

**CULTURAL BRANDING: AN AWARENESS CAMPAIGN TO LINK  
TRADITIONAL MURSIK DRINK WITH SEBEI MILLENNIALS**

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KYAMBOGO UNIVERSITY**

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## DECLARATION

I declare that this dissertation “**Cultural branding: An awareness Campaign to link traditional Mursik drink with Sebei millennials**” is my original work and has never been presented to any University before for any academic award.

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## APPROVAL

This dissertation entitled “**Cultural branding: an awareness campaign to link traditional Mursik drink with Sebei millennials**” done by Chelangat Dewos with registration number (21/U/GMAID/14120/PE) has been approved, and we accept the dissertation as his supervisors for the above research study and authorized it for submission to the Directorate of Research and Graduate training for assessment.

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## **DEDICATION**

This work is dedicated to my lovely family members including my wife Sella Chelangat, my beloved daughters Chelangat Shania Hannah, and Chelangat Deborah Eliana, and my son Chelangat Ethan Mwotil for their love, patience, and persistence during the whole period of my study. Their good wishes and prayers have led to the accomplishment and success of this hard academic task. In addition, the work is also dedicated to my parents Mr. John Mwotil and Mary Cheptoyek laying academic foundation for me.

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## **LIST OF ACRONYMS USED**

CAD	Computer-aided design
STL	Sebei traditional leaders
FDGs	Focus Group Discussion
LAB	Lactic Acid Bacteria
NCDC	National Curriculum Development Centre

## ABSTRACT

The purpose of this study was to create an awareness campaign for the Sebei Mursik cultural drink using graphic design approaches to popularize it among Sebei millennials. The study was significant because it bridged the gap between Sebei millennials and Mursik drink through awareness campaign. The objectives of the study were to Establish the attributes and cultural significance of Mursik cultural drink; To explore how the attributes of Mursik Cultural drink can be reconfigured into graphic symbols and design an awareness campaign for Mursik cultural drink through use of reconfigured symbols towards popularizing it among Sebei millennials. The study used ethnographic research design and was carried out in Tegeres, and Amanang in the Kapchorwa and Bukwo districts respectively. A total of 43 respondents including Traditional leaders, millennials, Mursik producers, and graphic designers were purposively selected to participate in the study. Data was collected using in-depth interviews and analysed through studio experimentation. Findings revealed that Mursik is of great significance in the Sebei culture which includes Bridal Purity, Identity, Love and respect, Parenting, Hospitality, Blessing, and stamina among others. Findings further revealed modernization and urbanization greatly eroding Mursik culture hence unpopular among Sebei millennials. finding meant that Mursik was still important in modern life and the study conducted an awareness campaign for Mursik drink through reconfigured symbols to popularize it among Sebei millennials. The study recommends further research on graphic strategies to create awareness of cultural norms and practices keep it popular in modern society through visual communication.

## **CHAPTER ONE: INTRODUCTION**

### **1.0 Introduction**

In this chapter, readers will first learn about the study's history before moving on to the problem statement, the study's goals, objectives, and research questions. The study's scope, term definitions, Justification and significance will also be highlighted.

### **1.1 Background of the Study**

The purpose of this study was to create an awareness campaign for the Sebei Mursik cultural drink using graphic design approaches with intent to popularize it among the Sebei millennials.

Mursik is a cultural drink made from fermented milk special among the Sebei tribe and the Kalenjin ethnic group at large. Strong cultural values and beliefs are associated with the beverage.

Culture refers to the total way of life of any society, not simply to those parts of this way that the society esteems as higher or more superior. Gomeseria, (2019)

In the study conducted by Billig (1995) in Japan and the United States of America as cited by Gudykunst, W. B., & Nishida, T. (2014). points out Cultural identities are faintly reinforced in mass media through the use of symbols and language. These symbols and language habits serve as reminders of one's culture, often operating beyond conscious awareness. According to Berry (1980), cultural identity not only helps individuals define themselves but also provides a framework for understanding social relationships. Berry proposes a model that integrates cultural and ethnic identities to explain how individuals relate to their culture, categorizing them as integrated, assimilated, separated, or marginal (See Berry, 1990 for further discussion).

The erosion of cultural values and heritage has been confirmed by several studies including Mabovula (2011), Nicu et al. (2020), and Wahab et al. (2012). To counteract this trend, it is important to continue encouraging younger generations to learn about their cultural values and

heritage, as culture can be learned (Spencer-Oatey and Franklin, 2012). Harvey (2019) highlighted the global awareness of this erosion from the perspective of climate change, emphasizing that while the debate on contemporary issues such as climate change tends to focus on physical consequences, the intangible cultural repercussions are often overlooked. These include the loss of ways of life and traditional behaviours, which can lead to decreased social cohesion and general mental health problems in society. Harvey emphasizes that a person's way of life (i.e., culture) is closely connected to their sense of belonging and identity in the community, and thus the loss of these cultural elements can have far-reaching effects. As a result of the rapid erosion of Sebei culture, research is needed to uncover the root cause of this cultural erosion and devise measures to promote the unique Sebei cultural delicacy among the Sebei and other people worldwide.

The Sebei people, categorized as Nilo-Hamites, predominantly speak the Kupsabiny dialect of the Kalenjin language. They primarily reside in the eastern region of Uganda, particularly around the north and northeast of Mt. Elgon, within the Kapchorwa Kween and Bukwo districts. Additionally, Sebei communities can also be found in Kenya and Sudan. Approximately 250 years ago, the Sebei migrated to Mt. Elgon from the east and north. Their livelihood revolves around pastoralism, with some also practicing subsistence farming and selling surplus produce in local markets. They rear animals such as cows, goats, pigs, and donkeys for transportation and food. In addition, the Sebei engage in activities like charcoal burning, peanut making, beer brewing, and retail businesses. Communication within the Sebei community is carried out using Kupsabiny, a Nilotic dialect. Their traditional way of life centres on cattle rearing, crop farming, and beer production. With an estimated population of 300,000, Despite being a minority population in Uganda, making up 0.6% of the total population, the Sebei people are known for their unique cultural practices such as circumcision, Mursik, and athletic prowess.

Mursik traditional drink is a beneficial technique that utilizes microorganisms to attain desired qualities in food and beverages. In addition, it can pertain to microorganism growth on a medium to generate products like enzymes, vaccines, antibiotics, and food additives. Fermented milk is produced through a fermentation process in which certain lactic acid bacteria (LAB) break down lactose molecules, creating lactic acid and lowering the milk's pH. This can lead to coagulation, but not necessarily. This information is based on research conducted by Gupta et al (2022).

The transmission of culture from one generation to the next contributes to its development through the process of socialization. Cultural elements can be divided into two categories: material and non-material. Non-material culture involves the beliefs, values, and norms of a society, while material culture encompasses the physical objects created by humans for their survival. Unlike material culture, non-material culture is abstract and has a significant impact on people's lives in a given society. Culture is constantly changing and dynamic. Any adjustments or changes to one aspect of a culture in response to external influences can directly or indirectly affect other aspects. According to Yu and Pirnazarov (2020), culture is constantly evolving. Additionally, the concept of values can be defined as a unified collection of attitudes, behaviours, and actions that individuals, organizations, or societies follow as standards for governing their behaviours and preferences in various contexts (Falade 2019).

In South Africa Mabovula (2011) argues for communitarian principles in a philosophical position that defines a person in terms of social bonds and cultural traditions, rather than through individual traits. In the study, he contends that traditional African cultural practices are performed by members, clans, and relatives in their socio-ethical settings. He also re-affirms the constraints that confront strategies aimed at reviving and rekindling the spirit of Ubuntu. The obstacles that hinder cultural practices and communal values, such as xenophobia, moral degeneration, crime, religion,

and individualism, have been highlighted. Finally, the paper argues for the restoration of the philosophy of Ubuntu as it encapsulates moral norms and virtues, such as kindness, generosity, compassion, benevolence, courtesy, respect, and concern for others. The author suggests the retrieval of Ubuntu, knowing fully well that African culture, just like all other cultures, has never been static. It is recognized that cultures grow with time. Hence, it is proposed that people have to readjust to meet new challenges and demands brought about by modernization.

Traditional values in Uganda are culturally derived beliefs that are widely accepted and seen as self-evidently true Onyango (2014). These values reflect Ugandan cultural ideals and are viewed as common responses to the demands of social life and cultural influences. Researchers emphasize the importance of these widely shared ideals and adaptive responses for achieving sustainable national and community development, and for preserving Ugandan customs and cultures in the long term Mwakikagile, (2019). These traditional values form the basis of behaviour in Ugandan societies and help in understanding societal norms. Despite the diversity of Ugandan cultures represented by various ethnic groups, many traditional values are shared across the board. These values encompass a sense of community life, good human relations, the sanctity of life, hospitality, religion, time, respect for authority and elders, hard work, justice, fairness, language, and proverbs Clarke & Smart, (2014).

Many tribes hold varying beliefs regarding fermented milk. For instance, a majority of Kalenjin respondents (63%) believe that milk increases blood volume, and provides strength. For women who have been advised that their Hb levels are low in the clinic, mixing milk with blood is thought to quickly raise blood volume Riang'a, Broerse, & Nangulu, (2017). Milk fermenting is a custom that is widespread among some tribes, including the Sebei and the Kalenjin. The Sebei people, who invented fermented milk, call it "*Mursik*". They make this milk in particular calabash gourds,

also known as sotet. An Ite tree branch (*Senna didymobotray*) is debarked and allowed to dry for a few days before treating the milk. Like the Sebei, one end of the branch is then charred in a fire and rubbed over the interior surface of a cleaned gourd.

In arid and semiarid regions where cold storage is unavailable, the use of smoke to preserve and sanitize raw camel milk has been proven effective. This method also inhibits microbial growth, as demonstrated by smoking the milk containers. Smoking the gourd acts as a preservative and adds flavour. In specific Kalenjin communities, it is customary to incorporate blood from a healthy bull's neck region after the fibrin has been stirred out. Adding iron to a substance can significantly impact how microbes metabolize it since iron is necessary for many cellular processes. It's important to remember that Mursik is considered ready only when it turns blue. To ensure that it has a consistent thickness, thoroughly shake the emulsion before consuming it. In the Kalenjin culture, it's common to consume fermented milk multiple times a day, and most family members of all ages drink Mursik milk daily. This information comes from a study by Nieminen et al. (2013) that includes authors such as Dawsey, Abnet, and Rautemaa.

According to a study conducted by Muigei, S. C. (2014), The Kalenjin population calls the fermented milk product Mursik. It is a significant diet type, making up over half of daily food consumption through production and consumption. Each person uses 500 millilitres of the product per day on average. It is highly common among adults, particularly males. It is typically taken after meals and occasionally with other food preparations like posho, it is thought that consuming this substance strengthens and strengthens the immune system against common illnesses. According to Mathara, Mursik is a pillar of the Kalenjin diet because of its great flavour, mouth-watering taste, and perceived health benefits. Since Mursik is thought to strengthen and fortify

against common diseases, it is also utilized as a special diet for newly delivered mothers, initiates, and invalids.

In Uganda, milk fermentation is mainly practiced by pastoral tribes such as the Bahima in Western Uganda, who ferment Zebu cow milk, and agro-pastoral tribes like the Itesot and the Sebei in Eastern Uganda, who ferment longhorn Ankole cow milk. Goat milk is not commonly used for making fermented milk products since dairy breeds have only been recently introduced to the country. The gourds used for fermentation are typically smoked using plant materials like grass or hardwood. Schutte, L. M. (2013).

In Sebei fermenting milk is one of the cultural practices known with Sebei people and locally known as 'Mursik' which is prepared in a gourd for a duration of three days to one week. Culturally Mursik is used as a symbol of hospitably, symbol of peace, and respect to visitors and the head of the family, and as well this drink is also offered as a gift to the in-laws to symbolize union. Though this Mursik culture is very important in Sebei tradition, just like other customs and cultures, due to new lifestyle of the young generation, the culture has kept fading and much embraced by the older generation.

**Figure 1.1:**

Picture of Mursik being poured from the gourd.



*Source:* Internet retrieved from <https://shorturl.at/Z4TTX>

## **1.2 Problem Statement**

Culture refers to the total way of life of any society, not simply to those parts of this way that the society esteems as higher or more superior Gomeseria, (2019). Sebei used to be identified with Circumcision and “Mursik drink” made from fermented milk preserved in a gourd. Much as circumcision is of great importance to Sebei people, Mursik drink is very significant in Sebei culture because it’s used to make peace, symbolize bridal purity, Union of families during marriage, Blessing and also boost blood and stamina. due to modernity and divergent social interactivities, this culture has remained with the elders and not passed on to the Sebei millennials who neither know the cultural significance nor how to prepare the traditional delicacy, this culture has kept fading away. So, if nothing is done immediately, Sebei Mursik culture is on the verge of disappearing. To popularize this deep-rooted cultural beverage with Sebei millennials, the study explored an awareness campaign for Sebei Mursik cultural drink using graphic design approaches.

### **1.3 Purpose of the Study**

The purpose of the study was to popularise Mursik cultural drink among the Sebei millennials through graphic design approaches.

### **1.4 Objectives of the Study**

The objectives of the study were;

1. To Establish the attributes and cultural significance of Mursik cultural drink.
2. To explore how the attributes of Mursik Cultural drink can be reconfigured into graphic symbols.
3. To design an awareness campaign for Mursik cultural drink through use of reconfigured symbols towards popularizing it among Sebei millennials.

### **1.5 Research Questions**

1. What are the attributes and cultural significance of Mursik in the Sebei culture?
2. How can the attributes of Mursik Cultural drink be reconfigured into graphic symbols?
3. How should the awareness campaign of Mursik cultural drink be done using reconfigured symbols to popularize it among Sebei millennials?

### **1.6 Justification of the Study**

This study was urgently needed to be carried out because the outcome of studio findings helped in reattracting the Sebei millennials back to Mursik cultural drink and develop a mindset change towards tradition in their modern and divergent social life which contributed rescued Sebei culture that was in the verge of disappearing.

### **1.7 Significance of the Study**

The outcomes of the study are of great help in various ways which include the following;

Through visual communication, Sebei millennials are able to have cultural knowledge interpreted with simplicity aiding easy understanding.

The study acts as a source of literature for other visual communicators and has added to the existing knowledge about using graphic design artwork to promote cultural heritage.

The study serves as a valuable source of literature for academic purposes.

Through the awareness campaign, the Sebei culture will be more widely known, attracting more research studies on various aspects of cultural promotion.

## **1.8 Scope of the Study**

This study was based on the geographical scope, content, and time scope.

### **1.8.1 Geographical Scope**

The study took place in selected areas within the Kapchorwa and Bukwo districts specifically Tegeres and Amanang respectively) in eastern Uganda approximately 343 kilometres from Kampala city centre these areas were selected because these are areas where traditional leaders are and culture was still accorded due attention. The target participants included Sebei traditional leaders, Sebei Mursik producers, Sebei millennials, and graphic designers who possess valuable indigenous knowledge and historical information about Mursik drink and culture in the Sebei sub-region.

### **1.8.2 Content Scope**

The study was centred on the study variables which were awareness campaign and Mursik drink. Emphasis was put on the significance of Mursik drink in Sebei culture and awareness campaign presentations that communicate the significance of Mursik to Sebei millennials. As regards to the first objective of this study which was to establish the cultural significance of Mursik in Sebei culture, was to dig deeper to uncover the key attributes of Mursik drink in Sebei and it was found that Mursik drink signifies many aspects of life like Peace-making, Bridal purity, Hospitality, Love and respect,

Parenting, Identity among the Sebei people. Also on objective two, the study sought to Explore the significance of Mursik and transfer into communication graphic symbols. This objective guided the Study in interpreting the significance of Mursik drink and meaning-making then using the identified themes as inspiration in developing sketches that guided the design process of the visual presentations. On the third objective, the study explored and produced visual presentations for the cultural brand awareness campaign of the Mursik drink. To achieve this objective, the researcher tested different awareness layouts, illustrations, and medias. The results were analysed accordingly to get suitable formats, colours, and illustrative prints at the studio.

