THE SOUTH AFRICAN BLACK YOUTH'S LIKEABILITY OF AFRICAN–AMERICAN ADVERTISEMENTS

by

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DECLARATION

I herewith declare that the dissertation, which is, handed to the Rand Afrikaans University for completion for the degree, Master of Arts, is my own unaided work and has not been submitted to any other University.

A.O.H.

JANUARY 1997
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JOHANNESBURG
ABSTRACT

The objective of the study was to determine the influence of African-American culture and the impact of African-American advertisements within a South African advertising communications context. The study focused on the urban black South African youth for two reasons: the first is that most of the African-American advertisements are targeted at them. The second reason is that they can be considered innovators when it comes to adopting new attitudes and trends. Before the evaluation could be completed, the singular definitions for the terms African-American, Eurocentric and Afrocentric were compiled with input from people in the advertising industry. The relevance of this study is that the black South African youth are incessantly being exposed to the African-American culture through advertisements and the media. By implication they will increasingly be able to relate to the African-American ideals, values and norms as reflected in the afore-mentioned and they will potentially start to neglect and eventually abandon their own cultural heritage.

The issue that was raised was that marketers and advertisers should be adopting the philosophy of "mashakane" and be aiding nation building in South Africa, not encouraging the fragmentation of it. The other concern that was raised was that in South Africa, whites are creating advertisements for blacks. There are cultural differences between the two and therefore inter-cultural communication is occurring. A literature study on inter-cultural communication revealed the similarities and the differences between white and black South Africans. In general terms with the primary difference being that whites can be classified as individualistic and by implication a low-context communication culture. Blacks on the other hand are collectivistic which means that they are a high-context communication culture.

On the macro level, the South African socio-economic environment in which the black South African youth are growing up in, was analysed as it will impact directly on them as receptors of advertising communication. The study then concentrated on the evolution of black market segmentation in South Africa. The future trends that are emerging in the black market, which will assist in advertising positioning strategies, were also briefly discussed.
The black South African youth market was analysed in detail particularly from an advertising and consumer point of view. Advertising's psychological implications on them were also discussed. Furthermore a demographic and sociographic profile of the black South African youth market was completed. This demographic and sociographic analysis was based on the results of the 1994 "Youth Survey" conducted by Mkhasibe (1995). The research that was conducted for this study evaluated the shift in the trends (from 1994-1996) influencing the black South African youth (this included their media consumption, their role models and the country they would most like to visit). Furthermore the aspirational appeal that America holds for them versus South Africa was examined. Finally the likability of certain African-American advertisements versus Eurocentric and Afrocentric advertisements was determined to assess the effectiveness of African-American advertisements for this target market. From the study it is evident that fashion, movies and music are important to the black South African youth. They also prefer examples of the above-mentioned that are African-American. Fashion is the only exception where Italy and France (specifically Paris) are appealing to them. It is also evident from the study that their Africaness is important to them and they criticise those who have adopted the African-American culture in its entirety. They are considered sell-outs.

There is value in advertisers utilising an African-American positioning for advertisements targeted at the black South African youth. However advertisers should be aware that their Africaness should not be ignored and should be incorporated into the advertisements. Therefore by procuring the African-Americans positioning the advertisement retains desirability and by embodying an Afrocentric aspect the identification with the advertisement by the black South African youth is much stronger.
OPSOMMING

Die doel van die studie was om die invloed van die Afrika-Amerikaanse kultuur te bepaal en die waarde van die Afrika-Amerikaanse advertensies uit te lig vir die adverteerder in Suid-Afrika. Die studie het gefokus op die verstedelike swart Suid-Afrikaanse jeug en wel om twee redes: Die eerste rede is dat die oorgrote meerderheid Afrika-Amerikaanse advertensies op hulle gemik is. Tweedens word hulle beskou as die voorlopers met betrekking tot die navolging van nuwe modes en giere. Vir die doeleindes van hierdie studie was dit van uiterste belang om enkelvoudige definisies van die terme Afrika-Amerikaans, Eurosentries en Afrosentries te bepaal.

Die relevansie van hierdie studie is daarin geleë dat die swart Suid-Afrikaanse jeug deur die media en advertensies word aan die Afrika-Amerikaanse kultuur blootgestel. By implikasie sal hulle toeneemend hulself met hierdie kultuur kan vereenselwig, en meer van die Afrika-Amerikaanse waardes, norme en ideale aanvaar. Daardeer mag die bogenoemde tekenmark moontlik begin om hul Suid-Afrikaanse tradisies en kultuur te verwaarloos.

Die onderliggende probleem is dat adverteerders nie werklik die filosofie van "mashakane" aangeneem het nie. Die filosofie sou `n bydrae lever tot die land se huidige nasie-bou stemming. `n Verdere probleem wat na vore getree het, is dat reklame gerig op swartes, deur blankes geskep word. Die feit dat daar kulturele verskille tussen die tradisionele swart en wit mense is, beteken dat `n vorm van interkulturele kommunikasie plaasvind wanneer blankes advertensies skep vir swartes. Bogenoemde ooreenkomste en verskille tussen swart en wit Suid-Afrikaners is duidelik deur die literatuurstudie uitgelig. Dus in breë trekke, vanuit `n kommunikasie oogpunt, is die primêre verskil daarin geleë dat blankes as `n individualistiese kultuur beskou kan word, met die gevolg dat hulle as `n lae-konteks kommunikasiekultuur geklassifiseer kan word. In teenstelling hiermee, kan swartes as `n kollektivistiese kultuur beskou word, wat beteken dat hulle geklassifiseer word as `n hoë-konteks kommunikasiekultuur.

`n Analise van die Suid-Afrikaanse sosio-ekonomiese omgewing op die makro vlak waarin die swart Suid-Afrikaanse jeug grootword, is voltooi om rede dit hul
as verbruikers beïnvloed. Die ontwikkeling van swartmark-segmentering in Suid-Afrika is ook bespreek. Ook die toekomstige tendense in die swartmark is geëvalueer aangesien die tendense 'n bydrae tot die strategiese posisionering van die reklame lever.

Voorts is 'n demografiese en sosiografiese profiel van die jeug getrek. Hierdie analise is gebaseer op die uitslae van die 1994 "Jeug Studie" deur Mkhasibe (1995). Die navorsing het die verskuiwing in jeugtendense wat vanaf 1994 tot 1996 plaasgevind het met betrekking tot rolmodelle, gewoontes, mediagebruik, en lande wat graag besoek wil word, uitgelig. Die nastrewing en verwagtinge van Amerika in vergelyking met dié van Suid-Afrika is bepaal. Ook die doeltreffendheid van bepaalde Afrika-Amerikaanse advertensies in vergelyking met Eurosentiere en Afro-sentiere advertensies is vasgestel vir dié teikenmark, met die gewildheid van die advertensie as maatstaf.

Uit die studie blyk dit duidelik dat mode, films en musiek deur die jeug as baie belangrik beskou word. Hulle verkies ook dat die Afrika-Amerikaanse kultuur in bogenoemde uitgebeeld word. Mode is die enigste uitsondering, waar Italië en Frankryk (en veral Parys) baie aanloklik is. ‘n Feit wat duidelik uit die studie blyk is dat die swart jeug se wortels en verbintenis met Afrika sterk is. Hulle kritiseer diegene wat die Afrika-Amerikaanse kultuur ten volle aanneem ten koste van hulle eie Afrika kultuur. Diegene word as veraaiers beskou.

Daar is beslis waarde vir adverteerders in die gebruik van Afrika-Amerikaanse reklame, veral indien dit op die verstedelike swart jeug gemik is. Dit is egter van kardinale belang dat adverteerders bewus is dat Afrika nie weggelaat of uitgesluit mag word in die reklameboodskap nie. As die Afrika-Amerika posisionering toegepas word, behou die advertensie sy aantrekkingskrag en as Afrika terselfdertyd uitgebeeld word, is daar ’n nog sterker identifikasie met die advertensie vir die swart Suid-Afrikaanse jeug.
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CHAPTER 1

The Relevance of the Study

1.1. Introduction

The 27th of April 1994 marked the first democratic elections held in South Africa. A new nation, christened the "New South Africa" was born. For the first time in the infamous history of South Africa, racial discrimination was abolished in the eyes of the law. All South African citizens would now be treated as equals, irrespective of their gender, race, colour or creed. The national symbols were revised and a "New South African" culture started emerging. As South Africa emerged from international isolation in politics, sport, pop music etc. one would anticipate that this new culture would grow and a new founded patriotism would be nurtured.

During the transformation period in South Africa, both the consumers and the marketers were in the throes of radical change and adjustments (as was the whole country). This dynamism placed advertisers in a predicament: how and what was the best way to communicate with their rapidly changing target markets? The ever increasing disposable income of the urban black market meant that an untapped aspect of their market was growing, whilst their traditional first world consumers were not to be ignored as they still retained the spending power (Green & Lascaris, 1988). In order to communicate to this emerging market, the advertisements that were created for the white market were condescendingly adapted for the black market (Enslin, 1993).

Currently affirmative action programmes, which have created better remuneration opportunities, have been put in place by South African businesses with pressure from the government. The resultant effect of these programmes is that there is an increase in the spending power of many black South Africans. From an advertising and marketing point of view the mere translation of advertisements from English into the vernacular is no longer acceptable. The black market is not a homogenous market. Marketers and advertisers therefore need to understand the psyche of the black consumer in order to develop advertisements for them and thereby communicate effectively
with them. There is concern that the advertisements are being created by white
people for black people and there is much controversy within the industry as to
whether there are marked cultural differences between whites and blacks. If
cultural differences do exist, can white people effectively create advertisements
for the black youth?

For the purposes of this study the focus will be on the urban black South
African youth between the ages of 16-25. The 16-25 year olds, is the largest
segment of the adult population and constitutes 28% of the total population. By
implication, the black South African youth are South Africa's economic future as
they will be the primary consumers of most products. As a result future
advertising will be targeted primarily at them.

The emphasis from both a political and a market positioning perspective has
shifted away from the notorious racial segmentation. Two such examples of this
shift are the implementation of Living Standards Measures (LSMs) which is a
non-racial marketing segmentation tool and "masakhane" which is a nation-
building campaign that was commissioned by the government. LSMs focus on
the consumer and their purchasing behaviour, not on their skin-colour nor
home language. In a similar vein, the philosophy of "mashakane" is to
encourage all South Africans to help rebuild South Africa i.e. the onus is on the
people of South Africa to make it a better country. One can therefore assume
that the mood in South Africa is one of non-racial reconciliation and
reconstruction of the nation. One of the social responsibilities of advertising
should be to realistically portray the current trends in society. Therefore it can
be argued that one of the fundamental functions of advertising in the "New
South Africa" is to assist with nation building by having advertisements reflect
and / or encourage the new culture. By reflecting and instilling this new culture
these advertisements would in turn compliment the social and political changes
in South Africa.

Although the purpose of this study is not to evaluate the relationship between
African-American advertising and popular culture in South Africa, it is important
to briefly discuss the implications of this relationship. Popular culture is noted in
taste, clothes music, dance and various actions and conditions that influence
the people in a given society. Advertising is continuously trying to keep abreast
with the changing trends in popular culture. In most cases the trends are initiated on the streets and are therefore referred to as “street culture”. It is increasingly noted that with the aid of mass media (particularly TV) that these popular cultures made the street and the street made the cultures popular. Popular culture is considered to be one of the best bridges between people. As a result of industrialisation, the media is playing an increasing role in promoting these cultures by finding common ground as well as popular issues to transmit to the demanding public whose culture was given little or no coverage in the past. Advertising latches on to the demands of the public and through this they create a need e.g. in the eighties the hip-hop culture was brought in off the streets, movies were made about break-dancing and then advertisements by clothing stores like Edgars were run promoting the break-dance gear (baggy pants, takkies and a glove) and break-dance competitions were run in conjunction with sponsors like Coca Cola. Prior to this the urban African-American culture did not exist in the eyes of the world.

Popular culture in developing third world countries depends very heavily on the media who are the agents of social change. They try to accomplish the transition of new customs, cultures and practices to different social structures. Often the development is voluntary, where people willingly participate, so that the better informed can assist the less informed. The mechanism of such is simple. The public became aware that present rule, culture, customs or behaviour does not satisfy a need. They must invent or borrow behaviour that comes closer to their need. (The media helps to implement a variety of popular cultures by integrating various countries' popular culture like the African-American culture in South Africa). By using popular culture the process will try to make its people aware of needs, of opportunities of meeting and reaching a common state practised by other developed and liberated countries.

Advertising is also responsible for striving to change people's perceptions through its aspirational appeal, for example racially integrated advertisements were flighted before racial integration was a social reality in South Africa. One would therefore presume that with the political face of South Africa changing, the bulk of advertisements in South Africa would be more reflective of the majority of the population. In other words, Afrocentric campaigns that are specifically conceptualised for the South African market, portraying South
African customs and utilising South African music and voice-over artists would be the rule, rather than the exception. However, this phenomenon is not occurring and advertisers who once endorsed the highly profitable Eurocentric advertising have now opted for African-American advertising and not Afrocentric advertising.

There has been a significant trend towards African-American advertising particularly when targeting the urban black South African youth. With all the other African-American manifestations in popular culture that the urban black South African youth is being exposed to e.g. rap and R & B (rhythm and blues) music, Spike Lee films like “Drop Squad” and “Clockers”, basketball and its related promotions viz. Magic Johnson / Wimpy Tour, African-American sitcoms and TV programmes like “The Fresh Prince of Bellair” and “Teen Scene” - the possibility exists that a new culture can emerge as a result of the above-mentioned African-American popular culture and advertisements. If African-American advertising is being used as a positioning tool to reach the black South African youth, then it is unlikely that the “New South Africa” is going to be very South African, not from a cultural nor an advertising viewpoint. It is imperative that marketers and advertisers determine just what it is about African-Americanism that appeals to the youth versus Afrocentricism and what the origins of these appeals are in order to use them effectively. If marketers and advertisers do not determine the real value of African-American advertising for their market and they just jump onto the bandwagon they will be responsible for exploiting a vulnerable market. The reason why they are referred to as vulnerable is because they have never been targeted directly as consumers and through lack of exposure they are more susceptible to advertising messages.

The youth market is fickle, but the black South African youth tend to be more brand loyal, since they have not had the choices nor the opportunities for the trial of different products that their white counterparts have had (Anon F, 1995:82). According to the Financial Mail 1995 Adfocus, urbanisation is destroying brand loyalty. In the case of the “cola wars” a greying well-spoken, street-wise and obviously knowledgeable Soweto wholesaler unequivocally stated that: “Brand loyalty does not exist. People say to hell with Coke. Pepsi supported us in the struggle. They were with us.” (Anon F, 1995:84).
The youth are impressionable and it is important to ascertain what is influencing them, how it is influencing them and what the future implications are of these influencers (for them as consumers and for the culture of South Africa). The urban nature of these metropolitan youth means that they can be considered innovators and early adopters of trends. With Rogers’ (1983) “diffusion of innovations”, he found that people could be subdivided into: innovators (2%), early adopters (13,5%), early majority (34%), late majority (34%) and laggards (16%). According to Rogers (1983) an innovator is classified as the person in the group who is likely to be more venturesome, and more cosmopolitan (Singer, 1987:196). An innovator shares the greatest degree of cultural similarity with the person who is introducing the innovation. In terms of this study the innovation is not the new product in so much as it is the African-American culture. The efficacy of marketing products that have African-American positionings will depend on the degree of acceptance and the aspirational appeal that the African-American imagery retains for their target market. For an innovation to be adopted, the innovators must be seen as “one of us”. 

Pepsi as mentioned previously was seen as “one of us” for taking part in the liberation struggle in South Africa, therefore the re-launch of the brand into the country was made easier. With the strong influence of the sub-cultures and peers on the young black South African it is important that their opinion leaders became early adopters. If they do then there is a good chance that the innovation will be adopted. If not then there is very little chance that the innovation would be adopted (Singer, 1987:197).

Within the broader international marketing arena one could attribute the filtering of these African-American advertisements into the South African market, to the international campaigns that are being utilised for e.g. the Sprite “Obey your Thirst” campaign. However, as is the world-wide marketing trend; advertisements that have been created for a brand, are flighted in other countries across the globe. In South Africa, Sprite, Nike, Reebok, Coke are but a few of the many multi-national brands that flight a combination of internationally and locally produced advertisements. These brands view the youth as a global market and one can assume that it started off in the USA with them exporting their multi-national advertising abroad. It is evident that this occurrence has encouraged the Americanisation of the globe. American TV,
films (their 2nd biggest export), music, fast-food outlets e.g. MacDonals are elements of the American popular culture that is overwhelming the rest of the world.

It cannot be denied that the USA holds an aspirational appeal for the young black South African consumer. One must bear in mind that the USA has always been perceived as the land of liberty, equality and justice for all, values that make it even more appealing to the previously oppressed black South Africans. The youth as a result of their constant exposure to American “propaganda” have constructed their own social reality regarding America - whereby they perceive it to be a racially harmonious country. The telephone and personal interviews conducted for this study reaffirmed this viewpoint. The Pepsi “The Choice of a New Generation” campaign has been blatantly positioned as such.

Within the South African advertising environment, both marketers and advertisers are increasingly being faced with the problem of parity products. The youth market is no exception with parity products ranging from soft drinks to banking services. As stated by Schultz, Tannenbaum & Lauterborn (1994:45):

The only really differentiating feature that a marketer can bring to consumers is what those consumers believe about the company, product or service and their relationship with that brand. The only place that real product or brand value exists, is within the mind of the customers or prospects.

As these products have no unique selling proposition (USP) integrated marketing communications (IMC) approaches are being employed in order to provide clients' brands with the competitive edge. To provide this service to their clients, agencies are drafting seamless communication strategies, which encompass a through-the-line plan of action. To implement these “through-the-line” strategies agencies have had to house all the specialist arms (above-the-line, below-the-line, promotions, PR etc.) under one roof. For example a large client like TrustBank will have a brand team dedicated to their business. The brand team includes a client service team, a media planner and buyer, a strategic planner and a creative team. The implication of IMC for the industry is
that these brand teams will have to know their target market inside out in order to differentiate their client’s brand. In the case of the black South African youth market which is not a homogenous market, the recommendation of sponsorships i.e. basketball versus soccer, the point of sale, merchandising, the packaging, the advertising, the media habits of the target markets etc. are just a few of the complex issues that will have to be addressed by the brand team.

The terms Afrocentric, Eurocentric and African-American have been bandied around by the likes of advertising people, marketers, academics and journalists however, there is no complete consensus as to what these terms mean. It is therefore important to clearly define these terms since marketers in South Africa are using them as positioning tools.

In conclusion, the predicament facing marketers and advertisers is to decide whether they should be utilising Afrocentric themes in their communication directed at the black South African youth or not. This thesis proposes to research and evaluate the trend of using African-American advertising to target the black South African youth. Furthermore the value of this new advertising trend for the marketing and advertising industry will be determined. It is important for advertisers and marketers to ascertain the perceptions and the degree of acceptance by the black South African youth with reference to the African-American culture.

The parameters for this study are nebulous and extensive. Therefore the first chapter will focus on communication and culture from a broad communication perspective. This will be followed by an overview of the socio-economic environment in South Africa as the trends within this environment impact directly on the lives of the black South African youth. The tools for segmenting the black market in South Africa will then be discussed, with a brief overview of the new segmentation trends. As most of the African-American advertisements are targeted at the black South African youth, chapter 5 will focus on a demographic and sociographic profile of them. Furthermore their consumer habits and views of advertising will be covered. The research methodology followed by the actual results will be presented. An interpretation of the results will also then be completed. Finally, based on the research, investigation,
literature study and conclusions of this study, recommendations will be submitted to the South African marketing and advertising industry regarding the use of African-American advertising versus Eurocentric and Afrocentric advertising when targeting the black South African youth.

1.2. The Definitions of the Terms

Throughout this study the author will refer to the terms Eurocentric, Afrocentric and African-American, within the South African advertising context. The following definitions are based on people in the industry’s perceptions and interpretations of the terms. African American nationalism will also be discussed in view of the deeper historical bonds that co-exist between Africa and America. These cultural bonds should be borne in mind particularly when inter-cultural communication is analysed in chapter 2. It is important to note that for the purposes of this thesis the African-American concept (even though they are also black people) will not be classified as Afrocentric. Asante (1987:169) is adamant that most of the African-American discourse (in the sense of its people speaking and writing) occurs within a Eurocentric context. He argues that:

You cannot rightly call any African-American discourse, merely because it is uttered by a black person, Afrocentric. A black person’s writing does not make the writing Afrocentric, no more than living in Africa makes a person Afrocentric.

1.2.1. Afrocentric Advertising

- “Afrocentric refers to people who are from Africa and are proud of it, previously it would have been black people but now there are white people who consider themselves African” (Hope Madikane-Otto, 1996, Managing Director - Madikane-Otto & Associates).
- “Creative from and for the values of the people of Africa, e.g. Peanuts Pantsula” (Piet Badenhorst, 1996, Creative Director - Ogilvy & Mather RSTM: Johannesburg).
• "Afrocentric advertising is based on broadly-defined African cultural norms, e.g. Telkom voice mail ad" (Tholi Ngwenya, 1996, Client Service Director - The Herdbuoys).

• "Afrocentric advertising is devised for African audiences. It appeals to a less educated audience and displays empathy through humour and subtle nuances, e.g. The Coca-Cola rap advertisements" (Anthony Bennett, 1996, Strategic Planner - Ogilvy & Mather: New York).

• "Advertising that uses predominantly African images and tone and manner as an essential part of its brand imagery (this is usually black, but not essentially so), e.g. Sales House" (Alan Bunton, 1996, Creative Director - Ogilvy & Mather: Johannesburg).

• Kibazo (1994) defines Afrocentric advertising as advertising that takes on the values and perspective of the black South African.

Therefore for the purposes of this study Afrocentric advertising will be defined as:

Advertising that is targeted at people of Africa with no racial bias, it addresses the common cultural values held by the people of Africa using images, tone and manner unique to Africa.

1.2.2. Eurocentric Advertising

• "Eurocentric advertising is advertising that relies on the understanding of "European" culture to get the message across, e.g. Romany Creams" (Ngwenya, 1996).

• "Eurocentric advertising follows the pattern of European (i.e. Western) marketing, with messages and humour aimed at more educated audiences, e.g. Aspro Clear" (Bennett, 1996).

• "Advertising that uses Western, predominantly white images and tone and manner as an essential part of the brand imagery, e.g. Marlborough" (Badenhorst, 1996).
• Kibazo (1994) defines Eurocentric advertising as advertising that is made by and from a white person’s point of view.

Based on the above-mentioned interpretations for the purposes of this thesis Eurocentric advertising will be classified as:

Advertising that has been created by Europeans or people who have a western upbringing and culture and therefore addresses the beliefs, values and attitude systems of these people.

1.2.3. African-American Advertising

• "African-American advertising is dependent on globally understood mainly youthful norms of the African-American sub-culture: basketball, rap music, etc. for example the Pepsi radio advertisements" (Ngwenya, 1996).
• "African-American advertising is much harder to define because of the dynamics of American advertising. Usually African-American advertising is very localised - even by neighbourhoods, e.g. Nike" (Bennett, 1996).
• "Advertising that uses predominantly 'Black American' images and tone and manner in its brand imagery, e.g. Ebony" (Bunton, 1996).
• "Exported primarily via TV shows: advertising that reflects the values of black urbanised Americans, e.g. the latest Castle TV advertisements" (Badenhorst, 1996).

Therefore for the purpose of this thesis African-American advertising will be defined as:

Advertising that portrays the values and the attitudes of black Americans utilising music, language, non-verbal communicators and style which is singly associated with that culture.
1.2.3.1. African-American Nationalism

African-American nationalism is based on its strong affinity to the grandest of all continents of antiquity, Africa. Regardless of how African-Americans have been changed by American culture, beneath them one can find sufficient patterns of commonality to show an interlocking and philosophical synonym with Africa. Any discussion according to Akpan (1980:226) that ignores the significance of African-American influence on African nationalism would be incomplete. African-American nationalism has for its own part contributed greatly to the development of national consciousness in Africa. The rise of nationalism in Africa is one of the most important and certainly the most dramatic developments of the mid-twentieth century. Nationalist movements have freed most African countries from colonial rule. Today millions of Africans are living in freedom and in independence. They walk with their heads held up in full human dignity as Africa, for the most part has been liberated (Akpan, 1980:227).

The rhetoric of African-American nationalism has been very instrumental in winning freedom for Africa. The African-American rhetoric of nationalism was carried to Africa through Pan-African conferences, African students and the mass media. African-American nationalism has reached Africa through books, articles and published speeches from African-Americans. Books like Frantz Fanon's *The Wretched Earth*, Carmichael's *Black Power*, the published speeches of Martin Luther King, the speeches of Malcom X, and the works of Delaney, Douglass, DuBois, and several others are read and assimilated in Africa. The African leaders and intellectuals transform these works into more readily accessible messages for the masses. Shortly after the release of the movie "Malcom X", black South Africans, particularly the youth were wearing paraphernalia and accessories from the movie e.g. T-shirts, baseball caps etc. The author is of the opinion that these items were not worn in defiance but more in solidarity with the black consciousness movement. The black consciousness movement in this case refers to the conscious implementation of the programme which encouraged black pride and black awareness with slogans like "Black is Beautiful" etc.
Akpan (1980:230) argues that the significance of Africa in African-American nationalism should rightly be viewed as a two way street. Africa is of significance to the development of African-American nationalism, just as African-American nationalism is of significance to the development of African nationalism. The importance of this for the purposes of this thesis is that certain aspects of the African-American liberation culture have been ingrained in black South Africans for many years. These cultural seeds which include issues like black consciousness, have been planted in the black South African’s mind over years would therefore by implication make them more susceptible to other aspects of the African-American culture.

1.3. Conclusion

There appears to be consensus in the industry as to what defines the terms Afrocentric, Eurocentric and African-American. It is interesting to note that even though there was consensus in the above-mentioned definitions, there was a fair amount of diversity in the responses of the respondents when they were requested to quote examples of advertisements that could be classified as Afrocentric, Eurocentric and African-American.

The emergence of African-American advertising in South Africa, which is primarily targeted at the black South African youth has led to the concern regarding the effectiveness of targeting the black South African youth, utilising the afore-mentioned concept. The other issue is why are advertisers employing African-American and not Afrocentric positionings when targeting the black youth?

The importance of African American nationalism in terms of the historical bonds between America and Africa is relevant because, by implication the affinity between the black South African and African-American dates back many years. Therefore, the advent of African-Americanisms in the black South African culture cannot be attributed solely to a marketing ploy by advertisers.

The succeeding chapter defines the type of culture that the white South African advertiser belongs to versus the black South African youth, in terms of collectivistic and individualistic cultures. Furthermore chapter 2 will assess the
implications of intercultural communication in terms of advertising, in a multi-cultural society. The communication elements that distinguish the African-American culture from other cultures will be discussed. Finally ethnicity in advertising will be reviewed in terms of a "New South African" nationalism and the advent of consumercentric advertising.
CHAPTER 2

Communication and Culture

Emerson is quoted (in Anon B, 1995) as having said:

All persons are puzzles until at last we find in some word or act the key to the man, to the woman; straightaway all their past words and actions lie in light before us.

2.1. Introduction

Every culture expresses its purposes and conducts its affairs through a medium of communication. This chapter will therefore evaluate the relationship between culture and communication. It is important to bear in mind that in South Africa inter-cultural communication is more complex than just communicating between white and black cultures, there are eleven official languages and separate cultures exist within these language groups (Qhobela, 1996).

Traditionally inter-cultural communication only took place amongst an extremely small proportion of the world population. With the emergence of the global village, this has changed dramatically and there are various ways in which the topic of inter-cultural communication can be explored.

