

**AN IDENTIFICATION OF SOUTH AFRICAN INDIAN  
CULTURAL TYPOLOGIES : CONSIDERATIONS FOR  
MARKET SEGMENTATION**

**THE GRADUATE SCHOOL OF BUSINESS  
UNIVERSITY OF NATAL  
(DURBAN CAMPUS)**

**Submitted in partial fulfillment of the requirements for  
the degree of  
MASTERS OF BUSINESS ADMINISTRATION**

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**2002**

## **ACKNOWLEDGEMENTS**

The final completion of this dissertation can be fully attributed to the following people in my life:

- My husband, Perumal Moodley, who joined me in the MBA programme and was my constant study partner and motivator.
- My daughter, Kaiyuree Moodley, for giving me the inspiration to complete this degree so that I could devote more time to being her mother.
- My domestic partner, Bongi Sikhonde, who played the role of substitute mother to my daughter while I was busy "writing that book".
- My supervisor, Devika Pillay, for her sound direction and for fielding many a frantic call with clear-headed practicality and humour.
- Prof Kantilal Bhowan, for his advice, assistance, and most important, for providing that vital spark which gave way to the focus of this dissertation.

Any shortcomings in this dissertation should be attributed directly to the author and not, in any way, to these kind souls.

## **ABSTRACT**

This study is focused on identifying cultural typologies of the Indian population group. These typologies or dimensions are analysed from a consumer behaviour perspective with strong implications for marketers who need to take cognisance of these typologies when developing new product offerings and devising marketing campaigns targeted at this population group.

The consumption behaviour of Indians are compared and contrasted with the other predominant race groups in South Africa (namely Whites, Blacks and Coloureds), in terms of expenditure and buying power. Further, an analysis of Indian culture typologies provides marketers with insight into cultural issues that have a bearing on the development of marketing strategies.

The findings that have emerged from this study are important for various reasons. Over 75% of the total Indian population live in KwaZulu-Natal (Census 1996). Further, compared to other race groups, the Indian population has a high rate of urbanisation with 96.8% of the population living in metropolitan areas (ibid.). Education levels supercedes those of the Black and Coloured population groups with 30.4% of Indians having completed matric and 10.4% having furthered their education (South Africa in Transition: StatsSA). In keeping with this trend, in comparison with the other race groups, Indians have a high penetration of English spoken as a first language (93.2%).

While 21% of the Indian population are characterised as middle to upper income earners, occupying LSM's 6 to 10, Indian households in the Durban Metropolitan area have more earners (33.2%) per household in comparison to the Black and White population groups (Stats South Africa). In addition, an increasing number of Indian women are entering the workforce and are becoming more active in decision-making.

Findings related to Indian culture have unearthed that while Indian culture has imbibed a global culture as far as dress, entertainment and lifestyle are concerned, traditional beliefs and values, including that of religion, are steadfastly held onto. However, this dissertation also finds that the Indian population group is highly materialistic and great attention is focussed on the accumulation of possessions. Further, materialism within the Indian population, is seen as a reflection of status.

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## CHAPTER ONE

### INTRODUCTION

#### 1.1 INTRODUCTION

Although recognised as being an integral part of South Africa, the Indian population group has been widely ignored from a marketing perspective. This can be attributed to the view that the Indian consumer market appears miniscule in comparison to the markets of African and White population groups. However, this dissertation will illustrate, that though a small market, the Indian consumer market is a highly lucrative one.

This study focuses on the consumer behaviour patterns of this market and makes specific reference to a variety of cultural issues, which play an important role within this population. It is the author's contention that much of the cultural dynamics of the Indian population are ignored and often interpreted along stereotypical lines. For example, it is evident from radio and television advertisements that marketers tend to view the Indian community as being made up of individuals who all dress traditionally and speak with strong Indian accents.

The Indian cultural group is highly diverse and complex and has, to a large extent, embraced a global culture. However, Indians are also able to hold onto their religion and traditions. This may serve as a point of confusion to marketers.

However, as this study will show, there are specific cultural dimensions which effect different segments of this population group uniquely. Therefore in order to fulfill needs and wants of the Indian consumer, marketers will have to make an effort to understand the different shadings that make up this population group.

## **1.2 ORIENTATION OF THE STUDY**

Chapter Two of this study provides a brief overview of consumer behaviour theory. The chapter begins with a perusal of definitions of consumer behaviour. In addition, the relationship that exists between the marketer and consumer behaviour theory is also discussed. The bulk of this chapter converges around two elements: factors that influence consumer behaviour and, culture as a means of market segmentation. The former concentrates on four influencing factors, namely: (1) the psychological core, (2) the decision-making process, (3) the consumer's culture and, (4) consumer behaviour outcomes.

The latter (culture as means of market segmentation), encompasses five aspects which influence the consumer's culture: (1) Regional, ethnic and religious influences, (2) Social class influences, (3) Age, gender and household influences, (4) Social influences and, (5) Psychographics: Values, Personality and Lifestyle influences.



Chapter Three focuses on cultural theories of consumer behaviour and investigates the research of Milton Rokeach (1968), Arnold Mitchell (1983), Harris and Moran (1985) and, Geert Hofstede (1980). The focus of this chapter is on Geert Hofstede's five cultural dimensions, used to analyse consumer behaviour. Hofstede's cultural dimensions (Power Distance, Uncertainty Avoidance, Individualism/Collectivism, Masculinity and Term Orientation) are critically evaluated in the context of South African consumer behaviour. Harris and Moran's (1985) ten socio-cultural dimensions are also analysed from the South African context.

Chapter four provides an overview of Indian culture, by first looking at the historical background including: a brief political history of India, the arrival of indentured and passenger Indians to Natal and, the life of the Indian post-indentureship. The chapter then provides an insight into the present day South African Indian, under the headings of demographics, education, employment, religion, language, family and home, the role of women, entertainment and social class.

Chapter five concentrates on the research methodology of this dissertation, focussing on the objectives of the study, the hypothesis statement, data collection methods, validity and reliability and bias control.

Chapter six presents an analysis of the findings, by drawing on inferences from a variety of sources which include: the Universal Living Standards Measure (2002), All Media and Products Survey (1999b and 2001b), Mindset Study (2000), the content analysis of one-hundred "Devi on Sunday" newspaper columns and, the results of interviews with five key informants from within the Indian population group. Using these sources, the author has developed a model to understand the cultural dynamics of the Indian population group. This model is offered as an instrument to more effective segmentation within the Indian population.

The final chapter provides recommendations from a marketing perspective and the conclusions of the study are discussed.

## CHAPTER 2

### AN OVERVIEW OF CONSUMER BEHAVIOUR THEORY

#### 2.1 INTRODUCTION

With the advent of the Internet, consumers worldwide were introduced to the concept of the global village (Chee and Harris, 1998: 47). The term, in itself, indicates a world without boundaries and barriers. A world, where we are all immediate neighbours. A world where we are all citizens, and like the citizens of any country, share similar interests, values and norms.

From a consumer point of view, nothing can be further from the truth. While the Internet has indeed sped up the process of communication by bringing consumer's from all over the world closer, consumers do not form a single homogenous grouping. Consumers do not all have similar needs and wants, neither do they share values and norms. A consumer's culture sets each apart from the other (Du Plessis and Rousseau, 1999: 329).

The focus of this chapter is on the concept of consumer behaviour and its significance to the marketer. Thereafter, an investigating will be made into the consumer's behaviour as well as market segmentation on the basis of culture, with specific reference to South Africa's multicultural society.

## 2.2 THE ESSENCE OF CONSUMER BEHAVIOUR

Hoyer and MacInnis in Consumer Behaviour (2001: 4) define consumer behaviour as:

"... (reflecting) the totality of consumers' decisions with respect to the acquisition, consumption, and disposition of goods, services, time, and ideas by human decision making units over time."

The above definition places emphasis on the decision of the consumer.

While, at face value, Mowen and Minor's definition of consumer behaviour, as quoted in Consumer Behaviour: A Framework (2001: 3), seems very similar to that of Hoyer and MacInnis (2001: 4), it is interesting to note that their definition accentuates the exchange process:

"Consumer behaviour is defined as the study of the buying units and the exchange processes involved in acquiring, consuming, and disposing of goods, services, experiences, and ideas."

The third definition by Kotler in Marketing Management (2000: 161), adds a further dimension to our discussion on the definition of consumer behaviour:

"... (consumer behaviour is the study of) how individuals, groups, and organisations select, buy, use and dispose of goods, services, ideas, or experiences to satisfy their needs and desires."

This definition chooses to place importance on the needs and desires of the consumer.

Whilst many definitions exist in terms of consumer behaviour, the subject lends itself to a wealth of knowledge with regards to how goods and services are acquired, used and disposed based on the decisions made by the consumer, who reacts from a position of wants and needs.

Irrespective of which variable in the above equation is stressed, the integral element in this general definition, is the consumer. It is the consumer who must make a decision between products and services. And, it is the consumer who reacts from his/her own wants and needs. Following this reasoning, it is imperative that the marketer understands the various factors, which effect the consumer.

### **2.3 CONSUMER BEHAVIOUR AND THE MARKETER**

Precluding a discussion on the different variables, which impact on consumer behaviour, is a need to identify what marketers do with consumer behaviour information. Kotler (2000: 11) stress that if a marketing effort were to be considered successful, a marketer would need to understand the target market's needs, wants, and demands. Two key issues emerge from this comment.

Firstly, marketers need to satisfy these needs, wants and demands and secondly, in satisfying these demands, marketers are able to complete the successful exchanges of goods and services.

From the discussion thus far, it is clear that not only is the consumer at the center of any marketing effort, but also that it is of vital importance that marketers understand their consumer. Such an understanding is of paramount importance and could signal either the success or failure of a product or service offering. A thorough understanding of consumer behaviour enables marketers to make effective decisions regarding market segmentation and considerations of the marketing mix (product, promotion, price and place) of a product.

## **2.4 FACTORS INFLUENCING CONSUMER BEHAVIOUR**

Hoyer and MacInnis (2001:13) assert that there are four domains, which impact on consumer behaviour:

(1) The psychological core, (2) the process of making decisions, (3) the consumer's culture, and (4) consumer behaviour outcomes. A detailed discussion of all four domains related to consumer behaviour falls outside the objectives of this study, hence, the ensuing chapter places greater emphasis on the latter two domains.

### **2.4.1 THE PSYCHOLOGICAL CORE**

Before consumers make decisions, they have at their disposal some form of knowledge or information which assists them with that decision. This is termed the psychological core, or the internal environment (Hoyer and MacInnis: 13).

Consumers must be motivated and have both the ability and opportunity to want a particular product or service. In order to formulate their decisions, consumers need to be exposed to the product or service and be able to categorise and comprehend any information concerning it. Attitudes are then either formed or changed and when the time has arrived for the decision to be made, the consumer must be able to retrieve all the information he/she has collected.

### **2.4.2 THE PROCESS OF MAKING DECISIONS**

Hoyer and MacInnis categorise this domain into four areas. Firstly, the consumer identifies a need for a particular product or service. Thereafter, the consumer makes an attempt to search for more information on the product/service. This allows the consumer to make an actual decision. Finally, when the product or service has been acquired, the consumer then evaluates the decision.

### **2.4.3 THE CONSUMER'S CULTURE**

A consumer's culture (which is very much an indication of the consumer's external environment), has a very important and powerful influence on consumer behaviour (Hoyer and MacInnis: 302). For the purposes of clarification, culture is loosely defined as a way of life, to which a group of people subscribe. The consumer's culture is influenced by the following factors: region and ethnicity, age, gender, the household and reference groups (Hoyer and MacInnis: 303).

### **2.4.4 CONSUMER BEHAVIOUR OUTCOMES**

The fourth domain, consumer behaviour outcomes, is an extremely interesting area of discussion. The first three domains (the psychological core, the decision-making process and the consumer's culture) all have an equal impact on consumer behaviour outcomes.

A consumer's selection of a particular product or service has wide-reaching implications as far as his/her social status may be concerned because products and services take on, for example, symbolic meaning. Positive symbolic meaning translates into word-of-mouth advertising, thus proving that consumer behaviour can diffuse through a market (Hoyer and MacInnis: 17).



## **2.5 CULTURE AS A MEANS OF MARKET SEGMENTATION**

Because marketers cannot satisfy everybody in a market, consumers are segmented. Kotler (200: 8) defines market segmentation as:

"...(when) distinct groups of buyers who might prefer or require varying products and marketing mixes, are identified and profiled."

Hoyer and MacInnis (2001: 37), in their definition of market segmentation, emphasise the role of research:

"... considerable research is done to describe the various segments or groups of consumers in its market, all of which may have different needs."

(38)

Whether consumers are segmented globally or locally, the above emphasis on research is validated. Generally, markets are segmented into consumers who have the same needs. Research is used to segment consumers and provides a wide range of information that typifies each segment. The information collated gives the marketer an idea of both profitability and characteristics of each segment. Further research is often conducted into what products are currently serving the market segment and whether the consumer is satisfied with these market offerings.

Ultimately, such information is vital for the conceptualisation, development and marketing of a product or service that is being targeted at a specific segment of the consumer population. It is clear that without extensive research, marketers would find themselves playing blind man's bluff - reacting from instinct and not from a position of knowledge. Therefore, it goes without saying that because of the astronomical costs involved with the development and marketing effort of a particular product or service, marketers make a decided effort to obtain relevant research before making expensive marketing decisions.

With the information on hand, marketers then attempt to segment the market. Research studies in this field reveals that there are as many definitions of "consumer behaviour", as there are theories on the method of market segmentation (Du Plessis and Rousseau, 1999: 301). Most books on the subject, however, refer to "culture" as being one of the most important variables impacting on the development of strategies for market segmentation.

While the concept of culture has many definitions, Du Plessis and Rousseau in Buyer Behaviour: A Multi-cultural Approach (1999: 329) puts forth a comprehensive interpretation of the subject. According to them culture is defined as:

"...a set of learned beliefs, values, attitudes, habits and forms of behaviour that are shared by a society and are transmitted from one generation to the next by members of that society through language and symbols."

Further reading discovers that there are four characteristics that are common to all cultural values: Firstly, cultural values are learned from childhood (enculturation) or by imbibing that of another culture (acculturation). Secondly, cultural values serve as guidelines to behaviour and are passed down from one generation to another. Thirdly, cultural values are both permanent and dynamic and finally, cultural values are socially shared (1999:332).

Similarly, while the characteristics of cultural values are universal, so too are customer needs and preferences, for example, the need for quality products/services and good after-sales service. However, communication differences exist for different market segments, based on cultural values, life-styles, language, religion, etc. And, it is these factors that need to be considered for an effective marketing strategy.

Because of the importance of cultural considerations of the consumer, research in this field has taken on a whole new dimension and urgency (Hoyer and MacInnis: 14). Marketers, especially those involved in the marketing of global brands to multicultural markets, have realised (through trial and error) that before any marketing campaign is embarked upon, a thorough understanding of the cultural issues of the consumer need to be fully understood.

For the purposes of this dissertation, the market segmentation categories of Hoyer and MacInnis (2001:17) will be utilised as it is the author's contention that this approach best encompasses current theory in practice.

Hoyer and MacInnis define four main categories of the consumer's culture that impact consumer behaviour:

1. Regional, Ethnic, and religious influences (2001: 52)
2. Social class influences (2001: 330)
3. Age, Gender, and Household influences (2001: 357)
4. Psychographics, Values, Personality and Lifestyle (2001: 415)

The afore-mentioned categories will be discussed using South African examples.

### **2.5.1 REGIONAL, ETHNIC, AND RELIGIOUS INFLUENCES ON CONSUMER BEHAVIOUR**

#### **• REGIONAL INFLUENCES**

Hoyer and MacInnis state that regional influences occur because people tend to work and live in the same area where residents in one part of the country can develop patterns of behaviour that differ from those in another area (2001:303).

This is also evident in South Africa. An extensive warm winter wardrobe is an absolute must in Johannesburg, which experiences very cold winters. Durban, on the other hand, has very mild winters. A marketer wanting to promote fleece-lined coats, would have more success if the greater marketing effort would be concentrated in Johannesburg and other towns where consumers would have a need for such apparel.

To the outside observer such differences may seem irrelevant. However, the regional differences do exist and impact strongly on marketing strategies.

- **ETHNIC INFLUENCES**

Ethnic groups or subcultures exist within larger society. Members of these groups share a common heritage, set of beliefs, religion, and experiences that set them apart from others in society. While this list is not exhaustive, some examples of ethnic groups in South Africa include Indians, Chinese and the Jewish.

- **RELIGIOUS INFLUENCES**

Hoyer and MacInnis state that "religion provides individuals with a structured set of beliefs and values that serve as a code of conduct or guide to behaviour" (2001: 327).

Religion, therefore, is an important influence on consumer behaviour simply because an entire grouping of people may react to a particular product/service based on their religious beliefs.

There are many examples of religious influences within the South African context. The Jewish community does not consume pork and is unlikely to support organisations that offer these products. Similarly, most Hindu's do not eat beef and may not support organisations offering beef products.

An added dimension to this is that religion can sometimes also prohibit a particular religious group from supporting one particular product or service, even if they did so in the past. For example, in 1999 Muslim's in Lenasia, south of Johannesburg, took on a decision to boycott a specific branch of the chicken franchise outlet, "Nandos", after it was rumoured that the chickens were not halaal.

### **2.5.2 SOCIAL CLASS INFLUENCES ON CONSUMER BEHAVIOUR**

Hoyer and MacInnis (2001: 331) believe that "most societies have a social class hierarchy that confers higher status to some classes of people than to others. These social classes consist of identifiable groups of individuals whose behaviours and lifestyles differ from those of members of other classes.

Further, social class is determined by many factors including amongst others: occupation, education, family position and social contacts. In the South African Indian community, the perception exists in some quarters that doctors and dentists are accorded with a great deal of respect and are resultantly bestowed with a high degree of social status, based solely on their occupation.

### **2.5.3 AGE, GENDER AND HOUSEHOLD INFLUENCES ON CONSUMER BEHAVIOUR**

- **THE INFLUENCE OF AGE**

Often marketers segment consumers by age because it is assumed that individuals from the same age group share similar experiences, needs and desires. The global use of the following age categories can also be applied in the South African context (Hoyer and MacInnis: 358):

- Teens
- Generation X (those in their 20s)
- Baby boomers, and
- The 50 and older market

- **THE INFLUENCE OF GENDER**

Traditional sex roles are changing on a global level. For example, in the Indian community, women were not encouraged to seek employment because of culturally held beliefs that a woman had her place in the home. Perumal (1988: 82) postulates that recently there has been a significant increase in the number of Indian women entering the labour market. The reality of rising costs of living and the desire to uplift living standards has led to both husbands and wives sharing the responsibility of earning money and purchasing products on a roughly equal basis.

- **HOUSEHOLD INFLUENCES ON CONSUMER BEHAVIOUR**

The traditional definition of a "household" (constituted by a father, mother and children) is slowly becoming the exception to the rule. Delayed marriages, cohabitation, dual-career families, divorce, extended and nuclear families are changing trends in the structure of the household (Hoyer and MacInnis: 372).

The above statement also applies to South Africa where households vary greatly according to culture. Typically, South Africa has two types of family units: nuclear families and extended families (Du Plessis and Rousseau: 175).



Most of the White population group lives within a nuclear family unit while Indians and Blacks live in extended family units consisting of the nuclear family and relatives such as grandparents, aunts, uncles and cousins (ibid.).

The household is an important social system and family buying behaviour represents a form of collective decision-making. More than one party is therefore involved in the decision-making process and family members can take on different roles. These roles could be those of an information seeker, an influencer, a decision-maker, a purchasing agent or a consumer (Du Plessis and Rousseau: 174).

#### **2.5.4 SOCIAL INFLUENCES ON CONSUMER BEHAVIOUR**

Hoyer and MacInnis define social influences as: "information by and pressures from individuals, groups, and the mass media that effect how a person behaves" (2001: 387). Sources of influence can be described as marketer dominated or non-marketer dominated.

Marketer dominated sources of influence are delivered from a marketing agent (advertising, personal selling), while non-marketer dominated sources include friends, family and the media who are influences delivered from an entity outside a marketing organisation (Hoyer and MacInnis: 388).

However, one influence (which falls under the category of non-marketer dominated sources) is of particular importance in the South African context - that of opinion leaders.

Opinion leaders are those who act as information brokers between the mass media and the opinions and behaviours of individuals or groups. They are people whose position, expertise, or firsthand knowledge renders them important sources of relevant and credible information. An example from the South African context is that of former Miss South Africa, Batsesana Makgamelala, who endorses the Revlon range of beauty products on television advertisements (Du Plessis and Rousseau: 182).

An important facet of social influences is that of reference groups which is defined as:

"...a set of people with whom individuals compare themselves to guide their attitudes, knowledge, and behaviour" (Hoyer and MacInnis: 397).

Consumers want to belong to a reference group (associative reference group), be like a particular group (aspirational reference groups), or not want to be associated with a reference group (dissociative reference groups). Reference groups are important because they have a normative influence over what we consume.

Normative influences are social pressures designed to encourage conformity to the expectations of others. As a result brand-choice congruence dictates the likelihood that consumers will buy what others in their group buy, simply because they all want to conform. For example, a few years ago Doc Martin's shoes were originally corrective shoes, but many young people desired them as fashion items. Brand-choice congruence meanwhile is so high that cheap imitations of consumer goods will not do, it has to be the authentic product.

#### **2.5.5 PSYCHOGRAPHICS: VALUES, PERSONALITY AND LIFESTYLES**

Psychographics is a description of consumers on the basis of their psychological and behavioural characteristics. Values, personality and lifestyles make up the basic components of psychographics.