### **1.8.3 Time Scope**

This study covered a period of two years (2022 to 2024) whereby the research was undertaken.

### **1.9 Limitations**

There was still limited literature documented about Mursik and cultural branding and besides the available one is too scientific which limits the content in the literature review.

Some of the oldest respondents who had much cultural knowledge could no longer speak for long

The researcher encountered a challenge of financial constraints where the cost of material used in the production of giveaway items was high.

### **1.10 Definition of Key Terms**

**Mursik:** A Sebei local drink prepared by fermenting milk in a gourd.

**Illustration:** A visual representation, explanation, or interpretation of a text, concept,

**Configure:** To organize elements of something in a particular form or figure. Sulakshana (2014).

**Millennials:** Refers to the younger part of the whole generation (people born between 1981 and 1996) Konstantyner (2020)

## **CHAPTER TWO: REVIEW OF RELATED LITERATURE**

### **2.0 Introduction**

This chapter addressed the theoretical foundation and the body of literature in light of the study's goals, which included;

1. To Establish the attributes and cultural significance of Mursik cultural drink.
2. To explore how the attributes of Mursik Cultural drink can be reconfigured into graphic symbols.
3. To design an awareness campaign for Mursik cultural drink through use of reconfigured symbols towards popularizing it among Sebei millennials.

### **2.1 Theoretical Framework**

This study was premised on the interpretivist theory that states that knowledge is not only derived from observable phenomena but also from the descriptions and interpretations of what has been observed. Hemmings, (2004) as cited by Croucher (2018).

The theory guided the researcher in considering various factors, such as behavioural aspects based modern life-style, to better understand the Sebei millennials sharing their experiences therefore, the attributes of Mursik were configured with a focus on simplicity for quick interpretation and understanding to suit the current lifestyle of the target audience.

Terwase (2017); Puspita Sari, A., & Karunanayake, G. (2022), have also used the same theory to better understand the target audience and effective marketing. The Sebei millennials will therefore benefit from the study which sought to popularise Mursik cultural drink among the Sebei millennials through graphic design approaches to promote cultural continuity.

The Sebei millennials will therefore benefit from the study which sought to popularise Mursik cultural drink among the Sebei millennials through graphic means to promote cultural continuity.

## **2.2 Attributes and cultural significance of Mursik cultural drink.**

Culture refers to the total way of life of any society, not simply to those parts of this way that the society esteems as higher or more superior Gomeseria, (2019). It is evident in humanity and gives meaning to our relationships with others, shaping our subjective identity. However, the researcher defines culture as a unique way of life that differentiates a group of people from others for example Sebei people Identified with circumcision Mursik among other aspects of life Culture has various forms and indicators and is involved in processes of social change. Gomeseria, suggests that through selective adaptations to external cultural forces, culture gains resilience. It should be noted that with its institutional perceptiveness, it acts as a filter or moderator of external forces of cultural contact and change. Therefore, this also enlightens the existence of sub-cultures and counter-cultures within mainstream cultures. People from different regions or ethnic groups have diverse cultures and values, leading to varying behaviors. Indonesia, O. M. I. (2014).

Culture provides individuals with a view of the world that affects their behavior. Cultural beliefs, as a part of this view, have a direct bearing on the study of the economic and social organization of a society according to Weber (1958) as cited by Greif, A. (1997).

In world perspective, Kombucha is a fermented drink of Asian origin. However, it has gained popularity in the West due to its therapeutic effects, such as antimicrobial, antioxidant, anticarcinogenic, and antidiabetic, treatment for gastric ulcers, and high cholesterol. It has also shown an impact on the immune response and liver detoxification Chakravorty (2016). This drink has gained market even up to Uganda the researcher's home country. Whereas Kombucha is attributed medicinal attribute, the Sebei and the Kalenjin people associate Mursik drink as a digestive cleanser.

Fermented milk holds a significant amount of value. As stated by Black in 2011, some types of fermented milk contain probiotics that aid in better digestion. Additionally, they have other health benefits like bioactive peptides and bacteriocins this resonates with the Mursik attribute of blood boosting and stamina. According to authors such as Surono (2015, 2016) and Venema, K., & Surono, I. S. (2019), Dadih is an Indonesian dish made from fermented buffalo milk and is native to West Sumatra. In the area, it has been used as a condiment for a very long period. Indonesians have long held the view that traditional fermented buffalo milk, also known as dadih, is beneficial to human health. This can be because the fermentation process uses lactic acid bacteria (LAB). Previous studies have demonstrated that specific LAB strains isolated from dadih have advantageous characteristics in vitro. In this investigation, the author investigated the ability of a few isolated LABs from dadih to adhere to intestinal mucus as well as the potential of these isolates to inhibit and remove model human pathogens from the mucus.

There are a number of fermented milk types, including Dadih, which is well-known product made by local people of West Sumatra, Indonesia. Dadih is produced through fermenting buffalo unpasteurized milk at an average temperature of 13 degrees Celsius. It is categorized as a yogurt-like product. Dangke, which originates in the South Sulawesi Province's Enrekang Regency, is another crucial fermented milk product in Indonesia. Papain from papaya latex is used to enzymatically convert heat-treated buffalo milk to create dangke. Dangke was consequently categorized as a cheese-like product. Surono et al. (58). Dangke is produced using a more intricate technique than Dadih. Freshly obtained buffalo milk is first heated to a rolling boil. The latex from papaya leaves and unripe/young fruits is added as needed to the warm buffalo milk once it has cooled down to about 90°C.

Whereas milk fermentation is common with the Kalenjin community, other African people practice it for example in Sudan, there is a fermented milk product called Rob. It is made when a family has extra milk after they have consumed enough. Milk is ferment overnight in a room temperature, and then it is churned in a container made of tanned goatskin (Si'in) or a special container called Bukhsa, which is made from the dried fruit *Lagenaria peucantha*. Unlike the Sebei who use a gourd which indicates the difference in preparation.

Milk has also been preserved and stored by fermentation ever since the Pharaohs' era Wilson, (1988). Due to the low energy requirements of the fermentation process and the high nutritional value of fermented dairy products, such as yogurt and sour milk, fermented milk plays an important socioeconomic role in Africa and is widely consumed Asogwa (2017). Cow milk is Egypt's primary source of fermented milk, although variations made from camel, goat, buffalo, sheep, and horse milk are also often used.

It would be unrealistic to conclude that its only Sebei that know the benefit of fermented milk because According to a study conducted by Abdelgadir, Ahmed, & Dirar in 1998, fermented dairy products have a significant impact on Sudan's economy and food security. Traditional food fermentation is an affordable food processing method in Africa that can enhance shelf life, food safety, and nutritional value by boosting specific micronutrient levels and probiotic activity. Spontaneous fermentation is used to produce many African-fermented dairy products that are similar to yogurt. These products contain a wide variety of beneficial microorganisms, primarily lactic acid bacteria, and yeasts.

Like other Kalenjin tribes, Sebei Mursik holds a very significant importance as evidenced by a study conducted by Muigei, S. C. (2014), The Kenyan Kalenjin population calls the fermented milk product Mursik. It is a significant diet type, making up over half of daily food consumption

through production and consumption. Each person uses 500 millilitres of the product per day on average. It is highly common among adults, particularly males. It is typically taken after meals and occasionally with other food preparations like posho, it is thought that consuming this substance strengthens and strengthens the immune system against common illnesses.

According to Mathara (1995), Mursik is a pillar of the Kalenjin diet because of its great flavour, mouth-watering taste, and perceived health benefits. Since Mursik is thought to strengthen and fortify against common diseases, it is also utilized as a special diet for newly delivered mothers, initiates, and invalids.

Mugei, S. C. (2014), explains that Mursik is valued by the Kalenjin as a special drink that is shared on important occasions to represent victories in particular areas, such as negotiating a successful marriage, winning a sporting event, and other endeavours.

Sebei people from time immemorial have had a strong set of customs and traditions that bind them strongly as a community. They emphasize respect for one another and collaboration in communal work.

In Uganda, the process of fermenting milk is a common practice among different tribes with One popular beverage is known as Bongo, which originates from the rural cattle-keeping areas of western and part of central Uganda. Bongo made through fermenting unpasteurized cow milk and has gained much popularity throughout the country. though there is a rise in unregulated commercial production of Bongo, which may pose potential risks. Mukisa (2020). This underscores the need to popularise Mursik so that it gains the same popularity.

It should be noted that all tribal cultures have what they value just like Rashidah, N. (2012), points out in her study, Buganda consider marriage as a major aspect of life and women are not so much

accorded respect except after getting married. As well men are seen as being young and half persons and only regarded as complete after becoming married.

In Sebei fermenting milk is one of the cultural practices they value and known with Sebei people and locally known as Mursik which is prepared in a gourd for a duration of three to one week. Culturally Mursik is used as a symbol of hospitably, symbol of peace, and respect to visitors and the head of the family, and as well this drink is also offered as a gift to the in-laws to symbolize union.

### **2.3 Exploring how the attributes of Mursik Cultural drink can be reconfigured into graphic symbols.**

Meaning-making refers to the process of using signs, through which we as human beings build a meaningful relationship with the environment Bendassolli (2017) According to Bowen, (2021, March), visual communication refers to the creative idea of using vision to convey to the audience, so that the audience can intuitively feel the information that the designer wants to convey, and the audience can have different sensory feelings. In the same context, the researcher believed that focusing on the modern life style of the millennials gives opportunity in understanding the interests of the target group and guide the creative ideas.

In Irma's view, as per a source from 2002, an illustration serves as a visual aid, decoration, or interpretation of various forms of text or concepts. These visuals, which can take the form of drawings, paintings, or printed works, are crafted for inclusion in various media like posters, magazines, books, and educational materials, as well as digital platforms like animations, video games, and films. They serve to elucidate, adorn, or give visual representation to written content, whether it's literary or commercial. High-quality illustrations not only enhance understanding of the accompanying text or narrative, including traditional stories but also foster discussion opportunities, particularly to explore key vocabulary. Essentially, illustrations provide a clear and

distinct visual representation of ideas, aiding users in comprehending natural phenomena, historical events, or objects. For instance, according to Savoury (1958), a West African author, illustrations, or pictures, assist children in solidifying their thoughts and emotions, serving as substitutes for real-world objects.

As cited by Twikiriize, A. (2019), Konder (2017), graphic visual materials in education refer to all learning resources utilized by teachers to boost learner motivation and skill development. Visuals are essential in stimulating learners' affective domain in the classroom, clarifying historical background, emphasizing symbolic meanings, creating moods, and establishing story locations. Konder advocates for illustrations because they evoke learners' emotions and captivate them into the mood of learning. As noted by John Dewey (1934), the arts kindle emotions, perceptions, and appreciation, allowing us to look beneath the surface realities of the world and unleash our imagination. Maxine Greene (1995) goes further to add that imagining other possibilities fosters authentic curiosity for the world and encourages ongoing, informed perception and relationships with people. This is the main reason for advocating the use of illustrations to brand Mursik drink because it stimulates one's feelings and captivates them into the mood of learning.

According to Gungor, G. (2022), illustrations can make reading easier and more engaging. In the preschool period, children's picture books are particularly effective in stimulating a child's senses and aiding their intellectual development. Visual reading is an important aspect of concept development, which is key to a child's growth during this period. Children's picture books help foster concept development through visual reading.

Enogu (2019) cited that, designs are explored through sketching and working drawings of the inspiration to develop projects for schools using various tools such as Computers, printers, brushes,

pencils, stencils, human hands, and colors, to register ideas. In Turkey, printing is in paintings, graphics, and ceramics Kalay, (2009).

According to Shulevitz (1997), the guide, which was first published in 1985, presents a visual approach to creating children's books. This approach can help writers generate vivid mental images and avoid using too many words. The guide's objective is to instruct new writers and illustrators to ask crucial questions about their book's structure and find solutions to those questions. Additionally, the guide provides guidance on dealing with the technical aspects of book creation.

Wood, H. T. (1887). Articulates that when artistic lithography began to make progress, its greater cheapness in printing gave it an immense advantage as a means of illustrating books.

The use of computers in graphic design greatly aids in creating creative illustrations. This was supported by Pogue, D. (2017). It is widely known that technology plays a significant role in nearly every creative pursuit today, starting from a four-year-old child making spin art by dripping paint on a turntable. We acknowledge that Hollywood employs computer technology for its special effects and that many pop songs are Auto-Tuned and pitch-corrected. However, in those instances, the audience is aware that technology has played a role in the production.

In the fields of marketing, Graphic design, and advertising, professionals are considered experts in using symbols to connect the creation and consumption of products through practices such as shaping ideal identities for consumers to relate to. In cultural studies, the concept of identity has been thoroughly examined. As Hall (1997) highlights, there has been a significant increase in discussions about identity in recent years.

Representation is the process of creating meaning through the use of signs and language (Hall and du Gay: 24). Language has always been central to culture. It is the medium through which we create and share meanings and "has always been seen as the primary storehouse of cultural values

and meanings". Language functions as a system of representation. Meaning is continuously generated and exchanged in every personal and social interaction in which we participate.

There is significant evidence that many brands have successfully navigated cultural risks without facing backlash. These brands often demonstrate a strong understanding of their audiences and implement strategies that resonate with current cultural dynamics. By focusing on authenticity and responsiveness to consumer sentiment, they align their narratives with changing cultural landscapes, thereby reaping the rewards of effective emotional branding. Kolar (2024).

#### **2.4 Designing an awareness campaign for Mursik cultural drink through use of reconfigured symbols towards popularizing it among Sebei millennials.**

In Singapore Chan (2011) notes that from the turn of the twentieth century to the contemporary era, Graphic design in the forms of banners, Posters, and Print advertisements has been used in the process of nation-building to create awareness, affect behavioural change and present notions of everyday experience, identity, and ideology. This is a testimony that awareness designs accepted by Sebei millennials would strongly contribute to the creation of awareness and change of attitude towards Mursik drink in Sebei. Different photos and video clips were recorded to guide and inform of the Source of inspiration in the production of awareness campaign icons.

Some authors, such as D. Lempert (2010), argue that in the past two decades, minority groups and their allies have made positive strides in raising awareness about cultural diversity. This issue has been brought to the forefront by organizations like Cultural Survival and international human rights groups. Indigenous networks have also gained strength, both at the national level and in United Nations conferences and forums. As a result, progress has been made on several important issues.

Humans are constantly different, as stated by Gamsa (2012) The history of the book as a traveling item falls between these specific "cultures," although cross-disciplinary study is more commonly

preached than practiced. This is another reason for the divide between the social sciences and the humanities. Here's where translation enters the picture as the very vehicle that makes it possible for books to leave the author's native tongue and reach readers that author could never have envisioned. Just like in academics, to attract the attention of readers in a book is when you must illustrate. Wirtz (1965) argues that to teach students how to analyse literary works and develop critical thinking skills, it can be helpful to use a more visual approach. This may involve creating graphical representations of the text to better understand its form and composition. Such skills are essential for success in graduate school and beyond.

According to Dipio (2007), illustrated Ugandan traditional stories (multimedia approach) not only incorporate rich imaginative cultural forms of Ugandan people but also show treachery, greed, and betrayal in an appealing and realistic way. He stresses that audio and visual forms restore the conversational quality that was lost during the translation of regional languages into English.

While Philips as quoted in Cilenti (1991), agree that illustrations contribute 80% of what people see, hear and tell. The researcher strongly agrees to use illustrative branding on give-away functional items to attract attention and promote Sebei culture and portray message by creating awareness on cultural traditions of Sebei people. The message will be derived from the Mursik traditional drink.

Therefore, visual illustrations were accompanied by persuasive texts to convey the message.

