be more aligned with global fashion trends and give some support for Gerbner's Cultivation Theory, the researcher asked the students if they are exposed to fashion trends in the media and similarly, if they are exposed to traditional cultural attire through the media.

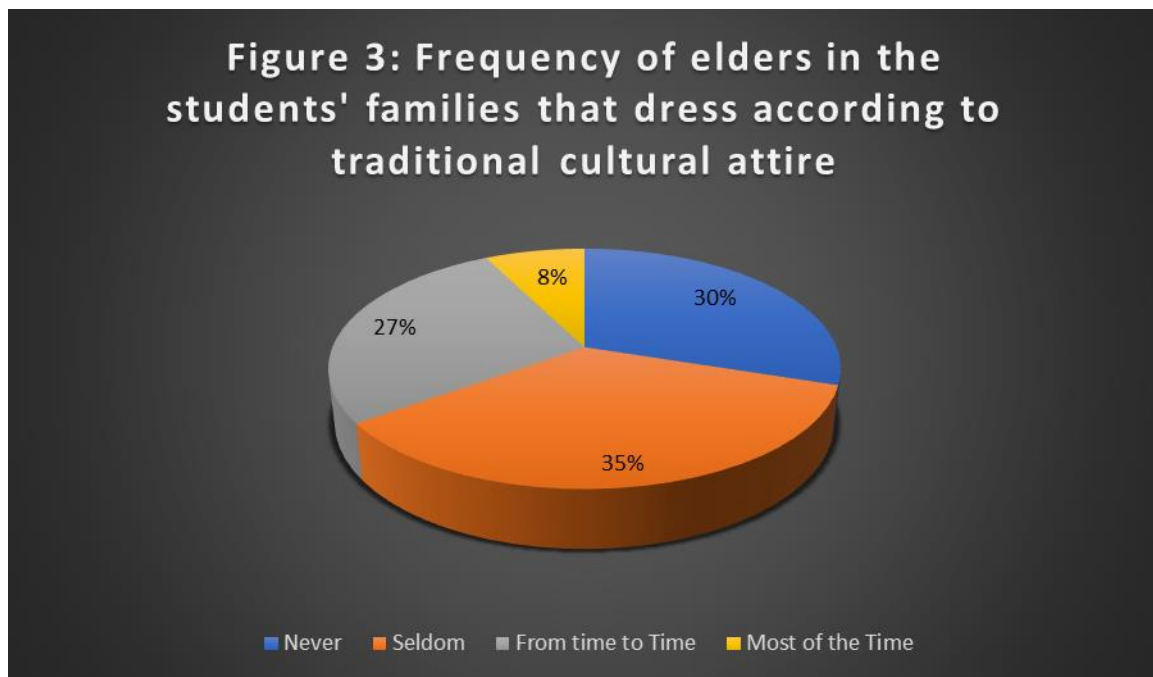
As demonstrated in figure 2, tertiary students have indicated that no one has ever been on mass media platforms and not been exposed to fashion trends, on the other hand, although minimal, there are students that have not been exposed to any traditional cultural attire on mass media platforms. Similarly, 17 participants indicated that they are frequently exposed to fashion trends in the media, compared to only 2 participants stating that they are frequently exposed to traditional cultural attire through the mass media. Therefore, although there is some exposure to traditional cultural attire through mass media platforms, the exposure to fashion trends is much more frequent and prominent. The higher level of exposure to fashion trends over traditional cultural attire through mass media platforms, as indicated in figure 2, might point to the phenomenon whereby more students dress in accordance to fashion trends as opposed to their traditional cultural attire, which is in line with the premise of the cultivation theory.