Values, or enduring beliefs that a given outcome is good, is what makes consumers who they are because values are learnt in childhood. For example, the Black ethnic group takes great pains to instill in their children the need to respect elders so much so that even in the event of a major disagreement, Blacks will not openly challenge an elder of a family (Du Plessis and Rousseau: 152).

While this is true, what is interesting is that the intrinsic Western value of materialism affects the values of other cultures in South Africa.

For example, it has become increasingly apparent that the Black elite tend to resemble their White counterparts more than they do their own cultural group by imbibing the western ideal of acquiring material possessions including beautiful homes, expensive cars and jewellery (Du Plessis and Rousseau: 155).

## **2.6 CONCLUSION**

Consumers cannot be regarded as a single, homogenous grouping with similar needs and wants. Market segmentation offers marketers a valuable tool with which to divide consumers. While culture-based market segmentation is a highly accepted means of segmentation, aspects of culture and the resultant impact on the market segment needs to be fully understood. Simply put, it would be short sighted to work on the premise that all individuals in one particular cultural grouping will have similar likes and dislikes. Therefore, any marketer bent on cultural-based market segmentation, should consider the consumer's culture which is based on many aspects including religion, social class, age, gender, values and lifestyle.

## CHAPTER 3

### CULTURAL THEORIES ON CONSUMER BEHAVIOUR

#### **3.1 INTRODUCTION**

It was during the late 1950s that a deep interest in the impact of culture on consumer behaviour first emerged (Du Plessis and Rousseau: 119). It was at a time when marketers were beginning to explore the lucrative possibility of marketing goods and services to foreign markets.

This interest in foreign markets, which began in the corporate world, rapidly made its way to the echelons of academia and within a matter of a few years, cultural theories were being offered as a means to understanding the complexities surrounding the issue of culture.

Research, both qualitative and quantitative, was used to derive consumer behaviour models from a cultural perspective. These models and resultant findings, were quickly lapped up by eager marketers, desperate for a solution to their problem of how to market to different cultural groups, globally and within their own countries (Du Plessis and Rousseau: 129).

As this chapter will show, while early theorists merely scratched the surface of the complexities of studying culture, their more contemporary counterparts offered more substantial findings. Each contribution led to a better understanding of culture from a consumer behaviour perspective.

Whilst various models on the impact of culture on consumer behaviour outcomes have been developed over the years (for example, the models of Rokeach and Mitchell), this chapter places greater emphasis on the work of Geert Hofstede and Harris and Moran, whose contributions are well noted in the field of cultural studies. Further, it is the author's contention that the cultural theories of both Hofstede and Harris and Moran, lend greater insight into the cultural aspect of consumer behaviour.

The following chapter focuses on the theories of:

- Milton Rokeach, whose attempt during the late 1960s to understand the impact of culture on consumer behaviour stemmed from Maslow's theory on the role of values on the individual,
- Arnold Mitchell's 1983 Value and Lifestyle Survey (VALS) which was based on Maslow's Hierarchy of Needs and was used to understand the impact of culture in consumer behaviour
- Geert Hofstede's 1980 survey which led to the formulation of his five cultural dimensions which were put forward as a meaningful model for the study of culture, and

- Harris and Moran's 1985 study which proposed a model containing ten cultural dimensions for the use of cultural analysis.

### **3.2 MILTON ROKEACH'S VALUE STUDY**

Milton Rokeach's 1968 study emphasised the importance of values in a cultural context. His paper, "The Role of values in public opinion research," concluded that values were culturally derived and gave meaning, stability and cohesion to the world of the individual (1968: 547). He further argued that cultural values were beliefs that some general state of existence is personally and socially worth striving for.

Rokeach's study was based on a survey of cross-cultural consumers who were asked to rank a set of values (well being, family safety, self-respect, etc). In his research, Rokeach differentiated between two types of values: terminal and instrumental values. The former included the need for a comfortable life, a world at peace, equality and freedom. Instrumental values, on the other hand, were defined by the need for prompt service, accurate information and convenient store location (Rokeach: 540).

Although one of the first studies to throw some light on the issue of culture from a consumer behaviour perspective, Rokeach was heavily criticised for being far too broad and as such, should be used with great caution when analysing cultures (Du Plessis and Rousseau, 1990: 129).

### **3.3 ARNOLD MITCHELLS' VALUE AND LIFESTYLE SURVEY**

Arnold Mitchell's Value and Lifestyle Survey (VALS) was developed in 1983 and firmly rooted in Maslow's Need Hierarchy. The study was hailed as a breakthrough in the study of cultural perspectives on consumer behaviour (Du Plessis and Rousseau: 129).

Maslow's theory suggests that certain goals, needs and values are so basic that they are shared by people across the globe. Maslow further proposed that our needs can be categorised into a basic hierarchy with the fulfillment of lower order needs (physiological needs for food, water and sleep) being necessary before higher-order needs (safety, social, egoistic and self-actualisation) can be satisfied (Hoyer and MacInnis: 60). Maslow further purported that these needs represented fundamental commonalities of the human psyche which transcend cultural, ethnic and natural boundaries and could, therefore be used to predict lifestyle, work and purchase choices.



Mitchell's Values and Lifestyle typology was developed at the Social Research Institute, Stanford University and surveyed a broad section of American consumers during the 1970s. The study was based on several demographic, value, attitude, and lifestyle variables. And, although rooted in Maslow's Need Hierarchy, the study included important innovations. For example, Mitchell established that integrated self-actualisation could be achieved once the individual had achieved satisfaction of his basic needs by means of either an "outer-directed" or "inner-directed" path. Outer-directed consumers were individuals whose values centered on objects and activities outside themselves. This segment's lifestyle and values were in accordance with established and traditional norms and resultantly, tended to purchase with a view to appearance and the opinions of others (Hawkins, et.al: 1986: 124).

Inner-directed consumers were people who concerned themselves with the inner psychological aspects of life. They sought psychological growth rather than monetary benefits. They purchased to meet their own inner wants rather than respond to the cultural norms of others (Hawkins, et. al: 126).

Although VALS was widely used to identify potential target markets and to understand better how marketers should communicate with consumers, researchers in the late 1980s were critical of the survey because it was not a reliable predictor of consumer behaviour and as such, had become outdated.

Changes due to the aging of the baby boom generation, the greater diversity of ethnic groups, greater media choices (especially television and interactive media), and changes in values and lifestyles made VALS an invalid tool for describing consumers in the 1990s (Hoyer and MacInnis: 440).

In response to the criticisms, the Social Research Institute, the organisation involved with Mitchell in the development of VALS, developed VALS2 during the late 1990s. The newer survey only included items that related specifically to consumer behaviour and was therefore more closely related to issues surrounding consumption than VALS was (Hoyer and MacInnis: 441).

VALS2 consisted of four demographic and 42 attitudinal items and identified segments of American consumers based on their consumption of 170 product categories. The segments were based on two factors: (1) consumers' resources (including income, education, self-confidence, health, eagerness to buy, intelligence, and energy levels), and (2) their self orientation, or what motivates them, including their activities and values.

While VALS2 is still a useful psychographic tool in market segmentation, new product development and, promotion choices, it cannot be applied across the board to all cultural groups without modifications (Hoyer and MacInnis: 442). Hence, it is not considered to be a reliable research tool with universal applications.

### **3.4 GEERT HOFSTEDE'S FIVE CULTURAL DIMENSIONS**

However, it was Geert Hofstede who, in 1980, published what is considered to be one of the most definitive approaches to the study of culture. His first book, *Culture's Consequences: International Differences in Work-Related Values* (1980) and subsequent litany, *Cultures and Organisations: Software of the Mind* (1991) were both based on a study conducted in 50 countries among IBM employees. The research, conducted via survey questions and responses for each country, were collated and resulted in the calculation of an index. The indices of each of the 50 countries were then compared and conclusions drawn.

Hofstede's study appeared at a time when interest in cultural differences, both between nations and organisations, was rapidly increasing and there was a dearth of empirically supported information on the subject. Hofstede's findings led to the formulation of the four cultural dimensions through which cultures could be analysed. Subsequent research in 1987 carried out in Hong Kong and completed with academic Michael Bond, led to the formulation of the fifth dimension.

Hofstede's interpretation of "culture" is important. Hofstede defines culture as: "... the collective programming of the mind which distinguishes the members of one human group from another," (1980: 21).

He later remarks that his definition is incomplete, "... it covers what I have been able to measure. Culture, in this sense, includes systems of values; and values are among the building blocks of culture" (1980: 22)

Hofstede's definition of a "dimension" is, however, more complete. Hofstede defined a dimension as being an aspect of a culture that can be measured relative to other cultures, (1991: 14). The five cultural dimensions are:

- Power distance
- Uncertainty Avoidance
- Individualism/Collectivism
- Masculinity
- Term Orientation (Confucian Dynamism)

However, as the following argument illustrates, while largely considered to be the definitive research on culture, Hofstede's cultural dimensions are problematic in practice. For the purposes of clarification, South African examples, based on observation, are used to reveal the inaccuracies in Hofstede's theory. It must be noted, however, that South African society itself, like most societies, is dynamic and the following observations are based on noticeable trends over the years. It must be further noted, that cultural groups themselves are beginning to shift with the process of Westernisation and enculturation. Therefore examples mentioned in this chapter may not apply to all members of a cultural group.

### **3.4.1 POWER DISTANCE**

Hofstede defines his Power Distance dimension as "...the degree to which less powerful members of a society accept the fact that power is not distributed equally" (1991: 27). His research led him to the conclusion that in large Power Distance cultures, people obey authority without question. In small Power Distance cultures, people are seen as equals and a great deal of importance is placed on independence and individuality.

Hofstede resolved that many Latin American and Asian countries represented large Power Distance countries and the US, Canada and many European nations, were moderate to small Power Distance. He further concluded that in large Power Distance countries, family decision making is autocratic or paternalistic and members obey the recommendations of the authority figure in the household. As a result, there is a great deal of conformity and family members tend to behave as they are told. In small Power Distance countries, decisions are made after much consultation and family members are encouraged to formulate their own opinions. Authority figures could be both mother and father, with women playing an increasingly important role in consumption issues.

Hanna and Wozniak (2001: 597) concluded that the Power Distance cultural dimension could effect consumer behaviour significantly in the areas of decision-making and promotion.

Hanna and Wozniack purport that in large Power Distance countries the use of referents and authority figures in advertising can prove to be successful as individuals prefer to lead their lives via example. In small Power Distance countries individuals may not be blindly obedient and may prefer making their own decisions.

However, closer examinations of Hofstede's conclusions reveal that in practice, the dimensions are not totally applicable. Hofstede's study, which was conducted during the late 70s, did include South Africa as one of the 50 countries under study. The results concluded that South Africa was a small Power Distance country.

However, it must be noted that the validity of Hofstede's study, especially in South Africa must be questioned. Like in other countries, IBM employees were interviewed. Hofstede avoids detailing which cultural group's employees belonged to. The supposition being made is that because of the active apartheid policies of the day, the bulk of respondents would have most likely belonged to the White cultural grouping which, via their privileged status in the country, had access to better work opportunities. Therefore, it is the author's contention that Hofstede's sample in South Africa and the resultant conclusions drawn are flawed.

As a result, this study chooses not to give emphasis to Hofstede's findings in South Africa. Instead, to give more meaning to this study, Hofstede's characteristics of Power Distance countries are employed to present-day South Africa in an attempt to investigate the validity of his argument.

Based on Hofstede's theory, South Africa post-1994 should fall into the category of being a medium to small power distance country where democracy has instilled a sense of individuality among its people (Hofstede, 1991: 37, 43). However, like with most multicultural countries, it is impossible to gauge and conclude how individuals from different cultural groups react to situations. The following argument indicates that while, by definition, South Africa should fall into the category of being a medium to small power distance country, characteristics of both large and small Power Distance apply to different segments of the South African population.

The following table reveals a selection of Hofstede's key differences between large and small Power Distance countries and using South Africa as an example, the following inaccuracies are noted:

**TABLE 3.1**

**Key differences between small and large Power Distance societies**

<b>SMALL POWER DISTANCE</b>	<b>LARGE POWER DISTANCE</b>
1. Parents treat children as equals	Parents teach children obedience
2. Children treat parents as equals	Children treat parents with respect
3. Students treat teachers as equals	Students treat teachers with respect
4. Privileges and status symbols are frowned upon	Privileges and status symbols for managers are both expected and popular

Hofstede (1991: 37,43)

1. It is the author's contention that parents within the Black and Indian cultural groupings prefer obedient children as opposed to White parents who encourage equality in the home. Black and Indian parents may, in part, subscribe to the philosophy of "children should be seen and not heard," and therefore an outspoken child may be seen as a child brought up with no respect.
2. The author further contends that in the White cultural grouping, children treat their parents as equals, while in the Black and Indian community's, the parent-child relationship is dominated by respect and duty.
3. It is the author's observation that in the education arena, South African school pupils treat their educators with respect and do not see themselves as being on an equal setting with their teachers. However, in the tertiary sector, though a relationship of respect does exist, students do regard themselves as being on an equal footing with their educators.



4. The author further contends that in South Africa, privilege and status symbols for managers are expected, across cultural groups.

Entertainment allowances, car subsidies, company shares, special parking, etc., are all part and parcel of the "package" for members in management.

### **3.4.2 UNCERTAINTY AVOIDANCE**

Hofstede defined his second cultural dimension of Uncertainty Avoidance as: "... the extent to which people feel threatened by ambiguous situations and have created institutions and beliefs for minimising or averting uncertainty" (1991: 111).

Hofstede concluded that countries with a high Uncertainty Avoidance index (for example, Greece, Portugal and Guatemala) reduce risk and anxiety and attain security by developing systems and methods for dealing with ambiguity. This manifests itself by individuals placing trust in experts and their knowledge. In such countries, many beliefs are formulated and rules are passed to ensure that people know what they are to do.

Meanwhile, individuals in countries with low Uncertainty Avoidance indices (Singapore, Denmark and Hong Kong), have less of a need for structuring their activities and are willing to assume greater risk.

They accept the uncertainty associated with the unknown and the notion that life must continue despite ambiguity and risk.

Following Hofstede's thought, Hanna and Wozniak (2001: 528) undertake that Uncertainty Avoidance could effect consumer behaviour outcomes on areas of diffusion and adoption, branding, labeling and channel strategy.

The conclusion reached is that consumers in countries with a high Uncertainty Avoidance index are reluctant to try innovations, preferred established brands, shopped at well-known outlets and read labels for information. Consumers in countries with low Uncertainty Avoidance indices perceived little or no risk in the purchase of new products and were more likely to make innovative purchases.

Again, Hofstede's assumptions are far too general. When related to South Africa, Hofstede's key differences (Table 3.2) between low and high Uncertainty Avoidance are both applicable in the South African context leading to confusion over which category the country does fall in.

**TABLE 3.2**

**Key differences between low and high Uncertainty Avoidance societies**

<b>LOW UNCERTAINTY AVOIDANCE</b>	<b>HIGH UNCERTAINTY AVOIDANCE</b>
1. Uncertainty is a normal feature of life and each day is accepted as it comes	The uncertainty inherent in life is felt as a continuous threat which must be fought
2. Students comfortable with open-ended learning situations and concerned with good discussions	Students comfortable in structured learning situations and concerned with the right answers
3. Precision and punctuality have to be learned	Precision and punctuality come naturally
4. Citizen protest acceptable	Citizen protest should be repressed
5. Citizens positive towards institutions	Citizens negative towards institutions

Hofstede (1991: 125/134)

Using the South African context, the following argument strongly indicates that Hofstede's categorisation is flawed:

1. The dramatic fall of the rand, rising unemployment and daily reports of violent crime has led to a general acceptance of uncertainty in South Africa. This could be attributed to the reality that individuals have become immune to our internal problems. However, a recent Markinor survey revealed that there's been a downward trend in voter approval of the government and its leaders, with waning support on economic policy, HIV/Aids and crime (Mail & Guardian: 5 April, 2002). Respondents felt that government wasn't doing enough to fight against negative social and economic issues.

So while, on the one hand, there are individuals who view uncertainty as being a normal part of life in South Africa, there's been a growing move by others who see uncertainty as a threat and question government's retaliation plan.

2. The South African education system falls into two distinct categories: private and public schools. Private schools, which is the more expensive of the two options, provides an education to a small percentage of young South Africans whose parents can afford the high school fees. Private schools place a great deal of emphasis on creative and independent thinking, and, as such, pupils are accustomed to open debate and open-ended learning situations. Public schools, on the other hand, are extremely over-crowded and the emphasis is on rote learning and getting the "right" answer. Government, recognising the importance of stimulating pupils to think independently, began researching the implementation of a new syllabus during the mid-1990s, referred to as Curriculum 2005. After much silence, it was announced in April 2002 that the system was to be implemented in 2005 to Grade 1 pupils. Educators, however, admit to not being equipped to deal with the new syllabus ([www.sabcnews.com](http://www.sabcnews.com): 15 April, 2002).
3. While punctuality is the norm in the White cultural group, it is not an important part of African culture. The Indian cultural group, on the other hand, practice punctuality in their largely western influenced work environment, but not within their own community. For example, it is perfectly acceptable to arrive late for a wedding or family engagement.

4. Citizen protest has become an acceptable occurrence in South Africa, made popular by the anti-apartheid movements during the country's troubled 70s and the labour movements of the 1980s and 1990s. However, while accepted as a means of expression, citizen protest is not considered in a favourable light in all cultures. It has been observed that members of Black culture view protest action in a positive light and would readily take to the streets to voice their dissatisfaction. In the Indian and White cultures, protest action is viewed with concern and members of these cultural groups would prefer to either remain silent over a disturbing issue or resolve it via dialogue.
5. There's been major debate via the media and on radio talk shows on whether government institutions are adequately fulfilling their roles. It has been observed that citizens and the official opposition in parliament, are highly critical of the government's handling of corruption (Mail & Guardian: 5 April 2002).

### **3.4.3 INDIVIDUALISM / COLLECTIVISM**

According to Hofstede, Individualism refers to:

"... societies in which the ties between individuals are loose: everyone is expected to look after himself and his immediate family" (1991: 51).

Collectivism, is defined as being the opposite of the above, where:

"...people from birth onwards are integrated into strong, cohesive in-groups, which throughout people's lifetime continue to protect them in exchange for unquestioning loyalty" (1991: 51).

Countries which were ranked as high Individualism countries (United States, Canada, Denmark) placed strong emphasis on individual initiative. Levels of autonomy were found to be high and individual decisions were made without reliance on or need for group support or approval. Japan and Korea, which ranked as low Individualism states, exhibited a tendency to place great importance on group decision making, affiliation and approval of others.

Hanna and Wozniak (2001: 528) entertain the prospect that the greatest impact of Hofstede's Individualism dimension on consumer behaviour outcomes could be in the area of decision-making and promotion. They contend that consumers in countries with a high Individualism index rely on their own inner values or standards in evaluating new products or services.

However, their counterparts in low Individualism countries look to others for direction concerning what is acceptable and are therefore not considered to be innovative.

With reference to Table 3.3, it is clear that Hofstede's Individualism cultural dimension does not totally apply to the South African situation:

**TABLE 3.3**

**Key differences between Collectivist and Individualist societies**

<b>COLLECTIVIST</b>	<b>INDIVIDUALISTIC</b>
1. People are born into extended families or other in-groups which continue to protect them in exchange for loyalty	Everyone grows up to look after him/herself and his/her immediate (nuclear) family only
2. Identity is based in the social network to which one belongs	Identity is based in the individual
3. Children learn to think in terms of "we"	Children learn to think in terms of "I"
4. Harmony should always be maintained and direct confrontations avoided	Speaking one's mind is a characteristic of an honest person
5. Purpose of education is learning how to do	Purpose of education is learning how to learn

Geert Hofstede (1991: 67)

1. Generally in the Indian and African cultural groups, it is the author's contention that individuals are very much born into extended families where protection is guaranteed in exchange for loyalty. The needs and wants of the family are placed before those of the individual.

However, in the past few years, there has been a radical shift away from the extended family, especially within the Indian cultural group. But, it is interesting to note, that despite not physically living together, Indians do still view themselves as being a part of an extended family (Meer: 65). This contradiction in terms has led to great deal of strife within the nuclear family unit as individuals try to fathom where their loyalty and interests should lie. The White cultural grouping, on the other hand, places importance on the needs and wants of the nuclear family (Du Plessis and Rousseau: 164).

2. In a similar vein, within the Indian community, an individual's identity is dependent on his/her social network (Meer, 1969: 68). For example, over the past few years there's been a great deal of interest within the Indian community to join previously White organisations e.g. the Lions Club, the Rotary Club etc. Such affiliations are mentioned with pride to give the impression that the individual is associating with the "right" kind of people who have influence and are recognised leaders. Meanwhile, within the White cultural group, one's identity is not totally dependent on any outside group.
3. Indian children are taught by their parents to see themselves as part of a whole. They are encouraged to share, be mindful of the needs of others in the family and be wary of causing discord (Meer: 87). White youngsters, on the other hand, are encouraged to see and express themselves as individuals.
4. It is the author's contention that confrontation in the Indian cultural grouping is avoided at all costs, so much so that offering a divergent opinion when in company, is not considered to be in good taste. Individuals in the Indian cultural group would rather keep their opinions to themselves in order to avoid confrontation, than freely express themselves. Straight-forwardness is seen as being a vice. In the White cultural group, individuals are encouraged to express their opinions and in doing so, create the impression of being honest and straightforward.



5. Parental views on education take a long-term view within the white cultural group where children are taught via outcome specific goals. In the Indian and African communities, parents see education as a tool to learn what to do.

#### **3.4.4 MASCULINITY**

Hofstede described the fourth cultural dimension as being the degree to which the dominant values in society are success, money and things (1991: 80).

Hofstede measured this cultural dimension on a continuum, ranging from low Masculinity to high Femininity.