The researchers, like Dipios, strongly believes that visual techniques should be used to support awareness information when promoting something. After all, images can be creatively modified in any way, for example, abstract or actual, to instil true imagination in the minds of Sebei Millennials, according to the study. In favour of Dipios, former Principal Judge of the High Court of Uganda James Ogoola believes that the structure of animal animation utilized in traditional

Ugandan stories conveys a compelling account of human action, people's philosophy and psychology, as well as their ethics and metaphysics. With too much immorality among government employees generating indiscipline of greed and corruption, the greatest method to represent their true behaviour is out of art Namyalo (2021).

Whereas Karandyuk (2021) argues that Modern digital marketing is actively developing in the direction of video marketing, creation of audio content and voice processing systems. It should be noted that digital graphic configuration plays a role in marketing and with the modern technology of social media-oriented millennials, much attention should focus on digital campaigns.

According to. Holt, D. (2016) In the era of Facebook and YouTube, brand building has become a vexing challenge. This is not how things were supposed to turn out. A decade ago, most companies were heralding the arrival of a new golden age of branding. They hired creative agencies and armies of technologists to insert brands throughout the digital universe. Viral, buzz, memes, stickiness, and form factor became the lingua franca of branding. But despite all the hoopla, such efforts have had minimal payoff. In line with Holt's view, of YouTube and Facebook, the researcher strongly believed that an online campaign was the way to capture Sebei millennial attention.

Nayna (2017) concludes in her study that, in today's modern world of awareness and innovation, the significant changes in how people consume content and stay connected are largely due to the impact of digital marketing, which has replaced traditional promotional methods. Now, it has become the primary way to observe various activities, including content from specific sites that feature published news, videos, and more. Nayna's argument concurs with the researcher's view of digitalizing the Mursik awareness campaign for Sebei millennials to access more easily.

## **CHAPTER THREE: METHODOLOGY**

### **3.0 Introduction**

In this chapter, the researcher outlines the qualitative research design used, study scope, population, sampling procedure, data collection methods, analysis, instrument validity and reliability, and ethical considerations.

### **3.1 Research Design**

This study was based on an ethnographic research design. Ethnography is a qualitative method using in-depth interviews and structured observations, where the researcher wants to understand the culture and the lived experience of a group Besen (2017). This was supported by McMillan & Schumacher (1997), Who argued that an ethnographic research design recreates people's common emotions, beliefs, practices, artifacts, folk knowledge, and behaviours through analytical descriptions of social settings, individuals, and groups.

In this approach, the researcher immersed himself in the life of the Sebei millennials and made an effort to situate the phenomenon within his cultural, ecological, and social environment as supported by Lewis, (1985).

Therefore, the design was instrumental in unpacking and understanding Sebei cultural attributes and interpretations of the cultural significance of Mursik, establishing the attitudes of Sebei millennials towards Mursik as a traditional culture from the traditional leaders, and investigating different awareness visual presentations that can influence Sebei millennials. The design also informed studio experimentations of materials and tools for the generation of designs and awareness strategies. Through these experience-guided designs, the project was successfully executed. This design was interpretive, and critical, aimed at developing insights into symbolic

meanings of experiences as well as to obtain a deep understanding of Sebei people and their culture.

### **3.2 Area of Study**

This study was based in Tegeres and Amanang in Kapchorwa and Bukwo districts respectively in Sebei, the researcher chose these areas because these are where the traditional leaders are. Secondly, these are areas where culture is still accorded strong value, then finally this was the researcher's homeland therefore he freely interacted with the native Elders, and Millennials.

### **3.3 Study Population**

The study population was selected from communities in the Tegeres and Amanag in Kapchorwa and Bukwo districts. The target population in these communities were Traditional leaders because they were knowledgeable with Sebei Culture, Producers of Mursik because they have knowledge about Mursik production and its challenges and as well have a strong belief in Mursik drink, Sebei Millennials because they are an age group that have limited cultural knowledge of Mursik and were the target audience of the awareness campaign, and Graphic designer because they had knowledge on graphic awareness campaign strategies.

### **3.4 Sampling Procedure and Sample Size**

#### **3.4.1 Sampling Procedure**

The researcher employed purposive sampling to select the respondents. Taherdoost (2022) defines purposive sampling as “the kind in which specific individuals or events are deliberately chosen to yield important information that cannot be obtained through other methods.” In parallel, Creswell (2011) describes purposive sampling as the process of identifying and selecting individuals or groups with specialized knowledge or experience regarding the topic under investigation.

Consequently, the researcher found this technique to be highly appropriate for selecting the respondents

### **3.4.2 Sample Size**

The sample size of the study consisted of the six (6) Sebei traditional leaders, eight (8) Mursik producers, twenty-five (25) Sebei millennials and Five (5) graphic designers totalling to Forty-four (44) respondents and were purposively selected to give information to guide develop awareness campaign icons Mursik for Sebei millennials.

### **3.5 Data Collection Methods**

The researcher employed several methods and tools that gave appropriate information for the research study. These methods and tools of research connected to the research objectives and questions to confirm that the data produced for each objective guides the study findings.

#### **3.5.1 In-depth Interview**

In-depth interviews were employed to obtain direct information from the respondents, and to investigate ideas for more research and descriptive analysis so in-depth interviews were used. Showkat (2017). The traditional leaders, Mursik producers, and millennials were interviewed with an interview guide filled with open-ended questions to learn more about the cultural significance of Mursik drink. This method was chosen because the researcher delved thoroughly into the respondents' opinions and thoughts about This method also allowed the researcher to explore how the respondents attitude deeply and their suggestions towards Mursik drink.

#### **3.5.2 Focus Group Discussions (FGDs)**

Focus group discussions are interviews where a moderator (interviewer) leads a small group of typically 10 to 12 people in a loosely structured discussion about various topics of interest Mishra 2016). Discussions guides were used in this method of data collection and was chosen because it

was effective in helping the researcher to get a wide range of opinions, especially from the millennials and traditional leaders and Mursik producers, and was time-saving.

### **3.5.3 Photography and Videography**

This study used photography and videography to capture pictorial images and video recordings of focus group discussions which were taken using a digital camera to help provide visual evidence of what were recorded and was as well be used as sources of inspiration for the production of awareness campaign visual presentations. This gave a better interpretation of the designs of Mursik. This method of data collection is supported by Glawet (2017) in studies that have components of anthropology and sociology as is the case with this research undertaking.

### **3.5.4 Studio Experimentations**

Studio experimentations were employed to attain the studio-based motionless awareness campaign icons of the Mursik drink inspired by its cultural attributes and beliefs. Therefore, the researcher having explored the attributes of the Mursik cultural drink, proceeded to develop awareness icons of each attribute representing a theme. Experimentation with various tools and materials was done from the studio to find out how best the awareness campaign icons communicating the significance of the Mursik drink could be produced, to promote the drink among Sebei millennials through the development of a variety of sketches, identifying influential texts, layouts and colour samples. These ideas were later exposed to respondents' opinions about the investigation to whether the millennials could interpret and be influenced by the designs as stimulated by objective two of the study.

### **3.6 Data Analysis**

Collected data from the literature review, interview guides, and studio experimentations was studied by the researcher and compared to come up with a valid conclusion of the study. The

interview question guides were designed in a way that responses obtained from respondents are protected. These enabled the researcher to uncover the extent of the study.

### **3.7 Reliability and Validity of Research Instruments**

Data quality control was ensured to avoid compromises in the research process. There was close interaction with the participants and the accuracy of the research tools and reliability rotated around the validity of the research schedule which meant the consistency, stability, and repeatability of results the researcher expected from the field Mohajan (2017).

#### **3.7.1 Validity and Reliability**

Reliability refers to the consistency or stability of a measuring instrument. In other words, the measuring instrument must measure exactly the same way every time it's used. This consistency means that individuals should receive a similar score each time they use the measuring instrument. TY, E. (2005). Validity, on the other hand, refers to the accuracy with which a tool measures its intended target. High validity in research implies that the findings accurately reflect real physical or social attributes, characteristics, and changes Middleton (2019). Reliability indicates that the data scores produced by an instrument are stable and consistent, while the validity of these scores implies that they are meaningful and allow logical inferences to be drawn from the study sample to the broader population Cresswell (2005) and Yasar & Cogenli, (2014).

In ensuring robust data quality management for the research process, it was imperative to guarantee the criticality of the instruments used to obtain credible data and information consistently. Validation of the study was achieved through pretesting the instruments with respondents from Tegeres and Amanang in Kapchorwa and Bukwo districts, respectively. This measure was essential to authenticate the instruments' ability to gather accurate information. Feedback from respondents' opinions and suggestions from supervisors was incorporated into the refined

questions for implementation with the respondents. To enhance reliability, various data collection methods such as questionnaires, interview guides, and observations were employed.

### **3.8 Ethical Consideration**

The researcher obtained an introductory letter from Directorate of Research and Graduate studies of Kyambogo University that introduced him to the area's local authorities for permission to collect data. The Respect was accorded to different authorities including Traditional leaders, and local council offices of the selected areas of the study who permitted the researcher to successfully have access to the field. A consent letter was presented to the respondents to seek their permission. The respondents were assured that the data was for academic purposes including those whose photographs were taken were also assured that their identity was concealed.

## CHAPTER FOUR: PRESENTATION OF RESEARCH FINDINGS

### 4.0 Introduction

In this chapter, the researcher presents research findings and studio experimentations. These findings were based on and presented according to the study objectives.

The findings, analysis, and discussion of data collected from interviews, and Studio experiments were all based on developing branding visual presentations derived from Mursik that create awareness of the significance of Mursik drink, to promote the cultural continuity of Sebei culture.

The study was guided by three objectives which were: to establish the cultural significance of Mursik in the Sebei culture; Explore the significance of Mursik and transfer it to communication symbols, and produce brand visual presentations for the cultural brand awareness campaign of the Mursik drink.

The chapter explored the cultural significance and beliefs associated with Mursik among the Sebei people like hospitality, appeasement, Parenting, Stamina building, Celebration, family union, and ethnicity. Using studio experimentations these characters were developed into awareness visual presentations which were later embedded on give-away items and modern digital marketing through space to promote and create awareness of Mursik drink among Sebei millennials.

The arrangement of studio experiments began with the source of inspiration which was the Gourd and Mursik, the different stages of Mursik preparation, and its cultural attributes were presented in two dimensions and translated into the Sebei lifestyle, graphical illustrations were later developed to communicate the cultural significance of Mursik drink so as millennials can also adopt, protect and. As well as have a sense of cultural belonging and have respect for cultural diversity. These were embedded on give-away items and shared on social media space to address objective three of the study.

The findings of the study based on the objectives and intention are shared as follows;

#### **4.1 Attributes and cultural significance of Mursik cultural drink.**

This objective intended to uncover the cultural attributes attached to Mursik in Sebei culture. When elders were asked about the cultural significance of Mursik in Sebei culture, several significances were uncovered by the respondents as presented below.

An 80-year-old respondent said,

*Mursik was used to signify the purity of a bride in that one who is still a virgin, the gourd would be filled in the gourd while one who lost her virginity would be half filled.*

He also said,

*Mursik was Served to new mothers to restore blood and clean their stomachs because of the fermentation process it has.*

*Mursik makes one feel fresh and strong*

A 60-year-old respondent said,

*Mursik was used to appease and blessings in case of any bad act and also if one makes an achievement, the drink would be.*

*Mursik was used as an identity that you're a Sebei in intertribal wars. One would hang a gourd of Mursik on the door so that they can be identified to avoid mistaken identity.*

He also added that;

*Mursik was used as one aspect to judge mothers whether they are doing their role of girl child upbringing. if the girl didn't know how to prepare Mursik and other food, the mother would be blamed and held accountable.*

Another respondent articulated that,

*Idet (charcoal powder) put in Mursik is believed to keep the digestive system and as well Mursik is a remedy for sicknesses like ulcers.*

A fifty-year-old respondent noted with confidence that;

*When we were young, we used to drink Mursik before going to look after cattle or in garden work since it is oily because water is removed so it could keep one satisfied throughout the day.*

*Mursik was used to calm down tempers when one was angry.*

The Sebei traditional leader when asked explained that,

*During the marriage, Mursik was given by the boy's mother to the girl's mother to symbolize love for the bride from the boy's family which is still happening today in some areas of Sebei.*

According to one of the females a 74-year-old respondent,

*We were always mentored by our mothers in preparation for future marriage tasks on how to prepare Mursik so a bride is rib for marriage only when she knows how to prepare Mursik.*

*She explained father that the head of the family was must to have his gourd and big cup as a symbol of respect since he is the owner of the family cows.*

When asked why Mursik is traditionally prepared in a gourd to find out why Sebei package

Mursik in a gourd traditionally not any other containers, the respondents gave the following reason.

*A gourd gives a unique and good aroma and taste because of the smoking.*

*A gourd used to be naturally abundantly available.*

*It's a purely organic container from nature.*

*The unique shape of a gourd helps in separating water from the thick milk.*

When asked what the elders have done to support millennials to appreciate Sebei culture, All the respondents acknowledged that,

*Radio talk shows were done by Sebei elders in KTR FM and Radio 9 Bukwo though it didn't last due to limited funding.*

*A cultural Centre was established in Chema Kapkwai to help in keeping history.*

*Recently a cultural leader was elected whose primary role is to cascade culture to the young generation.*

On the same note, 87-year-old respondents said;

*In Bukwo district we used to organize student conventions every holiday and talk to the millennials about ways of life and teach them about our culture. Though the spirit kept going down till today we no longer organise them since it would with a cost.*

Elders were asked where Mursik is used in Sebei ceremonies so as to understand the occasions where Mursik is applicable in Sebei culture and the responses were;

*Circumcision initiation ceremonies.*

*Traditional marriages.*

*Victory celebration.*

*Peace talks meetings.*

Elders were asked to share some of the challenges they face in transmitting Cultural knowledge to the millennials and they responded as follows.

A 60-year-old respondent said,

*Christianity has demonized cultural norms among the millennials and the majority of the millennials take culture as a backward way of life.*

On the same note, a 67-year-old respondent said;

*Millennials love their tribe but have little knowledge about culture like the Mursik drink and the good news is that the majority of millennials are willing to be taught and follow cultural traditions if given a chance.*

One of the respondents pointed out that;

*Lack of respect by the millennials for the elders' Indigenous knowledge. and also emphasized that the Culture of Mursik should be planted in the children at an early age just like the local language among others so that they can grow while knowing.*

Another respondent said that;

*Children spend much of their time in school that's why is it now very hard for us to find time to talk to them because even when they come for holidays, they come with a holiday package.*

Another respondent said;

*Financial challenges to conducting cultural meetings with the millennials are a big issue hindering us.*

One of the respondents blamed the language barrier when he said;

*In old age, all people know one language but now some children don't know Kupsabiny so it's hard for us to share with them some key cultural knowledge.*

A 52-year-old respondent also acknowledged that;

*Little time with the millennials because of school and wished that cultural competitions would be organized in schools.*

Mursik producers gave various reasons when asked What could be the reasons why the young generation are no longer interested with Mursik cultural drink to help the researcher establish their views on why millennials have less or no interest in Mursik culture, their responses were as follows;

A 71-year-old respondent said,

*Parents have very little time with their children to teach them cultural significance of Mursik and other culture related issues.*

Another respondent said,

*The youth are taken up by the modern life hence less attention given to culture and tradition.*

*Mothers are not playing their role of upbringing the young girl's child in the respective responsibilities.*

According to one of the respondents one 56-year-old pointed out that;

*The tools and materials used to produce Mursik are no longer there and personally I don't know what those things she added that negative attitude of the youth towards Mursik is a hinderance to learn as well.*

*The lengthy process of Mursik preparation*

Mursik producers were asked which age group of Sebei are the leading consumers of Mursik drink to establish whether the millennials were in any way involved in consuming Mursik to help in identifying the cultural knowledge gap. And their responses were;

*The largest percentage of Mursik consumption is by elders.*

*A smaller percentage of Mursik is consumed by the youth.*

When traditional leaders were asked to suggest possible ways Mursik drink could be popularised among the millennials, they said;

*The elders should teach the millennials at every opportunity they have about culture.*

*Elders should organize small meetings and discuss with the millennials concerning culture.*

*Cultural talk shows on the radio should be given support.*

*More other moderns mean should be employed in sensitizing the millennials since they are in a modern error.*

Findings also reveal that Sebei culture puts interest in well up-bringing of the girlchild in preparation for the task that awaits them with key elements of peace, hospitality, love, and respect for the family head, purity, and parenting tasks in transmitting values to the millennials.