For the purposes of this thesis, this chapter will first focus on inter-cultural communication from a mass-media perspective, as the value of African-American advertisements for marketers in South Africa is being explored. Currently white people chiefly execute the development and production of advertisements targeting the black South African market. Peter Vundla, managing director of The Herdbuoys is of the opinion that although times may be changing, he regards those advertisements (with specific reference to the Sales House campaign) as evidence of white people who pretend to understand the black African psyche (Kibazo, 1994). There are several schools of thought in the advertising industry that insists that there are major cultural differences between black and white South Africans. They are of the opinion that white people are not capable of creating effective advertisements for black
South Africans: "I am talking about the inability of white creative and account directors to deliver campaigns that reflect our unique position in Africa and in the world" (Memela, 1994:12).

One can therefore assume that the African-American advertisements can be classified as inter-cultural communication, which by implication will have a marked effect on the youth market's attitudes to African-American advertisements. This chapter will also cover the theories of inter-cultural communication, emphasising the systems approach, which is the approach that will be used throughout the remainder of this thesis. The dimensions of cultural variability that will also be examined in this chapter provide the foundation for the theoretical interpretations of past research which has revealed the cultural differences across cultures, and the impact of these differences on communication. Finally a brief overview of ethnicity in South African advertising will conclude this chapter.

2.2. Culture and Communication

Gudykunst (1988:17) remarks that:

Communication and culture reciprocally influence each other. The culture from which individuals come affects the way they communicate, and the way individuals communicate can change the culture they share.

The link between culture and communication is crucial to understanding inter-cultural communication because it is through the influence of culture that people learn to communicate. "Culture" is the technical term used by anthropologists which refers to a system that affects the way we live, the way we die, the way we perceive and the way we organise (De Mooij, 1994). The terms **mores, tradition, custom** and **habit** are subsumed under the cultural umbrella and De Mooij (1994) points out that culture is not inherited, like communication it is learned. Culture is sometimes used with reference to the fine arts, whilst art and literature constitute an important part of a specific culture, the term culture is used in the wider context in this study (Hall & Hall, 1990:183).
As mentioned previously, cultures exist primarily to create and to preserve common systems of symbols by which their members can assign and exchange meaning (Barnlund, 1988:7). Without a common system codifying sensations, life would be absurd and all efforts to share meaning would be doomed to failure. This common system is known as the "universe of discourse" which, as quoted by Barnlund (1988:11): "... is one of the most precious of all cultural legacies - and is transmitted to each generation in part consciously and in part unconsciously". One can therefore assume that culture is persistent, enduring and omnipresent, and it includes all of the behavioural reinforcements received during the course of a lifetime.

By implication a person's culture forms the framework that embraces or rejects advertising messages and in the case of this thesis the advertising messages are not confined to purchasing a product - they encompass the adoption of a new culture viz. African-Americanisation of the black South African youth. For any form of inter-cultural communication to be effective i.e. for a person to be able to understand the communicative behaviours of someone from a different culture, knowledge of that culture's value system is required. Memela (1994:12) is scathing in his criticism of the white South African advertising industry, for not having an intuitive understanding of what is happening in black South Africa.

2.3. Inter-cultural Communication

Inter-cultural communication should be viewed as the analysis of the communication phenomenon that occurs between people from different cultural backgrounds when they come into either direct or indirect contact with one another (Kim, 1984:16). While inter-cultural communication deals with cultural similarities and differences among the communicators, such cultural
characteristics of participants are not the central focus of the study of inter-cultural communication. The focus point of inter-cultural communication is the communication process between individuals and groups. Porter and Samovar (1988:20) view inter-cultural communication as the communication, which occurs when the sender is from one particular culture and the receiver, is from a different culture. In the case of this study the white creative and account directors are the senders and the receivers are the black South African youth.

The two critical concepts, contact and communication, distinguish studies of inter-cultural communication from the predominant research aims of anthropologists and cross-cultural psychologists i.e. to describe cultures and to identify cultural similarities and differences (Kim, 1984:13). An operational definition of culture in terms of communication is required for this study and the following communication dimensions are helpful:

- the level of cultural group membership of communicators (the advertisers),
- the social context (advertising),
- the channel through which inter-cultural communication messages are transmitted (mass media).

2.3.1. Level of Cultural Group Membership

The common referents of the term culture generally include (see Figure: 2.1): world regions (e.g. Eastern Culture and Western Culture), world subregions (such as African culture), national culture (such as French culture), ethnic-racial groups within a nation (African-American), and various sociological subgroups categorised by gender, social class, geographic regions and countercultural groups (Kim, 1984:18).
Currently the primary focus of inter-cultural communication studies is on the communication between people with different national cultures or racial-ethnic cultures. For the purpose of this thesis the emphasis will be on the senders and receivers of advertisements who have different racial-ethnic cultures i.e. the African-American message communicated by white advertisers to black South African youth.
2.3.2. Social Context

Regardless of the variations, inter-cultural communication in any social contexts share commonalties in the basic elements and the processes of human communication i.e. transmitting, receiving and processing messages (Porter, et al. 1988:18). The influence of culture is imbedded in the experiential backgrounds of the individual communicators. Their culture therefore shapes their patterns of perception, their thinking, their use of verbal and non-verbal messages and the inter-relationships among them (Kim, 1994:18). The contextual variation is therefore an added dimension that influences the inter-cultural communication process. It is important to bear in mind that the communication between an African-American and African student would differ from the communication between a Eurocentric advertiser transmitting an African-American message to a black South African youth. Therefore the specific social context in which an inter-cultural encounter takes place provides communicators with specific role relationships, expectations and behavioural norms and rules. Currently the social context, in which advertisements are being flighted in South Africa, is midst the current social trend of reconciliation (Mackenzie & Shongwe, 1995).

2.3.3. Communication Channel

Another dimension according to Kim (1994:19) by which inter-cultural communication can further be elaborated on is the channel through which it occurs. Communication channels can be roughly classified into interpersonal and mass media. It is important to remember that in the black South African culture interpersonal communication i.e. communication via word of mouth has been used through the ages. However, this study will focus on mass media as a communication channel, as the advertisements are transmitted via mass media. Obviously interpersonal communication is considered to be more intense than media communications, because media communication lacks feedback between the sender and the receiver - the communication is one-directional (Ngwenyana, 1996). On the other hand, the interpersonal communication channel cannot compete with the power of the media channel in immediately bringing the message to a large number of people across cultural boundaries. South African youth who are exposed to African-American
advertisements, will give indirect feedback to the advertisers i.e. by purchasing the product they communicate to the advertiser that they were satisfied with the message being communicated to them. There is no other direct form of communication between the sender (advertiser) and the receiver (consumer).

One of the functions of the media according to Laswell (1948) (in Severin & Tankard, 1988:218) is to be transmitters of culture. Values and norms are communicated from one generation to another or from the members of a society to newcomers. The media has been known to reduce an individual's sense of estrangement or feeling of rootlessness by providing a society to identify with. Advertisements too reflect the values and the norms of the society they are targeting (Qhobela, 1996). One can see why the media (advertisements, TV, radio, films, music etc.) are playing an important role in shaping the lives and the culture of the black South African youth. The 1976 Soweto riots started the pupils boycotting school. Their parents were employed in "white" areas, so they were raised by their brothers and sisters and their role models were all in prison or in exile for opposing the apartheid system (Mkhabise, 1995). The phrase "lost generation" is widely used to describe those youth, which for all intents and purposes have severed their traditional cultural bonds. Irma Verwey, media director Hunt Lascaris TBWA (1996) is of the opinion that a new urban black culture is evolving with the help of mass media, particularly television. According to the research that was conducted for this study (a detailed discussion will follow in chapter 8) it is important to note that America is perceived as having racial harmony by the youth as a result of their continual exposure to American programmes.

However, regardless of the level of communicator's cultural membership, social context, and communication channel, a communication event may be classified as inter-cultural as long as the communicators come into contact and interact with each other manifesting different experiential backgrounds due to their different group membership (Kim, 1994:20).
2.3.4. A Model of inter-cultural Communication

Individual communication is influenced by culture. The problem therefore exists that a message is encoded in one culture and needs to be decoded in another culture. Porter, et al. (1988:20-24) model represents three cultures. Culture A and B are similar, while Culture C differs completely (see Figure: 2.2).

Within each culture, smaller sub-cultures are formed, which represent the individuals who have been formed by their culture. The arrows illustrate the encoding and decoding of the messages between the cultures. The arrows therefore indicate the communication that is taking place between the cultures.

When a message (an African-American advertisement) is emitted by a culture (the white South African advertiser), it carries the meaning that was encoded by this culture. These are represented by the arrows with the same patterns as the culture and the encoder. When this message reaches another culture (the
black South African youth), a process of change takes place. The culture where the decoding takes place, forms part of the message i.e. the black South African youth will add their own interpretation of African-American, to the interpretation of African-American as transmitted by the white South African advertiser. The original meaning and objective of the message is adapted during the decoding, which will alter the context of the message. The Inter-cultural model therefore implies that the African-American advertisement's message will carry a combination of both the white advertising person's and the black youth's interpretation of the term African-American. The original message transmitted by the advertiser will therefore be "tainted" by their own interpretation of the African-American culture, and the receiver will also add their interpretation of African-American culture to their decoding of the message.

According to Gudykunst (1983:14) theorising is necessary in inter-cultural communication. Many studies highlight the numerous variables that affect the process of inter-cultural communication, whilst they simultaneously accentuate the lack of focus or direction in such studies. There are however major theoretic perspectives that underlie the study of human communication, which can provide directions to guide the study and the practice of inter-cultural communication.

2.4. Inter-cultural Communication Theories

According to Kim & Gudykunst (1988:16) inter-cultural theories can be based on one of the following three traditions:

(i) Positivist tradition,
(ii) Humanist tradition, and
(iii) Systems tradition.

2.4.1. The Positivist Approach

The positivist approach is characterised by analytic-reductionist-mechanistic-behavioural-quantitative approaches to research, and the emphasis is in the goal of prediction. According to Kim, et al. (1988:16) it embodies the spirit of
natural science and has been strongly identified as the scientific approach in communication. Inquiries in this tradition attempt to "isolate" and "detach" separate elements and then bring them together into theoretical relationships. The "if A then B" logic underlies and characterises "practical reasoning" in our daily activities, particularly in Western cultures. In the positivist tradition, causality is essentially one-way and linear, and prediction (and thus control of outcome) is its most desirable goal (Kim, et al. 1988:17).

2.4.2. Humanist Approach

The humanist tradition includes the constructivist, rules, critical and interactionist approaches. Although distinct from one another, these new approaches view the predominant positivist approach as inadequate, they emphasise the synthetic-holistic-ideograph-contextual methodology (Kim, et al. 1988:18). The humanist tradition concentrates on describing the nature of the phenomenon as it unfolds. Instead of attempting to control the phenomenon, the humanist tradition stresses the freedom of individuals and of understanding the course of actions taken by individuals. The humanist study concentrates on the historical meaning of experience and its developmental and cumulative effects at both the individual and social levels. The primary theoretical goal in this tradition is to emphasise the goal of understanding.

2.4.3. Systems Approach

The systems approach argues against the "insensitivity" of the positivist approaches in the complex, transactional, dynamic nature of human communication (Kim, et al. 1988:20). The systems based perspective emphasises that communication phenomena are interactive and that interacting elements of a given entity (system) must be viewed as codetermining the outcome being investigated. For the purposes of this thesis the systems approach has been followed, as the structure of a system and the modes of information exchange that occur within the system are recognised. Both the systems approach and the positivistic approach encourage investigators to identify lawlike principles and patterns of interaction among systems elements. At the same time, the systems approach, like the humanist approach, view
communication as an emergent, interactive process and a system must be understood in its totality.

The systems approach integrates both the external "objective" patterns (which in the case of this study is to ascertain the effectiveness of African-American advertisements targeted at black South African youth) and the internal "subjective" experiences of individuals (which would be the impact of the African-American culture on the black South African youth). These two processes are viewed as separate entities operating simultaneously (Kim, et al. 1988:20).

2.5. Cultural Variability

It is important to evaluate the research that has been conducted on sociocultural variability and communication. In order to focus on communication rather than on behaviour in general, a model encompassing the social cognitive perspective of communication is required. Triandis' (1977, 1980a, 1984) model of behaviour incorporates cultural variability (Gudykunst & Ting-Toomey, 1988:35).

The major premise underlying this model (see Figure: 2.3) is that culture interacts with languages to influence the mediating processes (e.g. situational factors, social cognitive and affective processes, habits) that affect communication processes. When one refers to language in an inter-cultural context, the "Sapir-Whorf Hypothesis" is relevant, as Henry Hoijer stated (in Singer, 1987:7):

... to the extent that languages differ markedly from each other, so should we expect to find significant and formidable barriers to cross cultural communication and understanding...It is, however easy to exaggerate ... the ... barriers to inter-cultural understanding. No culture is wholly isolated, self-contained and unique. There are important resemblances between all known cultures - resemblances that stem in part from diffusion (itself an evidence of successful inter-cultural communication) and in part from the fact that all cultures are
built around biological, psychological and social characteristics common to all mankind. ...Inter-cultural communication, however wide the differences between cultures may be, is not impossible. It is simply more or less difficult depending on the degree of difference between the cultures concerned.

Figure 2.3: A Model for the Study of Cultural Variability and Communication

This hypothesis suggests that one's thought processes and the way one sees the world are shaped by the grammatical structure of one's language (Littlejohn, 1989:129). According to Teddy Langschmidt (1994), managing director of Integrated Marketing Research (IMR) (in Lipkin, 1994:36):

Black languages were never meant to be written. The people are entertaining and brilliant, not the words. Among white
people it may be important to sound sophisticated and witty, but the average black South African is not impressed by the exuberance of your verbosity. Our advertising is littered with superlatives, but in black languages there are very few superlatives. It is how words are said that gives them their impact.

According to Langschmidt (1996), the above-mentioned in his opinion is the reason why the best TV campaign over the past three years as voted by black people has been *Chicken Licken's* "So good, so nice". The campaign was developed by twelve people from Soweto (at least one representative of each the eleven official South African languages) who were given the brief and within two hours came up with an effective campaign. Langschmidt (1996) attributes the success of this campaign to the fact that they understood the township lingua franca. African-American language reaches across the superficial barriers of education and social position. It is the language that binds and that creates a community for African-Americans. According to Weber (1991:282) African-American language stands as a political statement that black Americans are African people who have not given up a vital part of themselves in slavery: their language. They have retained the cultural link that allows them to think and express themselves in non-European form. He is adamant that the use of African-American language is the black man's defiance of white America's total indoctrination. The use of African-American language by choice is a reflection not a lack of intelligence, but a desire to retain and to preserve black life-styles.

Cultural variability in other words does not impact directly on the communication per se, rather its influence is indirect through other processes. Cultures vary along several definable dimensions (e.g. individualism-collectivism), and it is variance along these dimensions that affects the mediating processes. Cultural variability is influenced by two major factors: history and ecology / resources (Gudykunst, et al. 1988:35):

Ecology refers to the relationship between organisms and the physical environment, including climate, physical terrain,
prevailing fauna and flora and the extent to which resources are plentiful or limited.

Resources include genetic and biological factors that affect particular populations. The interpersonal and intrapersonal processes affected by cultural variability include social cognitive processes such as information processing, persuasive strategy selection, conflict management styles, personality, social relations, and self-perceptions, as well as affective elements (i.e. emotions and feelings) and habits (i.e. schemata, scripts). Cultural variability by implication will have an effect on the purchasing decision making process of a black South African youth being exposed to African-American advertising.

Both the AIDAS and the DAGMAR theories can be considered outdated in terms of academic communication theories, however within the context of this thesis, both of them are fitting when discussing inter-cultural communication and the purchasing behaviour of the youth. The AIDAS theory represents the various steps in the decision making process of a potential buyer, viz. attention, interest, desire, action, satisfaction. This model presumes that; advertising is used to arouse the interest of potential buyers, that advertising will also convince the buyer to take action and to purchase the product and that advertising will promote satisfaction after the purchase (Marx & Van der Walt, 1990:361).

The other model that is relevant is the DAGMAR concept, which is: defining advertising goals for measuring advertising results (Tomes, 1987:135), in a hierarchy of communication effects (unawareness, awareness, comprehension, conviction and action). The DAGMAR concept like the AIDAS theory highlights the steps in the decision making process that a consumer goes through, which are indicative of the communication requirements an advertising campaign must fulfil in order for the advertisements to be effective. Both models surmise that consumers react cognitively, affectively and connotatively i.e. the black South African youth will hear about Coca-Cola, he'll feel positive about it because his trendy friends are drinking it, which will lead to him purchasing the product. The criticism of these theories is that the reactions do not necessarily happen in that prescribed order.
Cultural variability also has a major effect upon norms / rules, roles (including communication networks), language use, environmental settings (i.e. use of space, including territoriality, privacy and crowding). Cultural variability determines the difficulty individuals have in communicating with others and the skills that facilitate effective communication (Gudykunst, et al. 1988:36). The situational factors, social cognitive processes, affect and habits interact with each other in such a way that each influences the others, and in turn influence intentions and understanding (which reciprocally influence each other) (Gudykunst, et al. 1988:36). Communication is ultimately based upon understanding and habits, intentions or affect. The link between intentions and communication is affected by facilitating conditions; "...ability of the person to carry out the act, the person's arousal to carry out the act... and the person's knowledge..." which are a function of the situation (Gudykunst, et al. 1988:37).

2.6. The Dimensions of Culture Variability

2.6.1. Individualism-Collectivism

Individualism-Collectivism is the major dimension of cultural variability (Gudykunst, 1988:39). Emphasis is placed on individuals' goals in individualistic cultures, while group goals have precedence over individuals' goals in collectivistic cultures (Triandis, Brislin & Hui, 1991:371). According to Taylor (1996), white South Africans are an individualistic culture, where people are supposed to only look out for themselves and their immediate family, while in collectivistic cultures like the black South African culture by contrast start with the community, then their extended family and finally themselves. Taylor (1996) refers to this phenomenon as the inverted triangle. He cites the example of Aunt Caroline the maternal figure head of Aunt Caroline Rice. In the advertisement she is shown with a group of black and white children who are obviously not all her own, this could have been a problem in an individualistic culture, however in the collectivistic culture she is viewed as a community mother hence making the advertisement acceptable.

According to Gudykunst, et al. (1988:40) members of individualistic cultures form specific friendships, whereas members from collectivistic cultures form friendships that are predetermined by stable relationships formed early in life.
Triandis, et al. (1991:373) contend that the larger the number of ingroups, the narrower the influence and the less the depth of influence. Since individualistic cultures have many specific ingroups, they exert less influence on individuals than ingroups do in collectivistic cultures, in which there are fewer general ingroups. In collectivistic cultures the ingroups have different rank orders of importance, some cultures rank the family above all other ingroups whereas others may rank their companies ahead of other ingroups. Members of collectivistic cultures also draw sharper distinctions between members of ingroups (viz. people with whom they work or go to school) and outgroups, they perceive the relationships within these ingroups to be more intimate than members of individualistic cultures. Ingroup relationships include; brother/sister (family ingroup), co-workers/colleague (company ingroup) etc. while outgroups include interactions with strangers or members of different ethnic groups.

Triandis, et al. (1991:371) argues that there is a personality dimension, namely idiocentrism-allocentrism, which corresponds to cultural variability in individualism-collectivism. According to Gudykunst, et al. (1988:42) idiocentrism at the psychological level corresponds to individualism at the cultural level, while allocentrism at the psychological level is equated with collectivism at the cultural level. For the purpose of this study, one can assume that black South Africans are collectivistic and that they will display allocentric tendencies due to determinants like the importance of their extended families, their traditional tribal origins and their 'ubuntu' philosophy. "Ubuntu' is a deeply rooted African philosophy which places highest value on sharing, caring, generosity, hospitality, fraternity, empathy, humanesses and humaness" (Anon C, 1995:2).

Allocentric tendencies include viewing the group as an extension of the self and strong identity with the group. This implies that peer pressure for the black South African youth to conform to fashion trends and fads i.e. African-American clothing and music and products is an inherent psychological trait of their culture. It can be argued that peer pressure is simply indicative of the age profile of the target market. However, it is important to note that with the fragmentation of the family unit, the peer group has to a large degree become the family unit for the black South African youth. Allocentrics account greater
social support than idiocentrics, with the latter being more lonely (Triandis, et al. 1991:373).

While individualism-collectivism defines broad differences between cultures, the following section on low- and high-context schema focuses upon cultural differences in communication processes with specific reference to advertising.

2.6.2. Low- and High-Context Communication

Hall & Hall (1990:6) differentiate cultures on the basis of the communication that predominates in the culture, and from an advertising perspective this is a very important differentiator. The number of years that a consumer has been exposed to advertising will determine whether they are first or second generation consumers of advertising. According to Langschmidt (1996) white South Africans are approximately seventh generation consumers of advertising whereas black South Africans are first generation consumers of advertising. The more a consumer is exposed to advertising, the more low-context the message can be (Langschmidt, 1996). High context advertisements are the advertisements in which most of the information is either in the physical context or internalised in the person. While very little is in the coded, explicit, transmitted part of the message e.g. the OMO washing powder TV advertisements where the woman tells the viewer exactly what her problem was with her washing and how OMO solved her problem for her. According to Taylor (1996) because the black South African market has not been exposed to the media for as long as the white market has, they are hungry for knowledge. John Holding (1996) client service director of Amarati Puris Lintas, remarked that it is clear that black consumers are seeking more information about products and services, as advertisements are seen as information providers that could enhance their lives.

A low-context message on the other hand is one in which the mass of the information is fixed in the explicit code e.g. the Dunlop "Unexpected" TV advertisement. This advertisement has no voice-over copy but visually depicts the unexpected occurrences that may befall one's tyres utilising fantasy and fairy tales in a creative execution - the afore-mentioned advertisement is a
sophisticated rendering that is targeted at a sophisticated audience (De Witt, 1996).

Research undertaken by Taylor (1996) (see Table: 2.1) showed the following differences in "take-out" of over 60 TV and radio advertisements exposed to both sophisticated and less sophisticated audiences, amongst a cumulative sample of 7000 respondents:

<table>
<thead>
<tr>
<th>Audience</th>
<th>Product Take Out</th>
<th>Execution Take Out</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sophisticated Audiences</td>
<td>30%</td>
<td>70%</td>
</tr>
<tr>
<td>Less Sophisticated Audiences</td>
<td>61%</td>
<td>39%</td>
</tr>
</tbody>
</table>

Table 2.1: Audience Take Out

Hence one can assume that white South Africans are looking for entertaining TV advertisements and can be considered to be a low-context culture whereas the black South Africans are a high-context culture and are looking for information (Taylor, 1996). One must bear this in mind when one considers that the African-American advertisements that are being targeted at the black South African youth market are mostly image driven. These advertisements carry very little contextual information e.g. the Chicklets chewing gum TV advertisement where a group of teenagers who are playing basketball, rescue their friend from a gang (both of which convey strong American imagery). The advertisement is selling the image of the product and not the product. It can be argued that the consumer - product relationship will dictate the communication approach. However from an advertising content point of view it is important to bear in mind that based on the findings by Taylor (1996) black South Africans generally prefer advertisements that are didactic in some way or another.

According to Severin, et al. (1988:116) the premises of the early propaganda theories i.e. the "bullet theory" or the "hypodermic-needle" theory or the "stimulus-response" theory, are that people are vulnerable to communication messages and if the message hits the target, it will have its desired effect. The African-American advertisements are hitting a target market that is vulnerable,
and are not cynical about advertising or about the promises conveyed by the advertising. The early propaganda theories must be borne in mind because the black South African youth have grown up in a web of restrictions and inhibitions all directed towards curbing and stifling initiative, upward mobility and the drive of the individual. The restrictions were aimed at creating a class of people that could be manipulated and repressed in perpetuum (Woessener, 1991:198). The messages conveyed by the African-American advertisements on the other hand are encouraging freedom, individualism and breaking free from the norms and conventions of society hence making the black South African youth a susceptible target market.

South African advertising agencies are using first world methodologies to advertise to third world consumers (Vundla, in Kibazo, 1994) and according to Gozzi (1992:65) low-context countries tend to be first world and they supply their mass-media to high-context countries. He observed that three major research traditions in low-context countries demonstrate the tendency of media in these cultures to provide context: cultivation research, agenda setting and spiral of silence. In all of these approaches, low context people are found to be making up generalisations about the entire society from patterns they have picked up from the mass media (Gozzi, 1992:62). The social construction of reality and cultural imperialism are important when one considers the Americanisation of the world. Gergen's (1985) "social construction of reality" theory is relevant. This theory is based on the following four assumptions (Littlejohn, 1989:111-112):

1. The world does not present itself objectively to the observer, but is known through human experience, which is largely influenced by language.
2. The linguistic categories through which reality is apprehended is situational in that they emerge from the social interaction within a group of people at a particular time and within a particular place.
3. How reality is understood at a given moment is determined by the conventions of communication in force at the time. The stability or instability of knowledge, therefore, depends more upon the vicissitudes of social life than on any objective reality outside of human experience.
4. Socially constructed understandings of reality shape many other aspects of life. How we think and behave in ordinary life is largely a matter of how we understand our realities.

A discussion on the cultural imperialism of America, which is leading to the Americanisation of the world, is to follow. Through the mass media and advertising the black South African youth are also constantly being exposed to the Americanisation of the globe.

2.6.2.1. Americanisation

Rollin (1989:1) is in agreement with Gozzi (1992) as he maintains that impressions of the United States are constantly being created by the Americanisation of the global village. He debates that not all the Americanising is being done by means of popular culture, while a significant amount of it is. Furthermore, he is of the opinion that eating a MacDonald's hamburger may have no significant impact on the lifestyle or culture of a Londoner, than how eating fish and chips will affect a Chicagoan. He maintains like Gozzi (1992) that what the rest of the world knows about the United States, its history, its policies, its people, its values, its beliefs and its lifestyles comes mainly from mass media, primarily television (TV), music, movies, popular books and magazines. Such impressions can therefore affect how people of other cultures spend their leisure time, make purchases, set personal goals, perceive the world and even vote (Rollin, 1989:2). An article in Advertising Age (1995) which states that the African-American market (in America) is youthful, concentrated in urban centres and increasingly more educated, is pertinent to this study, because peer pressure is a strong influence on the black South African youth. The author is of the opinion that if the African-American culture was becoming older and less trendy it would hold no aspirational appeal for the urban black South African youth.

The relevance of these findings to this study is that from a cultural variability perspective the white South African advertising people who are considered to be low-context, are possibly making generalisations about the black South African youth affinity with the African-American culture. These generalisations stem from the following mass media occurrences in South Africa: the
emergence of commercial \textit{rap} music, African-American sitcoms being flighted on South African TV, African-American movies, NBA basketball programmes etc. By emphasising this African-American trend, the advertisements together with the youth market influencers (music, TV, movies, fashion) have possibly created a "spiral of silence" (Severin, et al. 1988:316). Through this spiral of silence, the impression has been created that most black South African youth want to adopt an African-American culture. This in turn creates a tendency for people who oppose that opinion to remain silent, even if they are in the majority (Gozzi, 1992:63). For the purposes of this thesis it is important that an overview of the secular styles of African-American communication be discussed. From a communication point of view, the elements that distinguish the African-American culture and where applicable, their influence on African culture will be included.

2.6.2.2. African-American Language

One's language is a model of one's culture and of that culture's adjustment to the world. In South Africa the urban blacks have developed their own language known as Tsotsi-taal. This language was developed by the township people where there are 11 different languages spoken, so that the Nguni person could speak to the Sotho person. Traditionally Afrikaans was the base of this language. However, with the political connotations associated with Afrikaans English became the core language e.g. "Amabra's were at the sport and were drinking i-cellular" which translated into everyday English means "My friends (brothers) were at the shebeen drinking brandy and coke". According to Weber (1991:277) the study of African-American language is really an examination of African people and of their adjustment to the conditions of American slavery. Smitherman (in Weber, 1991:277) states that African-American English is:

... an Africanised form of English reflecting black America's linguistic-cultural African heritage of servitude, oppression and life in America. (It) is a language mixture, adapted to the conditions of slavery and discrimination, a combination of language and style interwoven with and inextricable from African-American culture.
According to Weber (1991:278) the magic of words is the force that creates a sense of community among communicators, so much so that the speaker and the audience become one as senders and receivers of the message. e.g. a congregation interjecting a minister’s sermon by saying "amen", "hallelujah". In addition to the verbal creativity of the speaker and the dynamic quality of the communication environment African-American speech is very rhythmic. It flows like African languages in a consonant-vowel-consonant vowel pattern. To achieve this rhythmic effect, some syllables are held longer and are accented differently from standard English, such as DE-troit. This rhythmic pattern is learned at an early age by young African-Americans and is reinforced by the various styles it complements (Weber, 1991:279).