Femininity, according to him was when a country placed a great deal of emphasis on the caring for others and increasing the quality of life for all. In countries with low Masculinity indices (high Femininity indices), e.g. Norway and Sweden, achievement is defined in terms of human contacts and concern about the environment. Importance is placed on cooperation, maintaining a friendly atmosphere and employment security. Countries with a moderate to high Masculinity index, e.g. the United States, place great importance on earnings, recognition and material possessions and achievement is measured in terms of wealth and recognition.

From a consumer behaviour perspective, Hanna and Wozniak (2001: 529) view this dimension as a viable segmentation variable. This conclusion is drawn from

the point of view that in countries with high masculinity scores, achievement is reflected through possessions which are social symbols and serve as a means of communication between people in a society. The conclusion drawn is that prestigious products and brands could find lucrative markets in such societies. In low Masculinity countries, the concern for the environment would tend to create a demand for products that are environmentally friendly.

According to Hofstede's assumptions, South African should rank as a moderate to high Masculine country where achievement is very much measured in terms of material possessions and wealth. However, based on a selection of Hofstede's characterisation of the Masculinity dimension, it is argued that much incongruency exist, using South Africa as an example :

**TABLE 3.4**

**Key differences between Feminine and Masculine societies**

<b>FEMININE</b>	<b>MASCULINE</b>
1. Stress on equality, solidarity, and quality of work life	Stress on equity, competition among colleagues, and performance
2. Resolution of conflicts by compromise and negotiation	Resolution of conflicts by fighting them out
3. Welfare society ideal	Performance society ideal
4. The needy should be helped	The strong should be supported
5. Women's liberation means that men and women should take equal shares both at home and at work	Women's liberation means that women will be admitted to positions hitherto only occupied by men

Geert Hofstede (1991: 86)

1. While South Africa's constitution and promulgated laws including the Basic Conditions of Employment Act of 1997, stress the basic rights and needs of every individual, in the work environment, a great deal of emphasis is placed on performance and competition among colleagues. In practice there is much emphasis on a high quality of working life and equity in the work place.
2. While the resolution of conflicts in the workplace is done via negotiation and dialogue as detailed in the Employment Act, the urge to "fight" out differences with violence is common on the homefront. For example, it is common to hear of disagreements between spouses, family members and neighbours resulting in violence (The Daily News: 19 March 2002).
3. The high rate of unemployment in the country has led to pressure groups expressing the desire for South Africa to adopt the status of a welfare state. For example, there's been much pressure from social and welfare organisations for Government to institute a Basic Income Grant of R100 per month ([www.sabcnews.com](http://www.sabcnews.com): 19 February 2002). However, the working population, place a greater emphasis on performance orientation and often complain that the government is doing more for the have-nots at their expense by not according them with larger tax cuts.
4. In a similar argument, much can be inferred by the annual reaction of the working population to the announcement of the country's budget. Community based organisations feel that not enough is being done to support the poor, and those who are employed believe that they should receive the benefits of added tax cuts ([www.sabcnews.com](http://www.sabcnews.com): 19 February 2002).

5. Further, the status of women is interpreted differently according to culture.

Equality to most Indian women means equality on both fronts - at home and at work. White women, who largely enjoyed a shared status and equal role portrayal at home, would prefer to see themselves in jobs previously designated for males.

#### **3.4.5 TERM ORIENTATION (CONFUCIAN DYNAMISM)**

The fifth cultural dimension was later added on by Hofstede after collaborated research with academic, Michael Bond. Bond, who had always had an interest in the Western bias problem, believed that cross-cultural studies were flawed because questionnaires were designed with a deliberate Western bias.

As such he developed a questionnaire detailing 40 basic values, with a definite Chinese culture bias. This survey was administered to 100 students (50 males and 50 females) from different cultural backgrounds in 23 countries and the results revealed a stark difference between Eastern and Western cultures.

Hofstede's fifth dimension was originally named after Confucius, the ancient Chinese philosopher who developed a set of pragmatic rules for daily life, derived from the lessons of ancient Chinese history.

The findings fell into two categories: Long-term Orientation and Short-term Orientation. Bond and Hofstede then chose the qualification "Confucian Dynamism" because both categories of values used in the survey seemed to be taken straight out of the teachings of Confucius.

The study revealed that in contrast to Long-term Orientated cultures, Short-term-Orientated cultures are characterised by patience, perseverance, respect for one's elders and ancestors, along with a blind sense of obedience and duty toward the larger good. Examples of long-term-orientated cultures are found in Asia, including Hong Kong, Singapore, Taiwan, and Japan (1991: 165).

Hofstede argued that a shift from a Short-term towards Long-term Orientation would be highly desirable, not only from a point of view of economic growth, but also in view of the necessity of surviving with an increased world population in a world with limited resources (1991:173).

Authors Hanna and Wozniack (2001: 529) argue that this dimension would have an impact on the decision-making process whereby elderly members of the family, or even significant groups would influence the purchase decisions of individuals. Further, Long-term Orientation could direct individuals to finding long-term solutions to problems.

However, as with the previous four dimensions, Term Orientation, is not an absolute category as the following argument suggests:

**TABLE 3.5**

**Key differences between short-term and long-term orientation societies**

SHORT-TERM ORIENTATION	LONG-TERM ORIENTATION
1. Respect for traditions	Adaptation of traditions to a modern context
2. Respect for social and status obligations regardless of cost	Respect for social and status obligations within limits
3. Social pressure to "keep up with the Jones's" even if it means overspending	Thrift, being sparing with resources
4. Small savings quote, little money for investment	Large savings quote, funds available for investment

Geert Hofstede (1991: 173)

1. While there is a great deal of respect for traditions in the Black community (labola, rites of passage, etc.) and Indian community (marriage rituals, religious traditions, etc.), rapid Westernisation has led to traditions being modified. For example, in the past, labola was paid in the form of cattle. Today, labola takes the form of hard cash because of the impracticability of cows as many Blacks now live in cities. On the other hand, it has been observed that cows are still being used as payment of labola in rural areas where a subsistence economy is still in practice.
2. The role of status and social obligations is of primary concern to many South Africans, irrespective of cost. For example, the Muslim cultural group is expected to donate a percentage of their monthly income for the propagation of Islam and to elevate the living standards of all Muslims.

This donation is expected, whether you can afford it or not. On the other hand, there are also those, across different cultural groupings, who though acknowledging their status and social obligations, contribute within limits.

3. In a similar argument, competition over material possessions is common across cultural groups. It has been observed that individuals will exhaust their credit limits and spend years in paying back money owed, just so that they can drive expensive cars and live in plush homes. In fact, it has often been commented that South Africa's young professionals are mortgaged to the hilt. With such spending patterns, little is saved. On the other hand, there are those who do not feel the need to compete on a material basis. These tend to be individuals who would rather pursue their personal goals of fulfillment as opposed to conforming to the material goals of others.
4. Government has recently made repeated calls for individuals across the board to save. With 32.6% of the country unemployed (AMPS 2001b), there's little money, if any, to save. It goes without saying that those who fall into the higher income brackets, do have the need and see the future benefit of saving.

#### **3.4.6 COMMENT**

Though Hofstede's five cultural dimensions are an innovative approach to the study of cultures, these dimensions are generalised and should be used with extreme caution in countries populated with individuals with diverse cultural

backgrounds. The further use of Hofstede's key differences for each dimension as a way to understand and categorise any country, is wholly incomplete and could lead to disastrous results for any marketer.

### **3.5 HARRIS AND MORAN'S SOCIOCULTURAL DIMENSIONS**

Harris and Moran in a 1985 study later identified ten sociocultural dimensions selected on the basis of relevance to products and services being marketed to various societies. The study concluded that culture can be divided into ten distinctive categories: communication and language, beliefs and attitudes, values and norms, sense of self and space, relationships, time and time consciousness, mental process and learning, rewards and recognitions, dress and appearance, and food and eating habits (Hanna and Wozniak, 2001: 530). However, the authors make mention of the fact that each sociocultural dimension cannot be seen as being separate or mutually exclusive and put forward the sound argument that the dimensions are highly interdependent.

#### **3.5.1 COMMUNICATION AND LANGUAGE**

Harris and Moran concur that language as part of a culture is used for the express purpose of communication and is used to convey meaning, thoughts, and feelings (1985: 59).



Further, they argue that though language is an integral part of a culture's philosophy and heritage, the study of language in cultural groupings cannot be restricted to both the spoken and written word. Their research argues that from a marketing perspective, two aspects of language must be studied in cultures in order to gain a better understanding of that society - language as a communication tool, and the heterogeneity of languages in culture (Hanna and Wozniak: 531).

As a communication tool, language, both spoken and silent, is used to communicate thoughts and feelings. Silent language (nonverbal), involving gestures, grimaces, posture, colour, and distance is conditioned by culture - meaning that the way people express themselves via body language is culturally determined.

To prove their argument, their research found that in the United States, when communicating with other people, speakers preferred to stand 18 inches away from each other while their counterparts in Middle Eastern countries stood a lot closer (7inches).

These observations are important to the global marketer when devising advertising campaigns for countries in foreign languages as often campaign slogans when literally translated, mean something else altogether.

For example, American beer manufacturer's campaign for Coor's Light, "Turn it loose tonight," was translated literally into Spanish to mean "Have the runs tonight" (Hoyer and MacInnis: 319).

### **3.5.2 BELIEFS AND ATTITUDES**

The Harris and Moran study also concluded that culture does exert a significant influence on beliefs and attitudes. For example, Western cultures tend to emphasise a youth orientated outlook to life. As a result Western consumers put a great deal of effort and money into looking and feeling younger, thus creating a market for gym contracts, beauty treatments and plastic surgery. However, in Eastern countries, old age carries respect and the accompanying quality of wisdom.

Religious beliefs can also influence a culture's outlook on life and meaning. According to Harris and Moran "religions assert what is right and wrong, good and bad, and often are central to a culture because they influence the economic system, political structure, and social relationships between people" (as quoted in Hanna and Wozniak: 532). Religions also place different emphasis on material possessions and economic activities.

For example, Islam includes a belief system and detailed laws regulating many aspects of life. It can be described as fatalistic, seeing everything that occurs in life as predetermined. Hinduism, while placing no sanctions on the acquisition of wealth, can also be described as fatalistic.

Religion does also influence gender roles. For example, while women are seen as equal partners with men in society, some traditional societies do restrict the role of females outside the household. This is typical of Islamic societies which allow for polygamous marriages providing that the husband treats them all equally. Women in such societies must practice monogamy.

### **3.5.3 VALUES AND NORMS**

Harris and Moran define values as: "...enduring beliefs that involve ideals, goals that are worth pursuing, and ways to pursue these goals" (Hanna and Wozniak: 534). Norms and value systems becomes an important basis for the analysis of culture and further, the study of consumption patterns.

Norms, on the other hand, are shared guidelines to accepted and expected behaviour and provide standards against which people evaluate the appropriateness of their behaviour (ibid.). Harris and Moran (1985) believe that norms address matters and issues ranging from work ethic to manner of dress, and as such, influence consumption patterns.

For example, while the overt display of wealth is accepted and admired in the United States, in the United Kingdom it is considered to be in bad taste. Other cultures, including Japan and Germany, advocated thriftiness and any outward show of wealth is considered to be poor judgement.

Therefore in order to determine whether products will succeed in different cultures, marketers often utilise the means-end technique which is an analytical tool which quantifies the links between a product's attributes, consequences of use, and consumer values as they exist in a particular culture. The means-end technique works from the premise that consumers do not buy physical products, but the benefits the product yields. For example, the concept of sunbathing is popular in Western countries, while in Eastern countries darker-skin colour is seen as undesirable. Therefore, consumer's in Eastern countries will not, for example, endorse a range of sun-tanning products.

#### **3.5.4 SENSE OF SELF**

Another cultural influence is that of self-identity and self-worth. According to the Harris and Moran study, modesty and humbleness or aggressiveness and machoism are reflections of what a culture values and rewards. For example, in the United States, aggressiveness, assertiveness and independence are encouraged to the point where people gauge their accomplishments in terms of status symbols employed.

This had a definite influence on buying behaviour where palatial homes, expensive vehicles and trendy clothing are purchased to match self-identity with product imagery. The culture of such societies does tend to be informal where people are treated alike regardless of their position in society and promotions on the work front are based on merit, regardless of age or seniority.

Eastern societies, on the other hand, exhibit the opposite. For example, aggressiveness amongst sales people in Japan is viewed negatively. Independence is also not valued in such a society and individuals are under constant pressure to meet the expectations of others so as to save face. There is also the avoidance of causing others to lose face. Hence, decision-making in Japan is collective and group orientation, harmony and conformity are signs of success and progress. Inconspicuous consumption is also viewed positively with simplicity being the name of the game as a result of a modest and humble evaluation of self-worth.

Such cultures are seen as being formal where authority, obedience, and conformance to hierarchical position are very important. Job-related promotions are based on seniority rather than merit.

Social class is also an importance influencer on the cultural dimension of self. For example, in India where there is a distinct difference between class based on the caste system, a person's place in society from the moment of birth is preordained. However, in the United States, which has an open class system, social mobility is possible via education, achievement, talent or ability (Hanna and Wozniak: 536).

### **3.5.5 RELATIONSHIPS**

The Harris and Moran study also found that personal and organisational relationships are subject to cultural influences. In more traditional countries there is a distinct difference and protocol regarding managers and subordinates. In other countries, managers and subordinates are seen as equals with no distinction made between them.

The family unit is another expression of cultural relationships. The typical Western family unit consists of parents and children with both parents playing equal roles in decision making. The elderly are considered to be burdensome and little attention is given to their views or advice.

In more traditional societies, the typical family is an extended one with uncles, aunts, cousins and grandparents all sharing the same living space.

The head of the household is the male and there is a great deal of emphasis on the family, almost to the point of self-sacrifice. The elderly are treated with a great deal of respect and honour and are considered wise. The elderly are often consulted and their views are held in high regard.

The study also found that relationships outside the family are based on culture. The Western view is that relationships with friends, neighbours, colleagues are casual and noncommittal whereas in the Middle East and Latin America, relationships with others are warm and long lasting. In such countries personal problems are shared and given priority while in Western countries, it is considered to be in bad form to share your problems with friends.

### **3.5.6 TIME CONSCIOUSNESS**

The study also found that a sense of time differs by culture. In Western cultures, people are punctual and tardiness leads to embarrassment with costly consequences. In Latin America and much of Africa, punctuality is not so rigidly adhered to. Tardiness is acceptable. In such countries it is polite to arrive half an hour late to a function - to arrive early would be annoying to the host. In Japan, the arrival at meetings is governed by rank. Subordinates are expected to arrive early and wait for senior members of management who arrive last (Hanna and Wozniak: 537).

Another cultural time horizon is whether people focus on the past or the future. For example, in much of Europe, a sense of history, tradition and heritage plays a more significant role in buying behaviour than in the United States. This is reflected in the unwillingness of Europeans to altering traditional ways of doing things and accepting recent innovations. Americans, on the other hand, are more future focussed and are more willing to change and seek new ways of satisfying needs.

The short-term versus the long-term time horizon is another element that separates cultures. Some cultures like the United States focus heavily on short-term horizons and profitability is expected to turn around in a matter of months. In Japan, long-range goals of profitability are preferred and losses over a long period are accepted in order to build market share before profits are realised. The differences in how time is observed can be observed in the criticism many Eastern businessmen have over how the US conducts business. The haste and impatience of American businessmen are ridiculed and are seen as weak points and this is exploited by foreign negotiators who simply adopt a strategy of waiting. This strategy usually nets better terms and concessions for foreign negotiators.



### **3.5.7 MENTAL PROCESSES AND LEARNING**

The Harris and Moran study (1985) also concluded that the way people think and the ease or difficulty which learning occurs is another differentiating factor in the study of cultures. It was found that in the United Kingdom, more emphasis is placed on details and procedures rather than general principles or abstract concepts. In such a case, an activity's detail takes priority over what the activity as a whole is all about. Meanwhile, in the United States, practical considerations are more important than details or procedures. In a similar vein, the research also indicated that while Middle Easterners acted on emotions, Americans were taught to act on logic.

People in different cultures also differ in the speed of learning. Psychologists have distinguished between five different kinds of learning ability: verbal competence, spatial visualisation, word fluency, general reasoning, and creativity. The category of learning ability consumers fall into is of vital importance to the marketer. For example, in a country where visualisation is high, consumers are best targeted through television.

Further, because learning occurs via reinforcements and punishments, the cultural interpretation of what constituted rewards and penalties influence the learning process.

For example in most Middle Eastern and African countries being overweight is considered to be attractive. Therefore "diet" products which aim to decrease body weight are perceived negatively.

### **3.5.8 REWARDS AND RECOGNITION**

Methods of reward for outstanding performance or accomplishments differ widely between cultures. Although the process of motivation is universal, monetary rewards, recognition, medals, expense accounts and impressive titles are used differently and to varying degrees in various cultures.

In the US, recognition, security and monetary rewards are important recognition systems. On the other hand, in China, group affiliation is both an important need and reinforcer. Similarly in corporate America, the size and location of an office are symbols of authority and it is common for top executives to occupy spacious, well-furnished top-floor office suites while in many Asian countries, managers work side-by-side with ordinary workers.

Recognition and status given to certain occupations is also an important consideration when differentiating between cultures. In Asian countries religious leaders are highly respected and honoured. In the United States, judges, attorneys, movie stars and athletes are held in high regard.

### **3.5.9 DRESS AND APPEARANCE**

Perhaps the most physical manifestation of the differences between cultures can be seen in dress and appearance. Clothes and body adornments vary according to climate and culture. Indian women wear saris and Middle Easterners wear white robes to reflect the sun's rays.

Customs and traditions determine acceptable modes of dress, appearance, and hair length. For example, Americans prefer loose cut suits, Europeans prefer tight-fitting attire. Latin American men grow their beards and mustaches and sport long hair, which is quite acceptable in business circles. American corporations, on the other hand, require their male employees to be clean-shaven and wear short haircuts.

The symbolic use of colour also differs across cultures. White is seen as the colour of mourning in most Eastern countries, while black is used for this purpose in Western countries. White flowers in China and Japan are associated with funerals, however white is the traditional colour for brides in the West. To Westerners white packaging for pharmaceutical products denote sterility while in China it symbolises connotations of death.

### **3.5.10 FOOD AND EATING HABITS**

Culture can also be observed by noting what people eat or refuse to eat, how food is prepared, when meals are served, and how quickly people eat. For example, pork and liquor is not served in Islamic countries. In Latin America and the Middle East, the main meal is served in the early afternoon, after which a short nap is taken. Beer is the preferred drink in Germany, wine in France, and aquavit in Norway.

Whereas Americans are meat eaters, very little or no meat is consumed in India. And what may seem repulsive to one culture, is a delicacy in another, for example, dog and cat meat in China and Czarnina (duck's blood soup) in Poland. The rate at which people eat also differs according to culture. Americans eat under pressure while dining is seen as a ceremony for Italians and South Americans where hours are spent at the dinner table.

### **3.5.11 COMMENT**

Harris and Moran's ten socio-cultural dimensions can be used as an adequate means to analyse cultures. And, as opposed to Hofstede's five cultural dimensions, Harris and Moran's theory is perhaps more relevant at understanding inherent differences which exist between different cultures.

However, Harris and Moran's ten socio-cultural differences can be criticised for being simplistic. If a marketer were to study a particular cultural group solely via the dimensions, his/her understanding may not be complete. Some dimensions may be more relevant than others and there may exist other dimensions, which were not included by Harris and Moran.

Due to the very nature of cultural dynamism, the conclusion reached is that the cultural dimensions of both Harris and Moran and Geert Hofstede are not absolute and should be used with caution.

### **3.6 CONCLUSION**

Each culture has its own customs, traditions, beliefs and value systems which determine how they think, feel and act. These cultural dimensions cannot be ignored or sidelined. To ignore them, or not acknowledge their existence is to spell the doom of any marketing campaign.

According to Hanna and Wozniak, sensitivity to cultural dimensions is not a matter of choice for marketers but a practical necessity. They argue that success in business hinges on the understanding that consumer behaviour occurs within a cultural context and that the route to success lies within the confines of such sensitivity to cultural traditions" (Hanna and Wozniak: 540).

However, acknowledging that different cultures exist is not enough as marketers still grapple with trying to understand different cultures in order to devise products and marketing campaigns to fulfill needs and wants of the consumer. As argued above, each contribution to the study of the impact of culture on consumer behaviour, has, in some way contributed to creating a better understanding of multicultural markets - but each theory is not absolute.

## CHAPTER FOUR

### AN OVERVIEW OF INDIAN CULTURE

#### 4.1 INTRODUCTION

It is the author's contention that the South African Indian population has been widely ignored from a marketing point of view. This can be attributed to the fact that the Indian market, which represents just 3% of the country's population, is seen as miniscule in comparison to the White and African markets.

As a result, not much effort has been invested in understanding the culture of the Indian consumer. This is evident in the manner in which Indians are often portrayed on both radio and television advertisements. For example, an advertisement for the Spar food chain, depicted two Indian women doing their weekly shopping, dressed in extravagant saris. A heightened awareness of the culture of the Indian population, would have attested to the reality that the majority of Indian women don't all dress traditionally or wear extravagant saris when shopping.

Further, radio advertisements tend to portray Indian's as speaking with exaggerated "Indian" accents, along the lines of the 1960 Peter Seller's film, *The Party*. In reality, Indian people, though utilising their own dialect of English, don't all speak in such exaggeration. A greater understanding of the Indian population group will certainly circumvent inaccurate portrayals.

The following chapter attempts to provide a brief understanding of the Indian community and inherent diversities, by going back to the arrival of Indians to South Africa. Much of this chapter is focussed on issues pertaining to the present-day South African Indian, concentrating on economic status and cultural factors including language, religion, family and home, the role of women, social class, entertainment and education.