4.2 Cultural Attire:

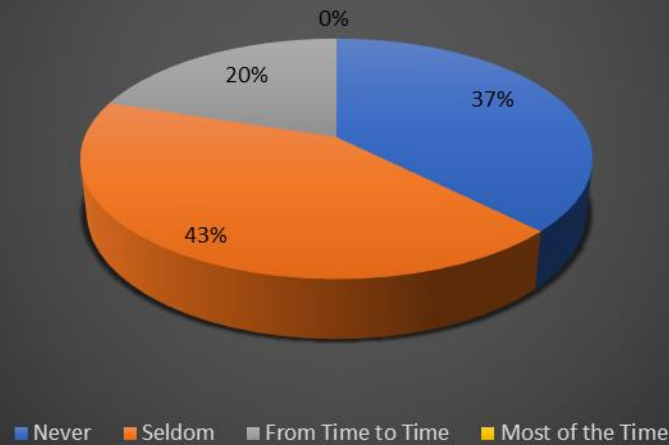
Culture has been defined in the literature as being learned and passed on from generation to generation, manifesting through observable artifacts (Showkat, 2017). One of those observable artifacts has been identified as clothing, as the literature has identified clothing as a product of culture (Koç, 2012). Therefore, the researcher investigated if clothing as a representation of one's culture (i.e. traditional cultural attire) has been passed down from previous generations to these tertiary students. The results are demonstrated in Figure 3, whereby only 3 out of the 40 participants indicated that elders in their family, such as parents and grandparents dress in traditional cultural attire most of the time. This is in comparison to the 12 students that indicated that elders in their families never dress culturally. From this data, the researcher was able to ascertain that in majority of the sample, traditional cultural attire is either never worn or only seldomly worn by elders in the family. This indicated that cultural attire is not being passed on from older generations to younger generations, which would explain why students are more inclined to dress according to the fashion trends they are exposed to through the media as opposed to their cultural attire, which is minimally exposed on media platforms and further, minimally worn by elders in their families for them to model. This was of major interest to the researcher, because it

indicated that although mass media may have some influence on cultural attire being worn, there is also some influence from elders in the family who are responsible for passing down cultural traditions and customs, such as cultural norms regarding dress.



One of the more significant questions the researcher asked the tertiary students is whether or not they ever dress according to their traditional cultural attire. This question was particularly relevant, because the research is based on the observation by the researcher that students no longer dress according to their traditional cultural attire; therefore, this question was needed to quantifiably confirm the researcher's observation. Figure 4 demonstrated the researcher's findings.

Figure 4: Frequency of Tertiary Students dressing in a manner representative of their Traditional Cultural Attire



Not a single student from the sample dresses in a manner representative of their culture most of the time. Figure 4 indicates that 15 out of the 40 participants never dress in a manner representative of their culture, this means that these 15 students do not even wear simple cultural accessories, such as bracelets or necklaces. Majority of the sample (17 participants) indicated that they only seldomly dress in a manner representative of their traditional culture. According to Gerbner's Cultivation Theory, these results, can be assumed to have some relation to the amount of time people spend on mass media platforms, because majority of the sample spend over 6 hours on mass media platforms and similarly, majority of the sample do not wear cultural attire, or seldomly do. The literature has revealed that traditional attire is either not represented in the media, or it is negatively represented, leading to negative stigmatisations and evidently, a decrease in traditional cultural attire being worn (Bonfadelli, 2016).

In addition, the manner in which one chooses to dress is representative of their in-group, which due to globalisation, is not necessarily one's cultural group (Diop & Merunka, 2013). This is where Henri Tajfel's Social Identity Theory is of significance, as it rests on the premise that individuals define their own identities regarding social groups and that these identifications bolster and protect self-identity (Islam, 2014). The way celebrities dress is considered to be mainstream in the media and therefore,

cultural attire is considered obscure and students aspire to be like their celebrity role models, they want to be accepted and thus dress more in accordance with what is accepted in the media, which is unfortunately not the negatively represented cultural attire (Venkatasamy, 2015). In accordance with the Social Identity Theory, students choose to identify with what is accepted in the media in order to protect their self-identity from being associated with all the negative stereotypes associated with traditional cultural attire that the media portrays. From figure 4, the researcher concludes that there is a relationship between the findings that students seldomly (if ever) dress in a manner representative of their culture, and the findings that they spend over 6 hours on media platforms that ostracise traditional cultural attire and praise fashion trends modelled by the celebrities these students look up to. Moreover, at home, these students do not necessarily have elders they can model in terms of traditional cultural dress; therefore, they model their celebrities by dressing more in accordance with fashion trends.

4.3 Cultural Identification:

In accordance to Tajfel's Social Identity Theory, the cultural group to which an individual belongs should be an important source of cultural pride and cultural self-esteem (Tajfel, 1978); however, when an individual belonging to a particular cultural group does not dress according to their traditional cultural attire, then that sense of cultural pride and cultural self-esteem is not reflected, which takes away from their cultural identity, as reflected in figure 5.