- **Rappin’**

Among the secular styles, the most common is *rappin’*. Although in South Africa the term *rappin’* is currently used to describe a style of African-American music, it originally described the dialogue between a man and a woman where the main intention is to win the admiration of the woman (Weber, 1991:279). A man’s success in *rappin’* depends on his ability to make creative and imaginative statements that generate interest on the part of the woman to hear more of the *rap* for e.g. (Rap Brown, 1972:206):

> Man you don’t know who I am.  
> I’m sweet peeter jeeter the womb beater  
> The baby maker the cradle shaker  
> The deerslayer the buckbinder the women finder  
> Known from the Gold Coast to the rocky shores of Maine  
> Rap is my name and love is my game.

According to Kochman (1972:242) *rappin’* is a distinctly lively and fluent way of talking which is always characterised by a high degree of personal style. His view is that to one’s peer group, *rappin’* may be descriptive of narration or a colourful run down of some past event. To outsiders, the *rappin’* might not appear to be an important style in the black community, but it is very important and affects the majority of black people because at some time in a black person’s life they will be involved in a situation where *rappin’* will take place. As
previously mentioned for the African-American community, it is the mating call, the introduction of the male to the female (Weber, 1991:279). This is significant if one thinks of the sexual undertones in most rap music that the youth listen to today e.g. Salt 'n Pepper's "Let's talk about sex baby". Rappin' between men and women is often competitive and leads to lively facetious conversation. An example as quoted by Kochman (1972:244) follows:

A man coming from the bathroom forgot to zip his pants. An unescorted party of women kept watching him and laughing among themselves. The man's friends hip [inform] him to what's going on.

He approaches a woman -"Hey baby, did you see that big black Cadillac with the full tyres ready to roll in action just for you?"
She answers - "No mother-fu__er, but I saw a grey little Volkswagen with two flat tyres." Everybody laughs. His rap was topped.

The function of rappin' is expressive, in that the speaker raps to project his personality onto the scene or to evoke a generally favourable response from another person or group. When rappin' is used sexually, its function is directive. Woofing is a style of bragging and boasting about how "bad" one is and is sometimes used by males and females when rappin' to each other. This would be sincere self-image and the attitude is very emphatic; "I'm bad and I know I'm bad" (Cooke, 1972:45). Martin Lawrence often uses woofing in his TV show "Martin".

• **Runnin' it down**

Runnin' it down is a form of rappin' without the sexual overtones. It is simply explaining something in great detail (Weber, 1991:280). In the African-American sitcom "Moesha", Moesha, played by Brandy Norwood, and her friends generally speak to each other and explain events to each other in a long-winded form of dialogue that can be considered a type of runnin' it down.

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1"Bad" according to Cooke (1972:45) means excellent.
• **The dozens and signifying**

The *dozens* is the verbal battle of insults between speakers and according to Rap Brown (1972:206) the speaker tries to destroy somebody else with words. The term *dozens* was used during slavery to refer to a selling technique used by slavers. If an individual had a disability, he was considered “damaged goods” and was sold with eleven other “damaged” slaves at a discount rate. The term *dozens* refers to negative physical characteristics. In the film “A Vampire in Brooklyn” starring Eddie Murphy and Angela Basset, the vampire used the *dozens* quite extensively when he spoke to /insulted his “side-kick”.

To an outsider, the dozens might appear cruel and harsh. However to members of the black community, it is the highest form of verbal warfare and impromptu speaking (Weber, 1991:280). Rap Brown (1972: 206-207) describes the psyche of the *dozens*:

> But for dudes who couldn’t, it was like they were humiliated because they were born black and then they turned around and got humiliated by their own people, which was really all they had left... The real aim of the *dozens* was to get a dude so mad that he’d cry or get mad enough to fight... We learned what the white folks call verbal skills. We learned how to throw them words together. America has black folk in a serious game of the *dozens*. (The dirty muthafu__er:).

The game is often spoken in jest e.g.; “Say Man, yo girlfriend so ugly, she had to sneak up on a glass to get a drink of water,” and “Man, you so ugly, yo mamma had to put a sheet over yo head so sleep could sneak up on you”. In the case of the African-American sitcom “Fresh Prince of Bell-Air”, what most white audiences classified as young people (Will Smith and his cousin) being hasty, was actually the men playing the *dozens*. The function of the *dozens* is invariably self-assertive because the speaker borrows status from his opponent through an exercise of verbal power (Kochman, 1972:261). According to Rap Brown (1972:205) the African-American youth play *dozens* like their white counter parts would play *scrabble*. 
• *Shucking*

*Shucking* is the term used to refer to the form of language behaviour practised by the African-American when interacting with The Man (the white man, the Establishment or any authority figure). When referring to their dealings with the white man and the power structure, the above-mentioned term is descriptive of the talk and accompanying physical movements of the African-American that are appropriate to some momentary guise, posture or facade (Kochman, 1972:246).

Originally in the Southern states of America and then later on in the North, the African-Americans learnt that American society had assigned them restrictive roles and status. Among whites their behaviour had to conform to this imposed station, and they were constantly reminded to keep their places. They learnt that before white people it was not acceptable to show feelings of indignation, frustration, discontent, pride, ambition or desire and that real feelings had to be hidden behind a mask of innocence, childishness, obedience, humility and deference.

The terms used by the African-Americans to describe the role he played before white folks in the South was "tomming". Failure to accommodate the white Southerner in this respect was almost certain to invite psychological and often physical brutality. Thus they learned to accommodate The Man, to use the total orchestration of speech, intonation, gesture, and facial expression to produce whatever appearance would be acceptable. It was a technique and ability that was developed from fear, a respect for power and a will to survive. This type of accommodation is exemplified by the "Yes sir, Mr. Charlie, "Uncle Tom" - type Negro of the North. The language and the behaviour of accommodation were the prototype out of which slightly modified forms of *shucking* evolved (Kochman, 1972:247). The South African equivalent to *shucking* are terms like *baas* and *madam / missus* which were used (and probably still are in more conservative areas) by black people when speaking to white people.
• **Proverbial wisdom**

The final secular style to be discussed is *proverbial wisdom*. Sayings are used in the black community as teaching tools to impart values and truths. Their use demonstrates the African-American respect for the oral tradition in teaching and socialising the young. Popular phrases, such as "what goes around comes around," are used in everyday conversation by African-Americans from all social, economic and educational strata (Weber, 1991:281).

Therefore by blending style and verbal power, through *rappin', runnin' down*, the African-Americans in the ghetto establish their personality; through *shucking* they show respect for power; through *the dozens* they stir up excitement. With all of the above, the hope to manipulate and control people and situations to give themselves the winning edge (Kochman, 1972:264).

**2.6.2.3. Non-verbal Communication**

Style is a non-verbal communicator. Style is an attitude that individuals within a culture express through their choice of cultural form. African-Americans prefer cultural forms that do not restrict their expressive capacities - the way they choose to express themselves within a given form. By these standards African-American style is more self-conscious, more expressive, more expansive, more colourful, more intense, more assertive, more aggressive and more focused on the individual than is the style of the larger society of which African-American's are part (Kochman, 1988:130). The emphasis on developing the individual style explains the reason why one does not see in the African-American community the kind of public imitation of star performers that one finds in the white community. The white community welcomes "Beatlemania" and duplicate Elvis Presleys. According to Kochman (1988:133) African-Americans generally acknowledge performers, as artists, to be the sole proprietors of the images they create through stylistic performance. To copy them would be an infringement of individual entitlement. For individuals to copy the performances of others and attempt to pass them off as their own would be an even worse violation. It is for this reason that African-Americans bristle at the very thought of performers over the years getting the credit and reaping the benefit for
simply reproducing styles that individual African-American performers originated and developed.

- **Stance and Walking**

There is a marked difference in the way African-Americans walk - as Paul Harrison stated (in Kochman, 1988:131): “Rather than simply walk, we move: the swaying swagger of the hips and the bouncing, bopping head-shoulder motion associated with *bopping* are derived from a strong rhythmic mode of walking.” This “strong rhythmic mode of walking” has direct links to black dancing, which is not so much the steps but what you do going from step to step. It is the rubato [rhythmic flexibility] of the African-American body according to Kochman (1988:131). In other words where the young African-American is going is not as important as how they get there i.e. the means is more important than the end. The function of walking for males according to Cooke (1972:54) is primarily to attract attention and admiration especially from females. There are several ways a female may indicate to a man that she is interested in him by the way she walks. One kind of basic jaunt consisting of back-and-forth hip-swinging movement is also found in other cultures. What is unique in the African-American culture is the overall rhythm of the walk, as well as the forward-and-backward motion of the shoulders which creates movement in the breast area. This kind of walk involves movement in many parts of the body (hips, shoulders, breasts) and is referred to as *shakin' it up* (Cooke, 1972:61).

Standing stances are also communicative in the African-American community. The lowered shoulder kineme is common in the stances and walks of most males (Cooke, 1972:43) and is often associated with *rappin'* (Cooke, 1972:45).

- **Greetings**

The African-American greeting is also different in terms of body language. Their greetings are stylised to convey forceful expression or exhibition, whether the greeting is an embrace, “giving skin”, the black-power hand-shake, or the more extended and elaborate hand, elbow and hip movements called *dapping* (Kochman, 1988:131). According to Cooke (1972:33): “Black people are
communal by culture. They prepare communally. They dance, they play games communally”. He goes on to say that the palm-to-palm kineme of “giving skin” involves palm contact between people with no significance attached to right or left handedness i.e. “skinning” can be accomplished with a right hand/ right hand contact, a right hand/ left hand contact, a left hand/ right hand contact, or a left hand/ left hand contact. Cooke (1972:42-43) is adamant that when one gives “skin” one has to feel it; because one’s style and body motion become part of the way skin is given as one cannot separate how one’s body moves and feels from how one’s hands move and feel. The urban black South African youth have adopted the ritual of giving skin when they meet up with another group in places like Small Street Mall. There are four major kinemes of giving and receiving skin:

1. greeting skin,
2. parting skin,
3. complimentary skin, and
4. agreement skin.

Black South Africans are renowned for using intricate handshakes, the black South African handshake is very similar to the “Black Power” African-American handshake. Traditionally the African-American handshake can be divided into five components which are executed in a given sequence (Cooke, 1972:61). They are:

1. mutual encircling of the thumbs, interpreted as meaning togetherness;
2. grasping each other’s hands with bent fingers, interpreted as meaning strength;
3. mutual grasping of wrists and hands, meaning solidarity;
4. placing hands on shoulders with a slight amount of pressure, indicating comradeship;
5. raising the arm, flexing the biceps and making a fist. This final gesture incorporates the meanings of the first four and symbolises all of them: black pride, solidarity and power.
South Africans are *au fait* with the "black power salute" (point (5) above) it was considered a symbol of defiance by many white South Africans, while standing for solidarity, liberation and freedom among black South Africans.

- **Dress:**

African-Americans regard clothing as a way to make the most powerful statement about themselves that they can. According to Kochman (1988:131):

> the attitude of a garment, in texture and colour, is ritualistically assembled to create the most potent image that one's life force can conjure. The image - sharp, mean and bad - is designated to harmonise the threat of any force that might question one's humanity; its effectiveness is validated by the community's affirmative response. 'Dude dress nice, stay clean, brother maybe think twice 'for he mess 'im up.

The respect and admiration that African-Americans receive from their peers for the vital imagery of their costume often contrasts markedly with the receptions they get from whites in official settings such as school (Kochman, 1988:131). Kochman (1988:131) argues that whites tend to adopt a utilitarian attitude toward clothing. Hats and sunglasses are outerwear, which are designed to protect one's head and one's eyes from the sun respectively. Once indoors, whites expect the outerwear to be removed. However, African-Americans consider hats and sunglasses (shades) artistic adornments like jewellery, calculated to effect a magical attitude. This attitude is neither motivated by nor responsive to whites' notions of pure utility.

Based on the afore-mentioned discussion of the African-American culture, one can conclude that they are inclined to be more collectivistic and therefore by implication can be defined as a high-context communication culture. The dimensions of low-high-context communication and individualism-collectivism are isomorphic. All the cultures that have been labelled as low-context are individualistic (white South Africans) whereas the collectivistic cultures are defined as high-context communication (black South Africans and African-Americans). This appears to consistent with Levine's (1985) discussion of
cultural variability in the use of directness versus indirectness and certainty versus ambiguity in communication. Communication in collectivistic cultures is evasive compared to individualistic cultures where the communication is direct and to the point. One can therefore assume that low-versus high-context communication and direct versus ambiguous communication are the predominant forms of communication in individualistic and collectivistic cultures respectively. It is not possible to explain all cultural differences with these two broad dimensions. It is therefore important to view Hofstede's (1983) dimensions of cultural variability, which have a more limited scope.

2.6.3. Hofstede's (1983) Dimensions

Hofstede (1980, 1983) derived five dimensions of cultural variability empirically from a study of multinational corporations in fifty-three countries (Gudykunst, et al. 1988:45). The dimensions are; individualism / collectivism (which has been discussed in 2.5.1., uncertainty avoidance, power distance, masculinity / femininity (De Mooij, 1994). Hofstede's (1983) study was criticised because it was generated from data collected in multi-national organisations, and researchers were of the opinion that the personnel from multi-national organisations were not a true indication of the population (age, class, occupation etc.) and were therefore not reflective of the culture. According to Gudykunst, et al. (1988:46), Hofstede's (1983) dimensions are useful in explaining cultural differences in interpersonal communication, for the purposes of this thesis the cultural similarities and differences between the United States of America and South Africa are accentuated. This will enable one to assess whether the two cultures are similar or whether they are antithesis. One can assume that if the two cultures score similarly on Hofstede's (1983) dimensions then the black South African youth will inevitably not find the African-American culture too far removed from their own.

A closer evaluation of the dimensions follows:

- **Uncertainty avoidance**

Cultures high in uncertainty avoidance have a lower tolerance for uncertainty and ambiguity, this is expressed through their need to have formal rules and
absolute truth, and less tolerance for people or groups with deviant ideas or behaviour. In these high uncertainty avoidance cultures (e.g. Japan) displaying emotions and aggressive behaviour of self and others is acceptable however, individuals prefer to contain aggression by avoiding conflict and competition (De Mooij, 1994). Hofstede’s data also revealed that members of high uncertainty cultures resist change more, have higher levels of anxiety, see loyalty to their employer as more of a virtue and take a few risks. Low uncertainty avoidance cultures (e.g. USA and South Africa) have lower stress levels, accept conflict more easily and are willing to take risks (Gudykunst, et al. 1988:46). A South African advertisement that portrays a low uncertainty avoidance culture (with reference to car advertising) is the BMW campaign. This campaign includes advertisements like the “Speed-skier” where a skier is breaking the speed record on the roof of a car and “Mercury” where a drop of mercury glides on a woman’s naked body etc. The advertising portrays the car as being fast, sensual and aggressive.

- **Power Distance**

Power distance is defined as the extent to which the less powerful members of institutions and organisations accept that power is distributed unequally. Individuals from high power distance cultures (e.g. Malaysia) accept power as part of society, parents from these cultures value obedience in their children and students value conformity, while low power distance cultures (e.g. Austria) believe power should only be used when it is legitimate power (De Mooij, 1994). Hofstede (1983) found that members of low power distance cultures see respect for the individual and equality as antecedents to "freedom" like the Sales House “Mandela Inauguration” TV advertisement where quotes from the orations of freedom fighters scroll down the screen with the new South African flag in the background. While members of high power distance cultures view tact, servitude, and money as antecedents to "freedom". Both the USA and South Africa are classified as relatively low power distance cultures (Gudykunst, et al. 1988:46).
• **Masculinity / Femininity**

According to Gudykunst, *et al.* (1988:46) high masculinity (e.g. USA and South Africa) involves a high value placed on things, power and assertiveness while systems which place high value on people, quality of life are classified as being high on femininity (e.g. Sweden). Cultural systems high on the masculinity index emphasises differentiated gender roles, performance, ambition and independence. Work is central to the lives of the more masculine cultures, they have higher job stress and interference by their company in their private lives is acceptable. It is interesting to note that in these cultures, recognition and promotion is more important than job satisfaction (De Mooij, 1994). An example of a South African advertisement that typifies a high masculinity classification is the *Standard Bank* “Now I’ve had the time of my life” TV advertisement. In this advertisement a successful businessman sells his business making an enormous profit. There is no voice-over and the lyrics of the song “Now I’ve had the time of my life” (from the movie *Dirty Dancing*) imply that this man’s life revolves around his work and his pleasures are purely work-related.

2.6.4 Kluckhohn and Strodtbeck’s (1961) Value Orientations

According to Kluckhohn and Strodtbeck (1961), (in Asante, Newmark & Blake, 1979:19) their theory of value orientations is based on three assumptions:

1. People in all cultures must find solutions to a limited number of common human problems.
2. The available solutions to these problems are limited, but vary within a range of potential solutions.
3. While one solution tends to be preferred by members of any given culture, all potential solutions are present in every culture.

From an advertising perspective these universal human problems are the "hot" buttons that are used when creating a multi-cultural advertisement e.g. the *Kardies* "When a man loves a woman" TV advertisement. The plot for the advertisement was a love story between an elderly gentleman and an overweight *tannie*, set in the Karoo to an essentially black music sound track -

The trick in this country is to fuse the cultures and the counter cultures together...this ad achieved that because it dealt with emotions common to everyone. It could have only originated in South Africa, yet it won a Lion at Cannes (advertising festival).

According to Cronen and Shuter (1983:108) the five human problems that are universally common to all cultures as identified by Kluckhohn and Strodtbeck (1967) are:

(1) Human Nature Orientation -
What is the character of innate human nature?

Kluckhohn and Strodtbeck (1967) base their assumptions on the fact that humans are innately good, evil, or a combination of good and evil or neutral. Human beings are also changeable and unchangeable. Individuals, who believe that they are basically evil but changeable, will exercise self-control to achieve goodness.

(2) Human Environment Orientation -
What is the relation of humans to nature and supernature?

The relation between humans and nature is sub-categorised into: mastery-over-nature (e.g. the USA where you must overcome obstacles that are in your way), harmony-with-nature (e.g. the Chinese where no distinction is drawn between life, nature and the supernature) and subjugation-to-nature (e.g. the traditional Spanish Americans who believe that nothing can be done to control nature).
(3) Time Orientation -
What is the temporal focus of human life?

The temporal focus of human life concerns the past, the present and the future. Cultural systems that value traditions highly are said to have past orientations (e.g. the traditional black South African culture of ancestral worship). Systems with present orientations pay very little attention to traditions and what may happen in the future (e.g. the urban black South African where you are a victim of natural forces). The future orientation predominates where change is valued highly (e.g. USA and white South African cultures).

(4) Relational Orientation -
What is the modality of human's relationship to other humans?

This has been discussed in chapter 2.5.1 under individualism-collectivism.

(5) Activity Orientation -
What is the modality of human activity?

The primary characteristic of the activity orientation is its emphasis on modes of self-expression in activity: being (the pure gratification in a Mexican fiesta), being-in becoming (self-development of the Zen Buddhist monks and Maslow's (1970) theory of self actualisation) and doing (measurable standards to determine the individual's worth through their accomplishments). According to Snyman and Lotter (1988) (in Van Der Reis, 1991:273):

Social change and the frequent inability of man and society to adapt, have often given rise to serious social and personal disorganisation. Problems exist where conditions are such that people or communities are plunged into a battle for survival. Subjective judgements that are often based on ideology also play a role in deciding whether conditions present problems or not. Sociologists generally consider social problems to be the result of a gap between a community's ideals and the existing conditions - or merely conditions that are perceived as problems by significant proportions of the community.
Van Der Reis (1991:273) explains that in the black South African communities their value systems can be depicted, utilising Maslow's traditional hierarchy of needs as a basis (see Figure: 2.4).

Du Preez (1979) (in Van Der Reis, 1991:274) states that the following differences subsist between rural blacks and urban blacks (see Figures: 2.5 & 2.6).

The rural black people live close to their environment and they associate every element of it with their beliefs and mythology. In the city the bond between man
and his environment is broken. The traditional black lives with others and is group orientated, individuality is not important to them, the urban black is removed from his tribe and his family bonds. The group and family bonds in the tribe provide safety and security, unlike the urban black who is exposed to the dangers of the city.

Finally, life in the tribe consists of a simple subsistence economy in which money does not play an important role. No one in the tribe is concerned about tomorrow and the pace of life is slow and effortless. In contrast, almost everything revolves around money in the cities (Van Der Reis, 1991:274-275).

Du Preez's study was completed in 1979 and many changes have since taken place in South Africa. However his observations are relevant as they reveal the changes in the system of values of the black South African youth's culture over the past fifteen years. According to Van Der Reis (1991:275) the aforementioned disintegration of traditional value systems has resulted in an undercurrent of fear and uncertainty, the impulsive expression of desires and a concerted striving for power.

![Figure 2.5: Schematic representation of the value systems of rural black](image-url)
2.6.5 Parson's (1951) Pattern Variables

Pattern variables are mutually exclusive choices made both consciously and subconsciously by individuals before they engage in an action. According to Parson (1951) (in O'Roberts, 1979:203) these choices are often made subconsciously as they are learned during the socialisation process at an early age.

- **Affectivity-Affective Neutrality**

This pattern variable is characterised by normative patterns that guide a consumer to seek immediate gratification (affectivity) or restrain seeking gratification (affective neutrality).

- **Ascription-Achievement**

The cultural aspect of this pattern variable is whether an individual would treat an object or an individual because of what it is, or what it does, or what response it produces. The question that one would raise here is why do black South African youth purchase products that are advertised utilising the African-American culture e.g. *Pepsi*? Do they buy *Pepsi* because intrinsically they
prefer the taste, or do they purchase it because of the American portrayal in its advertising? Is anything associated with America assigned positive attributes by the black South African youth? This will be discussed in chapter seven.

• **Universalism-Particularism**

This pattern variable pertains to modes of categorising people or objects. Low-context cultures like the USA and white South Africans are characterised by universalistic orientation (follows a standardised pattern), whilst a particularistic orientation (categorised according to interactions unique to situations) dominates in high-context cultures, like those in the Orient and in black South Africa (De Mooij, 1994). Individuals from universalistic cultures will interact with different strangers in the same way, whereas individuals from a particularistic culture will interact differently in different situations.

• **Specificity-Diffuses**

While universalism-particularism is concerned with how one categorises people or objects, this pattern variable is concerned with how one responds to them. A diffuseness orientation is displayed when a person or an object is treated in a holistic way (this is typical of collectivistic cultures). In individualistic cultures the tendency is to treat people depending upon the unique identities they perform.

Based on the results of the afore-mentioned literature study of cultural variability from an advertising perspective, one can infer that one's culture plays a significant role in both the perception and the creation of advertisements. As a result of South Africa's multi-cultural society, there have been several cases where advertisements had to be amended, re-edited or discontinued. One such example is the *Ohlsens* beer advertisement, where the English copy read: “At the end of the day there is no better beer.” When directly translated into the vernacular the message communicated: “At the end of the day, all beers are the same” (Morris, 1992:38). A miscommunication in a parity market that would prove to be detrimental to any brand.
Ethnicity in advertisements has always been a contentious issue in South Africa. The analysis of culture, communication, inter-cultural communication and cultural variability have indicated quite apparently that communication from a cultural perspective is only effective when one has a definite understanding of the culture that is being communicated to. The literature study has also brought the cultural differences (purely from a communication point of view) between white, urban black and rural black to the foreground. These differences will make inter-cultural communication intricate and by implication less effective. This raises the question of whether advertisements are more effective if they are ethnocentric i.e. African-American, Eurocentric, or Afrocentric? Or if they should not be based on ethnicity but rather on consumer needs i.e. consumercentric.

2.7. Ethnicity in Advertising

Former State President F.W. De Klerk is quoted (in Green & Ringer, 1991) as having said:

For years and years we've agonised and argued about what divides us. But now is the time to think about the thing that unites us.

Ethnicity can be defined as: "The common racial, cultural, religious or linguistic characteristics, especially designating a racial or other group within a larger system" (Green, et al. 1991:97). Torbiorn (1987:171) completed a study on the culture barriers in inter-cultural communication. His study was based on an individual's reaction to a foreign culture and in terms of reactions representing negative evaluations rather than positive evaluations, dislikes rather than likes avoidance rather than approach and so on. He maintains that it should be so because the aspects of the new culture deviate from the norms of evaluative standards to which the individual is acculturated. He states that this is neither owing to aversion nor hostility versus the other culture; nor is it necessarily an expression of pronounced ethnocentrism. LeVine and Campbell (1972) (in Torbiorn, 1985:171) refer to this effect as a more general "naïve phenomenal absolutism".
Green, et al. (1991:98) found that in the South African marketing and advertising industry, culture and ethnicity were used as interchangeable terms and that language and race were the most important differentiators in a marketing and advertising context. One of the objectives of this thesis is to ascertain why marketers and advertisers have or are opting for the African-American strategy when targeting the black South African youth, and why they have not gone the route of nation-building or Afrocentric advertising? If there is a need for a national cultural identity, one must bear in mind that a national multi-ethnic society is not abnormal, only one in every ten countries is culturally homogenous (Green, et al. 1991:98). In the paper presented by Mackenzie & Shongwe (1995) one of their respondents made the following comment:

I consider myself a multi-culturalist in favour of the Rainbow Nation, but at the same time championing African values because I think most of the black middle class while aspiring to European and American standards, are forgetting where they came from.

As previously mentioned South Africa is a multi-cultural and a multi-ethnic society. One accepts that there will always be ethnic and cultural differences in South Africa, each valuable in their own right and deserving of respect. One however should not disregard the multi-ethnic similarities that are becoming more prevalent as "nation-building" and "masakhane" are becoming a part of the new South African culture. The department of housing launched the "masakhane" campaign to encourage all South Africans to pay their rates and taxes. The secondary objective of the campaign was to make all South Africans feel that they were contributing to the RDP and by doing so they were helping to build a "New South Africa". There has been many debates around the effectiveness of the afore-mentioned campaign because some people did pay, however a larger number of people did not pay the outstanding amounts owed by them. This nation-building campaign was however very successful in terms of the fact that the word "masakhane" became a household word in South Africa. The advertisement masterfully constructed the idea of nation building to be a social reality. Therefore in terms of this study Gergen's (1995) "social construction of reality" theory as discussed in 2.5.2 must be borne in mind,
because advertisers depending on their strategy, could be responsible for constructing their own South African culture.

The white South African advertisers who can be classified as predominantly Eurocentric run the risk through ignorance of constructing a very Anglo-Saxon culture, as portrayed in advertisements like the Cadbury's "Dairy-milk" chocolates advertisement. The advertisement is set in a quaint English village at the turn of the century. Baldwin (1980:101) criticises Eurocentricism. In his opinion the European definitional system ultimately misorients (i.e., incorrectly orients) black people to their African social reality. He goes on to say that it creates a type of "altered style of consciousness" relative to their natural, unaltered style. With specific reference to the black South African youth, it could influence them to misinterpret or to incorrectly experience their social reality, particularly in terms of their life-survival condition and social priorities as people of Africa.