## **4.2 HISTORICAL BACKGROUND**

### **4.2.1 THE NEED FOR LABOUR**

The arrival of the Indian community to South Africa can be attributed to labour difficulties white sugar cane farmers were experiencing in the province of Natal. During the 1850s the cultivation of sugar cane (referred to as "white gold") became very popular and farmers were reaping great financial rewards with the cultivation of an "easy" crop that had adapted well to the tropical climatic conditions of Natal. But, their initial exuberance didn't last as the procurement of labour posed a serious problem (Meer 1969: 7) .

The initial use of African labour on the sugar cane fields failed as the African community during the 1800s was still very much steeped in a subsistence economy. This meant that long periods of stay away from the ancestral home, working the sugar cane fields, did not bode well for the welfare of the family.



Therefore, African labourers provided an unreliable source of labour as they were only prepared to work for short periods of time before returning home (Uma Dhupelia-Mesthrie: 2000, 10).

White farmers, well aware of the flow of indentured labourers from India to Mauritius, Ceylon, Trinidad and Fiji, pressured the Natal government to introduce a similar system, which would guarantee an unlimited labour supply allowing for the expansion of their sugar empires. Recognising the potential of the sugar industry's contribution to the economy, the British colonial governments of India and Natal began negotiations and in 1859, the stage had been set for the importation of Indian labourers to South Africa (Meer: 10).

#### **4.2.2 INDIA'S RICH HISTORY**

While in the past 140 years since arrival, Indians have made South Africa their home, they left behind them one of the oldest known civilisations in the world - the Indus Valley which dates back to 3 500 BC. Hailed as one of the most technologically advanced and literate cultures on earth, the Indian people and their thousands of years of intellectual and physical fusion's can be attributed to four influences: Dravidian, Aryan, Islamic and British (Meer, 1969: 7).

However, it was the occupation of the British which led to thousands of highly skilled artisans, whose trade were passed down through generations, rendered jobless. This, coupled with exorbitant taxes from landowners and local rulers, India and its people were left destitute. Therefore, it is hardly surprising that when news made its way that labourers were being sought to work in a richly endowed foreign country, South Africa, young men and women saw it as their only salvation.

#### **4.2.3 THE ARRIVAL OF THE INDENTURED LABOURERS**

On November 16, 1860, the SS Truro, a little paddle steamer from Madras, docked in Durban. The next day, 324 Indians, including 83 children under the age of 14, and 75 women, stepped onto foreign soil. The majority was South Indian Hindu's with a smattering of Christians and Muslims. Ten days later, the SS Belvedere arrived from Calcutta with 351 Indians who were mainly from the South and East of India (Meer: 10). It's interesting to note that very few of those first immigrants had any experience working as labourers. Ship's records find that their previous occupations ranged from clerks and policemen to jewellers and undertakers (ibid.)

#### **4.2.4 THE PASSENGER INDIANS ARRIVE**

In the same year that saw the arrival of indentured Indians, passenger Indians, mostly Gujarati-speaking, arrived in Natal, bringing with them their own language and culture. These free, or passenger Indians came with the sole purpose of trading to the indentured labourers who were in need of their own uniquely Indian products. Based on the success of early traders, an increasing number of passenger Indians came to South Africa and set up their businesses around the country (Meer: 17).

#### **4.2.5 POST-INDENTURESHIP**

After indentureship, the majority of the population opted to remain in South Africa, despite the fact that they were not recognised as citizens. To many, the prospect of going back to an economically strapped India was gloomy and South Africa was regarded as a land of opportunity where one could lease land, engage in agriculture, trade and engage in other forms of employment (Meer: 24).

### **4.3 THE PRESENT DAY SOUTH AFRICAN INDIAN**

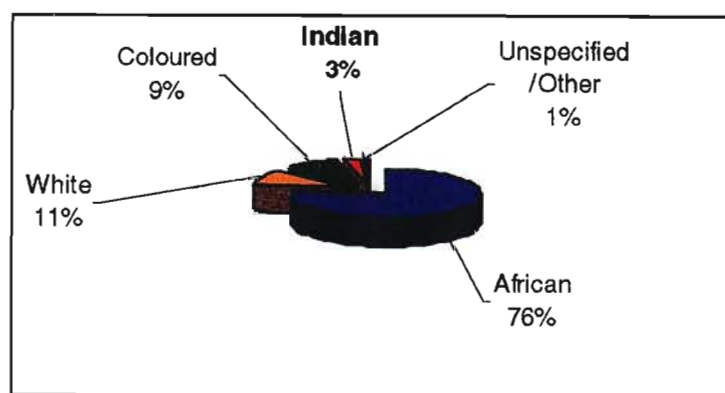
#### **4.3.1 DEMOGRAPHICS**

According to Statistics South Africa, South Africa's population is 40.6 million. A literature review reveals that other research authorities put the figure at over 43 million. For the purposes of this dissertation and to avoid confusion, we focus on the statistics provided by Statistics South Africa.

As Figure 2.1 indicates, the Indian population represents 3% of the total South African population and number just over one million (1 045 596) and, as such, is the smallest population group (Census 1996). Further, the Indian population is growing at a slower rate than other race groups.

**FIGURE 2.1**

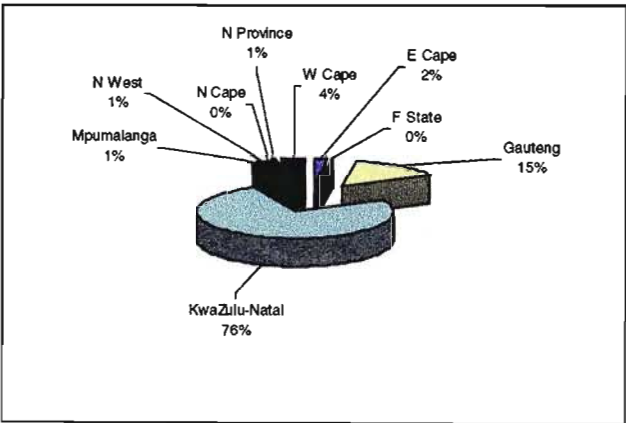
#### **Population of South Africa - racial breakdown**



(Source: Census 1996)

As Figure 2.2 and Table 2.1 indicates, the greatest concentration of the Indian population group is in the province of KwaZulu-Natal (75.6%) followed by Gauteng (15.4%) and the Western Cape (3.9%). Therefore any regional marketing effort targeting the Indian community, should be concentrated in provinces of KwaZulu-Natal, Gauteng and, to a lesser extent, the Western Cape.

**FIGURE 2.2**  
**Provincial Indian Population of South Africa\***



(Source: Census 1996, StatsSA)

\*Figures rounded off to the nearest percentage

**TABLE 2.1**

**Provincial Indian Population of South Africa**

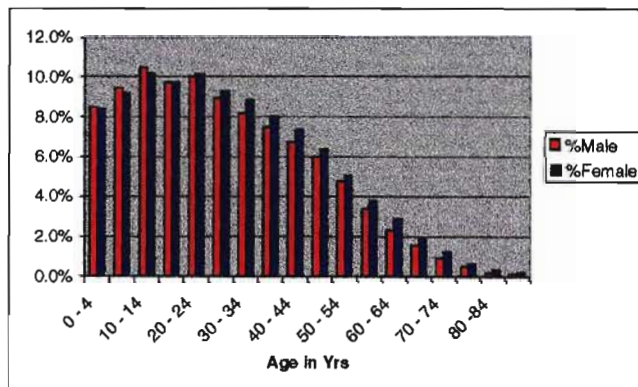
PROVINCE	Indians	Percentage of total
E Cape	19 356	1.9%
F State	2 805	0.3%
Gauteng	161 289	15.4%
KwaZulu-Natal	790 813	75.6%
Mpumalanga	13 083	1.2%
N West	10 097	1.0%
N Cape	2 268	0.2%
N Province	5 510	0.5%
W Cape	40 376	3.9%
<b>TOTAL</b>	<b>1 045 596</b>	<b>100.0%</b>

(Source: Census 1996, StatsSA)

Census 1996 estimates that there are 512 231 Indian males and 533 365 Indian females, which conforms to the norm of female bias in most population groups. According to Figure 2.3, the bulk of the Indian population is between the ages of 5 and 34, with women living longer than their male counterparts.

**FIGURE 2.3**

**Age distribution of the Indian population by gender**

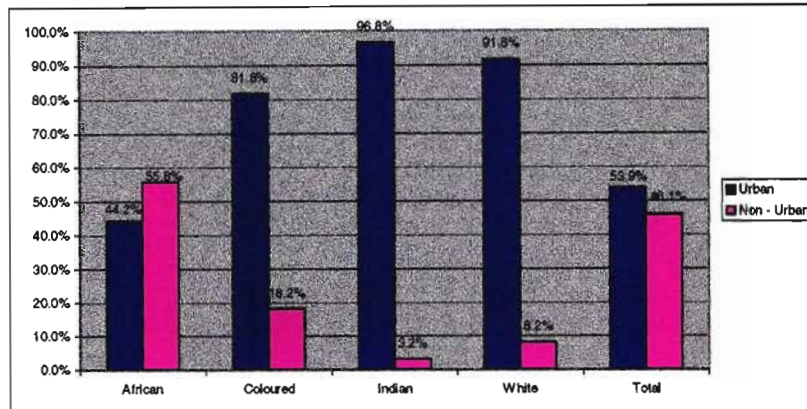


(Source: Census 1996, StatsSA)

Another vital statistic is that the Indian population group has the highest rate of urbanisation among the other three race groups. According to StatsSA's October 1999 Household Survey (Figure 2.4), 96.8% of the Indian population reside in urban areas. This can be attributed to two factors. The majority of the passenger Indians chose to trade in urban areas after completing their contractual obligations and, as a result, indentured Indians were forced to move into urban areas for employment (Meer: 64). From a marketing viewpoint, Indian consumer's can be targeted, for example, via mainstream newspapers which are circulated in urban areas.

**FIGURE 2.4**

**Percentage of people in each population group living in urban and non - urban areas**



(Source: October Household Survey 1999, StatsSA)

#### **4.3.2 EDUCATION**

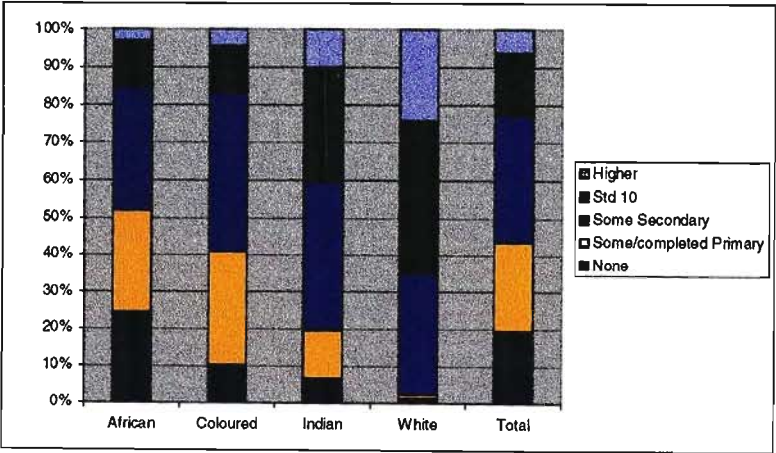
Education has always been highly prioritised within the Indian community. This is evident from the efforts made by ex-indentured labourers, who, despite earning a pittance in their various fields of employment (post-indentureship), either subsidised their own schools or built schools on a rand-for-rand basis with the government so as to provide an education for their children (Meer: 99).

The emphasis on education hasn't changed. When compared with the African and Coloured race groups, a greater number of South African Indian's hold a matric certificate and have completed some form of higher education.



This is verified by the Figure 2.5 which indicates that 30.4% of Indians have completed matric and a third of those (10%) have gone on to higher education. The resultant implication from a marketing standpoint, is that the advertising message should be one that is pitched at a community where the majority of individuals have had some education. From a consumer behaviour point of view, the relatively high levels of education could indicate a segment of highly discerning consumers who would appreciate products and services such as: computers and computer software, Internet shopping and advanced-level home appliances.

**FIGURE 2.5**  
**Percentage of the population aged 20 years or more in each educational category by population group**



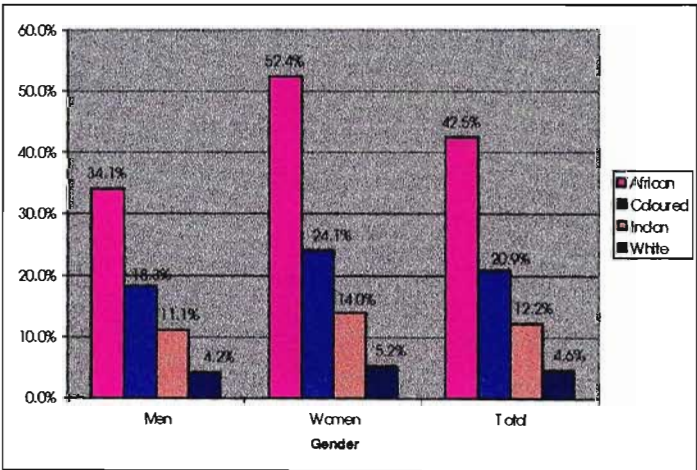
(Source: Census 1996, StatsSA)

4.3.3 EMPLOYMENT AND OCCUPATION

Figure 2.6 shows the unemployment rate by population and gender amongst those aged 15-65 years. The table indicates the expanded definition of unemployment which includes those who have become discouraged job seekers (those who were unemployed and had not taken active steps to find work in the four weeks prior to the interview).

FIGURE 2.6

Unemployment rates (expanded definition) by population group and gender



(Source: Census 1996, StatsSA)

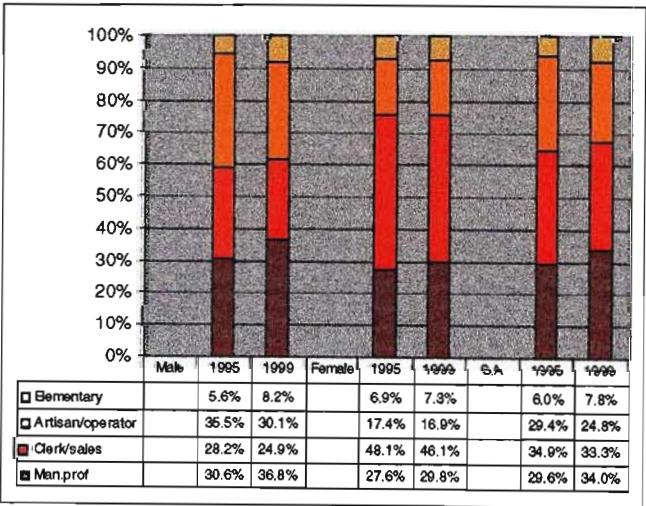
From Figure 2.6, it can be seen that 11.1% of Indian males and 14% of Indian females are unemployed. When compared to other race groups, Indian unemployment rates are much lower than the African and Coloured population groups. The marketing implications for the Indian population are obvious.

Products and services targeted at a segment of the population with relatively low unemployment rates, have a better rate of success.

Figure 2.7 shows the changes in occupational structure within population groups between October 1995 and October 1999, according to four bands which grouped the nine standard occupational categories for ease of comparison. The four bands are:

- Managers, professionals, semi-professionals and technicians
- Clerical and sales workers
- Artisans, skilled agricultural workers and operators
- Elementary occupations

**FIGURE 2.7**  
**Changes in occupational structure within the Indian population between October 1995 and October 1999**



(Source: Household Survey 1999, StatsSA)

From Figure 2.7 it is evident that among employed Indian males, there has been a significant shift into managerial, professional, semi-professional and technical occupations since 1995. However, the same cannot be said for Indian women. However, the majority of both men and women are in the higher-earning occupations of Managers/Professionals and Clerk/Sales. This can be attributed, in part, to the State's Employment Equity programme, which forces employers to look to the previously disadvantaged race groups when filling in positions. The consumer behaviour implication is that this market segment will appreciate upper-end consumer products and services (for example, cordless telephones and Internet banking services).

Table 2.2 depicts the income category among the employed by population group and gender as extracted from Census 1996. The results indicate that 29.8% of Indian males and 16.7% of Indian females earn above R3 501. The disparity of earning power between the sexes can be explained by the fact that Indian women have only recently entered the job market.

**TABLE 2.2**

**Income category as a percentage by population group and gender**

	Men				Women				
	African	Colord.	Indian	White	African	Colord.	Indian	White	Total
<b>R0 - 500</b>	25.8	19.4	4.8	3.9	47.5	30.0	8.9	7.6	26.0
<b>R501 - 1000</b>	24.4	20.4	8.8	3.2	21.4	19.5	16.0	6.2	18.6
<b>R1001 - 1500</b>	23.8	21.0	18.3	5.7	12.5	21.9	26.0	10.4	17.4
<b>R1501 - 3500</b>	20.1	27.5	38.4	22.5	13.3	21.5	32.4	40.4	21.7
<b>R3501+</b>	6.0	11.6	29.8	64.8	5.2	7.1	16.7	35.4	16.2

(Source: Census 1996, StatsSA)

Further, Roopanand (2002: 124), reflects on the findings of a 1999 Bureau of Market Research Survey, which investigated general household expenditure in the Durban Metropolitan area. Although the study did focus on one specific geographical area, 75.6% of Indians live in the province of KwaZulu-Natal and the majority live in Durban. Therefore, the following conclusions from the survey are relevant to this study:

- Indian household heads in the Durban Metropolitan area were the youngest (44.6 years) in comparison to other population groups
- Indian households in the Durban Metropolitan area have more earners (33.2%) per household in comparison to 21.4% for Blacks and 32.5% for Whites.

Roopanand (2002: 124) further elucidates that the reason for Indians having more earners per household than other race groups, could be attributed to higher levels of education which has resulted in the Indian population group moving into higher occupations and earning higher incomes.

The obvious consumer behaviour implication is that Indian households in Durban command spending power which could result in greater consumption.

#### 4.3.4 RELIGION

Three main religions are followed in the Indian community - Hinduism, Islam and Christianity. StatsSA estimates that two-thirds of the Indian population are Hindus, followed by Muslims and then Christians.

Although only five Christians were on board the SS Truro, it is estimated that at least 7% of the Indian population are Christians (Meer, 1969: 213). The conversion to Christianity came early, prompted by the Methodists who were the first missionaries in the country.

Jithoo (1970: 30) states that whereas there are significant linguistic differences between the various Hindu groups, the differences in kinship structure, diet and dress are insignificant. The common unifying factor among Hindus is religion. For example, Deepavali, the Hindu festival of lights is celebrated by all Hindu's, irrespective of language. Further temples, though erected by specific language groups, are open to all Hindu's and it is common to see Hindu's from different language groups worshipping together at the same temple.

Despite the religious zeal, a study by Arkin (1989: 158) concludes that there seems to be a widespread lack of theological understanding among Hindus who represent roughly 70% of the Indian population.

Many have not read the most accessible of Hindu texts, the Bhagvad Gita, and are unaware of the basic tenets of their religion. Arkin attributes this to the destructive impact of a western-orientated education and purports that this will continue seeing as Hindus have assigned a high value to Western education.

Arkin (1989: 161) further argues that Islam, in South Africa, like in other parts of the world, constantly faces the forces of secularisation that follows in the wake of Westernisation. Arkin postulates that while the constant tension among Muslim youth between modernisation and Westernisation has resulted in an adoption of Western influences in dress and lifestyle, this is not to the detriment of religious principles. The hold of Islam on the social life of its followers is so strong that even if certain members were to take alcohol, gamble or participate in activities forbidden in the Koran, they keep this a secret from their family members.

The cultural aspect of religion, does have important consumer behaviour implications. The specific religious observances, for example the abstinence from certain products need to be acknowledged and, maintained via marketing initiatives. Religious celebrations, for example, Deepavali and Eid also provide marketing opportunities, which could include clothing and food items.

#### **4.3.5 LANGUAGE**

Census 1996 (StatsSA) indicates that 93.2% of Indians speak English as a home language. This is the highest penetration of the English language across all race groups. The other home language spoken by Indians is Afrikaans (1.5%), which correlates with the fact that just over 20% of the population live in Gauteng and the Western Cape where Afrikaans is the predominant language (StatsSA). The very fact that most Indians speak English, means that multilingual marketing strategies are unnecessary.

However, while the statistics show that English and Afrikaans are the two most common languages in the homes of Indians, it must be noted that there are five other languages which are an integral part of the culture of the community: Hindi, Tamil, Telegu, Gujarati and Urdu. These languages are an indication of the geographical area from where early Indians emanated. For example, Tamil and Telegu are languages belonging to the south of India (Chennai and Chidambaram) , while Hindi, Gujarati and Urdu are North Indian languages (Bihar, Lucknow, Jaipur and Calcutta). Indians belonging to the Muslim faith speak Urdu, while Hindu's uses the other languages.

Although these languages are not reflected in most research, it must not be assumed that they are inconsequential for, in the Indian community, language is seen to be an important aspect of one's cultural identity.



According to Naidoo (2000: 235), the majority of Hindu's who came to South Africa were illiterate and passed on their knowledge of their religion, language and culture through oral tradition. However, as time progressed, the new developing social and economic system did not encourage the continuity of the oral way of life and the younger generation began to drift away from the cultural practices of their parents.

Language also plays an emotive role in the community. Evidence of this was seen during the period of November 2001 to April 2002 when the South African Broadcasting Corporation's Lotus FM, which targets a predominantly Indian listenership, changed its music policy to allow for the airing of more North Indian than South Indian songs (Post 22 June 2002). The reason given for this change was that the national public broadcaster was aiming to increase its listenership.