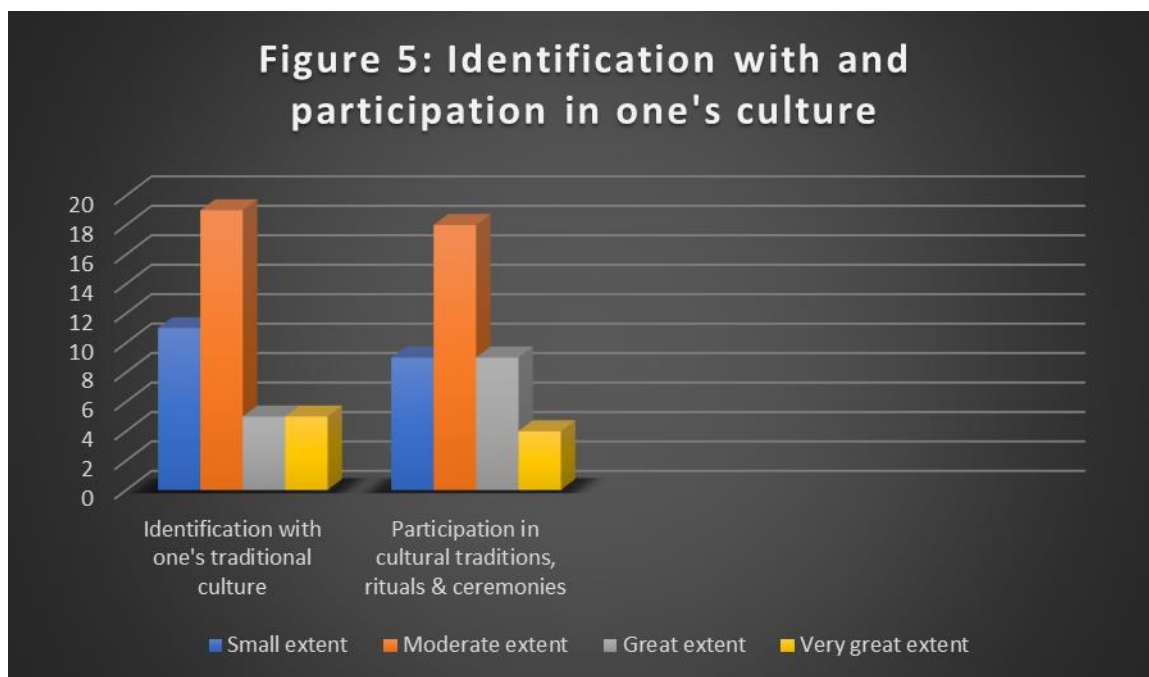
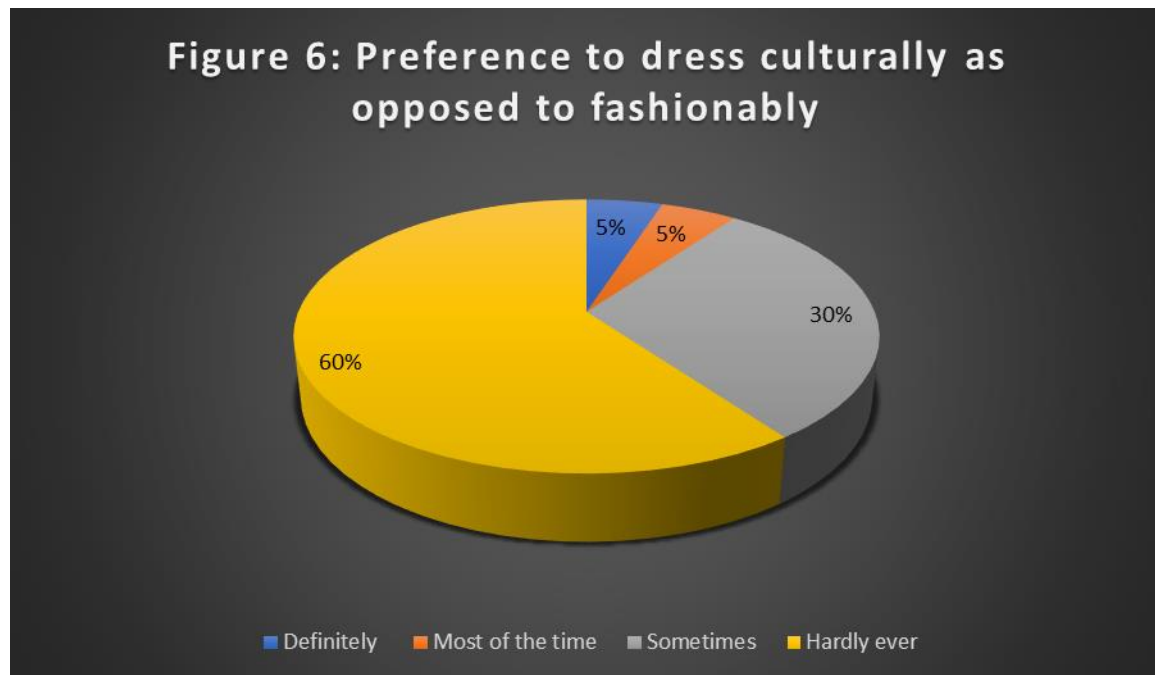