Mackenzie, et al. (1995:16) maintain that when Europe and America are mentioned in the absence of any other vocabulary, the term "white" is used to imply affluence, materialism and westernisation. The middle class black person is highly politicised and would probably be comfortable with a "white" label, because they engage in Western activities (e.g. eating out in restaurants, playing golf etc.). However, according to them from a marketing point of view this issue needs to be treated with caution, because it is anathema to black people to be labelled as sell outs (people who have broken away from their roots) (Mackenzie, et al. 1995:16):

I don’t think black people are trying to be white. Black people have never had any role models in terms of success stories. The only perspective that we have of success in this country and in fact throughout the world is through white people and it is natural for people to perceive any move towards affluence as being white.

Loebel (1994) is of the opinion that the current social trend in South Africa is one of reconciliation, and advertisers should not interpret this as an aspiration for "white". She remarks that it is clear that black people in South Africa are
proud of their heritage and in no way wish to lose their "black" identity. According to her they want to lose the association of "black" with "inferior" and gain the association of equality and respect, because these associations have traditionally been made with the white population, "white" currently is an affirmation of equality and respect.

The African-American, Afrocentric and Eurocentric mix in South African society is the focal point of the challenge of marketing to a black middle class that has access to Eurocentric material possessions and yet is still possibly conscious of the desire not to lose touch with their Africaness. In the realm of intercultural contact the mutual understanding or co-orientational goal suggests that advertisers must understand their market to communicate successfully (Cronen & Shuter, 1983:97). In the words of Clive Simpkins from Marketing Mix (1993:4): "Eurocentric is dead. Viva Afrocentric!" According to Thema (1982) (in Basson, 1989:248):

...the commercials that we see showing blacks and whites enjoying colddrinks, also bode well for harmonious race relations. Let us not forget the power of TV to influence millions of viewers.

Advertisers are often led into a political correctness trap - trap because the market can often see through the contrived situations. The advertisements show ideal scenes of racial harmony for example the Castle Lager TV advertisement where Frank’s friends buy him an aeroplane ticket. This specific advertisement conveyed a message about the "New South Africa," but whites and blacks drinking together in a pub held no appeal nor aspirational value for black South Africans, as they felt it was unrealistic (Mackenzie, et al. 1995:11). Holding (1996) states that racially blind advertising that is contextually correct is desirable because people felt society was changing for the better, forming a new South African culture.

Langschmidt (1996) is adamant that marketers have to look for common ground. He mentions that in some markets culture is very strong and deep, but that is only when that group is clearly defined e.g. Sorghum beer, which is predominantly consumed by black South Africans. With products like BMW or
Coca-Cola, one has to look for a **common culture**. According to Mackenzie, *et al.* (1995:13) common culture can be translated to colourless advertising that has nothing to do with political correctness, but that only drives to sell a particular product to the market. Lascaris (1995) as quoted by Mackenzie, *et al.* (1995:11) emphatically states that:

... successful advertising is neither Afrocentric nor Eurocentric - it is the way an advertisement appeals to its target market that is the criterion by which it should be judged.

Qhobela (1996) expressed a similar train of thought regarding advertising in South Africa. She believes that advertisers and marketers in South Africa should be moving away from ethnocentric advertisements and should be focusing on consumercentric advertisements i.e. advertisements that focus on the consumer and their needs and not on their race nor cultural background. Furthermore she observed that marketing and advertising in South Africa is very similar to marketing internationally, when from a strategic planning point of view one is required to: “Think global, act local. Or think ‘glocal’”. It is interesting to note what the global trends are amongst the youth, in view of Qhobela’s (1996) comments.

### 2.8. Global Youth Trends

Tully (1994:34) believes that:

*For the Coca-Colas and the Nikes, no marketing challenge is more basic than capturing the beat.*

Teenagers all over the world buy a common gallery of products: *Reebok* sport shoes, *Motorola Beepers*, *Pepsi* etc. Advertising agency BSB Worldwide (NY) videotaped teenagers’ rooms in twenty-five countries. The gear and posters on display made it difficult to determine whether the rooms were in Los Angeles, Tokyo or Johannesburg. The afore-mentioned study found that basketballs sat alongside soccer balls and the teenagers’ closets overflowed with clothing from an international, unisex uniform: baggy *Levi*’s or *Diesel* jeans, *NBA* jackets and
rugged shoes from Caterpillars to Doc Martens. According to Tully (1994:34) the biggest beneficiaries of this convergence in tastes are the USA companies.

“Kids have a lot to say. They act more aggressive”, says Jenema Mack, an African-American from Brooklyn (in Tully, 1994:35). The blunt in-your-face lyrics of rap epitomise their new assertiveness. Today's youth feel as though they have inherited a dangerous, decaying world. Pollution, violence, racism and AIDS touch their lives daily. Californian rapper Tupac Shakur chants for this disillusioned generation in his hit song Keep Ya Head Up "I was given this world, I didn't make it" (Tully, 1994:35).

According to Tully (1994) teenagers are increasingly embracing other races and this helps to explain the world-wide popularity of ethnic music like rap, reggae and salsa and the fascination with black urban culture. This global trend is an important trend for the purpose of this thesis. The influence of sport and music on the black South African youth will be discussed and according to Tully (1994:38) nothing is moulding common tastes around the world more than sport and music. Teenager music sets the trend in their clothing and those who listen to the same bands cultivate a common look. Tully (1994:38) comments that hip-hop which was first popularised by the Americans is a popular music and fashion style. Hip-hop fashion might best be described as loose-fitting urban street wear, clothes to relax and sweat in. Clothing include baggy jeans, sweatshirts, hiking boots and baseball caps (usually worn back-to-front). Furthermore he indicates that hip-hop youth include other items like flannel shirts, lycra jackets with sports logos, and Nike or Reebok athletic shoes. In the hip-hop culture males and females dress alike.

Tully (1994:38) believes that it was the convergence of music and clothing from the USA and Europe which made hip-hop so popular. In the early eighties, African American youth in Detroit and Chicago started wearing baggy street clothes. In the mid-1980's African Americans and white British pop groups started borrowing from each other (music and clothing styles). The late Kurt Cobain (from Seattle, USA) founded grunge (harsh angst-ridden music), with the back to basics style or dress which also fertilised the hip-hops culture (Tully, 1994:38). He goes on to say that: "Blacks are more powerful and

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2 Tupac Shakur was killed in Las Vegas in 1996 in a "gang warfare" related shoot out.
attractive and have a sense of community that sub-urban whites want to duplicate. A typical gangsta rap listener is a fifteen year old white boy from the suburbs. The whites-who-would-be-black phenomenon has fostered its own breed of advertising. Rap is the music; oversize baggy jeans and backward baseball caps are the clothes. Kanner (1992:14) says that: "It's in-your-face realism, seditious and aggressive, maybe threatening". John Rollins publisher of Vibe, the slicked-up rap-culture magazine comments that there is a definite move to hardness in youth advertising. He argues that the tougher the endorsers appear, the larger the sales of that product. According to Jon Shecter, founding editor of The Source magazine, which is considered the hip-hop's bible:

We're seeing many more hip-hop themes as the music and cultures grow. A lot of whites respond to images that are black. The hip-hop nation wants straight-up talk and authenticity.

The European and American twenty-something youth are referred to as "Generation-Xers". Compared to their European and American counterparts, South Africa's youth are not "Generation Xers" - the difference is in their attitudes. South Africa's youth are on the whole optimistic, concerned and motivated rather than alienated (Rawana, 1995). Black and white South African youth have similarities in attitudes, philosophies, ambition and belief in themselves. There is however, a difference in tastes and lifestyle (Mkhasibe, 1995).

2.9. Conclusion

In concluding this literature study it is evident that there are cultural differences between the white South African advertiser and the black South African youth. The white South Africans can be classified as low-context communication culture, which is individualistic. Whereas the black South African culture can be classified as a high-context communication culture which is collectivistic. By implication it means that there is a certain degree of inter cultural communication taking place when whites create advertisements for blacks. It is
also important to note that one's culture and cultural group membership are determining variables in communication.

From the three theoretical approaches (viz. positivist, humanist and systems) that were evaluated it can be concluded that: communication with reference to advertising must be viewed as an emergent and interactive process with the lawlike principles and patterns of interactions amongst the systems being evaluated. Cultural variability impacts directly on communication. Its influence is through other indirect processes i.e. individualism / collectivism, low / high context communication, Hofstede's dimensions and Kuckholm and Strodbeck's value orientations. An overview of the African-American styles of talking, walking and dressing together with the American globalisation of the world, stresses the close affinity the black South African youth has with the African-American culture. It is apparent that parallels between African-Americans and the black South African youth do exist particularly in terms of their culture, which can also be defined as a collectivistic culture and a high-context culture from a communication perspective).

However, under Hofstede's dimensions South Africa and America are classified as similar cultures, which implies that on an interpersonal communication level, the black South African youth will be able to relate to the African American culture.

With in the realm of inter-cultural communication, Ethnocentric advertising i.e. African American, Afrocentric and Eurocentric advertising is at a cross roads in South Africa. The trend is to move away from racially based communication strategies to economically based communication strategies i.e. Consumercentric advertising.

Finally the emergence of hip-hop and rap as global youth trends are of cardinal importance to this study. The aggressive "in your face" attitude of teenagers world-wide indicates that the disillusionment of the South African youth, is not a trend distinctive to South Africa. It also verifies the interference of the Americanisation of the world, on the cultural growth of the youth.
The succeeding chapter reviews the local South African market from both a socio-economic point of view and from a media and advertising perspective. The purpose of the following chapter is to put the macro environment that the South African youth are being exposed to in context. Ultimately the broader issues that are identified in the next chapter, together with their cultural classifications (from a communication perspective) as defined in this chapter will affect the consumer behaviour of the black South African youth.
CHAPTER 3

The Trends Influencing the Socio-Economic Environment in Post-Apartheid South Africa

3.1. Introduction

To fully understand the impact and the value of African-American advertising for the South African black youth market (i.e. sixteen to twenty-five years old), it is imperative that an overview of the current trends influencing South Africa's socio-economic, media and advertising environments be reviewed. An overview of the primary factors influencing the market conditions, will put the economic and the social circumstances, which can be classified as the youth's formative environment, in perspective. Koekemoer (1987:3) is quoted as having said the following about advertising: "...advertising is much like electricity - we know a great deal about it and its uses, but we are not very successful in defining it or delimiting it."

The above-mentioned quotation is relevant when one is examining the consumer trends in the black South African market and is also therefore applicable to the black South African youth market. This chapter aims to examine the prevailing economic situation in post-apartheid South Africa, as the parents of the black South African youth are the exploding black middle class. The emerging black middle class is being drawn from the previously poor and oppressed segment of the population. According to Professor Lawrence Schlemmer, Vice President (Research), Human Science Research Council (in Watkins, 1994:9) the new middle class which was previously disadvantaged, will accelerate its success, by making unreasonable demands on both the government and on business. This mindset is important to bear in mind when referring to the youth market. The South African press has extensively covered the disruptions by many of the black students at tertiary institutions and schools in South Africa. The students have adopted the attitude of "if our demands are not met then we will plunder the campuses". The insistence of "righting the wrongs" of the past will lead to guilt being exploited more then ever before in South Africa says Schlemmer (1994) as quoted by Watkins (1994:8):
When the condition of the not so poor meets up with a shift towards politically correct, based on the shame of poverty, you get rent-seeking. The real implication is that everybody is going to pay all kinds of taxes to redress grievances - and by taxes I don't mean just money.

The objective of this thesis is to ascertain the value of African-American advertisements for marketers in South Africa. It is therefore critical that both the media environment and the current trends in the advertising industry be explored. The media industry presents numerous opportunities for the youth to hear and/or see the advertisements that are being flighted. If TV audience fragmentation is occurring throughout South Africa, then it is imperative that this trend be borne in mind when the media habits of the black South African youths are being evaluated. Similarly significant trends within in the advertising industry will have a marked effect on the strategic direction of the advertising campaigns. By implication the style and the content of the advertising messages being communicated to the selected target markets will be influenced by the dynamism of the industry.

3.2. Population and Urbanisation Trends

The 1995 Eskom Omni Panel (Anon C, 1996) reported that the total population in South Africa was 42 042 000 with 23 67100 being adults (i.e. sixteen years and older). The research further defined the adult population profile as being 73% black, 16% white, 8% coloured and 3% Indian. John Farquhar (1995:24) mentions that from 1988 to 1994, the white population in South Africa grew from 4 898 000 to 5 154 000, an increase of 5%. He maintains that in 1994, 57% of whites were over the age of thirty-five, and their tendency to have smaller families, denotes that more than 60% of whites will be over the age of thirty-five by the year 2000. Furthermore he states that in contrast to the white population, the black population is growing rapidly, over the same period (1988-1994) this group grew by 17% to a total of 31 million and by the year 2000, 70% of them will be under the age of twenty-one years. Farquhar (1995:24) remarks that the coloured population is also increasing rapidly and should be included as an emerging market, as they currently total 3.5 million people.
Currently the sixteen to twenty-four year olds are the largest adult segment and form 28% of the total adult population (Anon C, 1996). From a marketing perspective these statistics are important because in future it will principally be the black youth market that will drive the economy as their disposable income increases. Human Immune-Deficiency Virus (HIV) and Acquired Immunity-Deficiency Syndrome (AIDS) are important considerations when one is discussing population trends.

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<td>0,33</td>
<td>1,64</td>
<td>7,4</td>
</tr>
<tr>
<td>40-44</td>
<td>0,03</td>
<td>0,14</td>
<td>4,4</td>
</tr>
</tbody>
</table>

Table: 3.1: The Prevalence of HIV in South Africa

A total of 3 071 HIV cases had been reported in South Africa by March 1994 with 762 fatalities (Anon B, 1994/95:306). By November 1995, 8 784 cases of full-blown AIDS have been reported (Sunter, 1996:43). Of the HIV cases, 75% were in the economically active group i.e. between the ages of fifteen and fifty years old.

Table 3.1 breaks down the prevalence of the HIV infections by age (Anon B, 1994/95:306) and (Sunter, 1996:43). For the purposes of this thesis it is important to note that the highest incidence is under the age of twenty-five. HIV and AIDS are perilous, and are very real issues confronting the black South African youth. According to Sunter (1996:45) in the fifteen to twenty-four years category there is an alarming number of female teenagers who have fallen victim to the disease. They would have been much younger when they contracted HIV. The origin of HIV / AIDS among such young females has been ascribed to the fact men in seeking non-HIV partners, started selecting younger women. Sunter (1996:43) argues that: "...while the South African press are
concentrating on SARAFINA 2, extensive child abuse and school rape are going on under their noses”.

The Eskom Omni Panel 1995 (Anon C, 1996) reported that 57% of the total South African population live in urban areas. The implication of this urbanisation from a marketing and media perspective is that a growing number of people now have access to products and are more frequently exposed to the various media. Of the above-mentioned 57%, 69% live in cities or metropolitan areas, with 22% living in towns. These figures depict the growing trend towards urbanisation, and put into perspective the government’s commitment to spending billions of rands on housing. The government’s housing pledge is directly related to its commitment to ensure a rapid increase in the provision of electricity. According to Colin Adcock, the director of Companies (Watkins, 1994:9), the granting of houses and electricity will result in an increased demand for furniture, television sets and other household appliances. This demand will therefore increase job opportunities and one can therefore assume that the purchasing power of the previously disadvantaged people in South Africa will escalate.

Lascaris and Green (1990) are of the opinion that all developing nations adhere to at least three out of the following ten characteristics. The closer a nation moves to scoring ten out of ten, the more deeply it is embedded within the ranks of the Third World. The ten characteristics, which they identified in developing nations, were:

- Not a member of the political, economic and military blocks of the East or West.
- Authoritarian form of government.
- Volatile politics.
- High rate of inflation and reputation for a lack of financial discipline which can usually be attributed to mismanagement.
- High birth rate and a population which is large and impoverished enough to pose social strains.
- Social dislocation as a result of education crisis, housing problems and/or a high level of crime.
- New nation status in terms of having achieved independence of colonial power in the last century.
- Large disparity between the rich and the poor of the country.
- High level of foreign debt, to such an effect that it incapacitates long term prospects.
- An informal code of business conduct, often characterised by bribery and corruption.

According to Lintvelt (1994:31) with Lascaris and Green's (1990) method of using a "basket of definitions" South Africa is not left with a score of seven out of ten as suggested in 1990, but a score of ten out of ten. This means that South Africa has in the last five years, rapidly managed to enter the ranks of those countries which are regarded as being firmly embedded in the lowest ranks of the Third World hierarchy.

3.3. Economic Trends

The catalysts shaping South Africa's marketing environment cannot be viewed in isolation i.e. only within the South African context, one needs to take events in the international arena into consideration. According to Arlene Klein, managing director of Bernstein, Loxton, Golding & Klein (Watkins, 1994:8) South Africa will be faced with intense Far Eastern competition particularly from China and Vietnam. By implication, South African companies will need to shift their focus from manufacturing products to distributing the products that have been manufactured in the Far East. This will ultimately have distressing consequences for the government's Reconstruction and Development Programme (RDP), as distribution versus manufacturing denotes reduced employment opportunities. The reduced employment opportunities have dire ramifications for the black youth, their parents and South African companies. The uncertainty of employment is a concern for those youth that have grown up underprivileged.

According to Woessener's "Social Value Study" (1991:210) there is a strong feeling, particularly among urban black people that the poor people in South Africa are in a dismal state because of apartheid and the systematic suppression of black people over the past generations (see figure 3.1).
Reg Lascaris, managing director of Hunt Lascaris TBWA, is of the opinion that overseas competitors will reinvest in South Africa, however their strategies will be to postpone profits whilst they accumulate market share (Watkins, 1994:9). A business' primary objective is to survive as a business and in order to survive, the business must be profitable. According to Lascaris (1994), one must not be blinded by foreign investors' ethical agenda of social responsibility, as their primary objective is to gain market share. Their business plans will be short- to medium-term and in that way they will mar the South African businesses, who have long term plans. The implication of this for the entrepreneurs within the youth market is that they will be forced to face competition from huge-multinational conglomerates. One can consequently presume that in order for the foreign investors to accelerate their market share, they will utilise their financial muscle to wager price wars.

According to an article that appeared in Business Day on the 9th of August 1994 (Anon A, 1995:24) the USA is now South Africa’s biggest trading partner.
Table 3.2: South Africa's Major Trading Partners

The latest GATT agreement states that South Africa is obliged to implement a one third reduction in local tariffs on a wide range of goods and a maximum tariff duty of 15% on imports by 1998 (Anon B, 1994/95:163). Furthermore, export subsidies would have to be phased out according to the South African Institute of Race Relations (SAIRR) 1994/95. By implication the South African market including the youth market, will be exposed to more products and services from the USA then ever before. Herewith follows a list of several of the companies which have reinvested in South Africa in 1994/1995 from the *Weekly Mail* on the 12th of August, 1994 (Anon A, 1995:24) (the USA companies are shown in bold):

- **Procter and Gamble**
- **Kodak** (re-established office)
- **Pillsbury** (invested in Foodcorp)
- **Cummins Engine Co.**
- **Measurex Corp**
- **Microsoft**
- **SG Warburg (50% of Ivor Jones Roy)**
- **Peugeot (with McCarthy Group)**
- **Renault**
- **Electrolux**
- **Compaq**
- **Dell**
- **McDonalds**
- **Packard Bell**
- **Levi Strauss**
- **CPC (with Tongaat)**
- **Samsung**
- **IBM** (bought majority of ISG)
- **Honeywell**
- **Sara Lee (Kiwi brands)**
- **Dow Jones**
- **Apple Computer**
- **Alfa Laval**
- **Guinness Breweries**
- **Duracell**
- **Novell**
- **Pernod Ricard**
- **Hilton Hotels**
- **Hyatt Hotels**
- **Coca-Cola**
- **Citibank**
- **Hewlett Packard**
- **MTV (Viacom)**
- **Chase Manhattan**
Bally Corporation  
Hyundai

Ford (purchased 45% of Samcor for approximately $100 m)

Pepsi (with New Age Beverages (NAB))

For the purpose of this study it is important to note the number of USA companies which are re-establishing their brands in South Africa. South Africans from all walks of life will be exposed to these American products for the first time. With the emerging market being black and these companies being politically correct, one can presuppose that the thrust of their campaigns will be targeted at the black South African youth e.g. the Pepsi “The Choice of A New Generation” radio and outdoor campaign. In their youth survey Van der Reis & Mabaso (1995:15) discovered that the Pepsi campaign has been successful, inasmuch as the respondents described the “in” drink as the “new generation drink” and apart from the larger size, the cheaper price and the taste, its popularity was attributed to the fact that it “showed solidarity during the apartheid era by disinvesting”. According to an article in the Weekly Mail of 12th August 1994 the total assets of the one hundred and sixty four USA companies in South Africa are R844m ($241m), however a further 469 USA companies maintain a presence via franchises and agencies e.g. the black-owned MacDonald’s fast-food franchise. As discussed in chapter 2, the Americanisation of the world is evident in South Africa when one looks at the above-mentioned South African economic trends.

3.3.1. Income Trends

As previously stated, Schlemmer (1994) (in Watkins,1994:8) is of the opinion that there will be a dramatic increase in black income at a middle class level. He states that positions which may be classified as white collar, professional, non-line management, or specialist categories, will command extremely high salaries, because of their symbolic value. One can deduce there will be a strong demand from the powerful black middle class to ensure that procedures, which address their inequalities, are rapidly put in place. Affirmative action programmes and legislation have been implemented to abate these inequalities and one can assume that the sixteen to twenty-four year old black market will benefit from these programmes, principally those who have some form of tertiary education. "Head-hunters" who recruit personnel, will find it easier to
place black people, versus placing their white counterparts who have the same level of experience and education (Cohen & McKinnel, 1996:25).

According to Tarr (1994), NAFCOC introduced a programme for black economic empowerment in 1990, (in Watkins, 1994:9). The following targets are to be attained by the year 2000:

- 30% of seats on boards of JSE-listed companies will be occupied by blacks,
- 40% of equity will be held by blacks,
- 50% of goods and supplies input should be sourced from black enterprises, and,
- 60% of management positions should be held by blacks.

The above-mentioned objectives from NAFCOC may be enforced through legislation. However, the majority of South African companies are following formalised affirmative action programmes and the afore-mentioned objectives are likely to be met through voluntary action from the corporate world (Minaar, 1996).

The CSS Household Survey of October 1994 indicated that the unemployment figure for all races was at 34%. The highest racial group was blacks at 41,1%, followed by coloureds at 23,3%, then Indians at 17,1% and finally whites at 6,4% (Anon C, 1996). From an employment creation perspective, which is of particular relevance to both the black South African youth who are contemplating entering the corporate world and those who are venturing to become entrepreneurs, the implementation of time frames and targets is imperative for the affirmative action programmes to succeed. Time frames and targets are also very necessary when sourcing goods and services from qualified black entrepreneurs, in order to ensure that these entrepreneurs enter the mainstream economy as soon as possible. A survey conducted by Perry & Associates (1994) indicated that nearly 50% of respondents gave affirmative-action as the biggest strategic challenge facing their companies, with 43% stating the improvement of productivity and 35% selecting the diversification of new markets (Davie, 1994).
The economic and social upliftment of black people in post-apartheid South Africa can be directly compared to the social and economic empowerment operations that were initiated in the USA. In the USA, this upliftment was referred to as "minority businesses" by implication, the black South African youth are experiencing the same paradigm shifts that their American counterparts were experiencing twenty years ago.

The influence of foreign trade and investment on South Africa and how it is pertinent to the black South African youth has been discussed. Advertisers however must bear in mind that the disposition of their target markets depends quite strongly on a growing, healthy economy, which includes employment opportunities. Until such time that the new South African government makes significant progress in this terrain, advertisers are saddled with a tide of mass dissatisfaction from their markets. The affirmative action programmes will alleviate the burden of dissatisfaction. However, if these programmes are not linked to merit or productivity, the consequences will be catastrophic and counter productive. Individuals from the emerging black middle class will gain recognition as individuals but not as large working collectives. Schlemmer (1994) firmly believes that the poor are going to become poorer and are going to rely more heavily on welfare from the state (Watkins, 1994:8). Moreover, this is going to have dire consequences for the already economically burdened government. The growth of the informal sector within the black market is important. The head of Department of Economics of the African National Congress (ANC) and now the Minister of Finance Mr. Trevor Manuel said in April 1994 that 79% of informal businesses had traded for survival reasons only (Anon B, 1994/95:183). Informal outlets can basically be classified as follows:

- **Hawkers**

According to Achib (1994) some 3 million people in South Africa depended largely on hawking for a living (Anon B, 1994/95:185). Particularly in Johannesburg, the hawkers have been an invaluable part of the economy, and the high rate of unemployment might be mitigated by sustainable growth in the informal sector.
• **Spazas and Tuckshops**

Spazas and tuckshops are retail outlets that operate from the home, they stock and sell convenience goods, food, sweets and basic toiletries.

• **Shebeens and Taverns**

The premier of the North-Western province Mr. Popo Molefe (1994) insists that the shebeeners and taverners are providing a community service and are an important part of the informal sector (Anon, 1994/95:185). According to Morris (1992: 75) shebeens can be classified into three segments viz.:

* beer halls (branded beer) / sorghum beer halls
* backyard liquor distributors and on-premise consumption outlets
* licensed and unlicensed drinking lounges (taverns).

• **Stokvels**

A survey conducted by IMR (1993-1994) (Anon B, 1994/95:185) reported that 26% of a sample of 2 200 people from all sections of the population belonged to a stokvel (8,8% invested in stokvels while 17,2% invested in burial societies). Stokvels and burial societies exchanged about R200 million a month and R900 million a year. Some 31% of the metropolitan black population belonged to stokvels and burial societies according to the survey.

3.3.2. Expenditure Trends

Clive Corder, chairman of Market Research Africa (MRA) is of the opinion that by the year 2000 black spending power in urban areas will exceed white spending power (Watkins, 1994:9). White households were responsible for 53.5% of total household expenditure in 1993 according to UNISA's Bureau of Market Research (BMR) (Klein, 1994). According to Klein (1994) the growth in black spending has exceeded that of the whites and if one takes the inflation and the population growth into account, real expenditure per person did not increase amongst whites, but it did among blacks.
Expenditure went up faster on communication and income tax than on other expenditure groups. The slowest increase in expenditure was on dry-cleaning and laundry according to UNISA's BMR report (Klein, 1994), of the R911m spent on dry-cleaning and laundry, 80% was spent by black households. The Eskom Omni Panel 1995 reported that whites will still be the major market for the high priced capital goods, as well as the source of long term savings (Anon C, 1996). Black incomes for the most part will be spent rather then saved, as there will be so many products that they will require. According to the 1995 All Media Product Survey\(^3\) (AMPS) black people spend more than half the expenditure on alcoholic beverages, washing materials, plastic bags, insecticides and disinfectants, clothing, footwear and accessories cigarettes and tobacco and food, thirty-three percent of their budgets (Anon C, 1996). One can therefore make predictions as to what extent this will be true for each product category.

The disposable income of the youth market may not be on a par with their parents', however it is important to note that they are growing up in an environment where the purchasing of goods is becoming an everyday occurrence. One can therefore deduce that the black South African youth are second generation consumers of these products. By implication they will view products that were once considered to be luxuries by their parents as a necessity for their own household in the near future. John Montgomery deputy managing director, Ogilvy & Mather RSTM (Watkins, 1994:9) predicts that short term gratification and the desire to build image amongst the black market will result in huge purchases of visible status symbols such as Mercedes-Benz and BMW cars and Rolex and Cartier watches.

The AMPS 1995 figures indicate that 17% of the adult population is illiterate, 27% is semi-literate and 56% is literate (Anon C, 1996). Although UNISA's BMR (Van Der Reis, 1994) concluded that there was a sharp drop in real expenditure on education, one can presuppose that the commitment to education by the government will result in increased literacy. Literacy is an all important factor for marketers to effectively advertise their product and in the

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\(^3\) AMPS is the annual survey undertaken by the South African Research Foundation (SAARF) into readership, listenership and viewership of media and the usage of certain products. AMPS provides the basic data upon which most media planning in South Africa is based (SMLB, 1996:2).
case of the youth market the communication to them is primarily in English as English is viewed as a status symbol by them (Van den Berg and Slabbert, 1993:34). According to AMPS (1995) 56% of all adult South Africans read and understand English, while 37% read and understand Zulu, 29% read and understand Afrikaans and 24% read and understand Xhosa (Anon C, 1996).