It's evident that the Sebei material culture is drastically fading as a result of a lack of knowledge and intrusion of Western cultures.

Findings also reveal that Sebei elders treasure their customs and traditions and really want it passed on to the young generation and have put efforts to ensure culture is transferred to the millennials though with a lot of hindrances. This makes the study valid in devising other avenues under which the culture of Mursik is re-emphasized. Since the sensitization has been mainly verbal, visual illustrations are also needed to visualize and allow easy interpretation by the millennials.

The findings further reveal that Mursik is not popular among Sebei millennials and even though the millennials have not deliberately refused to adopt the culture, they haven't been given chance to learn the significance of the drink. Therefore, an awareness campaign would help in bridging the knowledge gap among them.

Findings reveal that  $\frac{3}{4}$  of the Mursik consumed in homes in Sebei is bought from the producers and it is evident that the millennials have very limited opportunity to learn from home contrary to

the old days when the millennials would learn from home practically how to Milk a cow and prepare Mursik.

#### **4.2 Exploring how the attributes of Mursik Cultural drink can be reconfigured into graphic symbols.**

This objective intended to explore how the attributes and cultural significance of Mursik drink can be reconfigured into graphic symbols that can be easily interpreted by Sebei Millennials

During the interview under objective one, the respondents were asked to share the key attributes and significance of Mursik in Sebei culture and the responses pointed out the following themes as indicated in the findings of objective one;

*Purity of the bride and passage, Cleans stomach. Identity from other tribes. Athletic stamina, Love and respect for the family head, Hospitality for visitor, Blessing, Family union of marriage. Refreshment*

Millennials were asked if awareness campaign Mursik would motivate the millennials to associate with it to investigate if the youth support the researcher's idea of awareness campaign as one way to re-attract you, the responses were;

22/25 youth strongly agreed that awareness campaign was the way to go in reattracting youth to Mursik culture.

3/25 of the respondents where not very sure if awareness campaign would help in promoting Mursik among the youth.

The millennials were asked if they were familiar with Mursik, and their responses were;

16/25 have been seeing but have never tasted, 5/25 have ever tasted but not regularly, and 4/25 have been taking and can prepare it.

The millennials were asked to give views on how they could be reattracted to Mursik culture and their responses were;

*Sensitization through awareness programs can change our attitudes.*

*Parents create time and teach their children about culture and its importance in their lives.*

*Using what we love like technology incorporates Mursik culture like social media, fashion, and many more.*

When the millennials were asked whether the Mursik they take is homemade or bought, the responses were;

*20/25 respondents said the Mursik they consume always is bought from sellers while 5/25 respondents said their mothers on special days prepare for them Mursik.*

The respondents (millennials) were asked where they spend much of their free time and the responses were;

*With my phone on the internet, Playing football, Prayers, Athletics, Reading, and Shopping.*

*I love spending my time on internet and interacting with friends*

*I love being recognised by society.*

*Peace and friendship and team-work is what I treasure so much*

#### **4.2.1 Themes selected for developing the awareness campaign icons.**

Out of close interaction of the researcher with the Millennials, different inspirations were identified to guide the studio configuration exploration as guided by Mursik cultural attributes and significance, the researcher selected six key attributes of the drink as a source of inspiration and transformed them in awareness campaign communication symbols which included;

*Peace, Identity from other tribes. Athletic stamina, Hospitality for visitor, Parenting and Refreshment.*

During the interview, the respondents were asked to identify some of the give-away items they always use in daily life. One 30-year-old respondent said:

*Phones T-shirts, jackets, Plates that can be worn and viewed by many people of the public.*

Another 20-year-old respondent submitted;

*Phone covers and water bottles Since we spend much of our time on phones and equally always use water bottles,*

One 23-year-old respondent said;

*Reflector jackets can work since boda-boda is widely used by the young generation and can help reach out the campaign to many in a short time.*

Another 32-year-old female respondent submitted;

*Umbrellas, plates, and cups since everyone eats every day so one can be able to see the designs involuntarily.*

*One 23-year-old respondent said;*

*Bungles and key holders Table mats, Table clothes.*

These findings reveal that the millennials could still be reattracted to their culture but through the Modern platform millennials associate with. Social media, covers-shirts, water bottles Key holders among others among which millennials spend much of their time in.

The findings reveal that the millennials truly have been taken up by modernity and this informs the study to devise modern modes of communication. The medium of communication was put into consideration during the designing process to determine the size, colour among other design elements

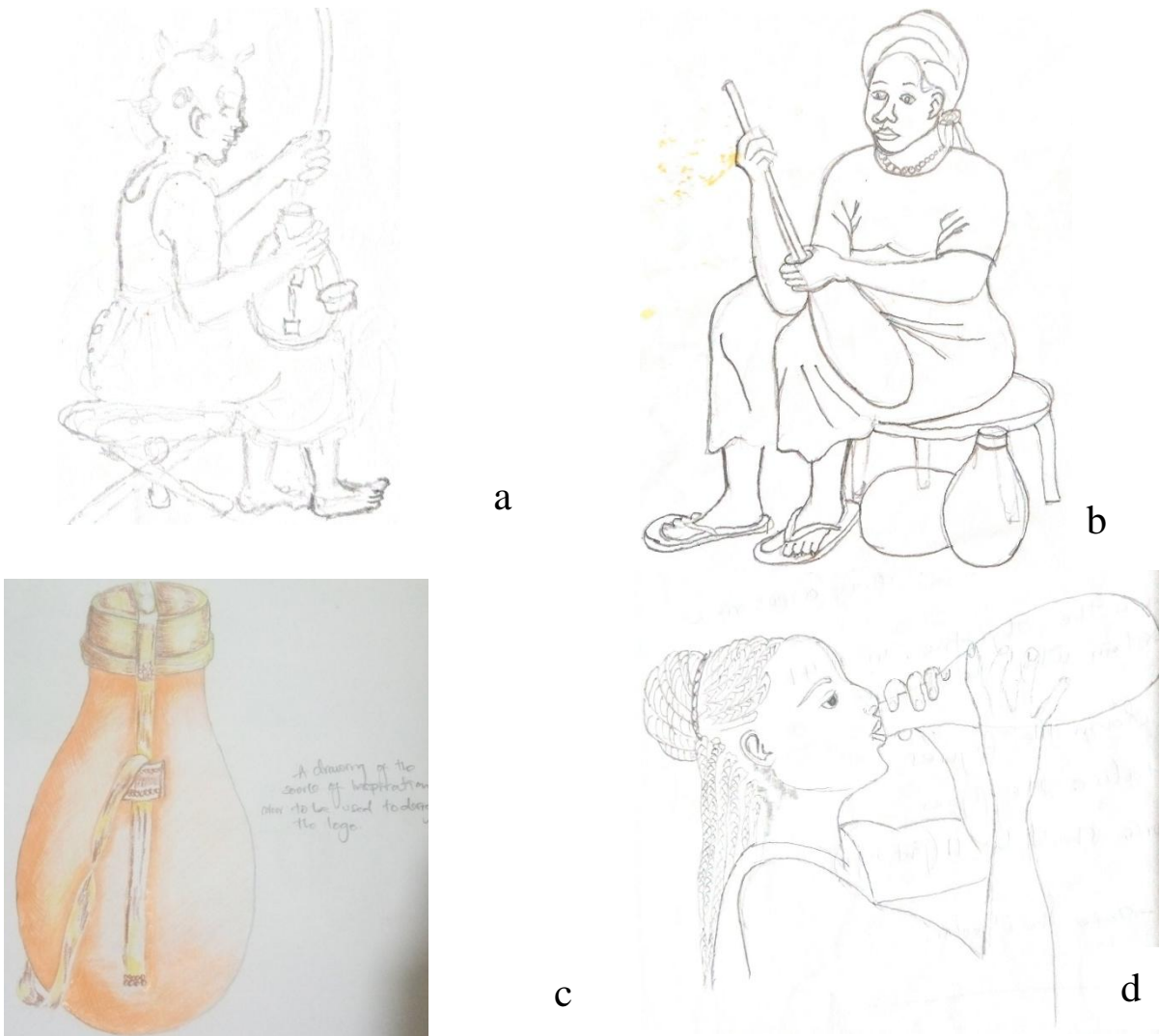
The findings reveal that sensitization needs to be done to attract the attention of the millennials to appreciate their cultural values. This makes awareness campaign icons valid as one of the modern means of awareness campaign.

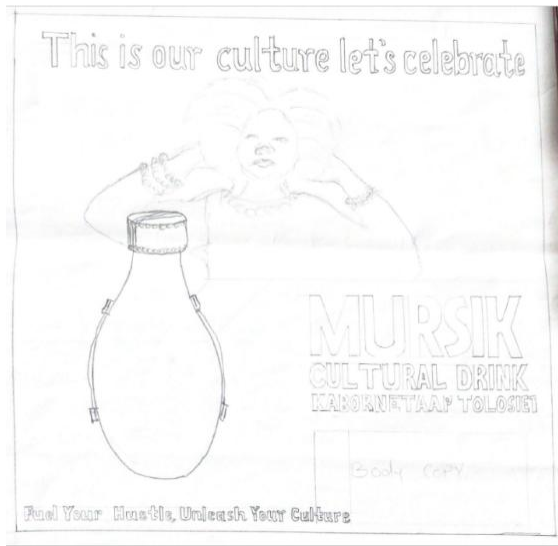
Different illustrations were identified and explored in different sketches and colour suggestions to suit the identified themes as presented in objective three below.

**Figure 4.1**

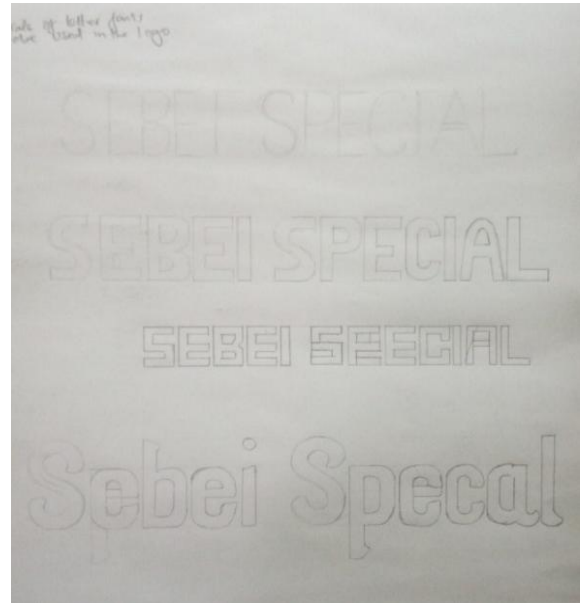
Different stages of idea generation for design configurations.

Studio exploration of Mursik attributes and configuration into graphic symbols

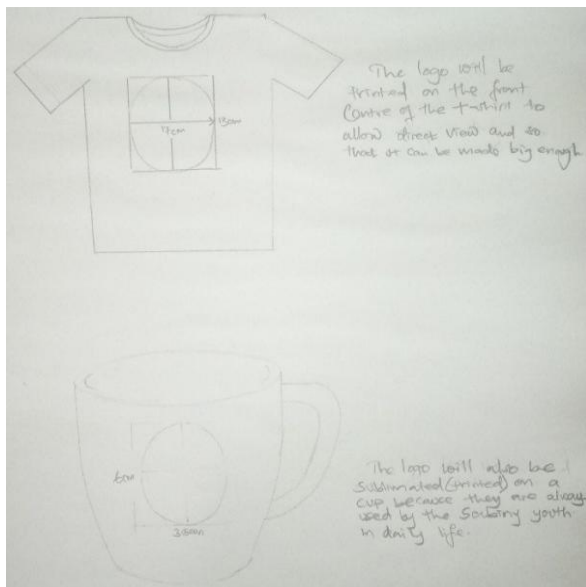




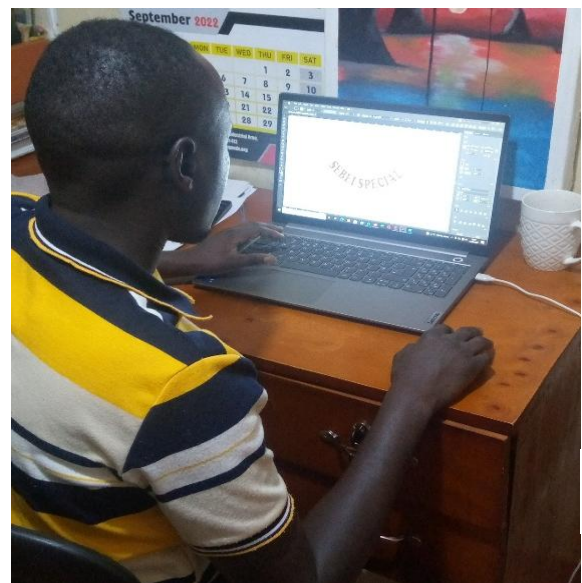
d



e



f



g

The researcher 2024

**Note:**

Images (a to g) is a collection of some different idea generation stages the researcher followed to transform the attributes and significances of Mursik into simplified symbolic icons to be used in the awareness campaign.

### **4.3 Designing an awareness campaign for Mursik cultural drink through use of reconfigured symbols towards popularizing it among Sebei millennials.**

This objective intended to explore how to conceptualize and design an awareness campaign for popularizing Mursik cultural drink, focusing on Sebei millennials as the target audience. To achieve this objective, three sub objectives were developed to aid the design thinking process: First, to appreciate the situation and attributes of Mursik cultural drink: Second, to explore the modern lifestyle of Sebei millennials, and lastly, to decode Mursik attributes into symbols in form of messages and images intended to call to action (CTA) in an awareness campaign targeting the Sebei millennials.

Graphic designers were asked if they had ever conducted is awareness campaign through graphic symbols to share their experiences and wider understanding about awareness campaign.

It was established that;

3/5 of the respondents acknowledged conducting awareness through motion graphics.

1/5 respondents ever conducted awareness through illustration on polyethylene disposal.

1/5 of the respondents had never done a campaign through illustrated branding.

Respondents were asked how they think the use of graphic symbols on give-away items can help to create awareness of the Mursik drink, their responses were;

*Illustrations of awareness campaigns foster easy interpretation of the message.*

*Using Give away functional items as surfaces eases the accessibility of the message.*

*Awareness icons have illustrations that cater to both literate and illiterate millennials.*

When the respondents (graphic designers) were asked how best to use awareness campaign graphic presentations to promote culture among the millennials, their responses were as follows

*Use of Simplified design illustrations.*

*Using different give-away items as a surface of display.*

*Persuasive texts incorporated with illustrations.*

*Use of online and printed infographic posters*

*Contemporary styles of printing like sublimation, DTF, sticker printing.*

All the Forty-four (44) respondents including Millennials, Elders, and Graphic designers agreed that the designs shared by the researcher during the interview communicated about Mursik as a significant Sebei culture. The respondents were able to interpret the illustration of the gourd with the help of supporting texts. They added that the gourd is well decorated exactly depicting Sebei gourds. Respondents suggested an emphasis on the cultural attributes of Mursik. There different themes like Love, Marriage union of Families, Peace, Bridal Purity, Stamina building, Respect, Parenting, and Hospitality were generated from the significance of Mursik.