Figure 5 reveals that although there is a higher level of participation in the traditions, rituals and ceremonies of these students' cultures, their degree of cultural identification is low. 11 students have indicated they only identify with their traditional culture to a small extent, most identify to a moderate extent, but only 5 out of 40 students identify with their cultural identity to a very great extent. This is in line with the social identity theory to say that a lack in traditional cultural attire effects one's cultural pride, cultural self-esteem, and thus cultural identity (Tajfel, 1978). Cultural identity extends beyond just traditional cultural attire, and so the researcher investigated the degree of participation in cultural traditions, rituals and ceremonies to further gauge the student's cultural identity. Only 4 students indicated that they frequently (very great extent) participate in cultural traditions compared to the 9 students that indicated they actually never (small extent) participate in any sort of cultural rituals. Majority of the students (18) indicated that their participation is only seldom (moderate extent), which explains why their cultural identification is so low, because not only do the majority of the sample not dress according to traditional cultural attire, but they also do not actively participate in cultural traditions in order to strengthen and maintain their cultural identification.

Further, figure 6 indicates that students consciously prefer dressing according to fashion trend as opposed to their traditional cultural attire, which speaks to Tajfel's Social Identity Theory.



More than half of the sample (24 students) indicated that they hardly ever prefer dressing culturally compared to dressing in accordance to fashion trends. This is compared to 2 students that indicated they definitely prefer dressing culturally, or the 2 students that indicated they prefer dressing culturally most of the time. Therefore, it is clear that a large majority of the sample prefers to dress according to fashion trends and because the literature is in agreement that the manner in which one chooses to dress is representative of their identity (Chaney & Goulding, 2016; Diop & Merunka, 2013; Tajfel & Turner, 1986), it is then safe to assume that majority of the sample have weak ties to their cultural identity, as indicated by figure 4, figure 5 and figure 6. Their preference not to dress culturally also peaks to the large amount of time they spend on media platforms, known not to promote traditional cultural attire.

4.4 Inconsistencies in Results Obtained:

Figures 7 and 8 depict some unexpected results from the sample. Figure 7 indicates that students do not confidently or frequently consider their dress sense to be fashionable, even though majority of the sample has indicated that they prefer dressing fashionably compared to culturally (as depicted in figure 6). However, although students may not subjectively feel as if their dress sense is fashionable, figure 4 has revealed that their dress sense is not cultural and figure 5 has further revealed that their social identities are not rooted in their cultural identities.