3.4. Nationalism and Nation-Building in the New South Africa

As discussed in chapter 1, South Africa is in the process of reform. Even though the changes have been made politically and legislatively the social change is taking much longer to advance. In the South African scenario according to the late Joe Slovo (1988:146) it is the emerging proletariat which is the key force for nation building. They were the most politically conscious and advanced social forces in the "revolution". He states that the black South African working class is the most internationalist and most committed to national cohesion. The "New South African" nationalism will not only be used to unite South Africans but more importantly black South Africans who have never really had a reason to be patriotic can now be proud of their nation. The obvious recipients of this nation-building crusade will be the black South African youth who through their political awareness and cognisance of the black consciousness movement are in their own right patriotic.

According to Anderson (1994:159) the original feature of nationalism, is that it is something emanating from the state and serving the interests of the state. Even though there was a revolution in South Africa to overthrow the apartheid government, the transition was relatively peaceful. However the situation in South Africa is comparable to Anderson's (1994) model of nationalism:

Thus the model of official nationalism assumes its relevance above all at the moment when revolutionaries successfully take control of the state, and are for the first time in a position to use the power of the state in pursuit of their visions. The relevance is all the greater insofar as even the most determinedly radical revolutionaries always, to some degree inherit the state from the fallen regime.
In other words the ANC will be utilising the previous government as a basis for their new nation. Furthermore he states that one should not be surprised if revolutionary leaderships (consciously or unconsciously) come to play lord of the manor. Gellner (1993:7) defines this nationalism which will be a product of nation building as:

Two men are of the same nation if and only if they recognise each other as belonging to the same nation. In other words, the nation maketh the man; nations are the artefacts of men's convictions and loyalties and solidarities.

Gellner (1993:7) is of the opinion that a group of people only become a nation if and when the members of that group firmly recognise certain mutual rights and duties to each other in view of their shared membership to that group. His view is that once all the people for example of South Africa recognise each other as fellows that it will become a nation. With South Africa being a multi-cultural society, there is a concern that nation building is a pipe dream because Gellner (1993:36) closes his discussion with the argument that modern man is not loyal to a monarch or a land or a faith but to a culture. Hence the close and unavoidable connection between state and culture. It is important to bear in mind that nationalism engenders nations, and not the other way round. Ironically it is the symbolism drawn from healthy, pristine vigorous life of the peasants of the Volk, which has negative connotations in South Africa due to the association between volk, vaderland and apartheid. Slovo (1988) maintains that despite the existence of cultural and racial diversity, South Africa is not a multi-national country. In his opinion South Africa is a nation in the making and the concept of one united nation, embracing all South African ethnic communities was the virtually undisputed liberation objective. In the eyes of Pallo Jordan (1988) skin colour or racial designation does not define the nation; its parameters are set by individual acts of voluntary adherence, which adherence requires the submergence of other loyalties to this larger unit. He goes on to say that:

They are defined by a commitment to the country, its people and its future. Since committed racists could never accept such
an arrangement, they too voluntary exclude themselves from that definition of the nation.

As far as the black South African youth's disclosure to nation building is concerned, there is a convergence of ideologies from two different directions - one nationalist, one Marxist-socialist - in the end under the conception of who constitutes a nation to who sovereignty in a democratic society should be assigned. However the definition precludes designation of race and ethnicity. In the words of the ex ANC president Oliver Tambo: “One country, one people, one government, a government of the people of South Africa. It is towards that end that we are struggling”.

3.5. Trends in the Media Industry

The following section examines the South African media trends from a broad perspective, since chapter 5.2.5 focuses specifically on the media habits of the black South African youth. Table: 3.3. reflects the above-the-line expenditure by media type according to Adindex June 95-May 96 (Anon D, 1996:18):

<table>
<thead>
<tr>
<th>Medium</th>
<th>Rands</th>
<th>Share</th>
<th>Spend Up/Down</th>
</tr>
</thead>
<tbody>
<tr>
<td>Print</td>
<td>2141192150</td>
<td>45%</td>
<td>18%</td>
</tr>
<tr>
<td>Outdoor</td>
<td>146242482</td>
<td>3,0%</td>
<td>8%</td>
</tr>
<tr>
<td>Radio</td>
<td>607834643</td>
<td>12,8%</td>
<td>13%</td>
</tr>
<tr>
<td>Cinema</td>
<td>34713402</td>
<td>0,7%</td>
<td>-0,6%</td>
</tr>
<tr>
<td>Television</td>
<td>1835959487</td>
<td>38,5%</td>
<td>10%</td>
</tr>
<tr>
<td>TOTAL</td>
<td>47765942164</td>
<td>100%</td>
<td></td>
</tr>
</tbody>
</table>

Table 3.3: Above-the-Line Expenditure ‘96/97

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4 Above-the-line advertising refers to advertising in the conventional media i.e. magazines, newspapers, radio, TV, cinema and outdoor (SMLB, 1995:2).

5 Adindex is the ongoing survey of adspend conducted by MRA. Adindex measures the amounts spent in all conventional media on a monthly basis for all categories of products, services and retailers (SMLB, 1995:2).
Currently media inflation is running at 20%. Adspend\(^6\) in 1995 was down by \(+\)
25%. This means that the advertising rand is buying less in space and
frequency, and that fewer media are being used. Advertisers are now reverting
to below-the-line and alternate media, as opposed to classical media these
targeted forms of communication seem to make their advertising money work
harder for them.

3.5.1. Newspapers

More then 5 000 newspapers, magazines and journals are registered locally.
The major press groups are: The Argus Printing and Publishing Company,
Nasionale Pers, Perskor and Times Media. Other important publishers include
Caxtons,

For the purposes of this thesis it is important to note that in 1994, *The Sowetan*
was taken over by a black-led company, the "Prosper African Group".According to Anon A (1995:49) four directors of this company’s board are
members of the ANC. Five daily national and five Sunday/weekend
newspapers are published, most with magazine and or other supplements

Twenty-two daily and one hundred and seventy-five weekly (mostly bilingual)
newspapers are published on a local basis. The dailies are published in the
major centres and the weeklies mainly in the country areas, with *Business Day*
being the obvious exception. For the purpose of this study it is important to
ascertain whether black South Africans are being raised in an environment
where press is utilised as a medium, or not?

The 1994 Audited Bureau Circulation\(^7\) (ABC) figures report that the total
circulation of the major dailies from 1979 to 1988 grew from 855 000 to 933
000, up by 8\% and from 1988 to 1994 the circulation increased by a further 55
000, up by an additional 6\% (Farquhar, 1994:25). These figures indicate the

\(^6\) Adspend is the advertising expenditure by an advertiser or a group of advertisers in
conventional media during a given period (SMLB, 1995:2).

\(^7\) The ABC figure is the average circulation per issue of a member publication, audited over a
six-month period by the Audited Bureau of Circulation of South Africa (SMLB, 1995:2).
increase in the circulation figures of newspapers, has grown but the growth is
behind that of the population. The editorial content of the newspapers includes
international, national and local news. The dilemma facing editors is that too
much Afrocentric news will alienate their predominantly Eurocentric base.
According to Farquhar (1994:25) AMPS 1994 record the readership of any
English or Afrikaans daily as follows: whites 50%, blacks 12%, coloureds 39%
and Asians 54%.

One can therefore surmise, based on the above-mentioned statistics that the
black South African youth are being reared in a society where their parents are
not habitual readers of newspapers.

3.5.2 Magazines

A total of over six hundred magazines are published in South Africa. The ABC
1994 figures indicate that from 1988 to 1994 the total circulation of the top 15
magazines aimed at the white consumer grew from 2 611 000 to 2 634 000,
which is a sales increase of 1%. During this period of time the white population
grew by 5%. The increase in cover prices has affected the sales but that the
inability of these magazines to attract large audiences lies in the fact that they
are Eurocentric in design (Anon, 1996:20). To attract new readers these
magazines would have to change their editorial mix to become more
Afrocentric, because according to AMPS (1994) the racial breakdown of
readers of English and Afrikaans magazines is: whites 79%, blacks 8%,
coloureds 44% and Asians 42% (Farquhar, 1994:24).

The few publications that can be classified as being Afrocentric i.e. Pace,
Thandi, True Love etc. have not had the increase in circulation that one would
expect with the population growth. According to the ABC 1994 figures, the total
circulation figures for the 4 main black magazines has plummeted from 713 000
to 528 000, a decline of 27% while during this period the population increased
by 17% (Farquhar, 1995:25). The author is of the opinion that this trend may be
assigned to the increase in black content on conventional media particularly TV,
which implies that consumers are being exposed to more media and are
therefore being more selective in their media consumption. A total of 19% of
the blacks said that they read a black magazine in the AMPS (1994) "Read a
Magazine" question. Farquhar (1994:24) argues that if one takes the 8% of the black population who claimed to have read an English or an Afrikaans magazine, and add the 19% who said they read a black magazine, the total of 27% who read magazines is low.

In chapter 4.3, the 1989 SABC/MRA study and the LSM groups in chapter 4.4, give advertisers an indication of the psychographic profile of the readers of the publications. It should be noted that these profiles do not reflect the number of readers but indicate the publications that that segment would be inclined to read. One can therefore conclude that the black South African youth are growing up in a culture where magazines are not widely read by them nor their parents and black readership can be considered a niche market.

3.5.3. Electronic Media

The electronic media is where marketers and advertisers are currently spending more than 50% of their adspend according to Adindex 1995/96 (Anon, 1996:20). By implication television and radio will dominate the advertising scene and the trends within these two media will have a marked affect on the media and consumer habits of the black South African youth.

• Radio

According to AMPS (1995), almost two thirds (61%) of South Africans listen to the radio on a daily basis, 84% on a weekly basis and that radio is the only medium, which effectively penetrates all levels of the South African market. The electronic media in South Africa is in a dynamic period. The Independent Broadcasting Authority (IBA) is in the process of issuing radio licenses to independent applicants. By implication there will be hundreds of new radio stations and from a media planning perspective, to incorporate these community stations on a radio schedule is like playing a game of "Russian roulette" (Farquhar, 1994:26). Moreover he postulates that generally these radio stations are regional, they tend to be very localised and unfortunately one has no indication of who and when people are listening. These local radio stations are a contradiction in terms to the much-talked about "Global Village".
The following is a language breakdown of a few of the black community stations that are currently broadcasting:

- **Soweto Community**: ENGLISH, NGUNI, SOTHO, VENDA, TSONGA
- **Buwa Community**: ENGLISH
- **ALX FM**: ENGLISH, TOWNSHIP ENGLISH, NGUNI, SOTHO
- **Voice of Soweto**: ALL LANGUAGES (primarily ENGLISH)
- **Radio Mafia**: ENGLISH, SETSWANA, AFRIKAANS
- **Radio Kangala**: NDEBELE

As far as the South African Broadcasting Corporation (SABC) is concerned the head of SABC radio - Govin Reddy (1996) envisages transforming SABC radio into a true public broadcaster, so that it becomes a vital tool for education, information development and entertainment. Govin Reddy (in Cohen, 1996:6) says that:

> In the new SA the black market is crucial for advertisers and we aim to strengthen the appeal of these stations. We reach more South Africans than any other medium and we are repositioning to retain and to attract audiences, and to compete actively and effectively in the deregulated environment.

The IBA's Triple Inquiry took a strong view against the ethnic identification of SABC's radio stations. On 28 September 1996 the following new radio station names and logos were launched:

- **Afrikaans Stereo** - Radio Sonder Grense
- **Radio Zulu** - Ukhozi (Eagle)
- **Radio Swazi** - Ligwalagwala (Purple Crested Loerie)
- **Radio Venda** - Phalaphala (Cultural Symbol of a Horn)
- **Sesotho Stereo** - Lesedi (Brightness)
- **Radio Lebowa** - Thobela FM (Honour, Dignity, Respect)
- **Radio Ndebele** - Ikwekwezi (Morning Star)
- **Radio Xhosa** - Umhlobo Wenene (Your True Friend)
- **Radio Tsonga** - Munghana Lonene (Your Best Friend)
- **Setswana Stereo** - Motsweding FM (Fountain)
The stations whose names remained unchanged:

- SAfm
- Radio 2000
- Good Hope FM
- Radio Lotus
- 5FM
- Radio Metro

According to an article in Marketing Mix (1993:43) the "Reaching the Critical Mass: The Countdown" survey indicated that the language preference among the black population regarding radio listenership was as follows:

- 28% Zulu,
- 9% English,
- 21% Xhosa,
- 12% Sesotho,
- 11% Sepedi, and
- 10% Setswana

From the above-mentioned it is evident that 82% of black South Africans will tune into a vernacular radio station before they listen to English. The author is of the opinion that the afore-mentioned is important from an advertising perspective. One can therefore assume that an advertisement heard in one’s mother tongue is more likely to result in higher advertising noting, liking on recall compared to advertising that only relies on English as the broad reach medium. Reddy is in the process of organising the launch of a national multilingual youth station early next year. An application has been made to the IBA and Reddy is confident that they will get it, as the station has been widely endorsed by Parliament. According to Reddy (1996)(in Cohen, 1996:7):

More than half the population is under twenty-one and surveys show most don’t listen to any radio station. We must have a station that appeals directly to this segment - they are the future of this country.
Television

Television had a late introduction in South Africa in the seventies and Basson (1989:24) stresses the social, political and economic impact TV has had on South Africa, based on an article in the *Financial Mail* on 14 March 1975 by Prof. Thom de Koning who made the following observations:

The more familiar two groups are with each other, the more favourably disposed toward each other they become. TV is a great homogeniser of culture...TV will help groups to understand and therefore tolerate one another.

Prof. De Koning (1975) (in Basson, 1989:247) also connected the cultural aspirations of black people with their political aspirations:

The greatest effect on black people will be the raising of their cultural aspirations. They will see other blacks with cars, houses and so on and ask: Why can't I have that? In a real sense there will be a "westernisation" of blacks because of TV. And their political claims will escalate as a result.

The SABC has revamped its three channels and has rearranged the mix of the languages broadcasted on the channels. These channels are now more reflective of the language split in South Africa.

According to the SABC (Anon D, 1996:24) South Africa's eleven official languages have the following broadcast percentages at prime time i.e. 18:00-21:30 (Table: 3.4 does not include sport):

<table>
<thead>
<tr>
<th>LANGUAGE:</th>
<th>SABC 1:</th>
<th>SABC 2:</th>
<th>SABC 3:</th>
<th>TOTAL:</th>
</tr>
</thead>
<tbody>
<tr>
<td>ENGLISH</td>
<td>29,17%</td>
<td>22,7%</td>
<td>100%</td>
<td>50,65%</td>
</tr>
<tr>
<td>ZULU</td>
<td>17,71%</td>
<td>0,00%</td>
<td>0,00%</td>
<td>5,90%</td>
</tr>
<tr>
<td>XHOSA</td>
<td>17,71%</td>
<td>0,00%</td>
<td>0,00%</td>
<td>5,90%</td>
</tr>
<tr>
<td>AFRIKAANS</td>
<td>0,00%</td>
<td>15,70%</td>
<td>0,00%</td>
<td>5,23%</td>
</tr>
<tr>
<td>SEPEDI</td>
<td>0,00%</td>
<td>12,56%</td>
<td>0,00%</td>
<td>4,20%</td>
</tr>
</tbody>
</table>
Table 3.4: SABC TV Language Split

In the past Afrikaans and English dominated the station's programming, according to Irma Verwey, media director Hunt Lascaris TBWA (1996) currently the channels are as follows:

<table>
<thead>
<tr>
<th>LANGUAGE:</th>
<th>SABC 1:</th>
<th>SABC 2:</th>
<th>SABC 3:</th>
<th>TOTAL:</th>
</tr>
</thead>
<tbody>
<tr>
<td>SETSWANA</td>
<td>0,00%</td>
<td>10,21%</td>
<td>0,00%</td>
<td>3,40%</td>
</tr>
<tr>
<td>SESOTHO</td>
<td>0,00%</td>
<td>8,64%</td>
<td>0,00%</td>
<td>2,88%</td>
</tr>
<tr>
<td>XITSONGA</td>
<td>0,00%</td>
<td>0,79%</td>
<td>0,00%</td>
<td>0,26%</td>
</tr>
<tr>
<td>SESWATII</td>
<td>1,04%</td>
<td>0,00%</td>
<td>0,00%</td>
<td>0,34%</td>
</tr>
<tr>
<td>TSHIVENDA</td>
<td>0,00%</td>
<td>0,79%</td>
<td>0,00%</td>
<td>0,26%</td>
</tr>
<tr>
<td>SINDEBELE</td>
<td>1,04%</td>
<td>0,00%</td>
<td>0,00%</td>
<td>0,34%</td>
</tr>
<tr>
<td>MULTILINGUA</td>
<td>33,33%</td>
<td>28,56%</td>
<td>0,00%</td>
<td>20,63%</td>
</tr>
</tbody>
</table>

In the past Afrikaans and English dominated the station's programming, according to Irma Verwey, media director Hunt Lascaris TBWA (1996) currently the channels are as follows:

SABC 1: ENGLISH / XHOSA / ZULU / SESWATI / SINDEBELE
SABC 2: ENGLISH / AFRIKAANS / SESOTHO / SEPEDI / SETSWANA / TSHIVENDA / XITSONGA
SABC 3: ENGLISH

M-Net which is the pay station is predominantly English, however they do have Indian, Portuguese and channels which can be subscribed to. There is an increase in the demand for satellite dishes, however this is not important for the purpose of this study as it is an extremely costly exercise to install a satellite dish.

- Cinema

Cinema is still very much a niche medium, but for the purposes of this study an important medium as the youth frequent cinemas regularly. Both Rob Collins (1996) managing director of Ster-Kinekor (SA) and Dave Krynauw (1996) chief executive officer of Cinemark agree that the most successful promotions that have been run in conjunction with films have been those promotions targeting the youth. Joint promotions like the Shell garage and Lion King stickers have been phenomenally successful (Collins, 1996). The capital cost of building cinemas is high, however according to Collins (1996) South Africa has had
cinema complexes for years and these ‘one-stop-entertainment’ venues are now taking off abroad. He divulged that Ster-Kinekor (SA) is growing rapidly and that they are going to be building cinema complexes in Eastern Europe and the United Kingdom. Collins (1996) states that: “The movie industry is America’s second biggest export, first is its aviation industry. Movies are huge money and South Africa only contributes 0,3% to their total profit”.

The influx of American movies must be borne in mind, as their influence on the black South African youth market is significant and will be discussed in depth in chapter 5.

Ster-Moribo is owned by Thebe Investments. The audiences at Ster Moribo are predominantly black and the cinemas are located in downtown Johannesburg. The genres of movies that are shown, are mostly action movies and erotic movies (the popularity of action movies amongst the youth will be discussed in chapter 8).

Maxi Movies were launched due to the fact that there are approximately 22 million people in South Africa who do not go to movies on a regular basis simply because there are no cinemas within easy access. According to the Cinemark Maxi Movies rate card (Anon F, 1996) the cinemas are the same as the traditional South African cinema i.e. box office facilities, rest-rooms, concession stores and foyer video games. The difference between Maxi Movies and traditional cinema is that traditional cinemas use 35mm film projectors whereas Maxi Movies use high quality video equipment (which makes them more cost effective to run). The Maxi Movies’ outlets are situated in the following areas: Carltonville, Mabopane, Kagiso, Mbabane, Manzini, Vosloorus and Seshego (Anon F, 1996).

3.5.4. Outdoor Hoardings

The advantage of outdoor advertising is that advertisers can be very targeted. The sites can be erected in areas that have high visibility for the market being targeted (Verwey, 1996). Besides in the surrounds of the international airports, outdoor is an under utilised medium in South Africa. Advertisers have generally not used the full creative potential of this medium (Farquhar, 1994:25).
3.5.5. Alternate Media

Advertisers to improve the overall campaign reach by targeting specific consumers not yet exposed to the campaign, often use alternate media. It can also create new perspectives and build relationships with consumers who might have been exposed to the mass-market campaign, but who have a higher than average probability of responding to the campaigns specific promise.

- Moving media is a growing trend in South Africa and to date it has been used quite creatively e.g. Nandos' "Burning Volkswagen" advertising their hot peri-peri sauce.
- Companies like Taxinet and GMR make use of transport media such as taxis and trains respectively to disseminate brochures and products to commuters.
- Group Africa makes use of live road shows to attract prospective customers to sampling points.
- Off-the-Wall incorporates a "See me, feel me, buy me" approach at stations.
- STAR Music (which is a complimentary 90 minute music cassette that is distributed to taxi-owners and advertisements are pre-recorded onto these tapes) is also increasing in popularity. According to research conducted by IMR 1996, STAR Music reaches 8.3 million commuters weekly (unduplicated). STAR Music distributes 22 000 tapes to taxis nationally (Anon E, 1996:2).

The primary concern that marketers have with these media is that there is no means of tracking their advertisements. The author is of the opinion that due to the clutter and the fact that the youth commute, the alternate media will start competing quite fiercely with the traditional media for advertising revenue.

3.6. Advertising Trends

In the late eighties Green, et al, (1988:46) recommended that the South African market should be viewed as a Third World market - this was viewed as radical by the advertising sector. They argued that the South African market should be targeted in the following manner:
- stressing the increasingly third world nature of our market;
- minimising the importance of American and British models for our market;
- emphasising parallels with multi-ethnic Brazil
- examining population trends and their consequences.

Today, black South Africans are unrelentlessly being exposed to advertising. From an advertising style viewpoint, advertisements that are classified as clean, clear, creative pieces of communication by black South Africans, will be viewed as outdated designs with old-fashioned typography by the conceptualisers of the advertisements. The advertising industry has been characterised by the cultural dominance of one group over another according to Lipkin (1994:35):

> In most South African advertising agencies, the creative product is still originated by 'whities' who then hand it over to their black 'writers' who have been reduced to no more than after-the-fact translators. And this white creative talent, along with their client service counterparts, makes little effort to understand the environment and frame of reference as experienced by most South African consumers.

One can question whether or not there has been the portrayal or promotion and development of a unifying national culture, truly representative of the aspirations of all South Africans in post-apartheid advertisements. Woessener's 1991 "Social Value Study" (1991:255) found that despite the increased confrontation, there was a strong feeling of identification with the country (see Figure 3.2).

When the respondents were asked whether they were proud to be a South African, the majority of whites and blacks agreed that they were either very or quite proud to be South African. These statistics indicate that there is an excellent opportunity to do "nation-building" advertising.
Figure 3.2: South Africans are (again) very proud to be a South African

It is important to ascertain what the advertising trends are and the impact that they will have on the marketing industry in South Africa. According to Vundla (1994) the success of President Nelson Mandela will be judged against his delivery of basic socio-economic needs to the previously disfranchised. He is of the opinion that the drafting and the acceptance by many South Africans of the ANC-initiated RDP as national policy has to be the singular achievement, which can only be measured in the next five years and beyond. The question then arises: What exactly is the position of the advertising industry with regard to contributing to the RDP? Vundla (1994) is of the opinion that the advertising industry must make structural adjustments in terms of not only ownership and management, but also through the creative product: "...it goes against the spirit of the RDP to have a white male dominated industry that produces unashamedly Eurocentric work..."

The following points are black empowerment factors that are in line with the advertising industry's contribution to the RDP and will have a marked effect on the industry:
1. Advertising agencies will be forced by law to ensure that they maintain their employment quotas of staff.

2. As training will be approved by law, how much time will this effectively cost the industry. It is estimated that approximately 10% will be the minimum time allocated to training.

3. There is speculation that higher taxes will be imposed on luxury goods which could lead to major shifts in market sizes for e.g. cars a luxury, combies not.

4. There is also supposition that a "People's (Consumer's) Society" will be formed who will be able to impose taxes on advertising and/or media which do not fulfil a 'socially desirable' role i.e. do not fulfil casting quotas, which report on negative behaviour instead of encouraging education, peace, safe-driving, community service, healthy living etc.

5. Significant amounts of money will be channelled by the state and various other institutions into social engineering advertising, obviously black-owned agencies will be favoured. The mass urban consumers who predominantly fall under Living Standard Measure (LSM) 4-6 (see chapter 4.4.4.-6.) will dominate most consumer markets, and so black advertising/marketing executives will be employed on the outset, for these product categories. Mass media, particularly radio and black managers and owners will predominantly control TV. So the black media negotiators and representatives will also be employed at the onset.

According to Vundla (1994), from a business perspective advertising agencies should be contributing to the RDP through:

- Promoting the function of advertising in adding impetus to the economy.
- Ensuring free commercial speech and promoting democracy.
- Acting as an information service for the overall RDP.
- Acquiring small-budget clients from emergent businesses.
- Promoting the work of non-government organisations.
3.7. Conclusion

This chapter has explored the macro socio-economic environment in South Africa and the effect it is having on the black South African population. One can conclude that the escalation in the number of HIV / AIDS cases will have a huge impact on the South African population trends. Females categorised between the ages of 20-24 constitute the largest number of reported cases, which means that the virus was contracted when they were younger than 14 years old. One can therefore deduce that the youth are being infected by a disease that is generally transmitted through sexual intercourse at a very young age. From a moral point of view the question can be raised as to whether the sexual interaction is voluntary or via abuse? The third implication is that there will be a whole generation of orphans (children whose mothers are now infected) who will probably be born HIV positive.

The disposable income levels of black South Africans will be increased (through the affirmative action programmes). By implication their rate of expenditure will also increase, by them purchasing furniture, television sets etc. The acquisition of TV sets is important from a media perspective as a larger number of people will be able to be reached through a medium that was considered very "white" not only from a purchasing but also from a programming content perspective. When one considers that it is cheaper to purchase American sitcoms (in South Africa there is a trend towards purchasing African-American sitcoms) and productions than it is to invest in and produce local counterparts.

Besides the dire consequences for the local film industry, the constant exposure of all South Africans to the American way of life is a cause for cultural concern.

For the purpose of this thesis the infiltration of the multi national American companies which are re-investing in South Africa, is significant. These companies are exposing South Africans to the American products and indirectly to their culture. These companies and the afore-mentioned media are playing a vital role in the American imperialism that is sweeping the globe.
The criticisms directed towards the advertising industry and the current trends within the industry have been analysed. One can deduce that there is pressure on the industry to be far more representative of the South African population. This is significant if one accepts the deduction in chapter 2 that a form of inter-cultural communication is taking place when whites create advertisements for blacks.

The transpirations in the media and advertising industry are consequential from a communication point of view. The face of the media industry in South Africa is transforming daily and by implication the sender, the message, the channel and the audience are affected by these transpirations.

The next chapter incorporates the previous and the current segmentation of the black South African market from a marketing and an advertising perspective. Traditionally the black South African youth were also segmented according to these means. It is important to note what the future trends are because they reflect the disposition of the community that the youth are being raised in.
CHAPTER 4

The Black South African Consumer

"I am in two minds whether or not to go to that talk on black marketing schizophrenia."
"I've half a mind to go myself."

Apocryphal conversation between two white marketers, circa 1984.

4.1. Introduction

According to Reuel Khoza (in Barenblatt, 1989:38):

In South Africa, white people dominate most of the major advertising agencies. Advertising in South Africa to a large extent upholds the thinking of the creators of these advertisements. They are normally white people who have little of the black worldview. They take a few snap-shots and then overgeneralise these.

The question as to whether or not there is a black market has raised a heated debate amongst marketers. Connie Nkosi (1984) believes that there is no such thing as a black market, rather there is a large black consumer group characterised by idiosyncrasies, which call for nuances in the overall design of marketing strategies. As yet no conclusive results have been obtained, but a dipstick study conducted by Soweto Research (1989) (Du Preez, 1989) asked 100 Soweto residents of all ages, a number of questions on how they saw the South African market. Fifty-three respondents believed that there is a distinctive black market and supported their view with statements like: "Some products are only used by blacks." The products mentioned were traditional beer, food like putu pap, samp, sour milk, skin lighteners, hair straighteners and laxatives.