To generate and develop visual presentations that are relevant to the study in addressing the problem of the vanishing culture of Mursik, different design ideas were gathered from respondents regarding the most appropriate awareness symbols for millennials. The following ideas were submitted and considered for incorporation into the study.

Therefore, the researcher adopted and incorporated the different visual ideas shared in the production process. Through the observation checklist, it was evident that the use of awareness campaigns in communicating culture was not used apart from a few illustrations on female genital mutilation.

Various visual presentations were developed in the studio experimentation of this study and presented below. They are arranged following the selected themes derived from the significance of Mursik in Sebei culture.

#### **4.3.1 To appreciate the situation and attributes of Mursik cultural drink.**

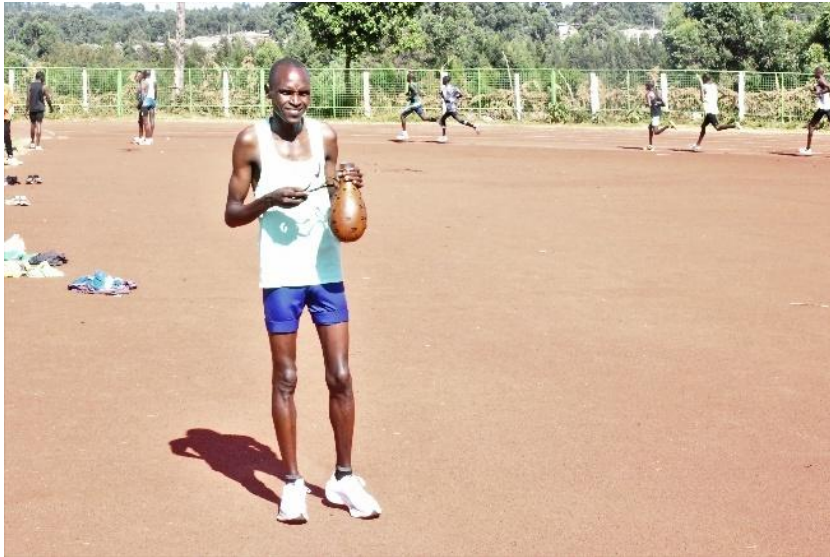
This sub-objective aim was to establish the current state of Mursik cultural drink in Sebei focusing on its visibility in the communities, its functionality and usability.

It must be appreciated that Mursik cultural drink according to the study still had great value among a small percentage Sebei community approximately 15% of the Sebei population and mainly used in special occasions for example marriage negotiations, circumcision ceremonies, served to special visitors and other special days. Very few millennials associate themselves with the drink. Mursik cultural drink is a special beverage among the Sebei associated with strong cultural values and beliefs. It is a cultural tool used in reconciliations, bridal purity, family unions, stamina boosting, blessing, However, the Mursik cultural drink has continued to be appreciated as a drink for elders with no association with the Sebei young generation (millennials). To popularize this deep-rooted cultural beverage with Sebei millennials, the study conceptualized and designed an awareness campaign for popularizing Mursik cultural drink, focusing on Sebei millennials as the target audience

**Figure 4.2**

Mursik drink is used by athletes to boost their stamina and endurance.

The image below depicts a Sebei athlete holding a gourd of Mursik at the training ground.



*Source:* Internet retrieved on <https://shorturl.at/zQ9Xs>

**Figure 4.3**

Mursik used in traditional marriages.

The picture below depicts a bride cutting a cake in a traditional marriage surrounded by Mursik gourds. Mursik is a special drink that cannot miss in traditional marriages in Sebei culture.



*Source:* Internet retrieved on <https://shorturl.at/IKyHj>

#### **4.3.2 To explore the modern lifestyle of Sebei millennials**

This sub-objective focus was on the Sebei millennial lifestyle, their perception of Sebei's subjective and objective culture, and the influence of modernity in their way of life. The sub-objective of this study aimed to investigate the Sebei millennial lifestyle, their perceptions of Sebei's subjective and objective culture, and the influence of modernity on their way of life. The study sought to gain a deeper understanding of the current trends in the lifestyle of Sebei millennials, who are the target audience, to inform the conceptualization and design of an awareness campaign to popularize the Mursik cultural drink. Millennials, in this context, refer to the younger generation of Sebei people born between 1981 and 1996, who have shown little knowledge and interest in the Mursik cultural drink.

Members of this Sebei age group are known for their distinct social interactions, which sets them apart from the older generation. Their lifestyle is characterized by a passion for learning, a love for physical fitness, and a significant amount of time devoted to football and athletics. They are adept at utilizing technology, spending considerable time on social media and the internet. They highly value teamwork and social interactions, remain open to change, and consistently seek recognition and meaningful motivation.

Sebei millennials today mix old and new ways of life. They hold on to some of the traditional values like circumcision but also follow modern influences. They create online identities more, value diversity, and seek unique subjective cultural experiences over material things. Their lives reflected the changing world around them.

#### **4.3.3 To decode Mursik attributes into symbols in form of messages and images intended to call to action (CTA) in an awareness campaign targeting the Sebei millennials.**

This sub-objective focused on the extraction of symbols from Mursik cultural drink attributes which included Peace, Stamina, Hospitality, Bridal Purity, Identity, Family union.

The identified attributes were decoded and developed into a message using visuals and texts. The visuals were extracted from the attribute and the lifestyle of the millennials and reconfigured into simplified graphic symbols that call the millennials to action popularizes Murzik cultural drink among them.

The awareness campaign was designed to emphasize the importance of Mursik drink therefore the designs developed depicted the important attributes of Mursik aligned with persuasive texts so that it could impress and motivate the millennials towards adopting the drink.

#### **4.3.3.1 Awareness Campaign Strategy**

To popularize Murzik cultural drink among Sebei millennials, the researcher tapped into the essential attributes of the drink that interest the target audience and developed a theme; "**Fuel Your Hustle, Unleash Your Culture**" to support an integrated communication strategy. The researcher carefully selected words in this theme whereby '**Fuel Your hustle**' resonates with millennials' drive and ambition, '**Unleash Your Culture**' speaks to their desire for self-expression and connection to their heritage. The theme was used to permeate through informative awareness campaign strategy to provide consistent message that leads positive to conditioned response for the Sebei millennials to embrace Murzik cultural drink. Through informative strategy, the goal was to develop messages that educate the Sebei Millennials about the importance of Murzik drink luring them to adopt this special drink as part of their lifestyles. Visual symbols in form of visuals, messages, were configured from Murzik drink attributes such as Stamina, Peace, Hospitality, Family Marriage union, Identity and Parenting creatively aligned with millennial characteristics (Curiosity, eagerness to learn, Technology among others) creatively configured to have a design

output that not only harmonize culture with modernity, but to excite Sebei millennials to embrace Murzik cultural drink in their lifestyle.

#### **4.3.3.2 Graphic Studio presentations**

This section enabled the researcher to creatively explore and come up with design outputs extracted from Murzik attributes, combined with millennial characteristics configured using design elements and principles. This stage involved development of communicative messages, engaging graphic layouts, symbols in form of images, typography and colour.

**Layout:** To make the design eye catching, the researcher adopted **Picture window layout**. This is a design composition that features a dominant image or graphic, with text and other elements arranged around it to create a sense of visual interest. In this study, illustrations were developed and arranged to take the bigger space with attention seeking headline (Campaign name), Tag-line and a stimulating body copy to the audience below the headline. The researcher chose Picture window layout because the image serves as a window into Cultural world, drawing and viewer's attention and framing the message.

**Message:** The main message of this awareness campaign was the importance of Mursik because of its cultural attributes in Sebei culture since it was established that ignorance had greatly hindered millennials from associating with the traditional drink therefore bridging the generational gap necessitated emphasis of Mursik drink importance.

In formulating the message, the researcher used **Rational appeal** since it emphasises on the practical benefits of the product to the consumer's rational thinking and decision-making process therefore, the important attributes were reconfigured into communication symbols that persuades the millennials to change their attitude towards Mursik drink this was done with attention to the lifestyle of Sebei millennials to make it more meaningful in convincing the target audience. The

graphic symbols were developed following a series of drawings and sketches that later were simplified into 2-dimensional influential graphic symbols that popularise Mursik drink through its significance among the millennials.

**Colour:** Colour was another component the researcher put into consideration to meet communication function. Army green and Cream colours were used because according to research they resonate well with the millennials and were symbolic by nature for life and could support the campaign theme “**Fuel Your Hustle, Unleash Your Culture**”, the researcher based that on creating emphasis on the visuals and relating with the message.

**Typography:** This was one of the key elements that the researcher considered when developing the visuals. Specifically, fonts such as Berlin Sans FB Demi and Myriad Pro were carefully chosen. The researcher Considered using the Berlin Sans FB Demi font for its bold and elegant appearance, which conveys strength and sophistication. Pair it with the Franklin Gothic font to achieve a sleek and modern look, exuding professionalism and clarity. Showcasing a combination of these fonts gave the project a unique and impactful visual identity, supporting effective communication of the message. Use the Berlin Sans FB Demi font for its bold and elegant appearance, which conveys strength and sophistication. Pair it with the Myriad Pro font to achieve a sleek and modern look, exuding professionalism and clarity. Showcasing a combination of these fonts will give your project a unique and impactful visual identity to effectively communicate your message. The researcher used a variety of fonts in different sizes of typography as tools for interpreting the message behind the visuals. Different fonts served different purposes though some were only suitable to give certain messages.

**Images:** The images used to visualise the important attributes of Mursik drink were inspired by the pictorial images of the drink and the life styles of the millennials because they depicted the

message more vividly not forgetting the campaign theme Fuel your hustle, unleash your culture. These images were then transformed into simplified graphical illustrations.

**Communication Medium:** To come up with engaging designs, the researcher used different graphic softwares like Adobe illustrator, Photoshop to configure motivating awareness campaign symbols. Sebei millennials being so much taken up by technology, the researcher utilised the modern digital marketing space by creating a symbolic graphic designs suitable for modern digital marketing platforms were developed then shared digitally using a QR code across various social media channels, including WhatsApp and Facebook. Additionally, the researcher created final designs in short video clip uploaded on You-tube, as well as printed on t-shirts, and other give away items that the millennials interact with always.

The combination of these six (6) graphic aspects of Layout, Message, Typography, Colour, Images and communication media evidenced reliability in creating and success of Mursik awareness campaign.

#### **4.3.4 Awareness Graphical Design outputs**

##### **4.3.4.1 Mursik attribute 1: Peace**

Peace refers to a state or period in which there is no war or a war has ended.

In Sebei culture, the Mursik drink holds a symbolic gesture of peace signalling the end of the war and the abandonment of grudges, making way for peace to prevail making it a source of peace. This custom involved both parties jointly serving Mursik in a gourd in the presence of witnesses. Sebei elders according to the study's findings, Mursik calms one down after consuming the cultural drink.

**Target Audience:** The Sebei millennials are strongly inclined toward collaboration and prefer harmonious relationships. Additionally, they display a marked dependence on technology-driven

life. In contrast, Mursik, a traditional beverage of the Sebei people, symbolizes the value of peace within this Sebei cultural context.

**Messaging:** The message emphasized the attribute of Peace connected to Mursik. Understanding this attribute and the lifestyle of the target audience (Sebei millennials) necessitated the depiction of two youthful ladies enjoying a happy moment together after consuming Mursik and a gourd in the other hand as an ideal visual to depict the source of their peace. The message was then transformed into a graphic symbol accompanied by the campaign headline “**Mursik cultural drink**” and tagline as “**Kabornetaap Tolosiet**” with the interpretation as the symbol of Peace, encouraging millennials to enjoy the Mursik drink and explore its peaceful qualities. Below the tagline was a positioning statement which was the theme of the awareness campaign to evoke feelings. Mursik cultural drink is used as a medium that bring together disagreeing members in the community. Mursik helps Calm your mind and focus on what matters, Reconnect with your roots. Quench Your Thirst for Peace! **Medium of Communication:** In order to captivate the target audience, a digital-compatible design was precisely crafted and disseminated across various social media platforms, including WhatsApp and Facebook. Furthermore, in addition to its digital dissemination, the final design was as well embedded on t-shirts and incorporated into an illustrative infographic poster.

The design configuration of Peace from the source of inspiration to the final symbolic design is presented below:

**Figure 4.4**

Source of Inspiration for the attribute of Peace.

The picture below shows a female millennial displaying a feeling of relaxation and peace reflecting the feeling Mursik offers when one consumes it.



*Source:* Internet retrieved from <https://www.gettyimages.ae/photos/happy-black-youth>

**Figure 4.5**

Computer-aided configuration of Peace image and colour suggestion.

The illustration below displays the different stages of illustration and colour suggestions for the peace



*Source:* Researcher 2024

**Figure 4.6**

Sample design layouts of Peace and colour suggestions



In a world that's always "on" and moving at a breakneck pace, it's easy to get caught up in the chaos. But what if you could find a moment of serenity in the midst of it all? Mursik, the traditional drink, is more than just a refreshing pick-me-up - it's a symbol of peace and tranquility. With its natural ingredients and soothing taste, Mursik helps you: Calm your mind and focus on what matters, Reconnect with your roots and find balance, Energize your body and nourish your soul. Join the movement and make Mursik your go-to drink for a peaceful and fulfilling life. Share the tranquility with friends and family, and let's spread the vibe of peace and positivity!

*Fuel your hustle, Unleash your Culture*

**Quench Your Thirst for Peace**

Source: Researcher 2024

**Figure 4.7**

Final illustration representing peace.

Symbolic representation of Peace with a female millennial expressing a calm feeling after consuming Mursik.



*Source:* Researcher 2024

**Figure 4.8**

Final graphic configuration of Peace printed on a water bottle and phone cover using sublimation and DTF printing. This were found to be some of the common items Sebei millennials always use.



*Source:* Researcher 2024

#### 4.3.4.2 Mursik attribute 2: Stamina Booster

Stamina refers to the bodily capacity to sustain a prolonged stressful effort or activity. One of the very important attributes of the Mursik drink is the ability to boost one's stamina therefore recommended for the Sebei millennials.

**Target Audience:** The research findings shed light on the fact that Sebei millennials, particularly the men, prioritize the way they look physically. As a result, they are dedicated to working out, with athletics and football as their top leisure preference. Furthermore, they have a strong desire for acknowledgment and appreciation.

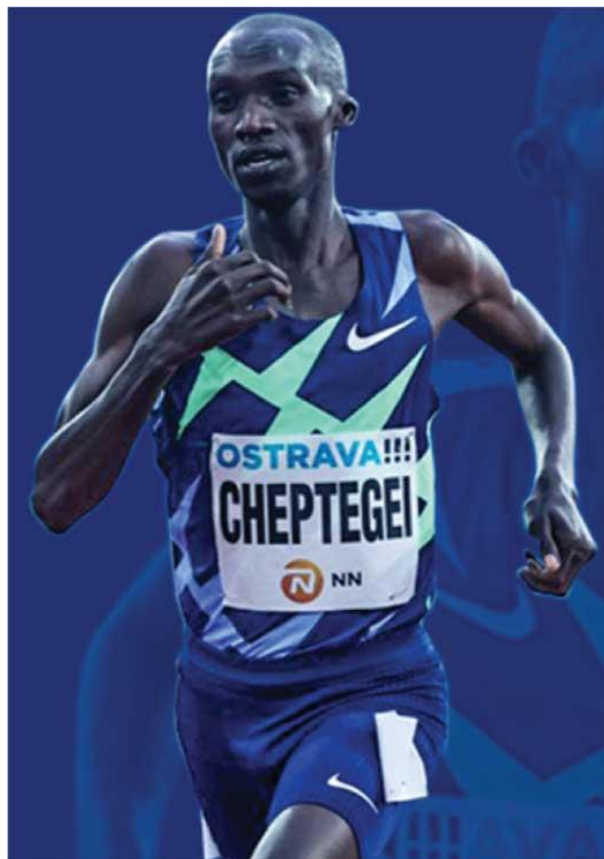
**Messaging:** The message conveyed to the audience was the stamina-boosting attribute of the Mursik drink. After examining Mursik's attributes as an energy booster, and considering the Sebei millennials' passion for working out and sports, the researcher identified images that depicted world athletic hero Joshua Cheptegei with the expression of stamina in his body posture. With intentions of expressing that if one consumes Mursik, they could be as strong and enduring as he is because of the energy-boosting attribute of the drink. This image was then transformed into simple graphic symbols with the campaign headline as "Mursik cultural drink" and tagline as "Wulee jone Swameet" translated as the source of Stamina, with body copy text as Mursik is a cultural drink used by Sebei people to boost energy during work and athletics. Mursik cultural drink which gives Stamina, boosts blood, and strong bones. Fuel your active lifestyle with the traditional energy drink. Boost your energy levels and mental clarity with Mursik

**Medium of Communication:** To effectively engage the target audience, the researcher precisely created a symbolic graphic design suitable for modern digital marketing platforms, which was then shared across various social media channels, including WhatsApp, Facebook, and Tiktok. Additionally, the researcher created final designs in short video clips, as well as printed on give away t-shirts, and Reflector jackets and as well incorporated them into an illustrative infographic poster.