#### **4.3.6 FAMILY AND HOME**

The family plays an important role in the lives of South African Indians. In the past, the extended family system was very much the norm where grandparents, parents, married children, grandchildren, uncles, aunts and other relatives all lived under one roof. However, there has been a swing away from the extended family system where young married couples chose to live on their own, hence creating a market for property and home loans.

However, it is still common, for young married couples to live with their parents until they have saved enough to start their own homes. Other reasons for living with parents comes from a sense of duty young people feel towards their parents because the prevailing value within the Indian population is that adult children should selflessly take on the responsibility of elderly parents.

While Indian living arrangements are moving towards nuclear families, the role of the extended family is still dominant. Family gatherings, e.g. weddings, christenings etc, are well attended and close family members are expected to provide assistance in the run-up to the event. Further, family members often visit each other on weekends and dinners, braai's and picnics are common past-times.

Grandparents and parents are still an integral part of the home and are relied upon by adult children for a variety of services. These include: caring for the young, preparing meals and domestic activities. While they are valued, some mention must be made of the conflict that exists between both generations. The younger generation may, in some cases, see the older person as being a hindrance. There also seems to be constant conflict between mother's-in-law and daughter's-in-law as depicted in a recent talk show on Lotus FM that focussed on the issue (Lotus FM, Straight Talk with Devi Sankaree: 4 February 2002).

From a consumer behaviour perspective, the market for retirement homes may grow in the future, as the older generation may choose to obviate conflict on the home front, by living on their own in a safe and managed environment.

The head of the household, generally tends to be the main breadwinner, and in most Indian homes is the husband. However, with the increase in the number of Indian women seeking employment and furthering their education, women are beginning to play an equitable role in the home as far as decision-making is concerned. It is common today for married couples to make joint decisions based on negotiation and compromise. The implication from a marketing perspective is that the advertising message should not only be targeted at the Indian male.

In another vein, older members of the family are accorded with a great deal of respect from younger members to the point where nephews would not consume alcohol or smoke cigarettes in front of their uncles. To do so would be disrespectful and go against the grain of the values of the community.

Further, family members are also expected to provide financial and emotional support to each other irrespective of the cost to self. To withhold such support is seen in a negative light and viewed with great disapproval. Family members are expected to live out their lives in total self-sacrifice to the needs of the family (Meer: 173).

The consumer behaviour implication is that products and services that encompass the needs of the entire family are desired. Products such as comprehensive medical aid cover and insurance policies which have the welfare of the entire family in mind, are favoured.

However, family unity is strongly tied-in with fierce competition among family members with the emphasis on material possessions. These points of competitiveness include, amongst others, motor vehicles, jewellery, clothes and homes. The Indian population also tend to spend a great deal of money on home improvements and are constantly updating and renovating their homes, which are seen as prized possessions and reflections of their status.

Changes in both economic and social circumstances and the Western influence of individuality have led to the younger generation Indian choosing to lead a more independent life. Young married couples chose to make their own decisions and do not concern themselves with what other members of their family think. As a nuclear family, both husband and wife, make up their own rules and make no excuses for their actions. This change is viewed with much negativity by older family members who perhaps, are unwilling to relinquish their role of advisors.

The previous generation of Indian children was not brought up to have open relationships or express opinions to their parents. These relationships can be described as being cold and formal.

As a result, there has been a decided move on the part of adult children to forge more open relationships with their own children.

#### **4.3.7 ROLE OF WOMEN**

The image of the subservient Indian women is slowly making way for the young, upwardly mobile independent woman. In the past Indian women played a docile role within the family and were seen as the sole nurturers and caretakers of their homes. They were not allowed to seek employment, no matter how desperate their economic circumstances. In the past most of their marriages were arranged and the brides themselves had little or no choice in who their future husband's were.

Further, sons were always preferred over daughters, as daughters after marriage, were seen to "belong" to another family and control over her would have to be relinquished (Meer: 69). This led to women being regarded as possessions and were treated as such by both husbands and in-laws. Domestic violence, both emotional and physical, was sometimes what marriages were built on.

And, it was unthinkable for married women to complain about their circumstances. They were expected to accept their lot in life and play their traditional role.

Indian women of today are very different from their mothers and grandmothers. With Westernisation came empowerment and Indian women are actively employed and independent. Indian women are fiercely independent, often choosing to retain their maiden surnames after marriage and claiming an equal status in their marriages. This has led to Indian males having to unlearn traditional roles. In some cases this has proven to be detrimental to the institution of marriage where women, unhappy with their circumstances, have the option of obtaining divorces, which though frowned upon by the community, is no longer a taboo.

Today's Indian women play multiply roles of wife, mother, employee and decision-maker to great success. They have transcended their traditional roles to the benefit of themselves and their family life without losing the essence of their culture in the process.

#### 4.3.8 ENTERTAINMENT

Watching Bollywood movies (films emanating from India), is one of many favourite past times of the Indian population. Off late, there has been a renewed interest in Bollywood movies, especially among the youth. This can be attributed to movies such as *Kuch Kuch Hota Hain*, *Monsoon Wedding*, *Mitr* and *Mohobatein*, which portrayed young, modern storylines.

Bollywood movies, themselves, are hooked on the themes of love, family conflict and turmoil, with a comic undertone. South African cinema has already seen the opportunity and today, Bollywood movies are screened alongside the latest American blockbusters.

Watching home videos of Bollywood movies is also enjoyed. This applies especially to those who may not be able to afford to take the entire family to the cinema. Video cassettes and DVD's are loaned from local video stores and watched at leisure, normally over weekends by the entire family.

As a spin-off from the movies, accompanying sound-tracks in the form of CD's and cassettes are purchased with much enthusiasm. The music of the movies is also mirrored on Lotus FM and the weekly hit parade consists of the latest Bollywood music releases.

Further, overseas artists involved in the Bollywood industry, including actors, singers, music composers, etc have performed to enthusiastic responses from the community.

The Indian population also spends a great deal of time eating out. While the youth prefer fast foods after a night spent at nightclubs, the older generation go to restaurants. It has also become popular for young, busy suburban wives to entertain friends at restaurants as opposed to entertaining at home.

Family picnics at the beach are also common and are seen as a neutral and cost-effective way for the entire family to enjoy themselves. Weekends away with the family are also common and the population do seem to prefer self-catering chalets in a variety of locations. For the well-heeled, family holidays could entail air travel and vehicle rental to their destination of choice. Most Indians do aspire to making a trip to India some time in their lives. For most, it is not a pilgrimage, but an opportunity to see their mother country and shop from India's exquisite range of traditional clothing.

Entertaining on the home front is very common. Celebratory dinner parties commemorating birthday's, anniversary's or achievements are also part and parcel of this population group which takes pride in entertaining family and friends.



#### **4.3.8 SOCIAL CLASS**

Although it can be strongly argued that the caste system does not exist in the Indian community, it can be said that it has been replaced with perceptions of social class. Social class is a very important facet of Indian life and can be defined by material possessions, wealth and status in the community.

So much so, that there are those who aspire to belong to the "upper" class and would make conscious decisions over which luxury motor vehicle to purchase, or in which residential area to live.

Weddings and other large gatherings become a convenient venue for the airing of social class. For example, hosts who are considered to belong to the upper echelons of society, will choose either the City Hall or a five-star hotel to entertain their guests. A wedding in a community hall, is not in keeping with the social status of individuals from the upper social class.

As a result, luxury and branded goods and services are well received by this community who constantly strives to gain recognition and respect from their peers by subscribing to what is fashionable and expensive.

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#### **4.4 CONCLUSION**

As the discussion indicates, while the Indian market is diverse, it is also extremely viable. The diversity of the market should not present itself as a hindrance to marketers, on the basis of ignorance.

Market segmentation, based on culture, is a viable marketing opportunity, and the Indian market is not an exception. Ultimately, the main consideration is the fact that the Indian population group has, in the main, the economic means to purchase a wide range of goods and services. To ignore such a segment of the market, would be extremely short-sighted.

## CHAPTER FIVE

### **RESEARCH METHODOLOGY**

#### **5.1 INTRODUCTION**

Cooper and Schindler (2001: 15) define business research as "...a systematic inquiry that provides information to guide business decisions." In order to achieve this, this qualitative study relied on both primary and secondary data. The following chapter delves into the context of the research, the problem and its setting, objectives of the study, hypothesis statements and the research design, encompassing methods of data collection, measurement and analysis.

#### **5.2 THE RESEARCH CONTEXT**

The purpose of this research is to provide a model for the purpose of market segmentation for the Indian population group. In order to do this, cultural typologies, specific to the Indian population were explored and analysed. These typologies were extracted from primary and secondary information sources.

The Indian population group represents a highly diverse market segment. Attempts in the past by marketers to target this group, have led the author to contend that the cultural dynamics of the Indian population group is not fully understood and interpreted for the purpose of market segmentation.

### **5.3 THE PROBLEM AND ITS SETTING**

#### **5.3.1 THE STATEMENT OF THE PROBLEM**

To analyse South African Indian cultural typologies as a conceptual framework for market segmentation.

#### **5.3.2 THE STATEMENT OF THE SUB-PROBLEMS**

##### **SUB-PROBLEM 1**

The Indian population group is largely seen by the marketer as a single, homogenous grouping with a shared economic background and cultural wants and needs. Such an assumption leads to an inadequate understanding of the population group as a market segment.

##### **SUB-PROBLEM 2**

Cultural dimensions within the Indian population group are often not clearly understood and, as a result, are stereotyped by the marketer. This results in inadequate marketing messages being sent to the consumer.

### **SUB-PROBLEM 3**

Cultural change within the Indian population group is not factored into the marketer's understanding of the market segment, resulting in an incorrect interpretation of the needs and wants of the consumer.

### **SUB-PROBLEM 4**

The different levels of socio-economic circumstance within the Indian population group is not clearly understood by the marketer, often leading to the assumption that the entire market segment belongs to a particular socio-economic grouping.

### **SUB-PROBLEM 5**

A model to understand the cultural typologies of the Indian consumer does not exist as a means for effective market segmentation.

## **5.4 OBJECTIVES OF THE STUDY**

The aims of this dissertation disseminate into the following:

- The identification of the main cultural typologies influencing consumer behaviour in the Indian population group.
- An explanation of consumer behaviour patterns amongst Indian consumers based on relevant research.
- The development of a conceptual model of Indian cultural typologies for the purpose of market segmentation within the Indian community.

- This conceptual model can be utilised to explore consumer behaviour patterns amongst other ethnic groupings by focusing on culture specific factors for different cultural groups.

## **5.5. HYPOTHESIS STATEMENTS**

### **HYPOTHESIS 1**

The Indian population group is a segmented grouping with different economic backgrounds and cultural wants and needs.

### **HYPOTHESIS 2**

Cultural change within the Indian population group is an important facet in understanding the changing needs and wants of Indians.

### **HYPOTHESIS 3**

Indians, irrespective of LSM groupings are characterised with a Western outlook to life and are highly brand conscious.

### **HYPOTHESIS 4**

LSM groupings, across the Indian cultural typologies, emphasise education and further education at different levels

## **HYPOTHESIS 5**

The South African Indian population group can be typified according to their own unique cultural typologies utilising a cultural typology model.

### **5.6 THE RESEARCH DESIGN**

The research design is the blueprint for the collection, measurement, and analysis of data (Cooper and Schindler, 2001: 134). Further, the research design is of vital importance in answering the questions, which emanate from the research problem. The collection, measurement and analysis of data are discussed under two sections: (1) Primary data and, (2) Secondary data.

#### **5.6.1 PRIMARY DATA**

- **CONTENT ANALYSIS**

Primary data was collected from two sources: a weekly newspaper column and one-on-one personal interviews conducted with five key informants from within the Indian population group.

In the case of the former, a weekly snapshot of life revealing cultural typologies specific to the Indian community were sourced. The column has been in existence since February 1998.

A sample size of one hundred columns was selected on a random basis and using the qualitative statistical package, Nvivo, each column was coded according to themes (nodes) embedded in each column.

For the purposes of clarification, each node was given a description (Appendix A). The results of the coding indicated that 29 nodes were prevalent in the selected columns. Each node was then assigned a value based on frequency of occurrence. These values formed a total percentage (Appendix B).

The results of the content analysis were then analysed and six cultural dimensions were developed, encompassing the results. The six cultural dimensions include: (1) Cultural Dynamism, (2) Cultural Inertia, (3) External Self-reference, (4) Material Disposition, (5) Societal Coercion and, (6) Educational Notability.

- **PERSONAL INTERVIEWS**

The results of the content analysis were used to elicit further information from interviews conducted with five key informants from within the population group. The interviewees were selected by the non-probability technique where individuals were chosen because of their specific areas of interest within the Indian population group.



The research instrument developed took the form of a questionnaire (Appendix C) with semi-structured questions reflective of the six cultural dimensions, which were formulated after the content analysis was completed (as described earlier) . The questionnaire was tested for accuracy and ambiguity before being administered to each of the five key informants. The interviews were tape recorded and transcribed. The results were collated and included with the findings from the study's secondary sources of information.

#### **5.6.2 SECONDARY DATA**

Secondary sources of information included Census 1996, AMPS 1999b, Integrated Data Group's 2000 Mindset Study, contemporary research in the field, books written on the subject and an appraisal of the Geert Hofstede's Five Cultural Dimensions.

Census 1996 applied a uniform method for the collection of the enormous mass of information. Over nine million homes were visited. Homeless people, hostels, prisons and other institutions were also included in the survey to ensure a comprehensive count.

The South African Advertising and Research Foundation's (SAARF's) bi-annual AMPS survey covered the adult population (16 years and over) of South Africa.

The survey uses personal in-home interviews of thousands of persons representative of the total population. The focus of the study is to glean information on media and product usage.

The Integrated Data Group's 2000 Mindset Study, utilised a representative sample of the population and measure attitudes and perceptions. Questions included a wide range of issues including politics, personal safety and contentment.

Another important secondary source of information was the research of Geert Hofstede whose theory on cultural dimensions was analysed and commented on by the author.

## **5.7 VALIDITY AND RELIABILITY**

Validity refers to the extent to which a test measures what one actually wants to measure. According to Cooper and Schindler (2001:216), "the ultimate test of a sample design is how well it represents the characteristics of the population it purports to represent." As such the validity of the sample depends on two such considerations accuracy and position of estimate. The former refers to the degree to which bias is absent from the sample and the latter, the degree to which the sample represents the population in all relevant aspects.

In the case of the one-on-one interviews, respondents were selected for their specific insight into the Indian cultural typologies in the community. Further the use of semi-structured questions, lead to greater validity, as respondents were able to clarify and explain issues.

Reliability deals with the accuracy and precision of a measurement procedure. A test instrument will be reliable if it works well at different times under different conditions. This, according to Cooper and Schindler (2001: 171), is the basis for the frequently used perspective of stability. The instrument will be stable if it can produce consistent results with repeated measurement with the same person with the same instrument. In the case of this dissertation, the research instrument was pre-tested for ambiguity.

## **5.8 BIAS CONTROL**

Researcher bias exists when preconceived notions and opinions of the dissertation's author are allowed to interfere with the outcomes of the study. Bias exists in one of the primary sources of information, viz. the weekly column "Devi on Sunday" which is written by the author.

Bias in this regard was effectively controlled in two ways: First, the author utilised columns, which had already been published, prior to the start of the research. This reduced the possibility of the manipulation of the subject material in order to produce culture typologies. Secondly, any preconceived notions were utilised as a basis for conducting further consumer behaviour research.

Further, bias emanating from the convenience sample chosen for the expert interviews and selection of newspaper columns was controlled via a semi-structured questionnaire which was administered face-to-face to allow for clarification of issues.

## CHAPTER 6

### ANALYSIS AND FINDINGS

#### **6.1 INTRODUCTION**

The ensuing chapter focuses on the results obtained from various sources. These include: the South African Advertising and Research Foundation's Living Standards Measure's (LSM's), the All Media and Products Survey (AMPS), the Integrated Data Group's Mindset Study, the results of the content analysis of one hundred "Devi on Sunday" columns and the results of the one-on-one interviews with five key informants from within the Indian population group.

#### **6.2 LSM GROUPINGS**

The SAARF (South African Advertising Research Foundation) Living Standards Measure (LSM) is one of the most widely used marketing research tools in Southern Africa. It is a unique means of segmenting the South African market by grouping people according to their living standards, using criteria such as degrees of urbanisation, ownership of cars and major appliances, etc.

**6.2.1 SAARF'S UNIVERSAL LSM'S**

In 2001, SAARF in conjunction with ACNielsen Media International, launched an improvement to the LSM by introducing the Universal LSM which is considered to be more advanced than its predecessor as it purports to make allowance for social change. The Universal LSM groups people according to ten LSM levels, two more levels than existed in the past.

The following is a summary of some of the key characteristics of the different LSM groupings in South Africa:

**UNIVERSAL LSM GROUPINGS - SOUTH AFRICA**

**LSM 1**

DEMOGRAPHICS	MEDIA	GENERAL
<ul style="list-style-type: none"><li>• Female</li><li>• 16 - 24, 60+</li><li>• Some primary education</li><li>• Traditional hut</li><li>• R748 per month</li><li>• 12.6% of the population</li></ul>	<ul style="list-style-type: none"><li>• Radio strongest medium</li><li>• Listen to African Language Services (ALS)</li></ul>	<ul style="list-style-type: none"><li>• Minimal access to services</li><li>• Minimal ownership of durables, except radio sets</li><li>• Activities - gardening</li></ul>

(Source: SAARF Universal LSM July 2000 to June 2001)

**LSM 2**

DEMOGRAPHICS	MEDIA	GENERAL
<ul style="list-style-type: none"><li>• 16 - 24</li><li>• Up to primary education complete</li><li>• Rural</li><li>• R895 per month</li><li>• 14.5% of the population</li></ul>	<ul style="list-style-type: none"><li>• ALS</li></ul>	<ul style="list-style-type: none"><li>• Water on plot</li><li>• Minimal ownership of durables, except radio sets and stoves</li><li>• Activities - gardening</li></ul>

(Source: SAARF Universal LSM July 2000 to June 2001)

### LSM 3

DEMOGRAPHICS	MEDIA	GENERAL
<ul style="list-style-type: none"> <li>• 16 - 49</li> <li>• Up to some high school education</li> <li>• Rural</li> <li>• R1 113 per month</li> <li>• 13.6% of the population</li> </ul>	<ul style="list-style-type: none"> <li>• Radio - ALS stations and Radio Bop</li> <li>• SABC 1 television</li> <li>• Outdoor</li> </ul>	<ul style="list-style-type: none"> <li>• Electricity and water on plot</li> <li>• Minimal ownership of durables, except radio sets and stoves</li> <li>• Activities - minimal</li> </ul>

(Source: SAARF Universal LSM July 2000 to June 2001)

### LSM 4

DEMOGRAPHICS	MEDIA	GENERAL
<ul style="list-style-type: none"> <li>• 16 - 34</li> <li>• Up to some high school education</li> <li>• Urban</li> <li>• R1595 per month</li> <li>• 14% of the population</li> </ul>	<ul style="list-style-type: none"> <li>• Radio - ALS stations, Metro FM, Yfm, Radio Bop</li> <li>• TV - SABC 1, 2 and Bop TV</li> <li>• Outdoor</li> </ul>	<ul style="list-style-type: none"> <li>• Electricity, water on plot, flush toilet</li> <li>• TV sets, hi-fi/radio set, stove, fridge</li> <li>• Activities - stokvel meeting, lottery tickets</li> </ul>

(Source: SAARF Universal LSM July 2000 to June 2001)

### LSM 5

DEMOGRAPHICS	MEDIA	GENERAL
<ul style="list-style-type: none"> <li>• 16 - 34</li> <li>• Some high school to matric</li> <li>• Urban</li> <li>• R2 289 per month</li> <li>• 11.9% of the population</li> </ul>	<ul style="list-style-type: none"> <li>• Radio - ALS stations, Metro FM, Yfm, Radio Bop, Khaya FM</li> <li>• TV - SABC 1, 2, 3, Bop TV and etv</li> <li>• Weekly newspapers and magazines</li> <li>• Outdoor</li> </ul>	<ul style="list-style-type: none"> <li>• Electricity, water on plot, flush toilet</li> <li>• TV sets, hi-fi/radio set, stove, fridge</li> <li>• Activities - started exercising, painted interior of house, stokvel meeting, bought tapes and lottery tickets</li> </ul>

(Source: SAARF Universal LSM July 2000 to June 2001)

### LSM 6

DEMOGRAPHICS	MEDIA	GENERAL
<ul style="list-style-type: none"> <li>• 16 - 34</li> <li>• Up to post-matric, but not university</li> <li>• Urban</li> <li>• R3 731</li> <li>• 12.1% of the population</li> </ul>	<ul style="list-style-type: none"> <li>• Radio - wide range of commercial and community radio stations</li> <li>• TV - SABC 1,2, 3 and etv</li> <li>• Daily and weekly newspaper and magazines</li> <li>• Cinema</li> <li>• Outdoor</li> </ul>	<ul style="list-style-type: none"> <li>• Electricity, hot running water and flush toilet</li> <li>• Ownership of a number of durables, including a cell phone</li> <li>• Participated in a number of activities</li> </ul>

(Source: SAARF Universal LSM July 2000 to June 2001)

### LSM 7

DEMOGRAPHICS	MEDIA	GENERAL
<ul style="list-style-type: none"> <li>• Male</li> <li>• 35+</li> <li>• Matric and higher education</li> <li>• Urban</li> <li>• R5 495 per month</li> <li>• 5.8% of the population</li> </ul>	<ul style="list-style-type: none"> <li>• Radio - wide range of commercial and community radio stations</li> <li>• TV - SABC 1, 2, 3, etv and M-NET</li> <li>• Daily and weekly newspapers and magazines</li> <li>• Has accessed the Internet in the last four weeks</li> <li>• Cinema</li> <li>• Outdoor</li> </ul>	<ul style="list-style-type: none"> <li>• Full access to services</li> <li>• Increased ownership of durables, including motor vehicle</li> <li>• Participation in all activities</li> </ul>