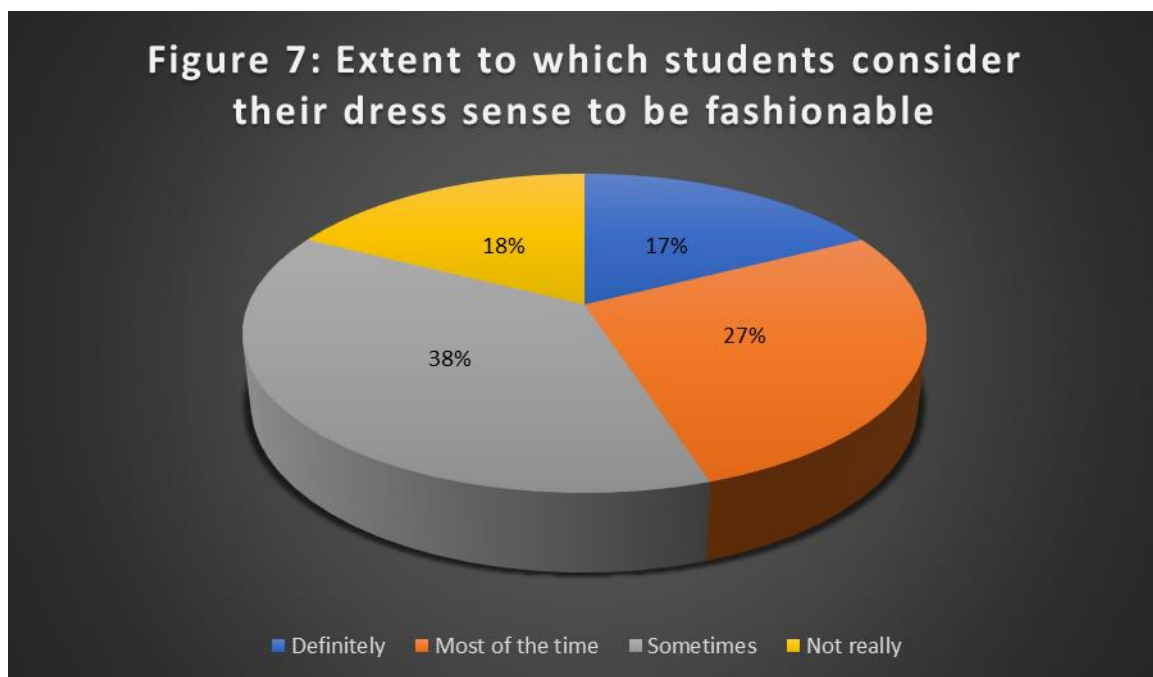
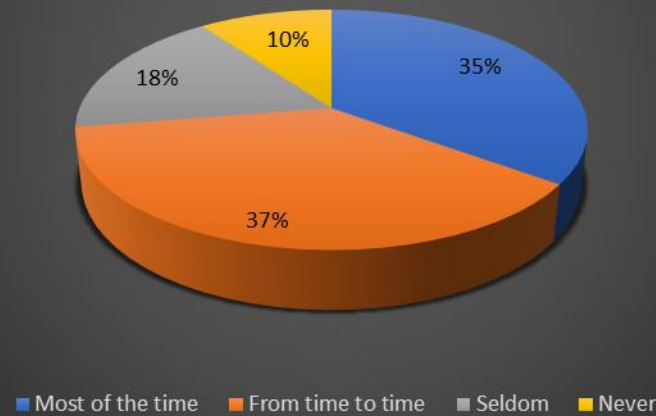


Figure 8 indicates that students have expressed a high degree of comfort expressing their cultural identity through dress, and this may be true on days such as heritage day; however, the researcher finds these results to be contradictory to the results that indicate students seldomly dress according to their cultural attire (figure 4) and that students only identify with their cultural identities to a small or moderate extent (figure 5). From this, the researcher theorised that when these individuals express their cultural identity through dress, they are comfortable; however, they just don't choose to express their cultural identity through dress very often.

Figure 8: Students' range of comfort expressing their cultural identity through dress



4.5 Validity and Reliability of Findings:

In terms of establishing reliability (if the instrument repeatedly measures the same conceptual variable), unfortunately due to time constraints the researcher was unable to establish reliability by means of equivalent-forms reliability, as time did not allow the researcher to construct a different questionnaire that measures the same conceptual variables (Foxcroft & Roodt, 2018). Establishing split-half reliability also proved challenging for the researcher, as the questionnaire measured more than one construct. However, the researcher was able to establish test-retest reliability by administering the same questionnaire to some participants in the group twice (Foxcroft & Roodt, 2018). Approximately one month after the initial administration of the questionnaire, the researcher contacted some of the participants in the sample and asked if they could complete the same questionnaire again. The results from the questionnaire they had completed the second time was consistent with the results of the same questionnaire they had completed a month prior; therefore, test-retest reliability was established.

In terms of establishing validity (extent to which a concept is accurately measured), construct validity was established through face validity; the extent to which the

measured variable was an adequate measure of the conceptual variable, by appearance (Stangor, 2015). Construct validity was also established through content validity; the extent to which the full domain of the conceptual variable appeared to have been adequately covered by the measured variable (Stangor, 2015). In addition, criterion validity was established through concurrent validity; the accuracy with which a measure identified the current behaviour regarding characteristics of an individual (Foxcroft & Roodt, 2018).