#### **Figure 4.9**

Source of inspiration for Stamina boosting.

Image of marathon world record holder used as a Source of inspiration for Stamina boosting attribute of Mursik. Selecting the image below was because Joshua Cheptegei is an icon of athletic excellence and has demonstrated to be the world greatest athlete with best stamina in long races and therefore influential among the Sebei Millennials. Besides influential, he is one of the athletes that consume Mursik.



*Source:* Internet retrieved from <https://shorturl.at/kPMU2>

**Figure 4.10**

Computer-aided distortion and configuration of stamina image and colour suggestion.



*Source:* Researcher 2024

**Figure 4.11**

Sample studio trial layouts and colour suggestions for stamina symbolic design.

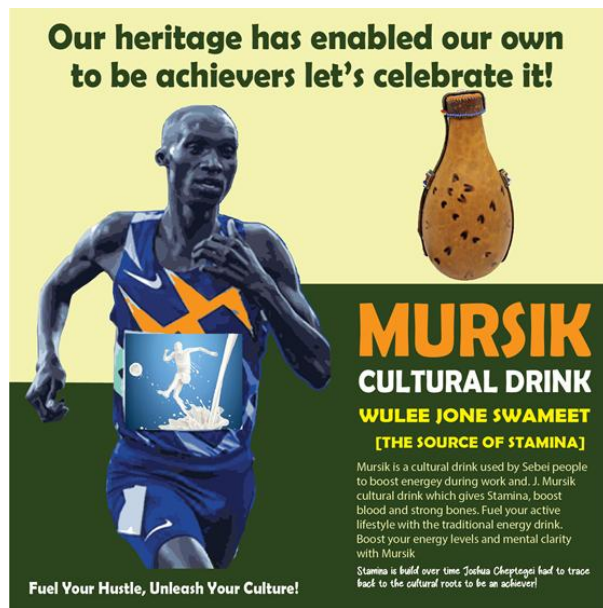
The layout depicts Mursik gourd, the Illustration of the athlete and body copy to aid easy interpretation.



Source: Researcher 2024

**Figure 4.12**

Final stamina symbolic design.



*Source:* Researcher 2024

**Figure 4.13**

Final graphic configuration of stamina printed on athletes' jersey and T-shirt.



*Source:* Researcher 2024

#### 4.3.4.3 Mursik attribute 3: Hospitality

Hospitality is an act of giving guests a special reception and warmth to show welcome. In Sebei culture, Mursik used to be the major delicacy offered to special guests to demonstrate special welcome.

**Target Audience:** The research findings established that Sebei millennials are an age group that love collaboration and crave for recognition in society in that their presence must be felt, therefore in their visits, they expect their hosts to express at most reception.

**Messaging:** The message conveyed to the audience was that Mursik as a sign of hospitality. After establishing that Mursik is a symbolic drink of good gesture(hospitality), and considering the Sebei millennials' love for recognition in society and collaborative character the researcher identified images depicting one lady serving a white guest Mursik in a gourd as an expression of recognition (hospitality). This image was used because it demonstrates how guests are served Mursik on arrival in Sebei culture with expression of special welcome home and feel at peace. This image was then transformed into simple graphic symbols with the campaign headline as “**Mursik cultural drink**” and tagline as “**Kabornetaap Katorokisiet**” and body copy text as In Sebei culture, Mursik is more than just a drink, it's a symbol of hospitality and community Sebei have naturally been hospitable people who welcome all no matter the ethnicity of the guest. Mursik is used as a sign of honor and love. Special visitors are served the drink to show them they are welcome home. When we have Mursik, we share love, respect, and friendship. It's a tradition that brings us together, fostering connection and warmth. With every sip, we honor our heritage and strengthen bonds with family and friends.

**Medium of Communication:** To engage the target audience meaningfully, the researcher developed a hospitality symbolic graphic configuration compatible with modern digital marketing

platforms, which were shared through various social media networks using a Qr code, including WhatsApp and Facebook as well as printed on different give away items the youth interact with often Furthermore, the researcher compiled final symbolic designs in short video clips, and configured them into an infographic poster.

**Figure 4.14**

Source of inspiration for hospitality.

This image was used because it depicts vividly how Mursik is served to the guests using a gourd.



*Source:* Retrieved from: <https://shorturl.at/2XV6d>

**Figure 4.15**

Computer-aided outline and colour suggestions for Hospitality.



*Source:* Researcher 2024

**Figure 4.16**

Final illustration representing hospitality as a cultural attribute of Mursik drink.



*Source:* Researcher 2024

**Figure 4.17**

Sample layouts of hospitality symbolic design.



*Source:* The researcher 2024

**Figure 4.18**

Final Hospitality design presentation of Mursik drink.



*Source:* The researcher 2024

**Figure 4.19**

Final Hospitality graphic configuration printed on t-shirt



*Source:* The researcher 2024

#### **4.3.4.4 Mursik attribute 4: Parenting.**

Parenting refers to the raising of children and all the responsibilities and activities involved in it. In Sebei its full responsibility of the mother to train the girl child the responsibilities she it to take up in her marriage time for example cooking milking and Mursik preparation.

**Target Audience:** The target audience of this attribute was female Sebei millennials according to the research findings, this age group is associated with a desire to learn something new and as a result, Sebei female millennials struggle to learn basic marriage house chores of cooking, and washing among others.

**Messaging:** The message conveyed to the Sebei millennials was the importance of embracing the Mursik tradition and equipping one's self with knowledge of the Mursik drink to be the best wife. Considering the lifestyle of the female Sebei millennial's desire to learn something new, and the responsibility of the mother to train her daughters, the researcher composed the message to depict an image of a mother seated with her daughter demonstrating to her how to prepare Mursik drink as the daughter also practically doing it. The intention was to express how culture defines us based on capability and provoke the youth to yarn to try out Mursik. This image was then transformed into simple graphic symbols with a campaign Head-line as "**Mursik cultural drink**" and tagline as "**Kanetisietap mbo yeyo**" translated as the sign Parenting, and body copy text as In Sebei culture, Mursik is a symbol of motherly nurturing basing on daughter's knowledge of Mursik. Her daughter's skill is a reflection of her guidance, patience, and love. Embrace Mursik since it's what makes you a true well raised daughter Raise Mursik cup to the mamas who make Mursik magic!

**Medium of Communication:** Having established that Sebei millennials generally depend on the internet, the researcher sought to utilize social media where they spend much of their time by create digital compatible designs which were shared through WhatsApp, Facebook, and X using a QR

code with embedded Padlet URL link. The design was also printed on giveaway t-shirts and as well compiled in an infographic poster

**Figure 4.20**

Source of inspiration of Parenting attribute.

The image below was chosen because it depicts clearly a Sebei maiden Preparing a gourd for Mursik and show the expertise acquired from the mother.



*Source:* Internet

**Figure 4.21**

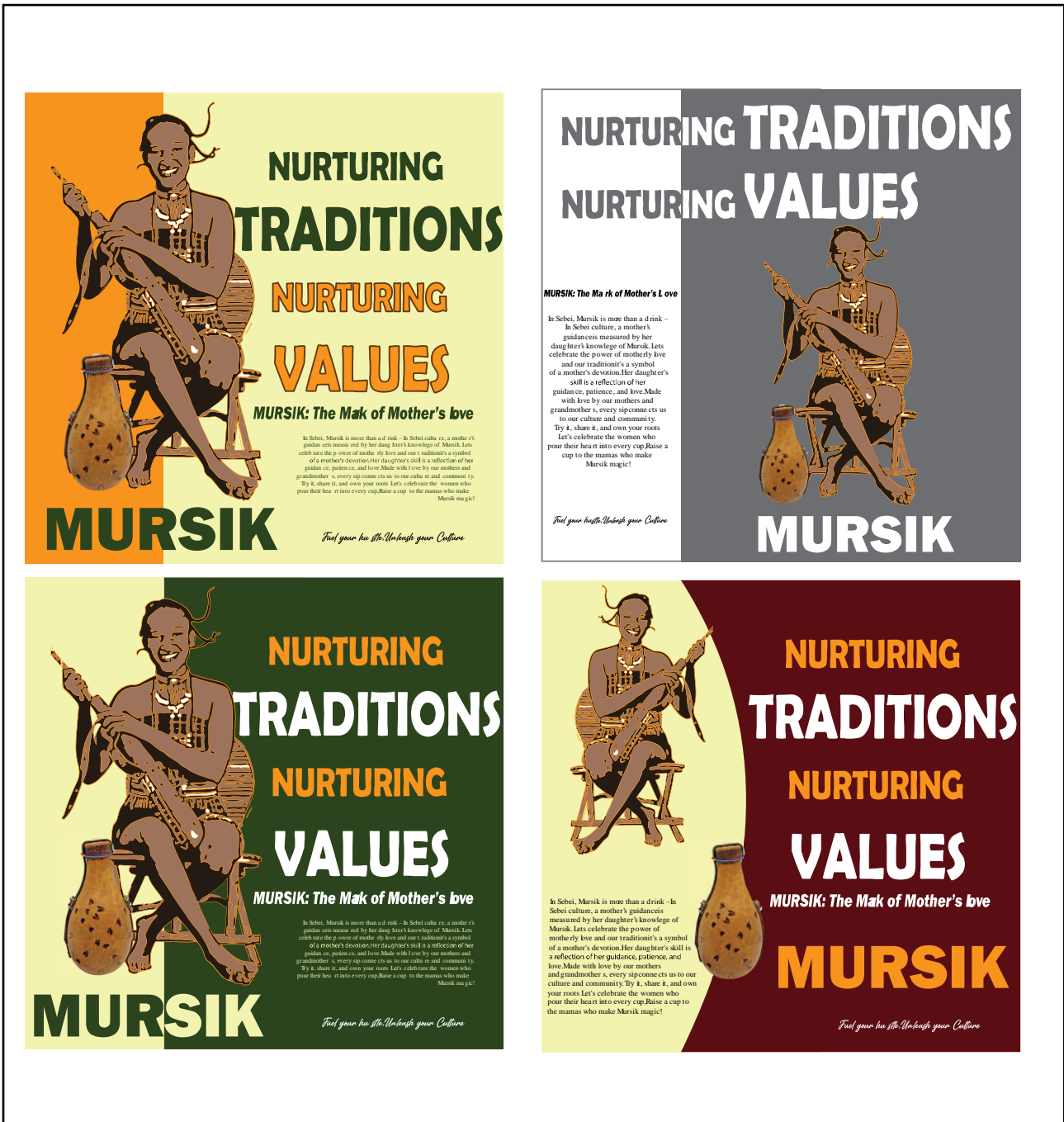
Computer-aided outline and colour suggestions for Parenting



*Source:* The researcher 2024

**Figure 4.22**

Studio trial layouts and configuration and colour samples of Parenting depicting different text arrangement against the illustration.



Source: Researcher 2024

Figure 4.23

The final configuration for Parenting design

**Let's embrace our knowlege of  
cultural heritage**

**MURSIK**  
**CULTURAL DRINK**  
**KANETISHIETAP MBO YEYO**  
**[THE SIGN OF PARENTING]**

In Sebei culture, Mursik is a symbol of motherly nurturing basing on daughter's knowledge of Mursik. Her daughter's skill is a reflection of her guidance, patience, and love. Embrace mursik since its what makes you a true well raised daughter Raise Mursik cup to the mamas who make Mursik magic!

**Fuel Your Hustle, Unleash Your Culture!**

Source: Researcher 2024

**Figure 4.24**

Final graphic configuration of Parenting printed in a T-shirt.

The design was printed on a t-shirt to support incidental information access because its commonly worn by millennials today.



*Source:* Researcher 2024

#### 4.3.4.5 Mursik attribute 5: Refreshment

Refreshment refers to anything that can quench thirst, hunger, or other physical needs. In Sebei it's the main economic activities are Farming and cattle keeping which require a lot of energy. So, they used to use Mursik as their refreshing drink during these activities.

**Target Audience:** The target audience of this attribute was Sebei millennials according to the research findings, this age engages so many rigorous activities like football, and gym and have so many tasks on their tables in this modern era therefore they need a refresher drink to keep work thriving

**Messaging:** The message conveyed to the Sebei millennials was the importance of Embracing Mursik drink as a refreshing drink given its attribute of sour taste and fresh feel. Considering the lifestyle of the Sebei millennial engaging more in sports and other related tasks the researcher composed the message to depict in an image a youth with eyes out and mouth wide open depicting the surprising unique fresh feeling Mursik created after taking Mursik. The intention was to express how important Mursik is during daily routines. This image was then transformed into simple graphic symbols with the campaign name as **Mursik Cultural Drink** and the tagline as “**Wulee Kwone Nguruk**” with translation as a source of Refreshment and body copy text as Mursik cultural drink is used by Sebei people as a refresher drink during work. Mursik offers the best freshness one needs. Mursik is the best drink to rejuvenate yourself and keep the day moving made refresh, restore, and rejuvenate amidst many tasks on your table in this technology-driven world.

**Medium of Communication:** The research findings indicated that Sebei millennials rely heavily on the internet. The researcher used social media platforms such as WhatsApp, Facebook, and X to engage this demographic by creating digital-compatible designs. These designs were shared

through QR codes with embedded Padlet URL links. Additionally, the designs were printed on popular items such as t-shirts, water bottles, and phone covers, and were also compiled into an infographic poster.