(Source: SAARF Universal LSM July 2000 to June 2001)

### LSM 8

DEMOGRAPHICS	MEDIA	GENERAL
<ul style="list-style-type: none"> <li>• 35+</li> <li>• Matric and higher</li> <li>• Urban</li> <li>• R7 407 per month</li> <li>• 5.6% of the population</li> </ul>	<ul style="list-style-type: none"> <li>• Radio - wide range of commercial and community radio stations</li> <li>• TV - SABC 1, 2, 3, etv, M-NET, DStv</li> <li>• Daily and weekly newspapers and magazines</li> <li>• Has accessed the Internet in the last four weeks</li> <li>• Cinema</li> <li>• Outdoor</li> </ul>	<ul style="list-style-type: none"> <li>• Full access to services</li> <li>• Full ownership of durables, including satellite dish and PC</li> <li>• Increased participation in activities</li> </ul>

(Source: SAARF Universal LSM July 2000 to June 2001)

### LSM 9

DEMOGRAPHICS	MEDIA	GENERAL
<ul style="list-style-type: none"> <li>• Male</li> <li>• 35+</li> <li>• Matric and higher education</li> <li>• Urban</li> <li>• R9 743 per month</li> <li>• 5.1% of the population</li> </ul>	<ul style="list-style-type: none"> <li>• Radio - wide range of commercial and community radio stations</li> <li>• TV - SABC 1, 2, 3, etv, M-NET, DStv</li> <li>• Daily and weekly newspapers and magazines</li> <li>• Has accessed the Internet in the last four weeks</li> <li>• Cinema</li> <li>• Outdoor</li> </ul>	<ul style="list-style-type: none"> <li>• Full access to services</li> <li>• Full ownership of durables, including satellite dish and PC</li> <li>• Increased participation in activities, excluding stokvel meetings</li> </ul>

(Source: SAARF Universal LSM July 2000 to June 2001)



## LSM 10

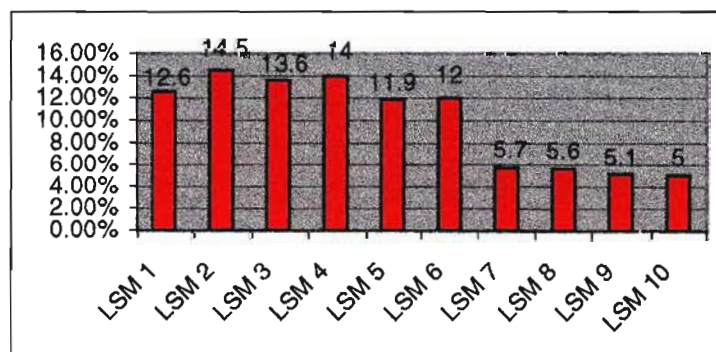
DEMOGRAPHICS	MEDIA	GENERAL
<ul style="list-style-type: none"> <li>• 35+</li> <li>• Matric and higher education</li> <li>• Urban</li> <li>• R13 406 per month</li> <li>• 5% of the population</li> </ul>	<ul style="list-style-type: none"> <li>• Radio - wide range of commercial and community radio stations</li> <li>• TV - SABC 1, 2, 3, etv, M-NET, DSTv</li> <li>• Daily and weekly newspapers and magazines</li> <li>• Has accessed the Internet in the last four weeks</li> <li>• Cinema</li> <li>• Outdoor</li> </ul>	<ul style="list-style-type: none"> <li>• Full access to services</li> <li>• Full ownership of durables, including satellite dish and PC</li> <li>• Increased participation in activities, excluding stokvel meetings</li> </ul>

(Source: SAARF Universal LSM July 2000 to June 2001)

Information on South African income categories (as extracted from StatsSA's 1996 Census) were combined with SAARF's Universal LSM to form a pictorial presentation (Figure 6.1) of the LSM spread for the South African consumer.

**FIGURE 6.1**

LSM SPREAD FOR SOUTH AFRICAN CONSUMERS\*



(\*Based on the results of Census 1996 and SAARF's Universal LSM's)

From Figure 6.1, the following conclusions can be drawn:

- The majority of the South African working population (78.6%) falls between LSM category 1 to 6, earning between R748 and R3 731.
- 60.1% of employed South Africans have not completed matric. These individuals fall into LSM category 1 to 4.
- 40.7% of working South Africans (LSM's 1 to 3) live in rural areas.
- 21.4% of employed South Africans (LSM's 7 to 10) are higher income earners with a monthly disposable income of between R5 496 to R13 406.
- There exists a significant gap between LSM 6 (12%) and LSM 7 (5.7%).

### **6.2.2 LSM CATEGORIES IN THE INDIAN POPULATION GROUP**

According to the 1996 Census, 363 486 of the Indian population are employed.

This was further broken down into income categories and combined with SAARF's Universal LSM's to produce Table 6.1, which represents LSM categories for the Indian population group.

**TABLE 6.1**

**LSM CATEGORIES - INDIAN POPULATION GROUP\***

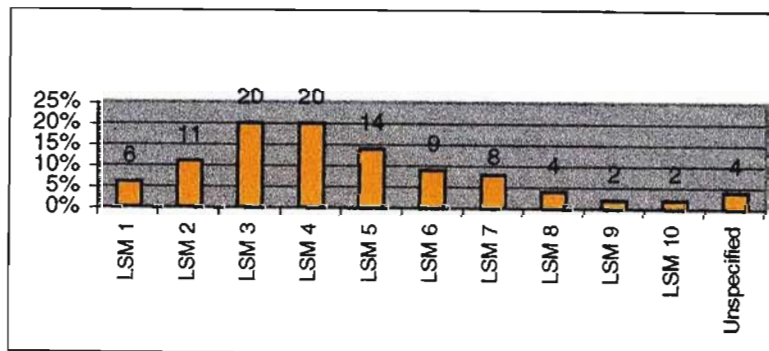
LSM GROUPINGS	EARNINGS PER MONTH	POPULATION	PERCENTAGE
LSM 1	R0 - R500	21648	6%
LSM 2	R501 - R1000	39445	11%
LSM 3	R1001 - R1500	73339	20%
LSM 4	R1501 - R2500	76952	20%
LSM 5	R2501 - R3500	49189	14%
LSM 6	R3501 - R4500	30908	9%
LSM 7	R4501 - R6000	28238	8%
LSM 8	R6001 - R8000	13771	4%
LSM 9	R8001 - R11000	7631	2%
LSM 10	R11001 - R30000+	6793	2%
Unspecified	Unspecified	15572	4%
	TOTAL	363486	100%

(\*Based on the results of Census 1996 and SAARF's Universal LSM's)

Figure 6.2 is a graphical representation of Table 6.1, and it is evident that 54% of the working Indian population fall into LSM categories 3 to 5, and 25% into LSM categories 6 to 10.

**FIGURE 6.2**

**LSM SPREAD - INDIAN POPULATION GROUP\***



(\*Based on the results of Census 1996 and SAARF's Universal LSM's)

Using Table 6.1 and Figure 6.2, the following conclusions can be drawn with regard to the Indian population group:

- There is significant access to disposable income
- Education levels are beyond that of matric, especially in LSM's 7 to 10 where most have studied at a tertiary institution.
- LSM's 5 to 10 are fully exposed to all forms of media including radio, television, newspapers, magazines, cinema and outdoor advertising. LSM's 8 to 10 have access to satellite television.
- There is full access to basic services including piped water and electricity.
- LSM's 4 to 10 are urbanised.
- LSM's 7 to 10 have accessed the Internet.
- LSM's 4 to 10 have full ownership of durables, including radio and television sets, with LSM's 7 to 10 claiming ownership of motor vehicles, satellite dishes and personal computers.

### **6.3 ALL MEDIA AND PRODUCTS SURVEY (1999b)**

The All Media and Products Survey (AMPS), is conducted by bi-annually by SAARF and covers the South African adult population of persons 16 years and older. The survey uses personal in-home interviews of thousands of persons representative of the total population.

The survey questions delve into the use of the mass media including all available radio and television stations, all the major sold newspapers and suburban "free sheets", and most major consumer magazines.

Billboards, cinema and trailer advertising are also covered. Further, AMPS includes a series of questions about the ownership of motor vehicles, a variety of large and small durable items, the use of many personal and household products, and personal and household details. The use of financial services and personal activities such as holidays and shopping patterns are covered and basic questions on Internet usage are also included.

The following discussion includes important product and service usage within the Indian community.

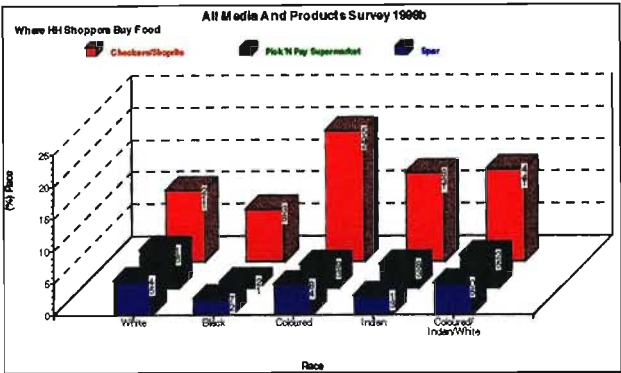
### **6.3.1 MONEY MOST SPENT**

- **GROCERIES**

As Figure 6.3 indicates, the majority of the Indian population group prefers to purchase food at Checker's/Shoprite (13.8%) as compared to Spar (3.1%) and Pick and Pay (3.8%). However, this trend seems to be in keeping with the other race groups. This can be attributed to the perception that that Checker's/Shoprite stores are "cheaper" than the other supermarkets.

FIGURE 6.3

PREFERRED GROCERY STORE



- FRESH VEGETABLES

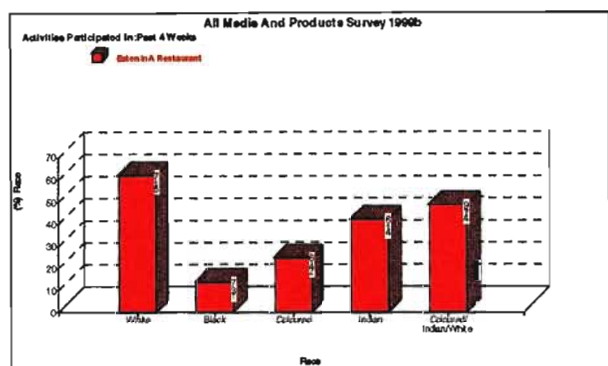
A relatively high percentage of Indians (53.6%) prefer buying fresh vegetables from a green grocer. This is the highest percentage when compared to other race groups. Fresh vegetables are an important part of the Indian diet and green grocers are common in previously Indian residential areas.

**6.3.2 RECENT ACTIVITIES (LAST FOUR WEEKS)**

- EATEN IN A RESTAURANT

**FIGURE 6.4**

**RECENT ACTIVITIES - EATEN IN A RESTAURANT**



Compared with the Black and Coloured population groups, a greater percentage of the Indian race group (41.6%) has eaten in a restaurant four weeks before being interviewed. Eating out at restaurants is becoming a popular entertainment choice for the Indian population. This can be attributed to more disposable income, and working women preferring to eat out as opposed to preparing a meal and even, entertaining at restaurants as opposed to in the home.

**6.3.3 ACTIVITIES PARTICIPATED IN (LAST TWELVE MONTHS)**

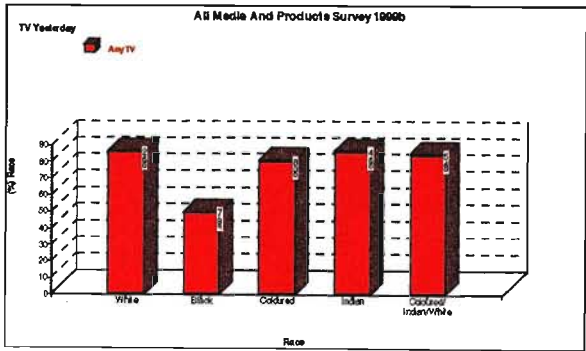
- STARTED EXERCISE

In comparison the Black and Coloured population groups, a higher percentage of Indians (18.6%) have begun some form exercise. This can be attributed to a heightened awareness of health issues. Gyming, running and other forms of exercise, are a new facet to Indian lifestyle.

**6.3.4 MEDIA CONSUMPTION**

- TELEVISION

**FIGURE 6.5**  
**MEDIA CONSUMPTION - TELEVISION**



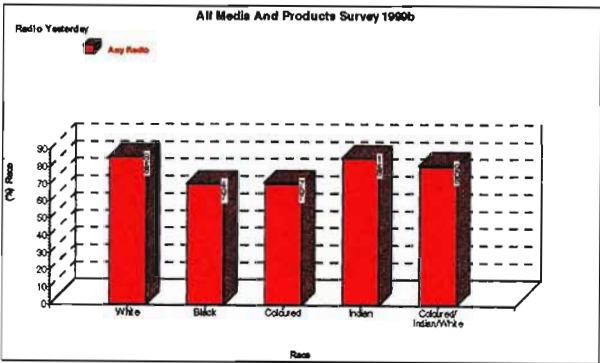
Indians are major consumers of television, as indicated in the above figure where 86.4% watch television.



One explanation is that in the pursuit of acquiring a wide general knowledge and understanding of issues, which effect the world, Indians would watch television to keep informed. This high penetration has been noticed by production companies and in the last few years, the Indian consumer has been acknowledged by more Indian actors and actresses gracing local soap opera's.

- RADIO

**FIGURE 6.6**  
**MEDIA CONSUMPTION - RADIO**



Members of the Indian population group are also high consumers of radio, as seen above, where 85.1% of respondents tuned into a radio station. Although radio consumption is high in other population groups, the penetration of Indian listener's is higher. Again, this can be explained by the Indian pursuit of added knowledge and resultant awareness.

### **6.3.5 COMMENTS**

The above selection of results from AMPS 1999b indicated that there are specific products and services that are heavily consumed by the Indian population group in comparison to other groups in South Africa. Of significant importance to the marketer is the fact that Indian's are heavy users of the media. Therefore, marketing messages targeting the Indian community should be transmitted via the medium of radio and television.

### **6.4 MINDSET STUDY (2000)**

The Mindset Study is carried out on an annual basis by independent research company, Integrated Data Group and sets out to measure the views of South Africans from all race groups. Based very much on the principles of psychographics, where the feelings and attitudes of respondents are tested, the Mindset Study provides an interesting insight into how South African consumers feel about their external environment.

The following discussion is based on significant findings, pertaining to the Indian community.

6.4.1 MAIN FINDINGS PERTAINING TO THE INDIAN POPULATION

- FEELINGS OF INSECURITY

FIGURE 6.7  
FEELINGS OF DEPRESSION

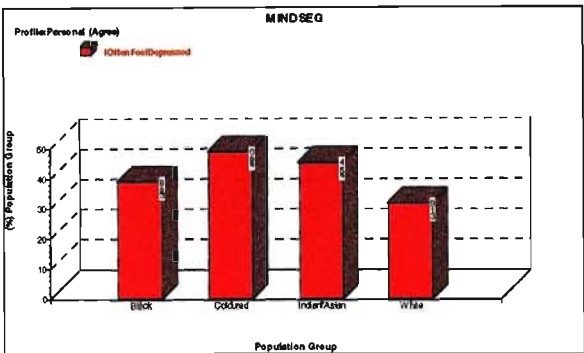


Figure 6.7 above, clearly indicates that a high percentage of Blacks, Coloureds and Indians feel depressed as compared to the White population group. Amongst Indians, this feeling can be attributed to constant concerns regarding job security, national economic stability and the fulfillment of personal aspiration. This is further backed-up by Figure 6.8, which indicates that 34.7% of the Indian population have taken on a fatalistic attitude on their power to change things. However, it must be noted that the Hindu population segment of the Indian race group, which constitutes two-thirds of the total population (StatsSA) believe in the law of Karma which takes on the dogma of preordainment, where nothing can be changed.

**FIGURE 6.8**  
**FEELINGS OF FUTILITY**

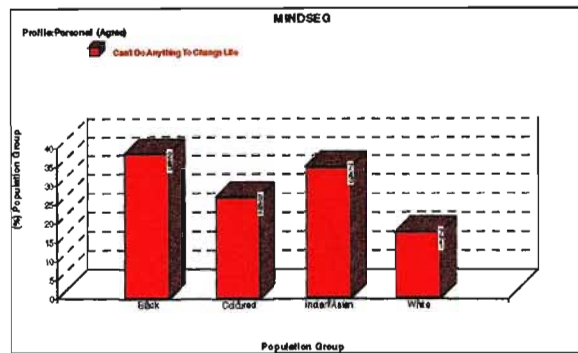
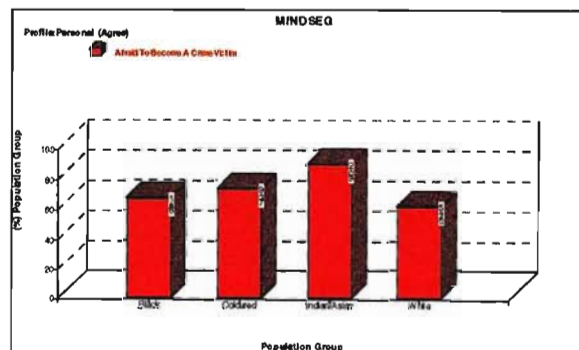


Figure 6.9 indicates that 90.2% of Indians are afraid of becoming victims of crime. This is high when compared to the other race groups. This further establishes the Indian feeling of insecurity.

**FIGURE 6.9**  
**AFRAID TO BECOME A VICTIM OF CRIME**



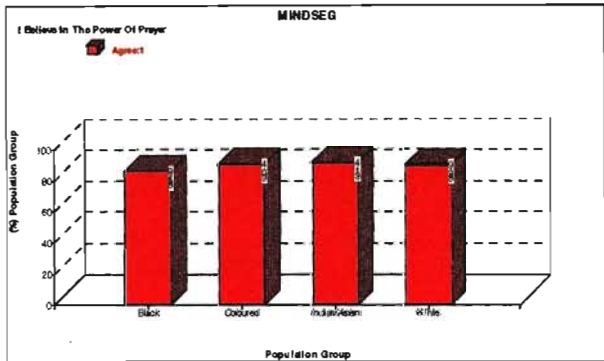
This negative trend is further illustrated by the fact that a large percentage of Indians (81.5%) believe that a cure for AIDS will not be found.

In comparison to the Black and Coloured population groups, Indian's are least positive of the issue of AIDS.

- POSITIVITY

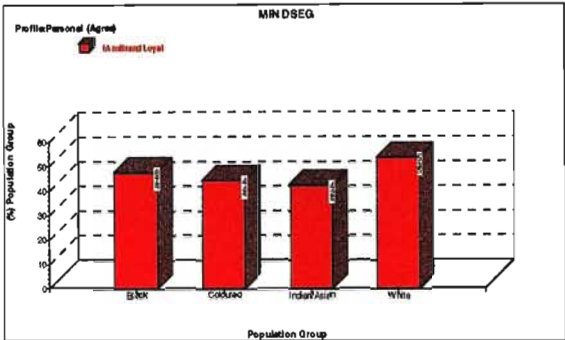
Despite apparent lack of security, Indian South Africans believe in the power of prayer, more than other race groups. This can be attributed to the important role religion does play in the Indian lifestyle.

**FIGURE 6.10**  
**BELIEF IN THE POWER OF PRAYER**



Of added significance to the marketer is the fact that according to this study, the Indian population group is the least brand loyal, thus lending themselves to experimentation with new products and brands. As compared to the White, Black and Coloured population groups, Indians have the lowest level of brand loyalty (42.4%) as depicted in Figure 6.11.

**FIGURE 6.11**  
**BRAND LOYALTY**



**6.4.2 COMMENT**

The findings of the Mindset Study indicate that while the Indian community seems to be negative around issues surrounding their personal safety and general environment, their belief in religion is steadfast. Further, their lack of brand loyalty could intimate that they would be more attuned to experimentation with new products and brands. This, in itself, is of significant importance to the marketer.

## **6.5 CONTENT ANALYSIS**

### **6.5.1 INTRODUCTION**

Using the quantitative statistical analysis package, Nvivo, ten main nodes or themes were detected from the hundred "Devi on Sunday" columns selected. The comprehensive list of themes (with individual weightings) is included in Appendix B. The ten major themes include:

- |                  |                                |
|------------------|--------------------------------|
| - Women          | - Society                      |
| - Men            | - Family                       |
| - Changing times | - Education                    |
| - Children       | - Attitude to White population |
| - Entertainment  | - Religion                     |

A further description of the above major themes and minor ones are included in Appendix A. For the purposes of this study , the main themes have been further utilised to formulate the following six cultural dimensions:

1. Cultural Dynamism
2. Cultural Inertia
3. External Self-reference
4. Material Disposition
5. Societal Coercion
6. Educational Notability

The following discussion details a brief definition of each of the six cultural dimensions.

#### **6.5.2 CULTURAL DIMENSIONS**

- **CULTURAL DYNAMISM**

This dimension is described in terms of how culture has evolved over time. This change can be plotted in terms of the different roles played by men, women and the youth within the culture, and the transformation of entertainment, religion and the family unit.

- **CULTURAL INERTIA**

The second cultural dimension, viz. cultural inertia, refers to facets of culture that have not undergone any transformation. This non-movement can be measured by traditional roles and values played by women, men and the youth.



Cultural Inertia may manifest itself in: forms of entertainment, facets of religion, and the family unite provides further evidence of an insight into cultural passivity.

- **EXTERNAL SELF-REFERENCE**

A culture can also be analysed in terms of how members see themselves with reference to other cultural groups. This dimension investigates whether individuals look outside their own culture for self-reference, or within their own culture for inspiration.