5 Conclusion:

5.1 Addressing the Research Questions:

The questionnaire results have provided the researcher with answers to the research question and research sub-questions. With regards to the question of the proportion of students that have access to mass media and the proportion that dresses culturally, the researcher established that all tertiary students in the sample have access to mass media platforms and that only 20% of the students dress according to their traditional cultural attire from time to time, the rest of the sample either never dresses culturally, or only seldomly does so. With regards to the question of how students express their cultural identities, expression of cultural identity amongst the sample is lacking, especially because most of the sample only to a small extent or moderately identifies with their cultures. With regards to the influence of mass media on the students, it can be said that mass media does indeed influence these students, because most of the sample spends over 6 hours on mass media and have revealed that there is a greater level of exposure to fashion trends compared to cultural attire and similarly, most of the sample has also indicated that they would prefer dressing fashionably compared to culturally. However, with regards to the question of mass media's relation to traditional cultural attire, the researcher has concluded that there is a relationship between the two, but that there are other forces at play as well, such as cultural attire not being passed down from the one generation to the next. As has been established, for majority of the sample, they do not have elders in their families that frequently wear traditional cultural attire for them to model, they therefore turn to mass media, which provides a negative stigmatisation regarding traditional cultural attire, but provides them with celebrity figures to model in terms of dress sense. This provides a further explanation for the shift away from traditional cultural attire being worn amongst these students.

To answer the main research question about the influence of mass media on traditional cultural attire for tertiary students, mass media has a cultivation effect on traditional cultural attire as it creates a shift in the social identities of tertiary students to minimise their cultural identification through extensive exposure to fashion trends that these students aspire to model.

5.2 Anticipated Contribution and Heuristic Value of the Research:

The research will contribute to society in raising an awareness regarding the role traditional cultural attire represents. The public will be made aware that traditional cultural attire reinforces one's cultural identity, value, beliefs and signifies cultural pride. This awareness could lead to self-evaluations and self-realisations that there is a loss in traditional cultural attire being worn, unconsciously taking away from one's cultural identity and cultural pride, leading to steps being taken to reinforce one's cultural identity, such as wearing traditional cultural attire, even if it is just a small cultural accessory to start off with. If individuals are awoken to the fact that mass media are negatively influencing traditional cultural attire being worn (through marginalisation and stigmatisation), the public might be urged to pressure media platforms to positively advertise cultural diversity, cultural identity and cultural pride, which could ultimately lead to a positive influence of mass media on traditional cultural attire. If an attitude adjustment towards traditional cultural attire could be achieved and the value thereof realised in tertiary students, through mass media the positivity towards traditional cultural attire could follow a domino effect, influencing views and perspectives towards traditional cultural attire throughout the public.

5.3 Ethical Considerations:

Permission was needed to conduct the research from the Institutional Review Board of the institution the research is enrolled, which was obtained before any research was conducted (Maree, 2020). The researcher ensured all the research participants provided the researcher with informed consent; meaning they gave consent once they had fully been informed about the purpose, procedures and duration of the research (Maree, 2020). Participants were assured that their identity would remain anonymous and the information they provide the researcher with will be kept confidential; the researcher subsequently ensured this (Maree, 2020). Participants were made aware that they had the right to withdraw at any stage of the research should they choose to do so (Maree, 2020). The researcher remained objective, unbiased and honest in the recording of results; in addition to promoting beneficence, non-maleficence and ensuring participant autonomy (Maree, 2020).

To add on, South Africa is facing a global pandemic at the moment that has already claimed the lives of thousands of South Africans, and in attempting to conduct this research, the researcher had to ensure not to endanger the health of any of the research participants, which meant the researcher could have no face-to-face contact with any participants. Thus, questionnaires were distributed online, and the researcher ensured participants were still well informed before participating in the research, as well as ensuring the maintenance regarding the anonymity and confidentiality of participants and data.

5.4 Limitations:

The research sample being non-representative is the study's biggest limitation. The sample was not representative because the researcher used participants that were easily accessible and available (convenience sampling) due to time constraints, as well as the lack of a sampling frame. Additionally, there were a number of people not willing to participate in the study, most likely due to the impersonal nature of computer-based questionnaires as opposed to interacting with participants face-to-face during the distribution of the questionnaires. Unfortunately, due to the pandemic, the researcher had no choice but to administer questionnaires online, which again contributed to an unrepresentative sample. In addition, the researcher was not able to generalise the results to a broader population due to the unrepresentative sample. The researcher attempted to mitigate the limitation of an unrepresentative sample by sourcing a larger sample of tertiary students, but still, an even larger sample than what was used is needed to mitigate the limitation of the sample being non-representative. Another limitation was the possibility of dishonest questionnaire answers from participants. This could only be mitigated by the researcher appealing to the honesty of participants in the debriefing of the research.