**Figure 4.25**

Pencil drawing of the source of inspiration of refreshment

The image below was chosen because to depict a millennial with expression of discovered freshness after consuming Mursik so as to lure others to taste it as well

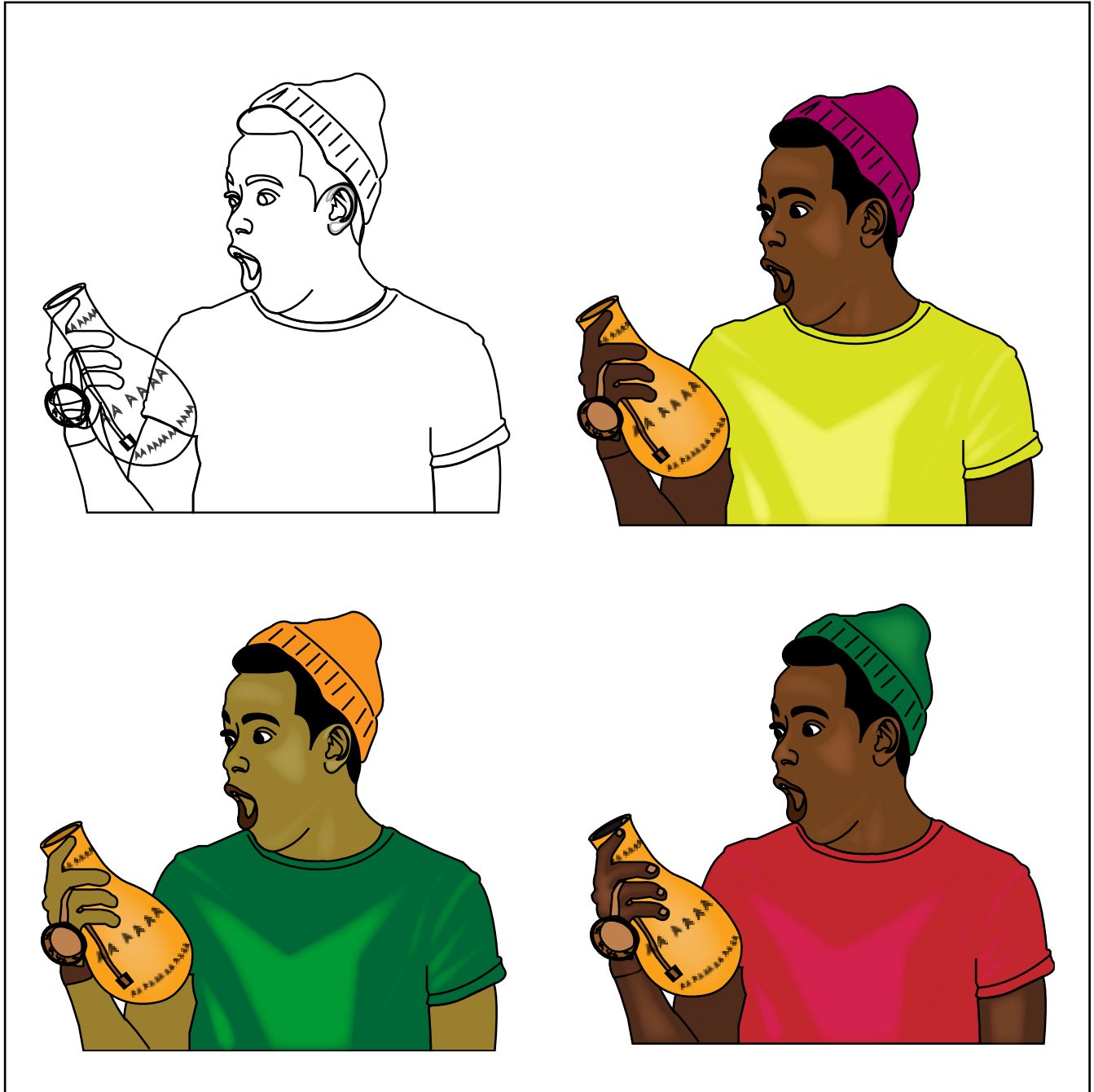


**Source:** Researcher 2024

**Figure 4.26**

Graphical illustration of the refreshment image and colour samples

Using adobe illustrator, the researcher modified the pencil sketch into computer illustrated images.



*Source:* Researcher 2024

Figure 4.27

Sample layout configuration and colour samples of Parenting



Figure 4.28

Final configuration of refreshment attribute



Source: Researcher 2024

**Figure 4.29**

Final configuration printed on a Reflector Jacket



*Source: Researcher 2024*

#### 4.3.4.6 Mursik attribute 6: Identity

Identity refers to the unique characteristics, traits, and attributes that define an individual or group, shaping who they are, how they perceive themselves, and how others perceive them. In Sebei culture, the Mursik drink holds a symbolic mark of Sebei Identity. The cultural drink is used to differentiate the Sebei or Kalenjin from other ethnic groups as such during intertribal wars, the Sebei people hang Mursik in a gourd on their doors to avoid mistaken attacks since it's the signal for identity.

**Target Audience:** Despite their strong affinity for technology and social media, Sebei millennials yearn for meaningful recognition and connection. In this context, Mursik, a traditional Sebei drink, emerges as a powerful symbol of cultural identity, roots, and community, highlighting the importance of balancing modernity with tradition.

**Messaging:** The message emphasized the attribute of Peace connected to Mursik. Understanding this attribute and the lifestyle of the target audience (Sebei millennials) necessitated the depiction of two youthful ladies enjoying a happy moment together after consuming Mursik and a gourd in the other hand as an ideal visual to depict the source of their peace. The message was then transformed into a graphic symbol accompanied by the Head-line as **Mursik cultural drink** and tagline as “**Kabornetaap Kangetetet**” with the translation as the symbol of Identity. Despite Millennials’ strong affinity for technology and social media, Sebei millennials yearn for meaningful recognition and connection. In this context, Mursik, a traditional Sebei drink, emerges as a powerful symbol of cultural identity, roots, and community, highlighting the importance of balancing modernity with tradition.

**Medium of Communication:** To attract the target audience, a design that is compatible with digital platforms was carefully created and shared on various social media platforms such as WhatsApp and Facebook through a Padlet link. Additionally, the final design was also printed on t-shirts and included in an illustrated infographic poster.

**Figure 4.30**

Pictorial source of inspiration for Identity

A picture of Sebei millennials posing for a picture in a cultural gala with depiction on holding a Mursik gourd and dressed in traditional attire.



*Source:* Internet retrieved from <https://shorturl.at/EQcJZ>

**Figure 4.31**

Graphical samples of identity images with colour trials

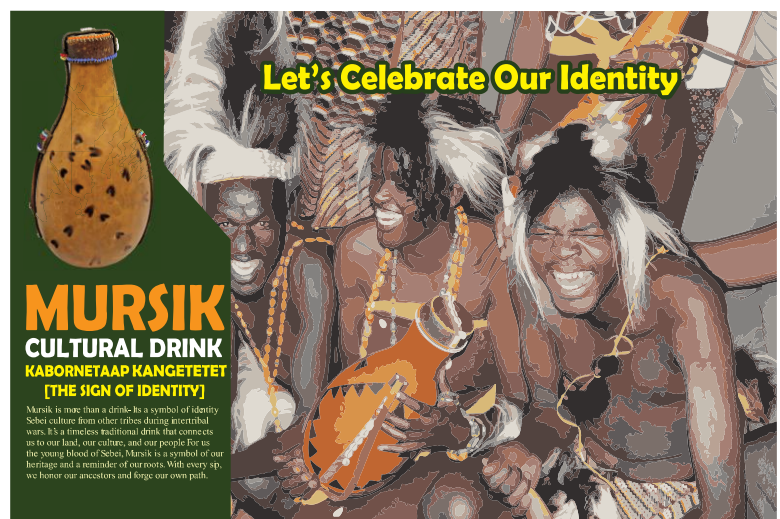
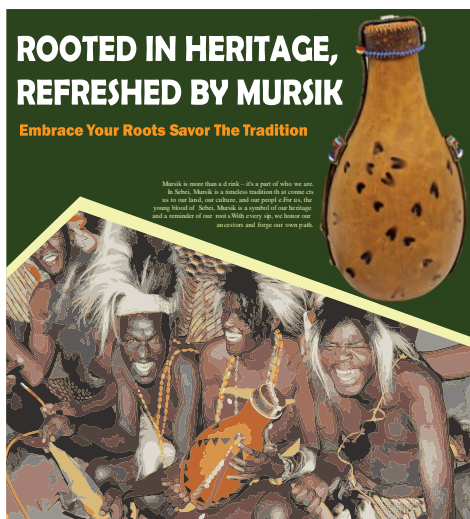
Computer aided illustrations with different colour suggestions to come up with a suitable reconfigured illustration that demonstrating identity.



*Source:* Researcher 2024

**Figure 4.32**

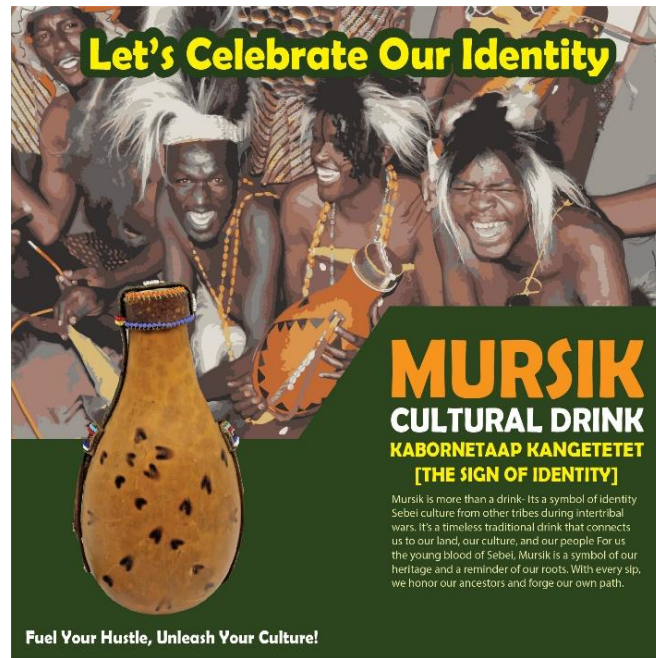
Sample layouts of Mursik identity attribute



*Source:* Researcher 2024

**Figure 4.33**

Final graphic configuration of identity attribute



*Source:* Researcher 2024

**Figure 4.34**

Final graphic configuration of identity attribute printed on a t-shirt



*Source:* Researcher 2024

## 4.4 Medium of Communication

### 4.4.1 Quick Response Code (QR code)

To reach out to the millennials on the social media space, the researcher embedded the awareness campaign visual presentations in a Padlet URL that is accessed through a quick response code which is scanned using a QR code scanner by the millennials to access the content

**Figure 4.35**

Quick Response code and flier.



Source: Researcher 2024

### 4.4.2 YouTube URL link

Basing on the love for social media by the Sebei millennials, A video communicating the attributes of Mursik was created and uploaded in you-tube so that the millennials who spend much of their time online can be able to access it at their convenience using the YouTube link;

<https://www.youtube.com/watch?v=XSFiQDi-TkI>

## CHAPTER FIVE

### DISCUSSION, CONCLUSION AND RECOMMENDATIONS

#### 5.1 Introduction

In this chapter, the researcher presents the discussion, Conclusion, and recommendations derived from the purpose of the research study which was to popularise Mursik cultural drink among the Sebei millennials through graphic design approaches to be shared on social media space using quick response code with embedded Padlet URL link and as well printed on give-away items like t-shirts to promote cultural continuity. The discussion was based on five (5) major selected cultural attributes of Mursik as a sign of Purity, Hospitality, Peace, Parenting and Family marriage union, in Sebei culture.

#### 5.2 Discussion

Under objective one of the study, findings revealed various cultural significance attached to Mursik in Sebei culture. Findings evidenced that Mursik symbolized aspects of life like Bridal Purity, Identity, Hospitality, Love and respect for the family head, Peace, Stamina, Parenting, Blessing, and Family marriage union. This significance greatly resonates with the study by Muigei (2014), who explains that Mursik is valued by the Kalenjin as a special drink that is shared on important occasions to represent victories in particular areas, such as negotiating a successful marriage, winning a sporting event, and other endeavours. It was established that the elders were interested in transmitting cultural knowledge. Findings also revealed that cultural branding, would open up the minds of the millennials on the significance of the Mursik drink and may change their negative mindset.

To achieve objective two of the study, the researcher explored the different attributes of Mursik and developed them into themes which included Peace which was derived from the peaceful

feeling Mursik offers when taken, Hospitality was derived from the symbolic use of Mursik to demonstrate love and warmth for visitors by Sebei people, Refreshment was derived from the quenching and refreshing attribute of Mursik at work, Stamina was generated from the energy boosting attribute of Mursik for athletes, Parenting was derived from the motherly role of parents in upbringing the girl child, Identity was derived from the cultural identity of Mursik for Sebei people. The researcher developed different sketches that matched the themes, identified illustrations that resonate with the target audience (millennials). The outcomes of this configuration were taken to the studio for modification. Several illustration and layout sketch ideas were generated out of each attribute and later subjected to computer aided design for perfection.

The researcher achieved objective three of the study through development and production of awareness campaign visual presentations that demonstrated results from studio findings with composition visualizing selected cultural attributes of Mursik and lifestyle characteristics of Sebei millennials which love athletics and fitness, they are proficient at utilizing technology, spend considerable time on social media and the internet, highly value teamwork and social interactions, open to change, and consistently seek recognition and meaningful motivation.

used in the study as source of inspiration to educate and persuade millennials toward consumption of Mursik drink. Inclining to Irma's view 2002, that points out that an illustration serves as a visual aid, decoration, or interpretation of various forms of text or concepts therefore Visual presentations were generated in a way that the researcher had to attend traditional marriage ceremony and elders' gatherings, close interaction with the millennials and visited Mursik producers to observe and interpret the various cultural significance of Mursik and understand the knowledge gap among the Millennials. Therefore, data collected was taken to the studio and drawings were developed.

In the studio, the researcher analysed the different attributes and significance of Mursik and developed an informative awareness strategy, developed a guiding theme of the campaign as *'Fuel Your Hustle, Unleash Your Culture to permeate'* to provide consistent message that leads to positive conditioned response for the Sebei millennials to embrace Mursik drink. To develop effective and successful designs, the researcher considered six graphic elements which included Layout; where he adopted Picture window layout where the image serves as a window into Cultural world, drawing and viewer's attention and framing the message, Message; in formulating the message, the study used rational appeal which puts emphasis on the practical attributes of Mursik drink with persuasive campaign names and positioning statement with was the campaign theme, Colour; the study utilised brilliant Orange, Blue, White and Black because they are symbolic and eye catching, Typography; the study used specific fonts such as Copper Black and Franklin Gothic were carefully chosen considering boldness and elegant appearance, which conveyed strength and superiority, Images; the researcher derived campaign images from the attributes of Mursik and the modern life style of Sebei millennials ,Communication Medium; the designs were developed with the help of different soft wares like Photoshop, Illustrator, Microsoft power point as design medium and social media channals like whatsapp, Tik-tok, Facebook where used as dissemination media. Various layouts and ideas were generated and final designs were customised for digital marketing through social media and printed on different give-away items for the among the millennials. Whereas the designing process involved various software was used, much attention was given to the Principles and Elements of graphic art to put emphasis such that it brings out persuasive and easily interpreted graphic content and adds aesthetic aspects to the design.

It was investable for the researcher to underscore the impact of digital marketing using you-tube and QR-code in reaching out to the target audience. This was evidenced by the ever-growing numbers of viewers in the uploaded you-tube video that was able to have close to 200 viewers in one and half months, this indicates that Millennial's attention was more available in the digital space.

To justify the impact of the campaign, the researcher was able to receive Several positive comments and reaction from Facebook and other social media where the designs were shared that expressed support for the campaign and love for Sebei culture.

However, much as the campaign would be considered a success, the researcher encountered a number of challenges including developing designs that would easily be interpreted by the target audience became a challenge because of the human characters involved yet the designs needed to be more natural to ease description and interpretation by the Millennials and the rest of the Sebei people.

There was a challenge in accurately depicting Mursik cultural significance and traditional roots therefore the researcher had to do a lot of research on some of the appropriate inspirations.

Another challenge the study encountered was balancing modernity and tradition where by creating a visually appealing campaign that honours Mursik heritage while appealing to the modern audiences so the researcher had to consider a number of aspects like the lifestyles of millennials in modern life and fused it with tradition.

Developing a modern digital platform to display the visual presentations to reach-out to the millennial online was a challenging moment for the researcher because most applications

needed subscription which was quite expensive. therefore, the researched settled on Microsoft Power point video share for video editing, Padlet for online display and quick response code since these had a free offer. Illustrating visuals for each theme was extremely tedious therefore the researcher had to select a few themes.

### **5.3 Conclusion**

The study aimed to promote the Mursik cultural drink among Sebei millennials through graphic design approaches inspired by their lifestyle. It emphasized the cultural significance of Mursik, featuring gourd motifs printed on various functional giveaway items, which were shared on social media to foster cultural continuity among Sebei millennials. A variety of designs were created based on the study's objectives to cater to both online sharing and print media.