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*A dipstick study is quick exploratory research usually amongst a small sample with a few questions to obtain an idea of the range of answers (SMLB, 1995:20).*
Forty-four respondents claimed that there is no such thing as a black market. Their responses included: "South Africa is multiracial," and "Products are the same for blacks and whites".

The afore-mentioned research therefore concluded that the black market is not homogenous. They also found that there are certain products, which can be specifically targeted at black consumers and that in the stores, frequented by all races, the advertising should be relevant to all races. According to Mphaki (1991:10) BMR research found that everyday items such as food, clothing, shoes and drinks were felt to be the most suitable for multi-racial advertising executions, as these products were affordable for everyone.

As discussed in chapter 2, the black middle class finds themselves in a dilemma brought about mainly by the individualistic nature of "white" success standards, which are not congruent with the communalism (ubuntu) that has been for a long time the essence of African culture. Virtually all middle class blacks of today have emerged from the "class of 1976 " - i.e. they have had personal experiences in the most turbulent times in South African history. The black South African youth have grown up with black consciousness, and for whom the 'struggle' against inequalities has been part and parcel of everyday life, as a respondent stated (in Mackenzie, et al. 1995:9):

> We lived through the problems of 1976 and 1985. Our experience in a way has to be our responsibility... I was brought up with candles. I have those images. I saw people shot and killed. I sometimes still think about it... We are clinging to our Africanism because we want to succeed and change the things whilst we are in there, and that is why we have accepted the "white training". By the time our children get to a situation where they are employable the black managers/directors numbers will have increased. We are putting the foot in the door. Things will be smoother for the next generation and they will have a choice.

It is important for the marketer to understand the black culture, language, lifestyle, economic circumstances, values and religion (Du Plessis, 1990:154). Cultural variables between the white advertisers and the black market have
been discussed in chapter 2. The aim of this chapter is to take a comprehensive look at the way the black market is segmented from a strategic planning perspective. The significance of market segmentation for this thesis is primarily because the various socio-psychographic segments are reflective of the environment that the youth are being raised in. Sociomonitor's\textsuperscript{9} five lifestyle segments will be discussed, followed by an overview of the critical mass segmentation. The more recent and more widely used LSM group classification and its application when cross tabulating "mindsets" will be extrapolated. This chapter will also briefly cover household segmentation that is increasing in popularity particularly amongst FMCG marketers. Finally the future trends in black South African market segmentation will be discussed. According to Enslin (1994:63) sociographical and psychographical market segmentation is being used increasingly to differentiate brands both for creative target market distinction and for communication approaches. The potential black market is an individual with a unique network of values, attitudes and aspirations which are identified by socio-psychographic analyses.

4.2. Five Black South African Lifestyles

Sociomonitor has traditionally traced the changes in the value systems of black South Africans. The growing importance and sophistication of this sector of the market is being acknowledged. The survey classifies urban blacks both literate and illiterate into five major psychographic groups. The psychographic groups were used in the eighties because they were the only tool marketers had to segment the black market. It is important to note that advertisers had very little understanding about the collectivism of black South African culture from a communication perspective and their philosophy of \textit{ubuntu}, hence the inclusion of segments like the "I-am-me's". Marketers and advertisers are currently adopting the LSM groups, which are multi-racial and are based on one's standard of living - are considered to be economic differentiators. According to Langschmidt (1996) the industry is still using Sociomonitor but it is being used in conjunction with the LSM groups.

\textsuperscript{9}Sociomonitor is a syndicated study which measures a respondent's media habits, product and brand purchasing or usage habits, financial institution usage, motor vehicle ownership, hobbies, interests, activities, demographics and psychographics (SMLB, 1995:19).
4.2.1. The "Traditionals"

The "Traditionals" make up 21% of the black population, they are older people who like to retain their customs, they believe in the sangoma and in paying lobola for a woman's hand in marriage. They can be classified as highly religious people who are conservative, many do not smoke or drink. Many of the "Traditionals" are illiterate (Barenblatt, 1989:141). According to the LSM segmentation, the "Traditionals" are made up of LSM1 and LSM 2, the "traditional have nots" and the "self-centred earners" respectively (Anon D, 1995).

4.2.2. The "Responsibles"

The "Responsibles" form 20% of the black population. Many are poorly educated, but will sacrifice all they can to ensure a better future for their children. They are largely blue-collar workers, who support the trade unions. The "Responsibles" can be brand loyal, possibly due to lack of confidence in experimentation. Their lives are likely to be characterised by extreme frugality: they are likely to have electrical appliances and will use a coal stove for heating and cooking. They have a strong home orientation and derive considerable pleasure from church activities. On the whole, they are resigned to their lives, but they are ageing, one of their greatest fears is whether their children are going to abide by custom and look after them in their old age (Barenblatt, 1989:141). LSM 3 & 4 fall under the "Responsibles" segmentation.

4.2.3. The "Brandeds"

The "Brandeds" constitute 19% of the population. They are mostly males with primary school education. They live for today and have little hope for the future. Group pressures are strong, resulting in similar behaviour and dress. They will try new things, and are attracted to modern and fashionable things. The "Brandeds" would be considered to be innovators and/or early adopters under Rogers' (1993) diffusion of innovations (Singer, 1987:197). They see themselves as trend setters and spend beyond their means to maintain this lifestyle. A great deal of spare time is spent on shopping, socialising or simply dressing to be seen. Their values reflect the extent to which they are attracted

4.2.4. The “I-am-me’s”

This is a young group that tends to reject authority, religion and family are relatively unimportant to them. The “I-am-me’s” constitute 22% of the black market. They patronise shebeens and stokvels and they enjoy music and soccer (Du Plessis, 1990:158). Members of this group see themselves and are probably seen by others, as being the most assertive of urban black society. They are individualists who are largely removed from the feeling of the more community-orientated people in the township and from the mainstream urban lifestyle. The major life problem that they now face is where and how to make a future for themselves under conditions that are so unfavourable (Barenblatt, 1989:142). LSM 7; the “established affluents” are found in this category.

4.2.5. The “Self-Motivateds”

The “Self-Motivateds” constitutes 17% of the black population. Many have matriculated or have higher education and live in A-income homes. They are interested in politics and business and are usually the fashion leaders in society. They are self-confident, ambitious and are considered to be the elite of the black society. They place strong emphasis on group identity, the good of the whole community and for the black cause. For the “Self-Motivateds” unity among black South Africans is more important than individual expression and that the goods reflect quality and intrinsic value, rather than image. They accept the changing role of women in society. They save and plan ahead for their futures and enjoy sociable and upmarket activities and products (Barenblatt, 1989:142). The “progressive affluents” i.e. LSM 8’s are typically found in this category.

4.3. “Reaching Critical Mass” - Black Market Typology

Many people, who used to be limited to their own neighbourhood, are now able to work and shop in cities and towns, previously considered too far away. It is easier now than it used to be for the urbanite to visit rural relatives and friends,
even if just for the weekend. The increasing integration between the two communities, and ensuing interplay of attitudes, beliefs, habits and opinions has begun to narrow the gap between lifestyles and values. Accelerating urbanisation and the attraction of city life for those who were raised in the tribal society has further led to a blurring of the boundaries between the sophisticated city dweller and his country kinsman. The results of the 1993 SABC/MRA study shows that many people living in small settlements and deep rural areas are surprisingly well to do and well-informed (Anon C, 1993:43). The converse is also true: many people living in urban areas maintain strong roots and ties with their agrarian past, especially if they have been living in an urban community for only a short time (Symes, 1990:46).

Six types or groups of people with common viewpoints were identified, and the key results of the 1989 MRA/SABC media compatibility study were used to develop the following typology for the black South African market (Symes, 1990:46).

4.3.1. “Good Neighbours” (Symes, 1990:46)

A strong sense of community and a desire to live in peace with other racial groups pervades the “Good Neighbour’s” approach to life. Despite being well represented in metro and other main urban areas, and rejecting traditional dress, this group is still in favour of recognition for the witch doctor or sangoma in today’s society. In line with their high level of literacy, “Good Neighbours” are above-average readers of both daily and weekly papers, as well as magazines. Ethnic language newspapers are felt to be easily understood and they are above-average users of media and they have good language comprehension. They are likely to respond to concepts, which reinforce their sense of worth. The home environment would have appeal, but it should be smart and well kept. They would be likely to identify with multi-racialism and they have a keen interest in sport.

4.3.2. The “Resigneds” (Symes, 1990:47)

Caution and resignation are the lot of the “Resigneds”. For these people, life is hard. There is a feeling of hopelessness: It is too late to study and improve
oneself; work has to be done. "Resigneds" are not particularly interested in racial harmony or in their community. They are more concerned about the hardships of life. They are strong supporters of the witch doctor and they often need something to help calm their nerves and to cope with the pressures of life. There is a limited reading of newspapers and magazines and ethnic-language newspapers get a low rating for communication with them in their own language. "Resigneds" with their low education and income are likely to be attracted by concepts which are straightforward, practical and appealing to the pocket.

4.3.3. The "Emancipateds" (Symes, 1990:47)

Modern living appeals to the "Emancipateds": they have rejected traditional customs and dress, and do not accept society the way it is. Many have limited respect for the laws of the land, and are doubtful about the ability of the races to live peacefully together. "Emancipateds" are highly active; they are very keen on watching sport and they like watching movies or going to a party, bar lounge, shebeen or stokvel. It is perhaps not surprising that the "Emancipateds" are above-average readers of The Sowetan, The Citizen and The Star, and that the Sunday Times is also popular. "Emancipateds" have a fast lifestyle, and brands, which enhance their progressive and active existence, are likely to do well. They are prepared to pay more for quality, and will be attracted by new products, especially if they can save time and effort. Advertising targeted at them should be entertaining.

4.3.4. The "Antis" (Symes, 1990:48)

"Antis" feel that they cannot really succeed in life. They are strong supporters of stay-aways and do not think that the different races in South Africa can live together peacefully. "Antis" are only average readers of daily papers, but they are keen readers of magazines and weekly newspapers, particularly City Press. "Antis" have a measure of self-interest and are likely to be attracted by products and claims that are addressed to them as individuals and reinforce their status. They will relate well to a context of sport and social activities.
4.3.5. The "Moderns" (Symes, 1990:48)

The rejection of traditional ways and their tribal roots characterises the "Moderns". They are in favour of a peaceful, integrated society, where the different races mix socially together. "Moderns" are keen readers of weekly newspapers, especially Ilanga. Multi-racial advertisements are likely to find favour with the "Moderns". They would also be interested in products, which relate to sporting activities.

4.3.6. The "Traditionals" (Symes, 1990:49)

The rejection of western dress at social gatherings and the low support for a woman having a say in the household are evidence of the old-fashioned values of the "Traditionals". It is not surprising, given the high illiteracy rate, to find that readership of print by "Traditionals" is on the low side, and this is particularly the case with weekly newspapers and magazines. Intrinsic product qualities, put across in easy-to-understand basic terms, without exaggeration, are likely to appeal most strongly to "Traditionals". Value for money is an important consideration and settings should be realistic and not exaggerated. "Traditionals" would identify with community and group values, which have more realism for them than personal identity values.

4.4. Living Standard Measurement Groups

As mentioned previously, in the eighties, marketers were defining their target markets by a combination of a few demographic variables e.g. CD income urban black. Prior to the advent of LSMs many South African advertising agencies employed various techniques of non-racial market segmentation. According to Enslin (1994:72), Sinclair (1986) implemented a "horizontal theory" and Lascaris and Green (1988:16) advocated the use of "Marketing Bands". Both of these theories are based on the economic status of consumers. According to Langschmidt (1996) management at the South African Advertising Research Foundation (SAARF) were concerned that conventional demographics (like race and income) used in isolation were insufficient, discriminatory and misleading. LSMs were developed based on the broad range of variables contained in AMPS and provided a better explanation
of the dynamics of the marketplace compared to standard demographics (Smit and Montgomery, 1991:65).

4.4.1. LSM 1 - “The Traditional Have Nots” (Anon D, 1995)

Demographics:
This group comes from rural areas. According to Smit, et al. (1991:65) they are mainly black females, housewives, with children under the age of thirteen. There are the most widowed and separated people in this group, they tend to be older and live in huts which they own. They are mainly illiterate with either no or some primary education. They are either unemployed or retired and have the lowest household income (R337 on average per month).

Products:
They have a low incidence of consumption of all products except basics such as matches, batteries, washing powder, tea, ground bean coffee, mealie meal and sugar. They have the highest incidence of consumption of sorghum beer. They are not in the market for any luxury items such as records, tapes, CD’s or watches.

Entertainment:
They don’t eat in restaurants, hire videos nor buy take-aways.

Media:
No measured media except radio can reach this group. Although at a lower incidence than the universe, 43.6% do listen to the radio.

Other:
This group does not own any vehicles. At their basic subsistence level they are unable to allocate funds to neither home nor self-improvement.

4.4.2. LSM 2 - “Self-Centred Non-Earners” (Anon D, 1995)

Demographics:
This group is also predominantly rural. They are black, have an above average incidence of singles and have the highest proportion of sixteen to twenty-four
year olds, which is relevant to this thesis. There is also higher incidence of women with babies. Most are unemployed and in households earning less than R700 per month (average monthly household income is R498). Whilst better educated than group 1, there is still an above average incidence of illiteracy and lack of high school education according to Smit, et al. (1991:65)

Products:
Whilst consumption is also mainly focused on basic products, this group does indulge themselves to the same extent as the universe on self-gratification products like cigarettes, cold drinks, chewing gum, watches, etc. Within the household there is average use of convenience products such as soups, stock tablets, condensed milk, coffee creamers and yellow margarine.

Entertainment:
This group does not eat in restaurants, hire videos nor buy take-aways.

Media:
These are radio listeners and readers of black magazines.

Other:
There is a low frequency of vehicle ownership in the household. Again, this group does not attend to either home or self-improvement.

4.4.3. LSM 3 - “Institution Dweller” (Anon D, 1995)

Demographics:
This is a non-metro group with an above average incidence in small urban areas. They are mainly black men, sixteen to twenty four years old, unmarried (Smit, et al. 1991:65). This is the first group to have an incidence of coloured people in line with the universe. Almost half of the hostel and compound dwellers are in this group and there is an above average incidence of rooms in the backyard. More of this group has some education but this does not yet extend to completing high school. Household incomes have also risen with the majority earning up to R1200 (average is R619). As would be expected from the complement of hostel/compound dwellers, this group has an above average incidence of employment.
Products:
This group is below average for many household products, e.g. household cleaning products. They have average incidence for a range of food products which are either personal e.g. potato crisps, or convenience, e.g. condensed milk, or would form part of canteen type meals, e.g. rice, red meat. This group has the highest usage of cigarettes and beer and they are prime candidates for impulse snack products such as sweets, cold drinks.

Entertainment:
They don't eat at restaurants nor hire videos.

Media:
There is average radio listening, but TV viewing is at a lower frequency. Readership of black publications is above average.

Other:
Vehicle ownership in the household is low. These people are also below average for mental and physical improvement.

4.4.4. LSM 4 -“Urbanised Singles” (Anon D, 1995)

Demographics:
This is the first predominantly metropolitan group with incidence also in other urban areas according to Smit, et al. (1991:65). The racial composition remains overwhelmingly black with coloureds in line with the universe. There is again an above average incidence of males, singles and younger people. While still containing a large component of single person households, these tend to be more in backyard rooms. Home ownership is lowest for this group. They are mainly literate with educational levels up to some high school. There is high employment and household incomes are up to R1200 (R746 is the average).

Products:
A wide variety of foodstuffs, household cleaners and personal care products are used in these households, but this does not extend to sophisticated products such as diet cold drinks, hair conditioners, pet foods.
Entertainment:
The lifestyle is no longer tied to home cooking, being in line with the universe on eating in restaurants and above average for take-aways. Hiring of videos however, is still below average.

Media:
Radio listenership is high, but they don't watch much TV. This group reads the Sowetan, black weekly newspapers and black magazines.

Other:
Vehicle ownership in the household is low - similar to group two.

4.4.5. LSM 5 -“The Young Aspirers” (Anon, 1996)

Demographics:
This group has a similar area profile to group four (urban, mainly metropolitan). Whilst the group has a high black profile, there is an above average incidence of coloureds and Asians (Smit, et al. 1991:65). Again single, this group however, lives in established houses and there is an above average incidence of students and younger people. They are mainly literate with either primary education completed or some high school education. Those who are not students tend to be employed and the household income is up to R2000 with an average of R1080. Education has risen to completion of high school with the emergence of some post-matriculation qualifications.

Products:
The majority of products are used either to the same degree, or to a higher extent than the universe.

Entertainment:
Restaurants and take away outlets are patronised, but videos are not hired.

Media:
This group is very media contactable except through Afrikaans publications.
Other:
There is again a low frequency of vehicle ownership in the household. However, there is some evidence of mental (part-time education) and physical (started exercising) aspiration on the part of group 5.

4.4.6. LSM 6 - “Emerging Market” (Anon D, 1995)

Demographics:
This group is predominantly metropolitan. It is in this group that for the first time the incidence of whites is significantly higher than that of the universe and the converse applies for blacks. Coloureds and Asians are also present to a significantly greater degree. According to Smit, et al. (1991:65) they follow the total population with regards to gender and age, but the incidence of Afrikaans speakers is now significantly higher than the average. Their level of education is higher - moving into post matriculation - and they have an above average incidence of full-time employment resulting in more affluent household incomes (average R1786) and an increasing incidence of home-ownership.

Products:
Consumption or purchase of all but 10% of the listed FMCG products on AMPS is either equal or has increased to a significantly higher degree than that of the total universe - highlighting the emergence of a high profile target group. Again this is manifested by their purchase of watches, jewellery and tapes, CD’s, etc.

Entertainment:
This group’s improved financial position is again demonstrated by their above average incidence of eating out at restaurants, buying take-aways and hiring video tapes (first above average emergence).

Media:
This group has above average contact with all mass media.

Other:
Household vehicle ownership is twice that of the total market. Home and self-improvement also occurs to a greater degree in this group than the total universe.
4.4.7. LSM 7 - “Established Affluents” (Anon D, 1995)

Demographics:
This group is characterised from the previous groups by its predominance of whites, Afrikaans speakers and the thirty-five age group (average household income is at R3543). Seven out of ten are married, most are in full-time employment and two-thirds own their own dwelling - mainly houses.

Products:
Smit, et al. (1991:65) maintain that this group’s usage and purchase is similar to that of group 6 but with a higher incidence.

Entertainment:
Use of restaurants, take-aways and videotapes is significant amongst this group.

Media:
With the exception of the Sowetan and non-white weeklies, this group can be contacted via any other mass medium.

Other:
Household vehicle ownership is virtually at saturation point (95%). Self and home improvements are significant and this group is health conscious, wanting to lose weight and exercising (+30%)

4.4.8. LSM 8 - “Progressive Affluents” (Anon D, 1995)

Demographics:
This is the most urbanised of all the groups - with nine out of ten being whites. It is in addition, the most educated and affluent of all the groups reflected in its high employment figure (56%) and home ownership (80%). Average household income reaches R5044 per month (Smit, et al. 1991:65).
Products:
This group's purchase and usage of products, apart from staple products, makes it the prime target group. A further characteristic of this group is its high usage of sophisticated personal products such as table wine, whisky, chocolates, hair conditioners, etc. The purchasing of luxury items such as watches, jewellery, CDs and tapes is also highest for this group.

Entertainment:
Over two-thirds of this group eat in restaurants in an average four week period and over a third have hired a video tape. Take-aways are also most popular amongst this group.

Media:
This group has the highest exposure to all mass media with the exception of non-white publications.

Other:
Every household has a motor vehicle and almost all adult members personally own or drive one. Personal appearance and health is a priority amongst this group. Eight out of ten women use at least one beauty product. The high usage of products such as diet cold drinks and multivitamins coupled with the attempts to lose weight and start exercising also highlights this characteristic.

4.4.9. LSM / “Mindset” Segmentation

The CCV/Consumer Scope’s (Anon C, 1994) “mindsets” segmentation, which is derived from the 1993/94 Economic Landscape study, allows one to establish how people are different and similar in the way they see things - in their opinions, their values, outlook, attitudes and behaviour. According to Langschmidt (1996) one can cross tabulate the LSM data by “mindsets” which will enable marketers to add a new dimension to their understanding of what are often diverse elements within each of the broad LSM groups. The following example of how “mindsets” could be used to determine the political concerns of South Africans, was tabulated in 1994 prior to the General Election:
• **Revolutionary Left (15%)** (Anon C, 1994:1)

According to Anon, C (1994:1) the “Revolutionary Left” was young, “African” and educated. They were: Anti-capitalism, Anti-Freedom Alliance and were supportive of measures designed to address imbalances in the distribution of land and wealth.

• **Rural Mindset (28%)** (Anon C, 1994:1)

Almost 20% of this group were urban, their outlook was traditional and conservative. They were poorly educated and consequently had little grasp of economic realities. Poverty, hunger and drought were their immediate personal problems. They were more likely to describe themselves by their ethnic group e.g. Zulu.

• **Matchbox Mindset (32%)** (Anon C, 1994:1)

Most of the urban black community of South Africa belonged in this mindset. They believed in equality and were convinced that South Africa was rich enough to provide all its residents with the basic necessities of life. They wanted a united South Africa and looked forward to their involvement in the decision making.

• **Liberal (3%)** (Anon C, 1994:1)

This, the smallest group, was composed equally of white, coloured and Asian South Africans. They were well educated and well read. They were anti-extremism, and relatively more anti-right than anti-left wing. Liberal in outlook they believed in individual rights and freedoms.

• **Fence-Sitter (6%)** (Anon C, 1994:1)

Predominantly Asian or coloured, this group described themselves as South Africans. Their lifestyle was modest, as was their claimed understanding of economic and political issues. They were deeply religious and were very concerned about the future.
Reluctant Adaptor (6%) (Anon C, 1994:1)

They were mainly white, affluent, well educated and aware of economic issues. Equally English and Afrikaans speaking. They were pro free enterprise, federalism and regionalism. While generally supportive of change, they were concerned that a black government would be corrupt.

- Status Quo (5%) (Anon C, 1994:1)

This group still lived in the good old RSA. They led a fairly modest middle class existence - they wanted to keep the old flag and believed that all sportsmen should be called “Springboks”. They believed that the ANC was behind all the violence and were fairly uncertain about the future.

- Radical Right (5%) (Anon C, 1994:1)

88% of this group were regular churchgoers. They were fiercely anti-Communist. They were pro self-determination and the homelands and fairly pessimistic about the future.

LSMs is a more potent discriminator of media and product users versus non-users compared to any other single demographic variable. There is a strong but indirect correlation with race. The relatively small proportion of blacks in the upper LSM groups is growing. One can assume that this trend will continue and that the race correlation will decrease as black South Africans become more empowered.

4.5 Household Segmentation

An increasingly popular way to segment the black market from a FMCG marketer’s point of view is based on the homes that the consumers reside in. This segmentation is utilised in conjunction with LSMs (Langschmidt, 1996). There is a direct correlation between the purchasing behaviour of consumers and their economic status.
4.5.1. Urban Informal Households

About 1.4 million, or 16% of all households in South Africa today are so called informal structures, 88% of which are described by their residents as “shacks”. The average informal structure is around five years old. While most (67%) are made of tin or corrugated iron, some 12% of dwellings are fairly solid structures built with brick, block or cement. The average size of a dwelling is 2.5 rooms, which typically accommodates four people. The average household includes about 2.3 adults - about half of who are working.

The homes are modest. A third of homes have concrete floors, one in five have earth floors and the balance have floor coverings like carpets or linoleum. In 7% of homes, you will find a ceiling. Almost 50% have a double bed, 45% have a cupboard, one third have a black and white TV and some 6% have a colour TV set. A quarter of homes has been electrified, but only 3% have water in home. Over 60% of homes make use of communal taps. 50% of families use a pit latrine and 12% a bucket system. The average household income is around R807 per month, 2% of which is spent on housing (Anon B, 1996).

4.5.2. Township Households

Of the over one million so-called township-type households 83% are in existing townships or “locations”, with the remainder in the most established areas of informal settlements. About half of the dwellings of this type are the conventional four-roomed “matchbox” house and 23% are improved matchboxes. The difference between these improved matchboxes and what residents call “suburban-type houses” is not always great or clear.

The typical township house consists of just four rooms, and usually has a corrugated iron or asbestos roof. The average household comprises between five and six people. One third are home to a pensioner and 54% include children aged six to thirteen. One in ten households are running some sort of business in the home. The average number of township households living on a property is 1.3. The typical household spends R360 or around 25% of household income on food. 73% of households are electrified. 47% have electric irons, 75% have full waterborne sewerage, 38% have an electric stove,
one third have telephones and ceilings, 38% have a colour TV and 30% a black and white set. Three quarters of families have a double bed and 63% have curtains in the living room (Anon B, 1996).

4.5.3. Suburban-Type Households

Almost two and a half million households describe their dwellings as “suburban” type homes. The category comprises houses, which are perceived to be “better” than the normal township houses, and includes flats, town and cluster houses and semi-detached houses. The residents of these households are 62% white, 14% coloured, 8% Indian and 17% black. The typical household comprises almost four people. While the majority of suburban type homes are found within the formerly all-white suburbs, 20% are found within so-called townships and 4% within older “informal” settlements. The average monthly income of residents is R5500 per month, of which about 16% is spent on food and around 12% on housing. 72% own their own homes. Almost 60% of homes have tiled roofs, over 94% have running water and a toilet in the home, 87% have electric stoves, 82% have phones, 38% have M-Net decoders, 36% have tumble dryers and just over 50% have fruit trees growing in their gardens (Anon B, 1996).

4.6. Future Major Black Markets in South Africa

According to research conducted by advertising agency Ogilvy, Mather, Rightford, Searle-Tripp and Makin (1995) seven social phenomenon, which they believe are instrumental in driving people, were identified. These phenomenon affect people’s lives and behaviour most strongly. Sociomonitor studies have reflected a steady shift in the direction of “modernity” and inner directed values for the urban South African consumer (Anon D, 1995:17). One can expect any society to evolve from a pre-occupation with the basics of everyday survival to the accumulation of material goods. When material comforts are generally enjoyed, society is able to concentrate on other goals like mental activity and creative pursuits. These stages can be thought of as reflecting pre-industrial society, industrial (or consumer), society and information (post-industrial) society. Barring the social or the economic collapse of South African society, there is no reason to believe that the
continuing shift through this evolution should not continue. There have been oscillations sideways in response to political and economic conditions, but the underlying trends have always been downwards on the Sociomonitor framework (Anon D, 1995:17). In the black market there are core trends. These trends have the support of the majority of people - the fabric of society. The leading edge trends are often more mutable and quick to evolve or disappear in reaction to the forces around them. They are interesting to watch as they are early indicators of new fashion and new attitudes and are often adopted by the younger more innovative sector of the market.

4.6.1. Africanism

This is the celebration of being African. In the words of Thami Mawazi, editor in chief of Enterprise (in Anon D, 1995:19):

> Africans all over the world are returning to their heritage, even if it means recreating Africa in the countries they live in, Africanism culturally, rather than politically is going to be a force majeure.

Growing black empowerment will entrench and accelerate this trend as people become more confident in their worth, embrace their dignity and heritage, and take pride in everything Africa has to offer. Increasingly, whites are seeing themselves as African and many look at the customs of black South Africans, with a longing to be part of this cultural "renaissance" (Sboros, 1995). Traditional food and dress are becoming fashionable. Ironically it is the returning of exiles like Dali Tambo who are setting the clothing trends. While economic empowerment spawns the dualism of people caught between tradition and modern customs, this creates opportunities for products to bridge the dualism and allow people to celebrate Africa and to explore her roots (Anon D, 1995:19). An example of an advertising campaign that hones in on this African pride is the Sales House TV campaign with the "Men of Africa" and the "Women of Africa" executions.
4.6.2. Homeism

People are fighting against adversity, they are claiming land and are making homes for themselves. Very often people need to rely on their ingenuity to make these houses, and this ingenuity has extended to products being used in different applications. From a marketing perspective, packaging and product line-extensions are all important (Sboros, 1995). Products like Jeyes fluid and Jik are used to wash walls, keep insects away, deodorise and sanitise. These are premium priced products and the trend is to utilise them because one’s home and belongings are precious, therefore only the best will do. It is interesting to note that the brand leaders’ name is used as a generic name, and even if another product is used it will still be called by the brand leader’s name e.g. Vaseline instead of petroleum jelly. Certain products are status indicators e.g. Handy Andy reveals that an electric stove or fridge is owned (Anon D, 1995:20).