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Annexure A: Final Research Report Summary Document Table

TITLE: Mass Media's Cultivation Effect on Traditional Cultural Attire

Research Purpose/ Objective	Primary Research Question	Research Rationale	Seminal Authors/ Sources	Literature Review – Conceptual Framework	Paradigm	Approach	Data Collection Method(s)	Ethics	Anticipated Findings	Recommendations
Describe the influence of mass media on traditional cultural attire.	What is the influence of mass media on traditional cultural attire for tertiary students?	Traditional attire represents cultural identity and cultural pride which is lost with the adoption of fashion trends.	Bailey (1982); Bonfadelli (2016); Diop & Merunka (2013); Gale (2012); Mosharafa (2015); Showkat (2017).	Theme 1: Cultivation theory Theme 2: Social Identity Theory Theme 3: Value & importance of traditional cultural attire	Paradigm: Positivism Epistemology: Ensure objective and factual knowledge Ontology: reality is real & governed by laws Axiology Honesty & personal integrity	Quantitative, cross-sectional, inductive research Population Population Parameters: all tertiary students in South Africa	Survey research in the form of Closed-ended Likert-scale type questionnaires	Informed consent – debriefing & get consent Anonymity & confidentiality – identity kept safe & results confidential My objectivity, unbiased & honesty	Increased media exposure influences the decreases in traditional cultural attire	It is recommended that the media be pressurised to portray traditional cultural attire more frequently throughout media platforms and in a more favourable light, to align with South Africa's rainbow nation pride.
Research Problem	Secondary Questions	Key Concepts	Key Theories	Theme 4: Effect of mass media on culture		Sampling	Data Analysis Method(s)	Limitations	Anticipated Contribution	
To restore the lost cultural identities and cultural pride within societies.	How does mass media influence tertiary students? Is there a relationship between mass media & traditional cultural attire?	Mass media, culture, traditional, attire, cultural identity.	George Gerbner's Cultivation Theory Henri Tajfel's Social Identity Theory	Theme 5: Shift from traditional cultural attire to modern dress		Non-probability Convenience & Snowball sampling 40 students	Unit of Analysis: tertiary students Data Analysis Method(s): Descriptive statistics; measures of central tendency.	Unrepresentative sample; possibility of dishonest questionnaire answers; generalisations cannot be made to the population; current pandemic	An awareness surrounding the importance of traditional cultural attire.	

Annexure B: Questionnaire Copy

Mass Media's Cultivation Effect on Traditional Cultural Attire

Quick and Easy Academic Research Questionnaire

To whom it may concern,

My name is Marcia Tandy and I am an honours student at The IIE Varsity College Sandton. I am currently conducting research under the supervision of Steven Sawyer about mass media's cultivation effect on traditional cultural attire by describing downstream shifts in the social identity of tertiary students, in partial fulfilment of my degree. I hope that this research will enhance our understanding of the importance of traditional cultural attire in the construction and maintenance of a cultural identity, as well as, an awareness of the unconscious influence mass media can have on individuals.

I would like to invite you to participate in my study.

If you decide to participate in this research, you would be requested to complete this questionnaire regarding mass media's cultivation effect on traditional cultural attire. You will not be requested to disclose your identity and all information you provide will be kept confidential. The answers you provide me with in your questionnaires will be analysed to exploratively describe the influence of mass media on traditional cultural attire in tertiary students.

You can decide whether or not to participate in this research. If you decide to participate, you can choose to withdraw at any time or decide not to answer particular questions.

Please feel free to contact me should you have any questions or concerns about this research, or if there is anything you need to know before you decide whether or not to participate.

My contact details are as follows:

Marcia Tandy

You should not agree to participate unless you are completely comfortable with the procedures followed.

It should be noted, that by proceeding with the questionnaire, you are consenting to participate in this research and that you fully understand what participation in this research will involve.