- **MATERIAL DISPOSITION**

The fourth cultural dimension measures a culture's affinity to material possessions and lifestyle and gauges how materialism affects the different age groups.

- **SOCIETAL COERCION**

Societal coercion is a measure of pressure to conform to existing norms and values. This inherent pressure effects the different age groups uniquely and provides insight into the power or rejection of obligation to the community.

- **EDUCATIONAL NOTABILITY**

The final cultural dimension quantifies the importance and significance placed on education by a culture.

## **6.6. INTERVIEWS**

Interviews with five key informants from within the population group were conducted. The respondents were identified based on their specific areas of interest and experience with the Indian community. A brief summary of the respondents and their areas of expertise follows:

- Professor Fatima Meer

Sociologist Fatima Meer, is well recognised for her research in the social dynamics of the Indian community. Her comprehensive 1969 publication, *A Portrait of Indian South Africans*, provided a solid reference point for Chapter 4 of this dissertation.

- Associate Professor Anand Singh

Anthropologist Anand Singh's numerous studies into the various anthropological/cultural dimensions of the Indian community has equipped him with a thorough understanding of a variety of diverse issues which effect this population group.

- Kiru Naidoo

Former lecturer in Political Science and Economics, Kiru Naidoo is a sought-after commentator on the political identity of the Indian population.

His light-hearted bi-weekly newspaper column in *Post Weekend*, delves into the different cultural facets inherent in this population group.

- Professor Dasarath Chetty

Sociologist Dasarath Chetty's numerous papers and research on the socio-cultural facets of the Indian community, have seen this academic become a commentator on the subject.

- Associate Professor Shahida Cassim

Marketing and Entrepreneurial specialist, Shahida Cassim's interest in consumer behaviour within the Indian community has resulted in her skills being used by marketers keen on developing marketing offerings to this population group.

A questionnaire was drawn up from the results of the content analysis (as detailed in 6.4 of this chapter). The questionnaire was largely based on semi-structured questions and respondents were free to embroider on issues they felt strongly about (see Appendix C for questionnaire). The following results were noted according to the six cultural dimensions extracted from the results of the content analysis:

### **6.6.1 FINDINGS IN RELATION TO CULTURAL DIMENSIONS**

- **CULTURAL DYNAMISM**

All respondents agreed that while Indian culture had undergone radical change in the past twenty years, cultural dynamism was endemic in all cultures.

Respondents stressed that cultures are not meant to be unique, but evolve to emerge as more appropriate cultures within given environment conditions.

Cultural dynamism within the Indian community was largely ascribed to the impact of Westernisation and upward economic mobility, with the different age groups within the population group being culture bound to varying degrees.

Upward economic mobility within the population group is believed to have opened up new arenas of social interaction which were previously considered as traditional entertainment for the White population group. Examples of such interactions include dining at restaurants and going to the theatre. All respondents agreed that higher levels of income with the Indian population group have precipitated radical changes in lifestyle.

The impact of Westernisation, according to most respondents, was the prime agent for social change among the younger generation (defined as youth under the age of 18 and young parents). This was evident from dress and lifestyle choices.

However, the majority of the respondents felt that the impact of Westernisation didn't necessarily mean that the youth were not culture bound. Most agreed that Western lifestyles have been embraced without losing the essence of Indian cultural rootedness, especially with regard to religion and cultural practices.

However, it was argued that the older generation (individuals who fall between the ages of 40 and 70), tended to be more culture-bound than the younger generation.

Most respondents believed that the cultural dynamism evident in the Indian population group did not mean that Indian culture was under threat. Instead, this change has led to facets of the culture being downplayed, but not to the point of non-existence. One respondent used the example of rituals and observances which are now being condensed because the Indian lifestyle today, like most other cultures, values time. Only one of the five respondents felt that Westernisation was having a negative effect on Indian culture. The respondent believed that Western values and norms are steeped in a market driven culture, which barter traditional values in order to sell commodities.

On the homefront, all respondents concurred that while, in the main, domestic responsibilities were not being shared equally between males and females, there has been a dedicated move, especially by the educated and young women, to foster 50/50 domestic partnerships.

One respondent believed that this could be attributed to the fact that women were now major contributors to the household kitty and that this economic empowerment has meant that their voices are now being heard on the homefront.

However, the majority of the respondents agreed that this 50/50 partnership was a long way off in dominating the entire population group. It was widely believed that women themselves were to blame for the imbalance in domestic roles as they tended to guard spaces and roles that were historically and traditionally theirs.

It was also generally accepted that Indian women still do pander to the needs of their husbands and children. However, one respondent felt that it was evident that middle class mothers have become more child-centered than husband-centered. This was witnessed in mothers taking an active role in the education of their children. For example, supervising with homework and driving their children to extra-curricular lessons.

Respondents also agreed that the modern Indian woman does spend more time and money on her physical appearance.

This was ascribed to the influence of Westernisation and an increased awareness of a sense of self which saw middle to upper class women spend a great deal of money on personal grooming, gym contracts and fashion. However, two respondents felt that these efforts made by women were also based on an heightened awareness of health issues.

It was also pointed out that while women have imbibed Western fashion trends to a very large extent, traditional wear is adhered to when attending social occasions with a religious connotation, for example, weddings and funerals.

On the issue of cultural change from the male perspective, respondents felt that Indian males were slowly beginning to change their mindsets on a variety of issues. One such area of change has been that Indian men are beginning to see their wives as equals as far as decision-making is concerned. Further, Indian men seem bent on empowering their daughters by encouraging them to educate themselves and find employment before marriage. From a lifestyle perspective, Indian males are becoming more attuned to eating fast food and sharing in the rearing of their children.

While most respondents agreed that Indian youth were, to a large extent, absorbed by global culture in terms of dress and entertainment, they were still very mindful of the religious aspects of their culture.

However, it was pointed out by one respondent that Indian youth seem to imbibe cultural values more from Indian movies than from their own parents. What is interesting to note, is that most of the blockbuster Bollywood movies themselves have become a vehicle for the marketing of global brands including Guess, BMW, Reebok, etc.

As far as entertainment was concerned, all respondents noted that forms of entertainment were very much depended on economic class. However, consensus was reached that there were a variety of activities, which were common across the economic spectrum.

The older generation, which are made up of retired individuals, spent a great deal of time watching Indian movies (which are hired from local video outlets), occasionally going to the cinema, attending religious functions and getting involved in cultural activities. Young parents enjoyed taking their children to the cinema, socialising with family members, eating out at restaurants and spending a great deal of time at shopping malls. Youth, over 18, enjoyed going to nightclubs, watching sport on television, eating out at restaurants and socialising with their friends. Indian children, on the other hand, found pleasure in watching video's, playing computer games, socialising with their friends from their neighbourhoods and going to the cinema.



While it was pointed out that the importance of religion hadn't changed, all respondents agreed that religion was not a central activity in the home as it was in the past. One respondent further argued that Indians now tend to turn to religion only when it is needed, for example, after the death of a loved one. However, most respondents argued, that religion was now playing a more practical role than in the past with individuals, across the age groups, still observing customs and rituals.

Most respondents also felt that the joint family system was very much an adage of the past with family's now preferring to live in nuclear units. However two respondents felt that there was very much a resurgence of joint family living especially among the more affluent classes where family members purposely buy neighbouring apartments in a complex. And, although not physically living together, their existence is very similar to that of living in an extended family unit, while still maintaining the privacy of the nuclear family.

By and large, respondents believed that the move away from joint family living, hadn't resulted in a negative impact on Indian culture. Instead, it was argued that the bond between family members were strengthened and this led to better relationships. Two respondents, however, felt that the move towards nuclear living led to a certain amount of a loss of culture (which was historically passed on from the elders in the family).

- **CULTURAL INERTIA**

All respondents agreed that many aspects of Indian culture had not altered over the years. It was debated that the domestic responsibility of women had not changed, neither had women's needs to center their lives on their families. Further, demands on women (placed by males) had not undergone massive transformation. According to all respondents, males still passed on domestic responsibility to their wives.

While all respondents believed that the youth were still being pressurised by the parents to succeed via education and work prospects, Indian youth were still very much rooted in the family network. From an entertainment perspective, family get-togethers and going to the cinema is as popular today as it was decades ago. Families members are also still very close-knit and spend a great deal of time together, often feeling a great deal of responsibility towards each other. Upholding family honour and reputation is still very much the hallmark of the extended family. Respondents also felt that the role of religion is still very important in the lives of the Indian population group, and that the basic tenets of the different religions were still being followed, albeit on a more practical level.

- **EXTERNAL SELF-REFERENCE**

Two of the respondents believed that Indians had a need to emulate the White population group as far as lifestyle was concerned. Both respondents felt that this emulation was based on South Africa's apartheid past where the White population group had access to better living conditions.

Two respondents felt that that it was no longer fashionable to imitate any facet of the White culture and one respondent argued that Indians tended to emulate Indians from India.

Most of the respondents felt that the older generation tended to look up to religious leaders and achievers in business, while role models for the youth were sought from both inside and outside the culture and tended to be American pop stars and Bollywood movie actors.

- **MATERIAL DISPOSITION**

All respondents agreed that materialism was extremely significant in Indian society. One respondent claimed that despite Hindu scriptures being very much steeped in advocating a spirit of self-control, Indian history has told the story of kingdoms and material wealth.

It was further stipulated that materialism within the population group was closely related to social standing and status and that this was evident in Indian lifestyle and possessions.

Examples of the latter include homes, furniture, motor vehicles, fashion and jewellery, while the preferred lifestyle included eating out at fancy restaurants, taking frequent vacations and entertaining guests lavishly.

However, materialism takes different forms in the different age groups with the youth (under the age of 18), putting great stock into Playstations, clothes, shoes and computers. Young adults (over the age of 18), placed a great deal of emphasis on motor vehicles, clothes, personal computers, music and sound systems. The older generation, on the other hand, tended to save for the future via investments and insurance policies.

- **SOCIETAL COERCION**

Most of the respondents agreed that pressure to conform was a hallmark of Indian society, and that this tended to effect the younger generation largely. Pressure to conform to norms and standards of behaviour has resulted in most Indian youth rebelling against their parents, who tend to be concerned with saving face and not wanting to extract comment from family members.

Examples cited were parents wanting their children to pursue popular vocations within the community i.e., medicine, dentistry and law. However, most respondents felt that the younger generation were often forced to give up their struggle and bow down to the wishes of their parents.

On the other hand, one respondent argued that pressure to conform was related to materialism. For example, it was stated that the need to live in a specific residential area or buy a certain luxury vehicle, led to members of the population group conforming so as not to go against the grain.

- **EDUCATIONAL NOTABILITY**

All respondents vehemently agreed that education was highly valued by the Indian population group. This was attributed to the belief that formal education was the ticket to success which allowed Indians to cut across class, linguistic and ethnic barriers. This has enabled Indian people to participate in all sectors of the economy from working as secretaries and doctors to leading debates in parliament.

All respondents also felt that the higher levels of education within the community did not translate into a loss of culture. Instead, respondents believed strongly that the more educated the Indian population became, the more they tended to return to their cultural roots.

### **6.6.2 COMMENT WITH REGARD TO HYPOTHESIS STATEMENTS**

The one-on-one interviews with key informants from within the Indian population group, to a large extent, affirmed the six cultural dimensions devised by the author and the hypothesis statements of this dissertation:

- **HYPOTHESIS 1**

*The Indian population group is a segmented grouping with different economic backgrounds and cultural wants and needs.*

The findings indicate that the above hypothesis is correct whereby the Indian population group belong to different economic groups and this has significant bearing on lifestyle choices. This alone can be seen in terms of choices of entertainment. Those belonging to the upper LSM's with considerable disposable income would choose to go out to expensive restaurants while those in the lower LSM's would prefer hiring video's and watching them as a family unit. Further, the cultural wants and needs of Indians is different. Whether this is dependent on LSM groupings or not, this study has not been able to conclude. From a cultural perspective, the significance of religion is dependent on the individual.

- **HYPOTHESIS 2**

*Cultural change within the Indian population group is an important facet in understanding the changing needs and wants of Indians.*

Findings also indicate that this hypothesis has been proved. Indian culture is dynamic and has seen a great deal of change in the last few years. Therefore, the needs and wants of Indians have changed. This is evident in terms of the family unit. In the past, the Indian population group preferred living in extended family systems, while, today, the nuclear family is the norm. As a result, there would be a demand for homes to house the nuclear family.

- **HYPOTHESIS 3**

*Indians, irrespective of LSM groupings, are characterised with a Western outlook to life and are highly brand conscious.*

The findings of this dissertation do not adequately prove that there is a strong link between LSM groupings and a Western outlook to life and brand awareness.

However, findings do indicate that Indians, in general, have become Westernised, mostly with regard to dress, lifestyle and ownership of possessions. Despite this move towards the West, findings do indicate that Indian's still place a great deal of significance on religion.

- **HYPOTHESIS 4**

*LSM groupings, across the Indian cultural typologies, emphasise education and further education at different levels.*

While the findings do not indicate a strong link between LSM's and an emphasis on education, the results do attest to education and further education having notable meaning within the Indian population group.

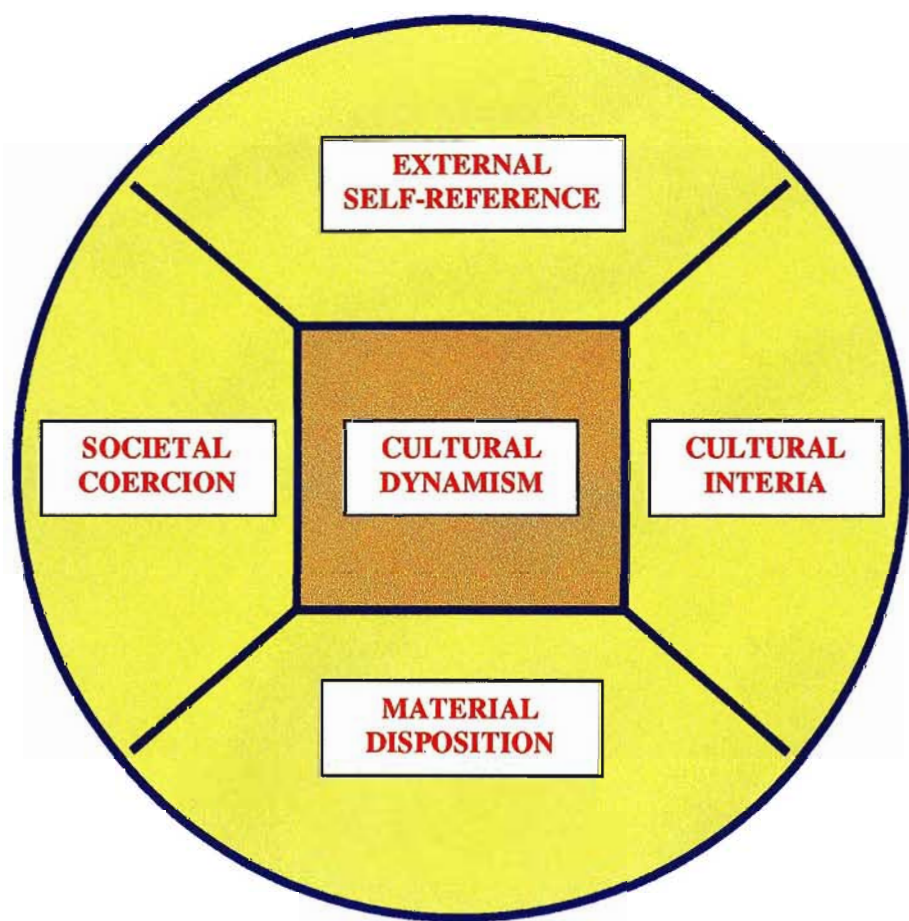
- **HYPOTHESIS 5**

*The South African Indian population group can be typified according to their own unique cultural typologies utilising a cultural typology model.*

Results do indicate that the Indian population group can be typified according to their own unique cultural typologies with the utilisation of the five-dimensional model formulated by the author as illustrated on the following page. However, these dimensions are not absolute bearing in mind the dynamism of culture in a global context.



**SIX DIMENSIONAL CULTURAL MODEL**



## CHAPTER 7

### CONCLUSIONS AND RECOMMENDATIONS

#### **7.1 INTRODUCTION**

The following chapter focuses its discussion of the findings of research detailed in the previous chapter. These findings relate to: the Living Standard's Measures (LSM's), All Media and Products Survey 1999b (AMPS), Integrated Data Group's Mindset 2000 study and the combined results of the content analysis and interviews with key respondents, which culminated in the formulation of the six cultural dimensions.

#### **7.2 KEY MARKETING IMPLICATIONS**

##### **7.2.1 LIVING STANDARDS MEASURE**

There are a variety of marketing possibilities based on results and findings regarding the LSM profile of the Indian population group. Before launching into a discussion of recommendations for lower, middle and higher income earners, the following findings may be of specific interest to marketers:

- Seventy-nine percent (79%) of the Indian population group has full access to basic services including piped water and electricity.

- The majority of Indians are urbanised (59%) and fall between LSM categories 4 and 10.
- Thirty-nine percent (39%) of the population, who fall into LSM categories 5 to 10), have full access to the media.
- Twenty-five percent (25%) of the working population has completed matric (LSM categories 6 to 10), and
- Sixteen percent (16%) of those employed have accessed the Internet in the past seven days (LSM 7 to 10).

### **LOWER INCOME EARNERS (LSM'S 3 TO 5)**

More than half of South Africa's working Indian population (54%) fall between LSM's 3 and 5, earning a monthly income of between R1 001 and R3 500. This disposable income would be spent on basic comforts including domestic costs (food, housing, water and electricity) and the purchase of durables including radio's, television sets and domestic appliances. Based on the demands on their income, this income group would normally shop around before making purchases. Product information and product price will be gleaned from media advertisements (radio, television and print) before purchase. Because of the obvious strain on their disposable income, new brands, which are priced lower than well-known brands, may prompt experimentation and later conversion.

### **MIDDLE INCOME EARNERS (LSM'S 6 and 7)**

Seventeen percent (17%) of the working Indian population earn between R3 501 and R6 000 per month. Most individuals in this income category are in possession of a matric and post-matric qualification. As a result, this income group will be more discerning in their purchase choices.

Further, LSM 6 and 7 is characterised by full ownership of durables and motor vehicles and as middle income earners, this category of individuals has the disposable income to spend on a small range of luxury goods including clothing and cellphones. One option available to the marketer includes targeting this income group with small, economical family cars.

### **HIGH INCOME EARNERS (LSM 9 - 10)**

Four percent (4%) of Indians belong to LSM's 9 and 10, characterised as high-income earners, commanding disposable incomes between R8 000 and R30 000 a month. Although a relatively small market, this segment of the population group represents tremendous buying power. Individuals are highly educated (matric and post-matric qualifications), have accessed the Internet and enjoy full ownership of motor vehicles and durables (including satellite television, cell phones and personal computers).

Because of access to disposable income, upper-end luxury goods including motor vehicles, over-sea's holidays, jewellery and property, are products that will be appreciated by this market segment.

### **7.2.2 ALL MEDIA AND PRODUCTS SURVEY**

The results indicated by AMPS 1999b (as discussed in the previous chapter), hint at a variety of marketing possibilities, based on the consumption patterns of Indian South Africans. A discussion of existing marketing opportunities, as gleaned from the survey, is detailed according to the following areas: Food, Household products, Recent Activities and, Media Consumption.

The results from AMPS 1999b clearly indicate that the Indian population group are high consumers of flour and fresh vegetables, as compared to the other race groups. Flour is one of the main ingredients in Indian cuisine and is used for the preparation of breads, pastry and cakes. The high consumption of flour within this population group could precipitate test marketing where Indian women (who are largely responsible for food preparation) are asked about their needs from flour. This type of research could lead to new product development, with the Indian population group in mind.

Further, a substantially high percentage of the Indian population group (53.6%), prefer buying vegetables from a green grocer as opposed to hawkers and supermarkets. Vegetables are consumed widely within the population group for religious and historical reasons. In the past, meat was an expensive commodity, and Indian indentured labourers could only afford to eat vegetables, which they planted on their plots of land. Further, some sectors of the Hindu community are complete vegetarians (Gujarati speaking Indians, Hara Krishna devotees and Sai devotees).

The fact that most Indians prefer buying their vegetables from a green grocer can be attributed to a number of reasons including: a relationship with the green grocer is formed and consumer's interact with this individual on a relationship based on trust and friendship. Further, green grocers stock vegetables which are specific to the Indian community (especially in previously Indian residential areas), including the different types of edible herbs, prayer goods and fresh condiments. It is also the contention of the author that the Indian population group believes that products stocked by the green grocers are cheaper and fresher than other outlets.

Although many chain-store supermarkets are beginning to stock many of the above-mentioned products, Indians still prefer buying from their local green grocer.

Supermarkets frequented by Indian consumers, could make more of an effort to attract the Indian consumer by stocking up on a variety of vegetables that are commonly used by the race group and employing individuals who can replace the green grocer in the artificial environment of the supermarket.

The findings of AMPS 1999b also suggests that when compared with the other population groups in South Africa, Indians are the heaviest consumers of air freshener and dishwashing liquid. As mentioned in a previous chapter, the Indian population is very house-proud and would spend a great deal of money on increasing the aesthetic appeal of their homes. This is evident in many Indian homes, which boast state-of-the-art kitchens, extensions and outbuildings. Therefore home-improvement products and services including painting, refurbishment and construction are bound to have potential marketing possibilities.

AMPS 1999b also indicates that Indians surpass Africans and Coloureds as far as: the frequency of dining out at restaurants, exercising and the buying lottery tickets. The latter showed significant figures, with 45.5% of Indians actively participating in the purchase of lottery tickets on a monthly basis. These could be important considerations for the marketer, who is clearly dealing with a race group that has access to disposable income and aspires to a modern lifestyle.