4.6.3. Informalism

The projected economic growth cannot absorb the unemployed, thus the role of the informal sector and small businesses will increase (as discussed in chapter 3). In terms of this thesis, informalism is important because it encapsulates the co-operative spirit, through people working together and helping out to get something started even between the different races (Anon D, 1995:21). This is "nation building" in practise and the commencement of a “new” South African culture.

4.6.4. Communitism

This term should not be confused with the political term "communism". This core trend has grown out of the needs within the community to survive through co-operation, support and sharing (Sboros, 1995). The social order, which evolved amongst black South Africans as a result of migrant labour and the fragmentation of families, has had almost two opposite effects. The absence of "traditional" family life has lead to a formation of various alternative support structures, in which neighbours and the community as a whole play an important role. Simultaneously though children have grown up without a sense
of security and belonging, provided by stable family life and this has lead to alienation and despair and the crumbling of value systems which has an adverse effect on the community structure. A type of dualism exists here too - the security which comes from belonging to a group versus the need to individuate and pursue self-seeking goals. Communitism remains a very strong social force and appealing to the groups' concerns an important consideration when developing advertising strategies (Anon D, 1995:22).

4.6.5. Womanism

This is allied to feminism, but without any negative connotations. The power and the determination are growing. Women are becoming more aware of their potential, their abilities and they are vociferous about their needs and wants. The fragmentation of family life has left women alone to raise families and to keep their communities together (Sboros, 1995). Where the extended family and neighbourhood networks have broken down, the provision of child care will be essential as more women build careers (Anon D, 1995:24). The black South African women are moving to the centre stage which is the source of much gender conflict in this traditionally chauvinistic society (Sboros, 1995).

4.6.6. Childism

The youth are the future. By 2000 it is estimated that there will be 17,45 million children of all races living in South Africa (Sboros, 1995). As the population is getting younger, products will need to meet their needs. The research by Ogilvy & Mather (1995) highlights the extent to which products used for children are the ones respondents were given by their mothers or grandmothers while they were growing up. There is a sense of continuity through children of trust and security (Anon D, 1995:25) People are of the opinion that by keeping their children well fed, clothed and educated, they will be classified as "decent" people. Children are "status symbols" just like cars and houses are. Having been deprived themselves, many parents live vicariously through their children - striving for them to have a better education and the chance of a better life than they themselves had. Many of the respondents indicated that they wanted their children to become doctors or lawyers - or at least to go to university. Yet few had considered how this would be achieved or had made financial
provision for it. This trend has bearing on the expectations parents are entertaining for their children. These high expectations will undoubtedly place an enormous amount of pressure on the youth.

4.6.7. Status and Materialism

This is a growing trend, particularly amongst the youth and according to the black Sociomonitor this trend is showing long term growth. Materialism could gather momentum, as the "RDP" culture becomes operational. Better access to education, opportunities, affirmative action and increased salaries will accelerate a portion of the market into middle class where for the first time they will have the means to acquire goods. These consumers will become more demanding and vigilant. Empowerment and a sense of entitlement will mean that they are not afraid to make demands on both the service and quality of goods (Sboros, 1995). Having come from impoverished backgrounds where uniformity and working together for survival and a common struggle have characterised their lives. There will be the need to individuate and distinctly display their new-found status and accomplishments. Status conferring goods, in vogue entertainment venues where patrons can see and be seen clothing which is not necessarily branded, but where the quality speaks for itself and high-ticket items, which show that the owner has arrived, will become even more sought after. *Amagents*\(^\text{10}\) wear the most expensive clothing, shoes and accessories. They are unashamedly ostentatious and enormously admired (Anon D, 1995:26).

4.7. Conclusion

From this chapter one can observe that even from the broad socio-psychographic segmentation, the black South African youth feature prominently and are considered to be an important segment of the black market.

In order to draw up a profile of the black South African youth based on the various typologies as discussed in this chapter, one would have to look

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\(^{10}\) *Amagents* is the generic name given to drug-dealers and gangsters. In other words they are people who have become wealthy by either illegal or suspicious means. According to Mkhasibe (1995) these people are admired by the youth, they see these people who have accumulated wealth without an education, as role models.
focus primarily on the buying behaviour of consumers and the values that are driving these consumers are being ignored. As discussed in chapter 2 when a consumer can relate (from a cultural perspective) to a message, then they become more impressionable. Once a consumer is impressionable the advertising message has a greater chance of achieving its desired effect because the consumer is more susceptible to it.

The following chapter takes an in-depth investigation into the influencers (subcultures, fashion, music, media etc.) and advertising triggers for the black South African youth market. The appeal that America and African-American advertisements hold for them will be examined. The persuasive effects of advertising on the black South African from a psychological and social point of view will also be evaluated. Based on the previously mentioned investigations, one will therefore be able to deduce what the black South African youth’s receptiveness is to advertising, with particular reference to African-American advertising.
CHAPTER 5
The Current Profile of the Black South African Youth

5.1. Introduction

The rapid population growth amongst black South Africans means that children under the age of eighteen years constitute 44% of the total population according to the Eskom Omni Panel (1995). The influence of this growing segment should therefore not be underestimated (Anon B, 1995). At present the average age of the total South African population is estimated to be eighteen and falling (Green, et al. 1990). A person's age is a powerful determinant of consumer behaviour, as age affects interests, tastes and purchase ability (Du Plessis, 1990:144).

The objective of this chapter is to focus on the black South African youth from a psychographic point of view. The influencers shaping their lives viz. music and fashion will be discussed as the advertising targeting this market segment often latches onto these influencers like rap music leading to the advent of African-American advertisements. This chapter will also briefly cover the critical issues facing the youth, which are the issues that advertisers and marketers should be aware of. By addressing and/or using these issues in advertisements, advertisers will be more effective in their future communication. The consumer values of the youth and their attitudes to advertising and marketing will be explored. Finally the psychological effects of advertising on the black South African youth will be discussed.

5.2. Sociographic factors

The African youth express their disappointment with members of their generation. They believe young people lack discipline, have lost respect for their elders and have become confused between retaining indigenous culture and aspiring to things American or Western (Anon A, 1994). The sociographic factors are important when one is investigating the psyche of the black South African youth market. Their living conditions and family structures are indicative of collectivistic cultures as discussed in chapter 2. One can assume that the
values and influencers of teenagers would obviously differ from those of the adults creating the advertisements however in the South African scenario, it is not only age that is a variable, but so is culture and general living conditions. It is therefore imperative for this thesis that the black South African youth market be focused on in detail.

5.2.1. Family Structure and Living conditions

According to Mkhasibe (1995) the family structures and living conditions of the black consumers are all-important influencers in their purchasing behaviour. The products that they endorse or use are also a means for them to communicate their attitudes, beliefs and aspirations non verbally by associating themselves with the various products. In the townships there is an average of four to five adults and four to five children per dwelling, these dwellings are classified as matchbox houses. By implication, the township youths do not have their own bedrooms or the privacy that they desire at their age. According to Madikane-Otto (1996) the majority of households consist essentially of extended families where the family structures have been severed - their mothers were very often domestic workers and they were left at home alone. These extended families are principally made-up of female relatives according to Mkhasibe (1995). Often the father has never been at home with them, because the mothers were unmarried teenagers who now live with the child’s grandparents or she is bringing up the family on her own.

According to Woessener's (1991:223-224) 'Social Value Study' 11 values were shown to respondents and they were requested to indicate the 4 most important values to be encouraged in children (see Table 5.1.). Much has happened in South Africa since this study was completed, however parents were instilling these values and by implication will have had an affect on the youth. The following conclusions can be drawn from the results (see Table: 5.1.): Tolerance and respect received similar scores among blacks and English-speaking whites but still shows a considerably lower level in the Afrikaans society. From these results one can deduce that determination and perseverance were emphasised by both English and Afrikaans whites and also to a much larger degree by urban blacks than in the previous survey conducted in 1981. The same is true for responsibility, which improved its scores across
all groups. There is definitely a swing towards an attitude, which promotes responsibility, determination and perseverance - all very positive components of a free society. Religious faith was seen to be more important by all population groups, but particularly blacks attaching a higher value to it.

<table>
<thead>
<tr>
<th>(Out of 11)</th>
<th>English %</th>
<th>Afrikaans %</th>
<th>Urban Blacks %</th>
<th>Rural Blacks %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tolerance and Respect</td>
<td>63</td>
<td>43</td>
<td>65 +11</td>
<td>62</td>
</tr>
<tr>
<td>Feeling of Responsibility</td>
<td>49 +16</td>
<td>58 +28</td>
<td>44 +9</td>
<td>35</td>
</tr>
<tr>
<td>Determination and Perseverance</td>
<td>44 +17</td>
<td>39 +10</td>
<td>29 +16</td>
<td>25</td>
</tr>
<tr>
<td>Religious faith</td>
<td>41 +10</td>
<td>59</td>
<td>48 +25</td>
<td>44</td>
</tr>
<tr>
<td>Hard work</td>
<td>21 +8</td>
<td>20</td>
<td>29 -17</td>
<td>42</td>
</tr>
<tr>
<td>Thrift – Saving money/things</td>
<td>14</td>
<td>19</td>
<td>17 +11</td>
<td>20</td>
</tr>
<tr>
<td>Imagination</td>
<td>13</td>
<td>8</td>
<td>9</td>
<td>8</td>
</tr>
</tbody>
</table>

Shifts from 1981 Social Value Study
Source: Social Value Study

Table 5.1: The four most important values to be encouraged in children

Finally the last three values reflected on the above-list viz. hard work, saving and imagination are disturbing. Very few whites and blacks feel that hard work or saving is important. It is important to note that the value of hard work decreased sharply among urban blacks from 46% in 1981 to 29% in 1991. Interestingly enough, in the rural areas hard work is still rated high and it appears that hard work is a traditional, almost old fashioned value which decreases with increasing urbanisation (Woessener, 1991:224).

According to Madikane-Otto (1996) the black South African youth were raised without any much maternal supervision and therefore were raise with very little discipline as their mothers were domestic workers in white households.
5.2.2. Education

The level of education is very important to marketers. During the seventies and the eighties, the prevailing philosophy amongst many of the black South African youth was "liberation before education". There is a significant number of these youths who are either illiterate or have substandard literacy. Literacy and comprehending other languages are important from an advertising perspective. South Africa is a multilingual society, which makes for more complex communication. Van den Berg, et al. (1993:34) conducted research on socio-linguistics and reported that the attitude of the youth prevails over their self-reporting intelligibility. Their results indicate that English has enormous status among the black population and to admit openly that one cannot understand or speak English is to imply that one is not educated. Therefore the acceptance of the 1991 census figure giving 32,1% of black people speaking English is therefore questionable. The *Weekly Mail and Guardian*, reported the following statistics based on all South Africans (Anon A, 1995:34):

- 12,5 million people in South Africa are illiterate.
- 53% of children dropout of school at primary school level (girls 44%).
- The dropout rate at high school is 51% boys and 56% girls.
- 80% of white children reach matric, 20% of black children reach matric.

The 1991 Census reflected the following levels of education:

- None (under 6 years old) 14,6%
- None (6-18 years old) 4,5%
- None (18+ years) 9,7%
- 7 years education 32,0%
- 8-12 years education 33,6%
- Diploma 2,4%
- Degree 1,3%
- Unspecified 1,9%

(Note: This excludes the former black "homelands").
Between 1990/91 and 1994/95, the budget allocation to education increased by 15.5% per annum. By 1994/95 the allocation was over R 30.85 billion (22% of the total budget). Approximately 1.1 million people (3% of the population) had some form of post matriculation qualification. According to SAIRR (1994/95:217) the highest proportion of degrees (26%) was in the arts. Ernst and Young (1993) published a private report where it was observed that the teacher:pupil ratios in the Department of Education and Training (DET) schools was 1:54 in 1990, and in white schools this ratio was 1:17.8 in 1991. In 1994 there were 11.8 million pupils enrolled at schools. However, an estimated 1.8 million children of school going age were not attending school, according to the Minister of Education Sibusizo Bengu. Due to the shortage of classrooms, teachers and because certain communities lacked a culture of learning, it would take up to ten years to place all children in schools according to an article in New Nation (Anon A, 1995:33). School enrolment is expected to increase from 10745 000 in 1992 to 13 619 000 in 2002. Approximately 229000 teachers will be needed to bring the pupil:teacher ratio down to 1:35 (Anon B, 1994/95:218). The university enrolment in 1992 was 326 000 versus 152 000 in 1980.

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<th>1992 Figures:</th>
<th>Racial Grouping:</th>
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<td>127 000</td>
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<td>18 000</td>
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<td>158 000</td>
<td>Whites</td>
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Table: 5.2.: South African University Enrolment

The government approved an additional R718 million for school education in the 1995/96 financial year. According to an article in Business Day, this money would be utilised primarily for the provision of free and compulsory education (Anon A, 1995:34).

The Department of Education and Training was the black schooling administration in apartheid South Africa.
5.2.3. Youth Political Activity

From a political perspective, there were two definite youth groups pre- and post the 1994 South African General Election viz.:

- **The Comrades**

  The comrades were classified as school children from the ages of fourteen upwards. They dislike white people and are still fighting for their political rights. They are violent muggers, who form hit squads and are very loyal to their political organisations (Mkhasibe, 1995).

- **The Inkhasas**

  They were described as "Zulu Imperialists", who are sensitive to criticism. They were considered to be puppets of the previous Nationalist government. They were summed up as violent muggers (Du Plessis, 1990:158).

According to Mkhasibe (1995), their "Township Youth" research was conducted a few weeks after the 1994 elections. Compared to the previous studies that were conducted in 1992 and 1993, this area showed the greatest amount of change. In their original studies, the youth were very negative about the future, whereas in the 1994 study, they were very happy with the election results. Most of the township youth who could vote, voted for the African National Congress. Although many of the respondents realised that it would take time to fix the problems in the townships, there were a handful of those who feel that the problems would never be rectified. The vast majority of black South African youth were extremely positive about the future and were of the opinion that the new government would start fixing up the problems like unemployment, housing and education imbalance. However in 1996, Madikane-Otto (1996) maintains that the township youth are already disgruntled and disillusioned with the politicians and their progress:

> They gave up everything, they were even prepared to give up their lives for the struggle and for freedom. Now they are sitting
with no skills, no education and many of them are illiterate, they can only speak totsitaal.

5.2.4. Leisure and Recreation

- **Fashion**

According to Berman (1981:57) there is an enormous difference between fashion and style. He is of the opinion that fashion is ever on the wing, and that style is what fashion would like to become. In the case of the black SA youth, the transition has been made and *haute couture* is a way of life.

Beyond the sub-cultures (which will be discussed in section 5.3.) there are definite fashion trends which permeate the townships. The sixties and *grunge* fashions, which are prevalent amongst the American and European youth, have also infiltrated into the townships. There has been a proliferation of platform shoes, body suits, long slit skirts, hot pants, chiffon blouses and even the return of the Dr. Martin boots. The males prefer clothes made from linen, commonly known as "mashwabana". Denim jeans remain extremely popular and corduroy pants are favoured for the winter. According to Mkhasibe (1995) the young people get their ideas for fashion trends from; magazines, TV, friends and things that they see while window-shopping. As mentioned previously in chapter 3.5.2. magazines are read by a niche group within the black market so one could therefore assume those youth who get their fashion tips from magazines, fall into this category.

The hairstyles follow those of the African-Americans, particularly the long sixties styles which were in fashion when the black consciousness phrase "black is beautiful" was coined. These styles involve growing and relaxing the hair. Many styles still remain in fashion such as s-curls, relaxing, blowing, braiding, pineapple waves and bald heads for the males.

**Music**

Musician and performer Jean-Michel Jarre (1994) says that:

\[\text{\textsuperscript{12}}\] "Mashwabana" means creased.
By stimulating the senses, the artist gives us each the opportunity to enter into our imagination thus providing us, perhaps, with a certain form of freedom. In the same way, my role as a musician and as a performer is to remove the barriers of reason and logic. Not through the use of words, whether spoken or written - for language is not an optimum vector as it always requires decoding but rather through sound and image, for these are universal and accessible to everyone.

Music is a strong influence in the lives of the black South African youth. To a large degree their friends influence the type of music that they listen to. Appendix B is the Radio Metro 1995 top 100 hits. The bands that are highlighted are South African, while the remaining artists are heavily skewed towards African-American performers, like Mariah Carey, Whitney Houston, Janet Jackson, Coolio etc. The author is of the opinion that once again it is evident to see the strong presence of America in the everyday lives of South Africans, as the afore-mentioned artists are also household names in white South African homes.

• **Sport and Entertainment**

Although movies remain popular for township youth, more and more people, particularly the females, are staying at home due to violence and problems in the townships. Hence most activities for the females tend to be based around the home, or visiting friends (Mkhasibe, 1995). This trend is in line with the *Popcorn Report* (1992:28, which says that cocooning is taking place. She states that people are afraid to go out so they stay at home and turn their homes into fortresses.

Erik Du Plessis, managing director of Impact Information conducted a dipstick study (1996) at the Kine Entertainment Centre in Johannesburg. The objective of his study was to determine whether the black South African youth favoured African-American movies versus white American films. The two films that were being evaluated were a courtroom drama: “The Juror” starring Demi Moore and “Waiting to Exhale” starring amongst a cast of well known African-
Americans viz. Whitney Houston and Angela Basset. According to Du Plessis (1996) "The Juror" was a full house whereas "Waiting to Exhale" was empty. Du Plessis could not confirm with the author if both films had been released at the same time, as the author is of the opinion that the new release would obviously attract the full house. The relevance of Du Plessis' (1996) findings for this thesis is that it is not crucial that the movies be African-American, as long as they are American the black South African youth are watching them.

As far as sport is concerned, from the TELMAR tranplan (Appendix A) one can see that soccer is a popular sport watched on TV. The youth do support their teams if they are able to get to the actual match (Godide, 1996). As far as sport participation is concerned, the growth of basketball is pertinent to this study. It is pertinent because the rap culture and America are synonymous with basketball. Basketball is still growing in popularity and there are also female teams operating from the townships (Mkhasibe, 1995). Sprite is the official sponsor of basketball South Africa and their TV advertisements are often flighted during the American NBA slot on Saturdays.

5.2.5. Media Consumption

Listening to the radio is a favourite pastime of the youth. Radio Metro is the most popular radio station with Radio Bop in the second place. The vernacular stations follow these two stations. Voice of Soweto and ALX FM are community radio stations and the listenership amongst the youth to these community stations is increasing rapidly (Godide, 1996). This could be attributed to the fact that the announcers are known personally by the youth hence the affinity to the community radio stations (Nkuna, 1996).

There are different ways in which households watch TV and the advertisements. "TV visiting" (or visiting your neighbours / friends to watch TV) is a frequent habit (Taylor, 1996). In the less sophisticated households, up to twenty people cram into a small room. This may seem to give the TV stations good audience ratings (ARs) but what one should consider, as an advertiser is the quality of attention that you are commanding. The larger audience is sometimes a distraction and very often a lot of background noise is taking place. TV programmes from America and Western European countries are
much cheaper for Third World countries to purchase and some critics are concerned that American and Western European cultural, social and political values and ideologies will drive out supposedly less hardy and more fragile native or traditional values (Berger, 1992:14).

According to Berger (1995, 14-15) certain critics who tend to be Marxists or critical theorists, believe that American media will destroy regional and local cultures which will lead to ideological bourgeois values and a loss of cultural identity by people in the other cultures. He argues that this “coca-colonisation” will lead to cultural homogenisation. Eighty five percent of the sample in the 1994 “Youth Survey” research conducted by Mkhasibe (1995), said that they watch TV on a daily basis. "Days of our Lives" and "The Bold and the Beautiful" are their favourite programmes, followed by music programmes and vernacular dramas. The TELMAR tranplan for black metropolitan (whole of South Africa) youth (age sixteen to twenty five) confirmed Mkhabise’s (1995) findings with the exception of the two soap operas. The high ARs for the soccer could be attributed to important matches like the African Cup finals and semi-finals. Furthermore the fact that the run is not concentrated in the Soweto / Johannesburg area could be a factor in the popularity of the local drama "Ubambo Lwami". The following programmes had the highest ARs for metropolitan black youth from 1 January 1996 to 30 June 1996:

- Top Sport (Soccer) 36.5 ARs
- Ubambo Lwami (Drama) 35.3 ARs
- Sports Arena (Soccer) 34.8 ARs
- Studio Mix (Music) 33.1 ARs
- Ezodumo (Music) 32.6 ARs
- Kgatelopele (Drama) 32.4 ARs
- Mind Your Language (SitCom) 31.6 ARs
- S’Gudi S’Naysi (Drama) 30.4 ARs
- Uthando Lwethu (Drama) 30.4 ARs
- Jam Alley (Variety) 30.4 ARs
- News Update (News) 30.3 ARs

The South African soap opera “Generations” was ranked 45th according to its ARs, while the American soap operas: “The Bold and the Beautiful” and "Days
of Our Lives" did not feature in the fifty programmes with the highest ARs (see Appendix A).

On the issue of newspapers and magazines, The Sowetan is read by approximately 80% of the respondents (Mkhasibe, 1995). The Star was number two. Whilst African magazines, such as Pace, Tribute, Drum, and Bona are read, the more popular amongst the young people are Cosmopolitan, Femina, Fair Lady, Elle, Vogue and Ebony. The author is of the opinion that these publications are selected by a niche market because of their high fashion editorial content and fashion is important to the youth.

5.3. Sub-Cultures of the Urban Black Youth

According to Van der Reis, et al. (1995:17) group support and encouragement generally appears to be a strong need amongst the youth, although individualism is also evident. Two respondents in the groups conducted by them quoted the following African idioms when questioned on the importance of group identity: “A person is a person because of others: you cannot be a person on your own”, and “You cannot be like a cow that feeds alone - it is important in life to belong”. Godide (1996) emphasises the importance of these sub-cultures in the black community. In her opinion they exert more influence on the youth than what their parents do as a result of the disintegration of the family structures.

Since Mkhasibe's 1994 “Youth Survey” (1995), there have been significant shifts within the sub-cultures of the urban black South African youth. The following groups that were found in 1994 have been absorbed into other groups and are no longer prevalent in the townships:

- **Mapantsula and Mshoza**

The mapantsula and the mšhoza were the only truly local South African grouping. They started in the old Sophiatown days, and were originally based on the American gangsters' fashion, music and vehicles. The mapantsula spoke predominantly tsotsitaal, which was Afrikaans based, but is now chiefly English and Zulu and changes daily, which requires one to keep up-to-date
with what, is happening in the townships. They listened mostly to "bubblegum" music such as that of Brenda Fassie, Chicco and Mercy Pakela, as well as fast-paced American disco music that fits in with the extremely intricate dance routines that they have contrived for themselves, their fancy footwork could be considered an art form. The female equivalent of the *mapantsula*, the *mshoza* dressed incredibly elegantly in long pleated skirts, *Pringle* jerseys and berets and once again endorsed the designer brand labels. The *mapantsula* were known to be the most chauvinistic of all the groups and treated their women badly, so the life of the *mshoza* was not easy.

"Live fast and die young" was the philosophy of the *mapantsula*. According to Mkhasibe (1995) they found that several of these respondents, were very strict about showing respect to elders, and viewed themselves as "breadwinners" and not criminals. In Mkhasibe's 1994 "Youth Survey" (1995) the majority of the respondents felt that the whole *mapantsula* sub-culture was beginning to wane. It was found that the fashions were starting to blur and for the first time the *mapantsulas* were borrowing styles e.g. baggy hooded sweat-shirts from the other groups, particularly the *rappers*.

According to the *mapantsula*, they did not want to be seen as outdated or old-fashioned, and with the political transitions in the country, they had to start reaching out to other groups and copy some ideas from them. It is interesting to note that the *Efama amasi* (sour milk) radio advertisement that is currently being flighted on Radio Metro, uses the concept of a man reminiscing about the "good old days" when he was a *mapantsula*. One could surmise that the youth hearing this advertisement would therefore view them as an out-dated group. This raises the question: Are the advertisers determining which groups are "in" or are they basing their executions on what is actually happening in the market place?

- **The Punks**

Most had forgotten their own culture. They originally imitated the British punks, and wore clothing similar to the white youth particularly in terms of the recent *grunge* styles as mentioned in chapter 2 (Global youth trends). The *punks* were fashionable youngsters who mingled with whites, spoke predominantly English
and were identified as the group closest to the white South African teenagers. They were friendly and like to have fun. (The model C group has probably drawn these groups in).

- **The Cats**

They dressed like Michael Jackson. They were non-smokers and non-drinkers. The cats were high-class and lived in the fast lane. They frequented discos in Hillbrow and liked to speak English. A few respondents in the Mkhasibe 1994 "Youth Survey" referred to them as the "black Englishmen".

- **The Hippies**

According to Mkhasibe (1995) respondents gave contrasting pictures for this group; some were coarse like totsies, while others were perceived as being peace-loving. They were considered to be old-fashioned *punk* s who imitated the English or African-Americans (Morris, 1992:52-57). They did not fight and loved the good times in their tight fitting attire.

- **The Ivy's**

In 1995, the Ivy's were already considered to be old fashioned. They wore smart casual clothes, which can be considered to be old fashioned. Their trousers had turn-ups and high belts. They wore white socks, very shiny shoes and are sometimes soft-spoken, cool and collected. They respected other people and were considered to be well behaved.

The discussion between Godide, Ndebele and Nkuna (1996) reiterated the fact that there are no longer prolific sub-cultures in the township. The following groups do however still exist and the emergence of new classifications i.e. the *amagent, positives* and the *model C's* are evident:

- **The Rappers**

The whole *rap* movement started infiltrating the townships in 1992. This was based on pure African-American fashions, which had been uplifted and brought
into South Africa. At that time, the fashions, the music, language and the whole culture linked to the American rap movement was considered elite. From early 1993 to the present, the rappers can be considered the most influential and the most noticeable group. The rap fashion and music have become extremely commercialised especially in chain store clothing outlets e.g. Edgars and Jet. They stock rap clothing, no longer simply for teenagers, but also for adults and toddlers upwards. Rap music now dominates many of the advertisements targeted at the black South African youth e.g. Schweppes, Chicklets, Sprite etc., the elitism has fallen away. Those at the forefront of the rap movement are still there, but in terms of more obscure fashion and music, they are trying to distinguish themselves somewhat from the mass, commercialised rap movement in townships.

The rappers now call themselves “Homeboys” or “Homegirls”, which reinforces how much influence the African-American language has had on the youth. Some of them have even taken up the study of Islam to try and differentiate themselves from the masses. The clothing styles basically remain the same, in that the baggy sportswear, hooded tops and huge takkies predominate, and the rap movement is still closely linked to basketball. As mentioned previously, basketball according to Mkhasibe (1995) is one of the biggest sports in the townships, there has been a proliferation of inner-city basketball courts in the Johannesburg central business district, and small scale courts in Soweto itself.

- **Amantariana (Italians)**

The newest group found in the townships by Mkhasibe (1995) are the amantariana. They favour elegant clothing, particularly tailored jackets in a variety of colours from beige to bright primary colours, in fabrics ranging from linen to melton. The males wear these jackets with a variety of patterned shirts, baggy pants and expensive shoes. The females wear skirts with slits in them (usually made from linen) skin tight tops, body suits, pallazzo pants and melton jackets.
• The Rastas

These people listen to reggae music and are followers of Bob Marley and Peter Tosh. They wear dreadlocks and their clothes are generally unkempt and shabby. They are vegetarians, smoke dagga and are respected within their community (Mkhasibe, 1995).