OK

1. How many hours a day do you spend on mass media platforms (i.e. television, the internet, etc.)?

Less than 2 hours Between 2-4 hours Between 4-6 hours More than 6 hours

☐☐☐☐

2. Are you exposed to trends in fashion through the mass media platforms you engage with?

Never

Seldom

On Occasion

Frequently

☐☐☐☐

3. Are you exposed to any traditional cultural attire through the mass media platforms you engage with?

Never

Seldom

On Occasion

Frequently

☐☐☐☐

4. Would you consider your dress sense to be fashionable?

Not Really	Sometimes	Most of the Time	Definitely
☐	☐	☐	☐

5. Do the elders in your family (i.e. parents, grandparents, etc.) dress according to your traditional cultural attire?

Never	Seldom	From Time to Time	Most of the Time
☐	☐	☐	☐

6. Do you ever dress in a manner representative of your culture (e.g. traditional attire or even accessories, etc.)?

Never	Seldom	From Time to Time	Most of the Time
☐	☐	☐	☐

7. Do you prefer dressing culturally compared to dressing in accordance to fashion trends?

Definitely	Most of the Time	Sometimes	Hardly Ever
☐	☐	☐	☐

8. To what extent do you identify with your own traditional culture?

To a Small Extent

☐

To a Moderate Extent

☐

To a Great Extent

☐

To a Very Great Extent

☐

9. Do you feel comfortable expressing your cultural identity through dress?

Most of the Time

☐

From Time to Time

☐

Seldom

☐

Never

☐

10. How often do you actively participate in cultural rituals, ceremonies and traditions?

Frequently

☐

From Time to Time

☐

Seldom

☐

Never

☐

DONE

Annexure C: Ethics Clearance Letter



12 August 2020

Student name: Marcia Tandy

Student number: 20116684

Campus: IIE's Varsity College Sandton

Re: Approval of Honours in Psychology Proposal and Ethics Clearance

HONOURS/PGDIP ETHICAL CLEARANCE LETTER

Your research proposal and the ethical implications of your proposed research topic were reviewed by your supervisor and the campus research panel, a subcommittee of The Independent Institute of Education's Research and Postgraduate Studies Committee.

There are some aspects that you still need to address in your proposal. You will need to address these aspects in consultation with your supervisor before you may proceed (see below):

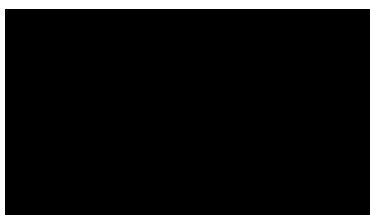
Please discuss with your supervisor/navigator/lecturer how you will address these issues listed below:

Please note: **Your fieldwork may only proceed once you address the following issues:**

- Please make all the changes suggested/recommended by your supervisor.

In the event of you deciding to change your research methodology in any way, kindly consult your supervisor to ensure all ethical considerations are adhered to and pose no risk to any participant or party involved. A revised ethical clearance letter will be issued.

We wish you all the best with your research!



Annexure C: Ethics Clearance Letter

GENERAL CONDITIONS TO BE FULFILLED IN RELATION TO RESEARCH

Permission is granted to proceed with the above study subject to the conditions listed below being met and may be withdrawn should any of these conditions be flouted.

Please note: The panel has not considered the merits, accuracy or ethical soundness of the research. The only merits examined are the use of The IIE as a sample.

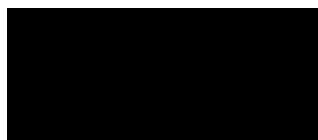
Permission is granted subject to the following conditions:

1. The researcher(s) will need to obtain informed consent in writing from all of the participants in his/ her sample if the study is not anonymous.
2. The researcher(s) may only use the data collected for research purposes and in no other way.
3. Photographs of human subjects may only be taken if relevant to the research, informed consent was obtained, and even with informed consent, the photographs may not be published on any online platforms.
4. The researcher is responsible for supplying and utilising his/her own research resources, such as stationery, photocopies, transport, faxes and telephones and should not depend on the goodwill of the institutions and/or the offices visited for supplying such resources.
5. No names or identifying information of participants may be used within the research and the research must be voluntary.
6. Please make it clear that the information will not be used punitively in any way and participants may in no way be counselled/advised based on this.

Supervisor: Steven Sawyer



Campus Postgraduate Coordinator (CPC):



JENNA-LEE RAMNARAIN