As defined by AMPS 1999b, Indians are heavy consumers of radio (85.1%) and television (86.4%). This is of great significance to the marketer who can now utilise this information by advertising market offerings to this race group, via these mediums.

### **7.2.3 THE MINDSET STUDY**

Of great significance to the marketer is that according to results of the Mindset Study, Indians are the least brand loyal compared to the other population group. This means that Indians will be willing to experiment with new products and services.

The results of the Mindset Study also revealed that the Indian population group does tend to be extremely insecure over personal security with a high percentage (90.2%) being afraid of becoming victims of crime. This information could lead itself to the marketing of a variety of products and services including home security systems and the services of armed 24-hour security services.



### **7.3 MARKETING IMPLICATIONS OF SIX-DIMENSIONAL CULTURAL MODEL**

The results of a combination of the content analysis of one hundred "Devi on Sunday" newspaper columns and the personal interviews conducted with five key informants from within the Indian population group led to the development of six cultural dimensions by which the lifestyle of Indians can be analysed. The following marketing recommendations are made, based on these cultural dimensions:

#### **CULTURAL DYNAMISM**

Indian culture has undergone change due to the factors of the impact of Westernisation and upward economic mobility. This has led to a change in lifestyle and entertainment choices. It is recommended that marketers focus on the types of entertainment enjoyed by the different age segments of the Indian population group and devise products or marketing campaigns based on the following considerations:

- Indians today enjoy either going out to the movies or hiring out movies to watch from the comfort of their homes. The range of movies enjoyed are extensive and include both the Hollywood and Bollywood movie industry. The latter being the most ignored in terms of marketing potential.

- Eating out at restaurants and buying fast food is popular because of time constraints within the family, with both spouses employed.
- Indian women, themselves are becoming a strong market for cosmetics and clothes as results indicate that they mainly dress in Western dress, but do spend money of traditional wear.

### **CULTURAL INERTIA**

The results of research also points to the fact that despite a high degree of dynamism, some aspects of Indian culture have remained inert. The following recommendations are made, based on the following conclusions:

- The domestic role of the Indian woman has remained unchanged, with women still responsible for domestic activities. It is recommended that in the marketing of domestic products, for example, detergents and food products, Indian women be targeted.
- The family is still an integral part of Indian life, and family-based activities are of importance. This should be borne in mind by advertisers when devising advertising concepts to target this market.
- Values of integrity are still maintained by Indians and advertising messages should not contradict this, for fear of being offensive.

## **EXTERNAL SELF-REFERENCE**

Two main issues arose from the study relating to external self-reference:

- While the Indian community looks within and outside the population group for reference, this study found that Indians do aspire to mirror Western lifestyles. Therefore, marketers should be wary of stereotyping Indians as far as dress, language and entertainment is concerned and instead aim at representing the modern Indian who easily fits into a global culture.
- The role models for Indian youth came from both the Western and Eastern cultures. Role models for the older generation tended to be individuals from within their own population group. This could prove significant to the marketer when deciding on individuals for product endorsement.

## **MATERIAL DISPOSITION**

This study has also concluded that the majority of the Indian population is extremely materialistic and puts great stock into possessions and accumulated wealth. The following issues are relevant to the marketer:

- Ownership and attention to the home is the most important possession to Indians. This includes furniture, home improvement products and services and, interior decoration products and services.

- The importance of the home, is followed by the significance of motor vehicles.
- The study also found that Indians saw wealth and status measured in terms of material possessions. Snob-value is clearly generated by this population group and upper-end products and services could be marketed as such.
- Accumulated wealth, in the form of insurance policies and investments, are much revered by both the older and younger generation with the latter being taught a culture of saving from an early age.

### **SOCIETAL COERCION**

This study found that while pressure existed on the youth to conform to the values and wants of the older generation, societal coercion, with reference to marketing prospects, has more to do with societal pressure to conform to popular product choices. For example, depending on what is in vogue and which income category individuals belong to, there is intangible pressure to drive a particular motor vehicle, or buy a home in a particular residential area. Marketers, themselves, need to be aware of these changes in desires and market products and services accordingly.

## **EDUCATIONAL NOTABILITY**

This study also concluded that further education was highly prized in the Indian population group with there existing a burning need to continually empower oneself through educational qualifications. The significance of this to the marketer, is to target the Indian community with products in the education arena. Marketing messages themselves, should focus on the successes of using education to get ahead.

## **7.3 CONCLUSION**

It is hoped that by identifying a few areas of market segmentation, marketers would gain an insight into the issues of lifestyle, cultural change and purchase choices of the Indian population group. It is also hoped that marketers would be able to design effective marketing campaigns which will move beyond what is commonly seen today - that of stereotypical advertising which offends more than it complements. By identifying specific areas of marketing potential, is it further envisaged that market share and turnover would result from the patronage of the Indian population group.

The results detailed in this dissertation, is by no means exhaustive. Future research could unearth further cultural variables which could lead to additions being made to the author's devised six cultural dimensions.

With the latest research, for example, AMPS, Census 2002, the profile of the Indian consumer could be widely improved, giving more dept and scope to the population group as time moves on.

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## **APPENDIX A**

### **ALL NODES DATA WITH DESCRIPTIONS**

NVivo revision 1.3.146      Licensee: D S Govender Project: Cultural Dimensions - Indian Population Group Date: 6/19/02 - 9:47:07 AM
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#### **NODE LISTING**

Nodes in Set:	All Nodes
Created:	5/26/02 - 4:46:33 PM
Modified:	5/26/02 - 4:46:33 PM
Number of Main Nodes:	29

**(1) Strict Upbringing**

Description: Parents who bring up their children according to strict rules and regulations of what is permissible and what is not.

**(2) Individuality**

Description: Individuals within society who try to assert themselves

**(2.1) Individuality/Need for experimentation**

Description: Individuals who make a desperate attempt at experimentation outside the rules of society

**(3) Changing Times**

Description: Changing perceptions values and needs in society

**(4) Women**

Description: Women and their response to issues

**(4.1) Women/The Sisterhood**

Description: Women supporting each other

**(4.2) Women/Household Responsibilities**

Description: Domestic role of women in society including cooking, nurturing, laundry, etc

- (4.3) **Women/Physical Appearance**  
Description: Importance of physical appearance in the lives of women, including dress, make-up etc
- (4.4) **Women/Views on Men**  
Description: Depicting the varying views women have regarding males
- (4.5) **Women/Alcohol**  
Description: Women who break the stereotype and consume alcohol
- (4.6) **Women/Women on Women**  
Description: Women and their views on each other
- (4.7) **Women/Emancipation**  
Description: Women and their move towards emancipation and the destruction of age-old stereotypes
- (4.8) **Women/Disempowerment**  
Description: Women, who either by their own doing or circumstances, find themselves in a disempowering situation
- (4.9) **Women/Views on Sons**  
Description: Women and their relationship with their overly protective relationship with their sons
- (5) Infidelity**  
Description: Unfaithfulness as defined within the context of marriage
- (5.1) **Infidelity/Men**  
Description: Instances of husbands being unfaithful
- (5.2) **Infidelity/Women**  
Description: Instances of women being unfaithful
- (5.3) **Infidelity/Acceptance of ~**  
Description: The acceptance of infidelity within society
- (6) Home Environment**  
Description: Defined in terms of ownership status of the home
- (6.1) **Home Environment/Basic**  
Description: Rented/subsidised abode

(6.2) Home Environment/Above average

Description: Own home

**(7) Economic Circumstances**

Description: Defined as the level of economic independence

(7.1) Economic Circumstances/Well-off

Description: Above average economic circumstances - upper LSM's

(7.2) Economic Circumstances/Average

Description: Average economic circumstances - comfortable, but not plush

(7.3) Economic Circumstances/Below Average

Description: Below average economic circumstances - struggling to make ends meet

**(8) Materialism**

Description: Defined as the desire for upper-end goods and services

(8.1) Materialism/Household Products

Description: Domestic appliances (air conditioners, televisions, satellite television); cleaning goods

(8.2) Materialism/Luxury Goods

Description: Homes, cars, overseas holidays, etc

**(9) Men**

Description: Males and their response to issues

(9.1) Men/Alcohol

Description: Alcohol consumption

(9.2) Men/Views on Women

Description: Collective or individual views on women

(9.3) Men/Views on Men

Description: Collective or individual views on men

**(10) Children**

Description: Defined as issues surrounding children

**(10.1) Children/Adult Children**

Description: Children over the age of 18 - married or single

**(10.2) Children/Adult Children/Views**

Description: The views of adult children

**(10.3) Children/Scholars**

Description: Birth to 18

**(11) Health**

Description: Defined in terms of physical and mental health

**(11.1) Health/Mental**

Description: Mental health as reflected in a variety of maladies's including schizophrenia

**(11.2) Health/Physical**

Description: Physical health as reflected in diabetes, arthritis, etc

**(12) Entertainment**

Description: Forms of entertainment with the community

**(13) Society**

Description: Defined in terms of the expectations and idiosyncrasies of a society

**(13.1) Society/Expectations**

Description: Society's rules, regulations and boundaries

**(13.2) Society/Idiosyncrasies**

Description: Society's quirkiness

**(14) Family**

Description: Defined as either an extended or nuclear family unit. Encompassing issues of expectation, conflict, competition, marital discord, self sacrifice and the dynamics of extended family living

- (14.1) Family/Expectations  
Description: Family expectations
- (14.2) Family/Conflict  
Description: Tension that arises out of relationships within the family
- (14.3) Family/Competition  
Description: Competitiveness among family members
- (14.4) Family/Marital Discord
- (14.5) Family/Self Sacrifice
- (14.6) Family/Extended Living
  
- (15) Education**  
Description: Defined as primary, secondary and tertiary and the importance of education within the community
- (15.1) Education/School
- (15.2) Education/University
- (15.3) Education/Importance of
  
- (16) Attitude to White Population**  
Description: Response to and reference made with regard to the White population group
  
- (17) Older Generation**  
Description: Defined as individuals who are grandparents and encompass the kinds of lives they lead and their views on youth
- (17.1) Older Generation/Views on Youth
- (17.2) Older Generation/Lives
  
- (18) Food**  
Description: References to the types of food eaten by the population group

**(19) Religion**

Description: Defined in terms of rituals, prayer, customs and the nature of interpretation of religious practice

**(19.1) Religion/Rituals**

Description: Specific rituals, for example, marriage ceremonies

**(19.2) Religion/Prayer**

Description: Specific prayers conducted

**(19.3) Religion/Customs**

Description: Specific beliefs and practices

**(19.4) Religion/Interpretation of**

Description: The different interpretations of religious practice

**(20) Status**

Description: Status as defined via occupation, symbols and money

**(20.1) Status/Occupation**

**(20.2) Status/Symbols**

**(20.3) Status/Money**

**(21) Proud Parents**

Description: Reflections of parents proud of the achievements of their children

**(22) Proud Grandparents**

Description: Reflections of grandparents, proud of the achievements of their grandchildren

**(23) Political Identity**

Description: Defined as how individuals see their roles within a multi-racial society and how they react to members of other race groups

**(24) Language**

Description: Defined as specific language patterns within the community



- (25) **Occupation**  
Description: The different occupations referenced within the columns
- (26) **Interest in Family History**  
Description: Interest in lineage of the individual
- (27) **Interest in Cultural Heritage**  
Description: Interest in the cultural background of the community
- (28) **Parental Expectations**  
Description: Defined as specific expectations from parents
- (29) **Social Consciousness**  
Description: Defined as social and community responsibilities

## **APPENDIX B**

### **NODE FREQUENCY AND RESULTS**

<b>NODE</b>	<b>Frequency of Nodes</b>	<b>% of Nodes</b>	<b>Summary</b>
<b>(1) /Strict Upbringing</b>	3	1.10%	1.10%
<b>(2) /Individuality</b>	1	0.37%	0.74%
(2 1) /Individuality/Need for experimentation	1	0.37%	
<b>(3) /Changing Times</b>	16	5.88%	5.88%
<b>(4) /Women</b>	0		14.34%
(4 1) /Women/The Sisterhood	2	0.74%	
(4 2) /Women/Household Responsibilities	8	2.94%	
(4 3) /Women/Physical Appearance	6	2.21%	
(4 4) /Women/Views on Men	1	0.37%	
(4 5) /Women/Alcohol	2	0.74%	
(4 6) /Women/Women on Women	10	3.68%	
(4 7) /Women/Emancipation	4	1.47%	
(4 8) /Women/Disempowerment	3	1.10%	
(4 9) /Women/Views on Sons	3	1.10%	
<b>(5) /Infidelity</b>	0		2.57%
(5 1) /Infidelity/Men	4	1.47%	
(5 2) /Infidelity/Women	2	0.74%	
(5 3) /Infidelity/Acceptance of ~	1	0.37%	
<b>(6) /Home Environment</b>	0		2.21%
(6 1) /Home Environment/Basic	3	1.10%	
(6 2) /Home Environment/Above average	3	1.10%	
<b>(7) /Economic Circumstances</b>	0		2.94%
(7 1) /Economic Circumstances/Well-off	4	1.47%	
(7 2) /Economic Circumstances/Average	1	0.37%	
(7 3) /Economic Circumstances/Below Average	3	1.10%	
<b>(8) /Materialism</b>	0		1.47%
(8 1) /Materialism/Household Products	1	0.37%	
(8 2) /Materialism/Luxury Goods	3	1.10%	
<b>(9) /Men</b>	0		6.99%
(9 1) /Men/Alcohol	10	3.68%	
(9 2) /Men/Views on Women	8	2.94%	
(9 3) /Men/Views on Men	1	0.37%	
<b>(10) /Children</b>	0		5.15%
(10 1) /Children/Adult Children	1	0.37%	
(10 1 1) /Children/Adult Children/Views	2	0.74%	
(10 2) /Children/Scholars	11	4.04%	

NODE	Frequency of Nodes	% of Nodes	Summary
<b>(11) /Health</b>	0		<b>2.94%</b>
(11 1) /Health/Mental	6	2.21%	
(11 2) /Health/Physical	2	0.74%	
<b>(12) /Entertainment</b>	10	3.68%	<b>3.68%</b>
<b>(13) /Society</b>	0		<b>3.31%</b>
(13 1) /Society/Expectations	3	1.10%	
(13 2) /Society/Ideosyncracies	6	2.21%	
<b>(14) /Family</b>	0		<b>11.40%</b>
(14 1) /Family/Expectations	3	1.10%	
(14 2) /Family/Conflict	13	4.78%	
(14 3) /Family/Competition	2	0.74%	
(14 4) /Family/Marital Discord	6	2.21%	
(14 5) /Family/Self Sacrifice	3	1.10%	
(14 6) /Family/Extended Living	4	1.47%	
<b>(15) /Education</b>	0		<b>4.78%</b>
(15 1) /Education/School	6	2.21%	
(15 2) /Education/University	4	1.47%	
(15 3) /Education/Importance of	3	1.10%	
<b>(16) /Attitude to White Population</b>	11	4.04%	<b>4.04%</b>
<b>(17) /Older Generation</b>	0		<b>2.94%</b>
(17 1) /Older Generation/Views on Youth	6	2.21%	
(17 2) /Older Generation/Lives	2	0.74%	
<b>(18) /Food</b>	5	1.84%	<b>1.84%</b>
<b>(19) /Religion</b>	0		<b>6.62%</b>
(19 1) /Religion/Rituals	3	1.10%	
(19 2) /Religion/Prayer	5	1.84%	
(19 3) /Religion/Customs	7	2.57%	
(19 4) /Religion/Interpretation of	3	1.10%	
<b>(20) /Status</b>	2	0.74%	<b>4.04%</b>
(20 1) /Status/Occupation	3	1.10%	
(20 2) /Status/Symbols	4	1.47%	
(20 3) /Status/Money	2	0.74%	
<b>(21) /Proud Parents</b>	2	0.74%	<b>0.74%</b>
<b>(22) /Proud Grandparents</b>	2	0.74%	<b>0.74%</b>
<b>(23) /Political Identity</b>	5	1.84%	<b>1.84%</b>
<b>(24) /Language</b>	5	1.84%	<b>1.84%</b>

NODE	Frequency of Nodes	% of Nodes	Summary
(25) /Occupation	7	2.57%	<b>2.57%</b>
(26) /Interest in background	1	0.37%	<b>0.37%</b>
(27) /Interest in Cultural Heritage	2	0.74%	<b>0.74%</b>
(28) /Parental Expectations	5	1.84%	<b>1.84%</b>
(29) /Social Consciousness	1	0.37%	<b>0.37%</b>
	272	100.00%	<b>100.00%</b>

## APPENDIX C

### QUESTIONNAIRE

<b><u>CULTURE AND CONSUMER BEHAVIOUR QUESTIONNAIRE</u></b>	
NAME: _____	AGE: _____
OCCUPATION: _____	GENDER: _____
QUALIFICATIONS: _____	RACE: _____
RELIGION: _____	

<b>SECTION A : CULTURAL DYNAMISM</b> (What has changed within the culture?)		
<b>GENERAL</b>	<ul style="list-style-type: none"> <li>In your opinion, has Indian culture undergone any change over the last twenty years?</li> <li>If so, in what areas of Indian lifestyle has this change been evident?</li> <li>How culture bound are the different age groups: Older? Younger?</li> <li>How much of this dynamism can be attributed to westernisation?</li> <li>Could this change in lifestyle prove to be detrimental to Indian culture?</li> </ul>	<ul style="list-style-type: none"> <li></li> <li></li> <li></li> <li></li> <li></li> </ul>
<b>WOMEN</b>	<ul style="list-style-type: none"> <li>Are domestic responsibilities shared between spouses on an equal basis?</li> <li>Compared to the generation before them, do Indian women pander to the needs of their husbands and children?</li> <li>Compared to the generation before them, do Indian women spend more money and time on their physical appearance?</li> <li>Have most Indian women imbibed western fashion trends?</li> </ul>	<ul style="list-style-type: none"> <li></li> <li></li> <li></li> <li></li> </ul>
<b>MEN</b>	<ul style="list-style-type: none"> <li>Is the Indian man able to deal with the changing Indian woman?</li> <li>If so, how has this made an impact on lifestyle?</li> <li>If not, how has this impacted on relationships between men and women?</li> <li>Are Indian men more domesticated than in the past?</li> </ul>	<ul style="list-style-type: none"> <li></li> <li></li> <li></li> <li></li> </ul>
<b>YOUTH</b>	<ul style="list-style-type: none"> <li>Are all Indian youth brought up to be mindful of their cultural values?</li> <li>Has westernisation had an impact on Indian youth?</li> </ul>	<ul style="list-style-type: none"> <li></li> <li></li> </ul>

	<ul style="list-style-type: none"> <li>If so, how has this effected cultural values?</li> </ul>	<ul style="list-style-type: none"> <li></li> </ul>
ENTER-TAINMENT	<ul style="list-style-type: none"> <li>What are some of the popular forms of entertainment within the community today according to the following age-groups: Older generation Parents Singles Children</li> </ul>	<ul style="list-style-type: none"> <li></li> </ul>
RELIGION	<ul style="list-style-type: none"> <li>Has the importance of religion undergone a change?</li> <li>If so, how is this change viewed?</li> <li>Are religious customs still in practice?</li> </ul>	<ul style="list-style-type: none"> <li></li> <li></li> <li></li> </ul>
FAMILY	<ul style="list-style-type: none"> <li>Has there been a radical change away from the joint family system of living?</li> <li>If so, has this had a negative impact on Indian culture?</li> </ul>	<ul style="list-style-type: none"> <li></li> <li></li> </ul>

SECTION B : CULTURAL INERTIA (What has not changed in the culture)	
WOMEN	
MEN	
YOUTH	
ENTERTAIN- MENT	
RELIGION	
FAMILY	

<p align="center"><b>SECTION C : EXTERNAL SELF-REFERENCE</b> (What outside reference point does the culture subscribe to?)</p> <ul style="list-style-type: none"> <li>Do members of the Indian population use the lifestyle of the White/Black/Coloured population for external self-reference? If so, why? _____</li> <li>Do the older and younger generations aspire to the lifestyle of the said population group? If so, how does this effect each generation in terms of the imitation of lifestyle? _____ _____ _____</li> </ul>
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- Who are the reference groups for the older generation? From within or outside the culture? Or both?  
\_\_\_\_\_
- Who are the reference groups for the youth? From within or outside the culture? Or both?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

#### **SECTION D : MATERIAL DISPOSITION**

(How materialistic is the culture?)

- What influence does materialism have within the Indian culture?  
\_\_\_\_\_
- How does materialism manifest itself in the Indian culture:  
Lifestyle? \_\_\_\_\_  
Possessions? \_\_\_\_\_
- What form does materialism take in the following age groups:  
The older generation (grandparents)? \_\_\_\_\_  
The younger generation (Over 18's)? \_\_\_\_\_  
The youth (under 18's)? \_\_\_\_\_
- Is materialism related to social standing and status? \_\_\_\_\_

#### **SECTION E : SOCIETAL COERCION**

(How strong is societal pressure?)

- Does society exert pressure on the individual to conform? If so, in what areas of lifestyle does this pressure exist?  
\_\_\_\_\_  
\_\_\_\_\_
- How do the following age groups view and respond to societal pressure to conform:  
Older generation (grandparents) \_\_\_\_\_  
Younger generation (over 18's) \_\_\_\_\_  
Youth (under 18's) \_\_\_\_\_

**SECTION F : EDUCATIONAL NOTABILITY**

(What is the importance and significance of education within the culture?)

- Does Indian culture emphasis education? If so, why? \_\_\_\_\_  
\_\_\_\_\_
- What positive outcomes have there been as a result of this? \_\_\_\_\_  
\_\_\_\_\_
- Have levels of education impacted on culture change?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_