The findings revealed that Mursik symbolizes several important aspects of life, including bridal purity, identity, hospitality, love and respect for family elders, peace, stamina, parenting, blessings, and the union of families through marriage.

Additionally, studio findings indicated that graphic strategies aimed at popularizing the Mursik cultural drink significantly influenced millennials' attitudes towards tradition. While print media effectively disseminated the campaign, the online sharing of graphic content allowed millennials to access information more conveniently. This was demonstrated by a video clip that received nearly two hundred views within just one and a half months of being shared.

### **5.4 Recommendations**

The researcher made the following recommendations:

The study focused on selected five attributes of Mursik therefore further research is recommended to handle the remaining significances that were not explored in this study.

Culture is an important aspect of life among a given group of people and needs to be passed from one generation to another therefore motivating factors should be put into consideration for every Sebei and other interested people to know more about their culture through Cultural galas, Festivals, Delicacy based competitions, Documentaries and any other opportunities that can bring back legacy and the millennials from westernised life and love back all customs and traditions of their culture should be developed.

Further research is recommended for More effective awareness strategies and graphic execution styles that can popularise tradition in modernity.

The National Curriculum Development Centre (NCDC) should collaborate with cultural leaders to have more documentation and publish literature on the traditional stories and customs especially those that are not published yet so that children can be able to learn about their culture while at school.

### **5.5 Areas for Further Research**

Further studies on other possible media through which cultural knowledge can be extended to Sebei and interested people.

Research on use of motion graphics in cross-generational culture linkage.

Research on developing effective information/data visualization techniques.

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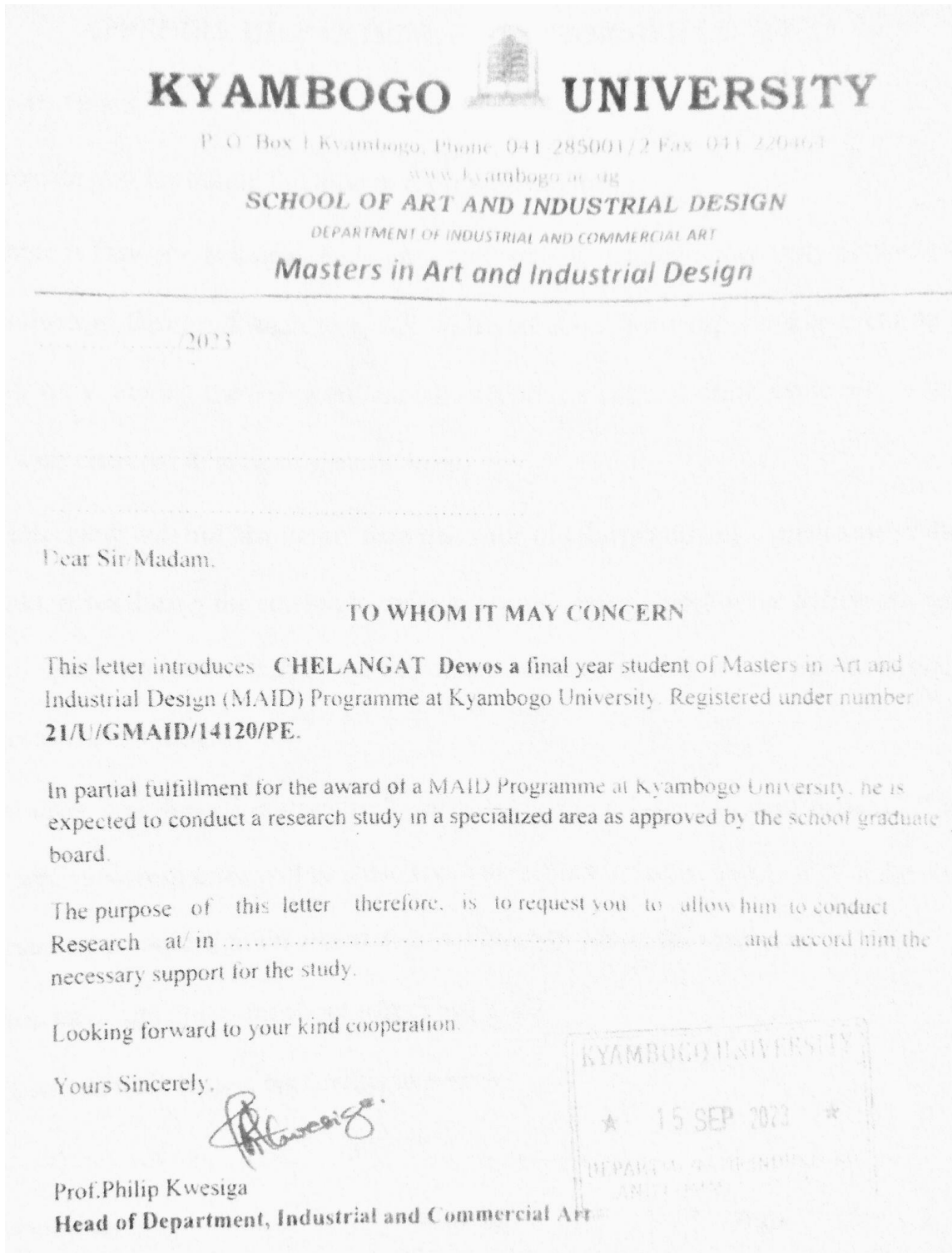
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**APPENDIX I: KYAMBOGO UNIVERSITY INTRODUCTORY LETTER**



**APPENDIX II: PARTICIPANTS INFORMED CONSENT LETTER**

Dear participant,

I appreciate you for taking the time to meet with me today.

My name is Dewos Chelangat, and I am a student at Kyambogo university perusing Master of Art and Industrial Design. I wish to speak with you about your experiences creating awareness of Mursik drink among the Sebei millennials, which is a cultural drink made out of fermented milk lined with charcoal dust from specific trees.

This interview will not last longer than one hour and thirty minutes. I shall record the discussions as I take notes during the session in order to capture every aspect of the deliberations. I encourage you to speak up louder during the discussion sessions so that we do not miss your comments, suggestions, or thoughts.

I guarantee you that all responses shared will be strictly be used for academic purpose and shall be kept private and confidential. This means that your interview responses will be shared with the researcher only, and he will make it clear that any information contained in the report does not identify you as the responder.

Do you have any questions about what I just said?

Are you available to take part in this interview?

.....

.....

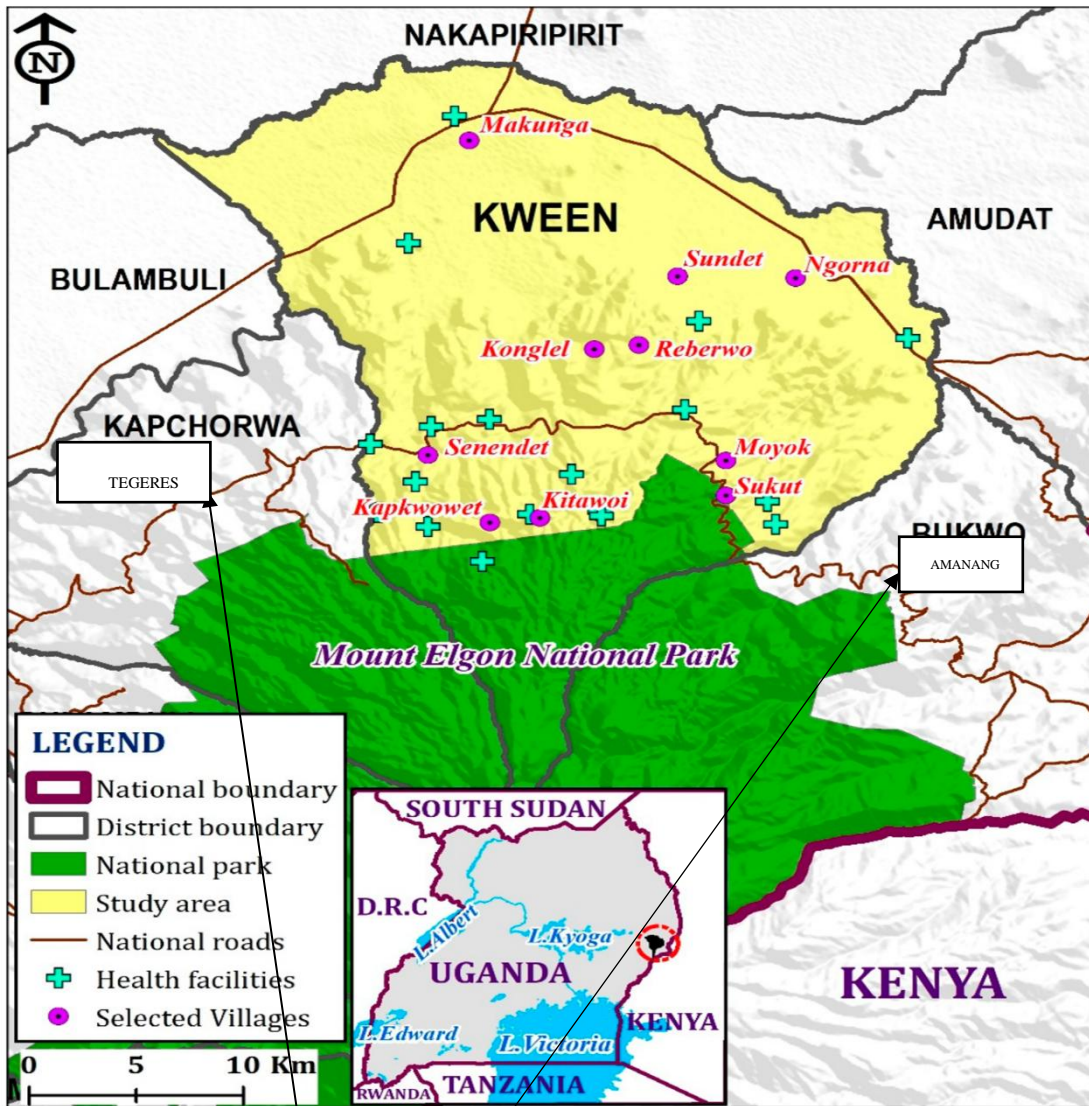
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**Interviewee**

**Witness**

**Date**

**APPENDIX III: A MAP OF EASTERN UGANDA SHOWING THE LOCATION OF THE SEBEI DISTRICTS.**



Research areas

*Image Source: Google*

**APENDIX IV: INTERVIEW GUIDE FOR THE MILLENNIALS**

1. What is your age bracket?

Under 20

20-30

30-45

45-60

Above 60

2. Are you proud of your Sebei culture?

Yes

No

If no why?

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.....  
.....

3. Do you know Sebei Mursik?.....

.....  
.....  
.....

4. a) When did you last take Mursik

.....

b) Was it bought or homemade?

.....  
.....

5. Do you think Mursik cultural drink should be promoted among the young generation in Sebei?

Yes  No

6. In a range of 0-10 rate how you strongly love the Sebei culture of Mursik.

1      2      3      4      5      6      7      8      9      10  
○      ○      ○      ○      ○      ○      ○      ○      ○      ○

7. How do you spend much of your free time?

.....  
.....  
.....  
.....

8. Do you think Awareness campaign can help in attracting Sebei millennials to the culture of Mursik?

Yes

No

9. Why do you think the millennials the culture of Mursik is not popular among the millennial.....

.....  
.....  
.....  
.....

10. How best can Mursik cultural Drink be made popular among the millennials?

<i>Tick your response</i>	<b>Strongly Agree 1</b>	<b>Agree 2</b>	<b>Neutral 3</b>	<b>Disagree 4</b>	<b>Strongly Disagree 5</b>
Conducting awareness campaign through branding is an appropriate way to popularizing Mursik.					
Social media-oriented awareness campaign is an important platform of popularizing Mursik					
Elders should engage more in disseminating cultural knowledge to the millennials.					
Mursik graphic illustrations could communicate more easily about the drink.					
Sebei cultural institution should always organize cultural sensitization programs for the millennials.					

*Thank you for the time and response!*

**APPENDIX VI: INTERVIEW GUIDE FOR THE ELDERS**

1. What is your age bracket?

Under 20

20-30

30-45

45-60

Above 60

2. a) Are you proud of your Sebei culture?

Yes  No

b) If No in no 2 a) above why?

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.....  
.....

3. What is the cultural significance of Mursik in Sebei culture?

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.....

4. Do you think Mursik culture should be protected and promoted among the millennials?

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.....

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.....

5. Do you have time to teach the millennials about culture at home?

Yes

No

6. How best can the millennials be taught about culture in Sebei?

.....  
.....  
.....  
.....

7. What possible ways can Mursik cultural drink be promoted among the Sebei millennials?

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.....  
.....  
.....

8. What challenges do elders face in transmitting culture to the millennials today?

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.....  
.....  
.....

9. Do you think awareness campaign for Mursik Drink can attract the attention of the millennials?

Yes

No

10. How best do you think Mursik culture can be affirmed among Sebei Millennials?

For each statement, please tick **one box** in each row (from 1-5)

<i>Tick your response</i>	<b>Strongly Agree 1</b>	<b>Agree 2</b>	<b>Neutral 3</b>	<b>Disagree 4</b>	<b>Strongly Disagree 5</b>
Culture is an important aspect of our lives					
There is a generational gap in transfer of indigenous cultural knowledge.					
Awareness campaign could be the way to go in solving the culture generational gap					
The millennials can still be reattracted to their culture through					
Traditional leaders should utilize holidays to sensitize the young					

generation about the cultural significance of Sebei Mursik					
Schools can organize cultural exhibitions of Mursik among students at school for them to develop interest.					

Any other general comment(s) you have about Mursik cultural drink?

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***Thank you for the time and response!***

**APPENDIX VII: INTERVIEW GUIDE FOR MURSIK PRODUCERS**

1. How old are you?

10- 18       18-35       35-45       45-60       Above Sixty     

2. At what age did you learn how to prepare Mursik?

.....  
.....  
.....

3. Who taught you how to prepare Mursik?

.....  
.....

4. How much Mursik do you sell per day?

.....  
.....

5. Which age group are your common consumers of Mursik?

Under 18       18-35       35-45       45-60       Above Sixty

6. Do the millennials enjoy Mursik as the older generation?

Yes

No

7. (a) Are the young generation interested in learning how to prepare Mursik?

Yes

No

Any other comment?

.....

.....

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.....

8. What could be the reasons why the young generation are no longer interested with Mursik cultural drink? In a range of 1-5

	5	4	3	2	1
Parents have very little time with their children to teach them cultural significance of Mursik					
The millennials are taken up by the modern life hence less attention given to culture and tradition.					
Culture is not emphasized at school yet that's where the young generation spend much of their time					

There are no cultural sensitizations done by the traditional leaders and elders about Mursik cultural drink.					
Mothers are not playing their role of upbringing the young girl's child in the respective responsibilities					
There is reduction of the number of cows in Sebei generally implying milk reduction leading to low production of Mursik					
Limited number of Mursik producers has affected supply.					

How best can Mursik culture be popularized among the Sebei millennials today?

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*Thank you for the time and response!*

**APPENDIX VIII: INTERVIEW GUIDE FOR GRAPHIC DESIGNERS.**

1. How do you understand awareness campaign?

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2. Have you ever conducted is awareness campaign through branding?

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Have you ever encountered any graphic designer using branding as a means of promoting culture?

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3. How best can one use awareness campaign to promote culture among the millennials?

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4. Graphics is one of the effective visual means of communication, what Medias do you think one can use to communicate cultural norm and identity, values and traditions of Sebei to the millennials/millennials?

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5. How do you think the use of branding can help to conducting awareness campaign of Mursik drink?

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***Thank you for the time and response!***