• The Amagents

As mentioned in chapter three, the amagents are drug-dealers and gangsters. In other words they are people who have become wealthy by either illegal or suspicious means. According to Mkhasibe (1995) these people are admired by the youth, they see these people who have accumulated wealth without an education, as role models. Nkuna (1996) referred to them as the township wise guys. He describes them as hustlers who want lots of cash. They dress in the best and most expensive designer wear that is usually purchased from expensive stores in the Small Street Mall.

• The Positives

The author has referred to this group of people as the positives, even though that is not their official name, and as yet they have not been classified as an official group. However, their values, attitudes and morals are all very similar. According to Nkuna (1996) the positives are a group who believe that education is the key to success and to their mental freedom. In his opinion this group is the antithesis of the “Generation Xers”. Godide (1996) refers to the positives as the middle of the road township youth. They are from good families, they attend school regularly and are church going. Two of the respondents in the questionnaires answered that their church youth group was the group that they belonged to.

• The model C’s

The model C group is an emerging group. Godide (1996) classifies these attendants of the model C schools as belonging to a separate group. They are black youth, who are far more westernised than their counterparts. Their frame
of reference is the same as those of the white youth and they are often considered to be more “white” than black.

5.4. Critical Issues

As far as Madikane-Otto (1996) is concerned, unemployment is one of the critical issues facing the black South African youth. She argues that affirmative action positions are not being filled by the uneducated generation of youth who sacrificed their education etc. for liberation. According to her the youth are disgruntled and are resorting to crime. There is a keen awareness of the volatility of social change in South Africa, and the potential for quick declines in the social fabric of society inherent in the political instability and conflict (Anon A, 1994).

African-Americans remain a great influence on the young people in Soweto in that they are seen as role models. The reason for this is that the African-Americans portrayed in movies and in TV programmes are usually very glossy, glamorous and successful achievers. Even the gangsters appear to be glamorous, hence the popularity of the *amagents* possibly because they too have beaten the system and are as a result financially well off. The strong African-American influence can be attributed to the lack of role models in the black community who are seen to have triumphed over apartheid. African-Americans are a minority in their country, but are seen, rightly or wrongly to have beaten the system (Mkhasibe, 1995). The issues facing the youth in 1996 will be discussed in detail in chapter 8.

5.5. Consumer Values of the Black South African Youth

The shopping habits of these discerning shoppers are very interesting. They are far more astute than their parents are when it comes to shopping. The youth are keen shoppers and have very strong views about what they want according to Mkhasibe (1995). Although chain stores like *Edgars, Woolworths, Truworths* and *Smart Centre* were mentioned, especially by the females, as places for high quality fashion at reasonable prices, the males tended to mention more upmarket independent boutiques such as *Gerani, LA Gear, Linea Italiana, Hilton Weiner, Kappa, Moolla's Clothing House*. These boutiques are
chiefly situated in the Carlton Centre and Small Street Mall and are said to be outlets where clothing has style and is of high quality. It is interesting to note that these outlets are obviously far more expensive than many of the chains from which the girls purchase their clothing. The Small Street Mall and the Carlton Centre still form hangout places for the movers in the younger age groups (from Soweto). The Kine Entertainment Centre also attracts many young people at weekends.

In the study conducted by Van Der Reis, et al. (1995:34) their results indicated that the urban black youth were well aware of their consumer rights. These rights included a choice of goods and services, to obtain satisfaction and value for money, both in the purchase of goods and in customer service, and to have some protection from “shoddy” manufacturers. They observed that consumerism knowledge and critical value judgements of the price and quality of goods and services will increasingly be encountered among the young urbanites. Three particularly positive aspects of the market place were spontaneously mentioned (Van Der Reis, et al. 1995:34):

- **There is a wide range of manufacturers and products from which to choose.** Loyalty to the manufacturer and trust develops when a product is particularly liked, and the youth tend to buy other products from the same manufacturer.
- **The South African Bureau of Standards (SABS) is familiar to many of the youth, who perceived that organisation as doing a good job of testing products and promoting quality products through the SABS mark.**
- **The consumer’s right to return shoddy goods,** which demonstrates that these consumers are becoming increasingly aware that they can do something to improve the quality of the goods and services they purchase.

A number of sources of concern and discontent in the market place were also reported by Van Der Reis, et al. (1995:35):

- **The decline in the quality of products** in recent years, notably in the case of: clothing; cars; and appliances.
• The emergence of "imitations", which were said to be bought only because of their cheaper price when "real" quality goods were unaffordable. The youth were of the opinion that they should be protected against "imitations" because, as they expressed it, "what is the point in buying good quality expensively, when someone else can buy the identical-looking imitation cheaply?" (Van Der Reis, et al. 1995:40).

• The proliferation of products which are virtually the same. Parity products are prevalent, so it is the image that is selling the product and not the product intrinsics.

• The promotion of product differences by the manufacturer in a way, which is not generally understood by many consumers.

• The development of products which are too concentrated, specifically on soap powders which are made so strong that they ruin clothing and make them last a shorter time.

• Unhygienic food storage.

• Poor service given especially by large parastatals.

5.6. Attitudes to Advertising and Marketing

According to Van Der Reis, et al. (1995:337-38) the urban black South African youth acknowledges the fact that advertising is an influence on their way of life and is necessary because it:

• informs people about the available products, especially the new ones;

• provides information on what is happening in foreign countries and new international trends and products;

• tells people where a particular product was made, which is important when choosing a product;

• gives details on special offers in the stores;

• is entertaining; and

• broadens consumer's horizons.

The young black urbanites expressed a preference for clear, straightforward advertisements, but with style. As discussed in chapter 2, style is very important to both the African-American and the urban black South African
youth. Langschmidt's (1996) observation of second generation consumers of advertisements is relevant (see chapter 2), and should be borne in mind. According to Van Der Reis, et al. (1995:338) popular appeals to the youth included:

- the promise of a better future through prudent financial investment over the years;
- social success, as portrayed in liquor and soft drink advertising;
- the accent on quality and value for money rather than quantity;
- the attainment of status through the use of advanced technology, such as cellular phones;
- the equality of women, as portrayed in advertisements showing the "women of the nineties"; and
- the use of poetic words, beautiful models and especially young children and toddlers, for example in boardroom scenes or helping their mothers to "snip and pour".

5.7. Advertising Triggers for the Black South African Youth Market

According to Bennett (1996) when a communication strategy targeting the urban black South African youth is being developed, the following values and attitudes are "hot buttons" which will create effective advertising: (the examples quoted highlight a single value or attitude)

- **Ego-centric/Responsibility to self** - The underlying message here is that the youth have no dependants and is therefore not responsible for anyone but himself or herself. It can be argued that this is a direct contradiction to *ubuntu*, however it is important to remember that self-image and the projection thereof are synonymous with teenagers. "You are important, what you want you can get". The corporate Allied bank "It's my life" TV advertisement is a Eurocentric advertisement with vignettes depicting everyday life in South Africa. The music however is by Dr. Alban and is classified as *hip-hop* i.e. African-American but the execution is not.
Independence - The *First National Bank* "The Edge" TV advertisement is a combination between an African-American and Eurocentric positioning, but the pay-off line is very aggressive and "in-your-face viz. "Get a life, get a bank, get the edge".

Carefree/Fun-Loving - The *Peter Stuyvesant* exotic destinations cinema advertisements are very Eurocentric, but depict a carefree and fun-loving lifestyle.

Trendy - The *Diesel* (clothing) cinema advertisement is very off-the wall and very trendy (rave culture). The execution is African-American, with the advertisement taking place in the seventies, in a hairdresser and the African-American male in the commercial gets a huge "Afro" hairstyle.

Socialising - Both the *Tommy Hilfiger* TV and print advertisements show a group of clean-cut American youth hanging-out together. These advertisements are American but very Eurocentric concepts.

Non-conformist - The *Sprite* campaign, which has the pay-off, lines; "Image is nothing. Thirst is everything. Obey your thirst!" Is an African-American concept, which is a good example of rejecting authority and being individualistic.

Spontaneous - The *Benson and Hedges* radio advertisement which is very Eurocentric, has people swimming in a fountain to try and convey the spontaneity of the youth.

Risk takers - The *Levi* jeans advertisement is an African-American advertisement which has a woman undressing in front of a "blind" man (who is not blind, but is holding his blind friend's white stick while he is in the toilet). The woman is not sure whether the man is blind or not but she takes the risk.

Status symbols - The *TrustBank Prima* cheque account TV advertisement which has a yuppie couple going shopping, visiting a gallery etc. the advertisement is filled with expensive objects and beautiful successful people. The advertisement is typically Eurocentric.
The following advertisement is an example that is targeted at the youth and successfully embodies many of the above-mentioned attributes. Its positioning is Eurocentric with a hint of Afrocentricity in the execution.

The *Nedbank* “Leopard Cub” advertisement won an award at Cannes in 1996 for “creative advertising”. The concept revolves around a litter of puppies and a leopard cub. The music is emotive and the lyrics acknowledge the dreams and ambitions held by the youth “You've got stars in your eyes...” The mood is set by the music and the beautifully shot visuals of the cub trying to be a part of the litter. The male voice over says that at *Nedbank* they will always treat you (the youth) as an individual, because they don't know whom or what you'll become. Simultaneously the voice over and the closing shot of the fully-grown leopard and the dogs (fully grown puppies) are flighted. The voice over concludes the commercial by stating that: “We at *Nedbank* know that you want a bank and not a youth club”. This advertisement invokes a sense of being independent, yet coupled with a carefree egocentricism. There is the acknowledgement of the youth being non-conformists, while still attaching status to the bank. This positioning is excellent because by implication all other banks who have youth products e.g. *First National Bank*’s “The Edge”, *Standard Bank*’s “AutoClub”, *Volkskas’ “Denim” etc. are all deemed to be patronising.

Having established what attracts the youth’s attention, the following section takes an in depth look at the psychological aspects of advertising on the youth.

5.8. Psychological Aspects of Marketing to the Black South African Youth

An article in *Advertising Age* (1957) (in Pollay, 1986:18) makes the following comment about advertising:

> It is worth recognising that the advertising man in some respects is as much a brain alterer as is the brain surgeon, but his tools and instruments are different.

Given its pervasive and persuasive character, advertising is without doubt a formative influence within a person's culture even though the exact effects have not been calculated. The proliferation and the intrusion of various media into
the everyday lives of the black South African youth makes advertising environmental in nature, persistently encountered and involuntary experienced. Advertising is designed to attract attention, to be readily intelligible, to change attitudes and to command the consumer's behaviour in the case of this thesis the black South African youth (Pollay, 1986:18). It is important to bear in mind that not all of these objectives are achieved by every single advertisement. There is limited knowledge of the unintended social consequences of advertising, the social by-products of the persuasion to "buy products".

There is much criticism directed toward the advertising industry as many people view advertising's unintended consequences as polluting the consumer's psychological and social ecology (Pollay, 1986:19). There are scholars according to Pollay (1986), who assume that the character and scale of mass advertising that is currently being experienced is neither inevitable nor benign. Barenblatt and Sinclair (1989:78) are of the opinion that advertising reflects consumers' beliefs and standards in order to sell a product. They believe that in a country racked by strife, as South Africa is, it would appear to be unrealistic to see advertisements that portray harmony and security. They are convinced that advertisements may not necessarily reflect the status quo due to their aspirational appeal - in their opinion advertisements in South Africa are opening the pathway for social change. With relevance to the black South African youth who are constantly exposed to violence and crime the aspirational appeal of advertisements is even stronger.

The opposing view is that these advertisements are creating a false sense of complacency and security and thus minimising the chance of any action being taken to initiate social change.

In 1986 Pollay conducted a study to review the unintended social implications of advertising. His review included works from experts within the various disciplines of the social sciences viz.:

1. Psychologists who view advertising as a source of learning or conditioning, with cognitive and affective results, Sociologists who emphasise the role-modelling
aspects of advertising and its impact on social behaviours,
2. Anthropologists who see advertising in terms of rituals and symbols,
3. Educators who question the influence of advertising on child development, and
4. Communication specialists who view advertisements as propaganda and question their role within an influence upon mass media.

Based on the employment of the above-mentioned social sciences, the following questions regarding the black South African youth's behaviour as a result of advertising will be addressed:
1. What happens psychologically to the individual exposed to the advertisement? How does the individual respond psychologically in attending to the advertisement?
2. What does the individual perceive of the advertisement?
3. What does the individual learn and remember of what was intended to be communicated?
4. Was the individual motivated by the advertisement?
5. Was the individual persuaded?

Hence the psychological processes of exposing, attending, perceiving, learning and remembering, motivating and persuading will be analysed (Britt, 1978:5). The aim of this section is to consider what advertising as an institution is rendering to the black South African youth; to speculate if it aids or impedes their rational thought; to ascertain how it redirects their aspirations, or channels and prompts their emotions; to assess how it may alter their values and morality.

By considering these behavioural aspects the social and psychological consequences that advertising holds for the black South African youth will be extrapolated.
5.8.1. Psychological aspects of consumer behaviour

(i) What happens psychologically to the individual exposed to the advertisement?

Exposing is the condition that makes the message physically accessible to the audience. The first influence on exposing is the availability or the distribution of the message. The variables within the audience, in this case the black South African youth will affect the possibility of that individual being exposed to any message. The variables include internal traits like personality, these traits are difficult to define as they are not always manifested by behaviour. The lifestyle of the individual however is determined by their social rank. Their usual pattern of behaviour is a variable that will influence their exposure to advertisements according to Britt, (1978:51). He states that the more compatible a medium is with the audience’s lifestyle or their desired lifestyles, the greater the probability that they will be exposed to the medium and subsequently to the message. In contrast with a medium that is less compatible with their lifestyle.

As the black South African youth are commuters on trains and more specifically taxis, it therefore makes logical sense that a medium like STAR Music is an effective medium for targeting them.

As far as the advertising to appeal to the desired lifestyles of these youth is concerned, messages that communicate an elevation of their status are effective e.g. Nike. Brit (1978:52) is of the opinion that the members of an audience are more likely to be exposed to messages and media that are in agreement with the norms of their cultural framework than to those messages and media that are not. His opinion is interesting in terms of this thesis, because as mentioned previously the family structure, the cultural values and even the language of the urban black South African is breaking down. Therefore the traditional radio stations like Radio Zulu are losing their youth listenership and community stations like the Voice Of Soweto (where township lingo is broadcasted) are increasing in popularity. In the broader picture what Brit (1978) is implying is that brand affinity is very important, e.g. Iwisa maize meal should not sponsor a sport like polo because the traditional consumers of maize are people who support soccer. If Iwisa sponsors soccer their consumers will have a greater affinity to the product. The media selection as well as the
frequency of the flightings will influence purchasing behaviour because the more often one is exposed to the message the greater the likelihood of purchasing that brand.

(ii) How does the individual respond psychologically in attending to the advertisement?

Attending is defined as: "the skimming and selecting process that precedes the actual perceiving of a message" Brit (1978:63). The external variables that must be considered here are complexity and contrast, with the audience variables being physical condition, expectancy, dissonance, relevance and interest value, gender differences.

The more complex an advertisement is, the lower the level of attending will be, unless of course it is of high interest to the targeted audience. Once again the media will also determine the complexity of a message. A print advertisement e.g. Cuticura face wash elaborates on factors like personal hygiene, diet etc. in the body copy, however in the TV advertisement these factors can be mentioned briefly but cannot be elaborated on. The medium of TV is often used as an image driver for the brand, so in the case of Cuticura, trendy teenagers are depicted in the TV advertisement with very little product information. Due to the timing constraints of the medium, the message must be less complex. The Cuticura advertising campaign had separate executions for their white youth and black youth target markets. The white execution was an image driven advertisement whereas the black execution was more informative with regards to using the product.

The second external variable to consider when gauging the attendance is contrast. Brit (1978:65) believes that a message that contains a contrast to the environment in which it appears is more likely to result in attending by the audience versus a message that is harmonious with its environment. The advertising industry jargon for these respective phenomena is “breakthrough” and “wall paper” advertising. The Doc Martins “Kick butt” advertisement that was graffiti on a train station wall in Soweto is an excellent example of breakthrough advertising that was targeted at the black South African youth. Both the advertisement and the unconventional medium communicated an
“attitude” of non-conformity. As discussed in 5.7, non-conformity is a “trigger” for the youth market.

The physical condition of the audience plays an important role in their attending of an advertisement. If the person is writing examinations, they will be physically and mentally fatigued and therefore not receptive to the messages being communicated by the advertisements.

The mental state of an individual has a considerable effect upon the individual’s ways of attending to advertising messages (Brit, 1978:88). Expectancy is a variable that is influenced by an individual’s past experience. One’s past experience can also prevent attending messages, particularly when the messages being communicated are unexpected. In South Africa, Liquifruit traditionally packaged their fruit juice in cartons, when they used tins (which were the same as those utilised for carbonated soft drinks) people didn’t expect to find a non-carbonated fruit-juice in a tin. So neither black nor white consumers realised that the tins were also Liquifruit even though the packaging was Liquifruit. It is interesting to note that Liquifruit have developed a series of informative testimonial Afrocentric advertisements targeted at the black youth (flighted on Radio Metro) one such example is Alyce Chavunduka’s: “Fashion Tips”.

Brit (1978:89) maintains that attending is selective and when cognitive dissonance arises, a person will try to reduce the dissonance by referring to past actions. Festinger’s “theory of cognitive dissonance” (Severin, et al. 1988:152) which argues that: two elements are dissonant if for one reason or another they do not fit together, the magnitude of the dissonance will be a function of the importance of the elements, is pertinent. His basic contention is that the individual will find conflict in simultaneously held value systems psychologically very disturbing and will strive to reduce those conflicts. Furthermore he says (in Singer, 1987:55) that:

...the presence of dissonance gives rise to pressure to reduce or eliminate the dissonance. The strength of the pressures to reduce the dissonance is function of the magnitude of the dissonance. In other words, dissonance acts in the same way
as a state of drive or need or tension. The presence of dissonance leads to action to reduce it just as, for example the presence of hunger leads to action to reduce the hunger.

After the consumer has acted a period follows in which the decision and the action are re-evaluated. It is at this point that advertising plays an important role in reassuring the consumer that the purchase made was the right choice. If the product purchased lives up to expectations, this will lead to repeat purchasing and ultimately brand loyalty. If the consumer is dissatisfied then, via interpersonal communication, they may have a deterrent effect on many other potential consumers. The consumer forgoes other attractive options to make the purchase e.g. the youth will pay R600 for Reebok basketball takkies and now they are dissatisfied because Nike launch a promotion with basketball takkies and matching baseball caps. Cognitive dissonance is that negative feeling of doubt or uncertainty in the post purchase period (Marx & Van der Walt, 1990:89).

At the time of exposure, the more interested an audience member is in the subject of a message, the more relevant the message becomes, the more attending it receives. Rap music is popular amongst the black South African youth as discussed in section 5.3. Their choice of music determines their style of clothing etc. An advertisement using popular music, like the Schweppes Sparkling Granadilla radio advertisement arouses their interest and the fact that it is rap music makes the communication more relevant to them.

The gender of an individual influences the orientation of their attending to certain messages (Brit, 1978:94). The blurring of the gender roles is prevalent in the advertising targeting both the black and white youth in South Africa, examples of the above-mentioned are ironically in the areas that were traditionally differentiated by gender viz. fragrances and clothing. Examples of products that are targeted at both males and females are; CK One (fragrance) and CAT (clothing).
(iii) What does the individual perceive of the advertisement?

Once the communicators have assured exposing and attending their message, the next step is to try and control the perceiving of their message. From an advertising perspective it is important to bear in mind that no matter how imaginative or creative an advertisement is, it is of no value if the target market do not perceive the message correctly. African-Americanism has therefore been used as a positioning tool to enable consumers to perceive the brand positively.

A message consists of several parts for e.g. in a print advertisement the illustration, copy and layout all work together to create an impression that is perceived by consumers. Perceiving of the message also necessitates an integrating of the media as a total communicating system in perceiving. The setting of a message can be any physical setting in which a message of any type is displayed. Because different environments can cause different topics or ideas to change importance to an audience, physical surrounds must be taken into consideration for e.g. a dress bought from Versace is perceived as being expensive, high-quality and stylish whereas a dress purchased at Ackermans is associated with average quality and mass production.

An audience's perception of a message will be influenced both by their physiological disposition and by their psychological disposition (this includes their psychological needs, attitudes or personal values). Brit (1978:125) states that attitudes are endearing, learned predispositions to behave in a consistent way toward a given class of objects. Their personal attitudes and experiences govern the internal processing that individuals perform when perceiving messages. Cue categorising, symbolic communicating and associating refer to the steps that an individual will go through in selective perceiving.

Cue categories are a set of categories that a consumer would use in dealing with both objects and concepts. The categories evolve not only from a permanent attitude but also from a temporary disposition, for example the black South African youth who is looking at buying new jeans will be a more deliberate and thorough perceiver of clothing advertisements.
The basis of symbolic communicating is imagery stimuli. These imaginary stimuli are representations that recapture some of the perceptual experiences associated with what the stimuli actually represent (Brit, 1978:147). Brit (1978) goes on to say that imagery stimuli may arouse visual images, auditory images, images of any other sense or a combination of these. Symbolic communicating can occur either consciously or unconsciously. Therefore, an audience member does not have to think in order to be affected by imagery stimuli and to thus have symbolic communicating occur. Because individuals are influenced so much by symbols of objects in addition to or instead of the objects per se, choices of symbolic stimuli are essential for correct communicating. In the case of African-American advertising, symbols that reflect the urban African-American culture are heavily relied on.

According to Brit (1978:159) associating is defined as:

...a functional relationship between psychological phenomena established in the course of individual experience and of such nature that the presence of one tends to evoke the other, or the establishment of such a relationship; or the process whereby the relationship is established.

The brand image includes the picture the consumer has of the intrinsic product features as well as all the elements associated with it - the sort of people who use it, the kind of stores that sell it, the character of the advertisements about it, the personality of the firms that buy it. Sinclair (1987:241) is of the opinion that most advertisers are more concerned with the brand image than the product image:

Because of the great and growing similarity of products and multiplicity of strong brands, it is vital to build a distinct brand personality and engrave a sharply defined brand image on the consumer's consciousness.

If a model (person) is shown or described in an advertisement, the consumers perceive the model's experiences to be similar to their own, that is the model becomes polarised in their thought processes (Brit, 1978:162). In relating this
to the appeal African-American hold for the black South African youth - this could be attributed to the fact that the African-Americans are perceived as having overcome their oppression. The youth put the "oppression" of the African-Americans (the models are portrayed in advertising and in movies) on a par with their own experience of oppression. These models have in the eyes of the black youth, overcome their hardships and have achieved success, which makes them extremely aspirational to the black South African youth.

When one is discussing the perception of an advertisement from a consumer's personality and value category point of view, then the "attribution theory" is relevant. According to Jaspars and Hewstone (1983:132) Kelly's (1973) "attribution theory" is a theory regarding how people make casual explanations and about how they answer questions beginning with "why". This theory was developed in social psychology as a means of dealing with questions concerned with the causes of observed behaviour, in terms of this thesis as seen by the consumer. Such causes can, broadly speaking either be sought in a personality trait of the consumer or in the environment. Furthermore, the theory deals both with the question of self-perception and with the perception of the behaviour of others. The crucial question for the "attribution theory", as far as the perceptions of others is concerned, is to specify how an observer arrives at a casual understanding of observed behaviour. A second consideration, which arises from an attributional view, is that of ethnic stereotypes. The "attribution theory" clearly shows why reality and stereotypes become indistinguishable, when only in-group consensus exists (Jaspars, et al. 1983:153). Advertising plays an influential role in reinforcing stereotypes and this will be discussed in 5.8.5.

The greater the similarity between the self-images of the members of an audience (i.e. the way they perceive themselves) and their images of the message, the greater the motivating of audience members will be toward the message. This is of particular relevance to the black South African youth because they perceive themselves (their real self-image) as disadvantaged black South Africans but their ideal self-image is a wealthy and successful. The black people that they see on TV and in movies etc. who are wealthy and are successful are African-Americans. Therefore one can assume that their perceptions are that African-Americans are wealthy and successful. Similarly
advertisements that are endorsed by the African-American singer Keith Sweat and basketball superstar Shaquille O'Neal (Reebok and Pepsi TV advertisements), will contribute to shaping the brand's personality, and motivate the youth to purchase the products.

(iv) What does the individual learn and remember of what was intended to be communicated?

Cognitive psychology focuses on the human's desire to know. The underlying notion is that behaviour is a function of cognition (knowings) which are nothing other than ideas, bits of knowledge, values and beliefs held by the individual. In advertising terms the consumer is looked upon as a thirster for knowledge - for cognition. Sinclair (1987:227) sums up the cognitive psychology view of human behaviour as follows:

The human organism and especially the focus of our inquiry, the consumer is a sensory-processing and data-gathering organism. His behaviour stems from his goal striving and his aspirations. He is not so much driven to acts of choice by his goals and aspirations. Consumers learn - they modify their behaviour over time. What was sufficient cause or motivation for behaviour in one situation may for numerous reasons no longer be interpreted or perceived as sufficient justification or similar action in a subsequent situation. Thus it can be seen that motivation, learning and perception lie in the core of the consumer cognitive processes.

Although learning and remembering tend to decrease with the passage of time, this can be abated somewhat by repetition, disturbed practice or continuity of varied stimuli (Brit, 1978:290). The psychological state of the black South African youth affects their learning ability in all situations, and their ability to learn new ideas or responses is effected primarily by their open- and closed-mindedness.
(v) Was the individual motivated by the advertisement?

In motivating consumers, the advertiser must be aware that within the black youth market, the influence that opinion leaders have on them must not be underestimated. Katz and Lazarsfeld (in Sinclair, 1987:234) developed a concept dealing with the role of opinion leaders, and the theory contends that an opinion leader can influence other consumers in making buying decisions about products. Rogers' (1983) “diffusion of innovations” as previously discussed in chapter 1.1., is relevant because the innovators and early adopters will aid in motivating consumption of products.

The advertising triggers for motivating the youth market were discussed in 5.7. The process of motivating involves the creation of a state within the target market that impels or directs their behaviour to purchase the product or to utilise the service being advertised.

(vi) Was the individual persuaded?

Basically the difference between motivating and persuading, is that motivating involves arousing certain responses whereas persuading goes beyond that. In the process of persuading advertisers try to change the beliefs, the attitudes and the opinions of their target markets. Advertisers try to create dissonance among their target market, with their product being the solution to the problem. This will be discussed in detail in 5.8.2.

The following section debates the implications of a consumer being persuaded by advertising.

5.8.2.1. The Subtleties of Seduction

As mentioned previously, advertising is seen as having profound consequences, despite the fact that its intent is clearly the pedestrian one of effecting sales and despite the fact that many of the forms of advertising are transparent in intent to even quite unsophisticated subjects.
The intent of advertising is to pre-occupy society with material concerns, with the consumer seeing commercially available goods or services as the path to happiness and the solution to virtually all problems and needs. This state of mind seems natural or rational because this persuasion also provides a worldview with a value scheme that rationalises such behaviour and presents itself as commonplace. The black South African youth are seduced, by being exposed to beautiful people wearing expensive clothes, e.g. the *Tommy Hilfiger* TV and print advertisements and the radio advertisements flighted on Radio Metro reinforce the desirability of the brand. Pollay's (1986:21) opinion that commercial persuasion not only programmes shopping and purchasing behaviour, but also the larger domain of the consumer's social roles, language, goals, values, and the sources of meaning within their culture is important to this study. He goes on to say that the potential for advertising to penetrate one's consciousness and channel one's very modes of thinking is seen as highly likely. If not for individual advertisements certainly for advertising in general. Here the "African-American" culture that is being developed through a series of African American advertisements. Pollay (1986:21) cites the following reasons explaining advertising's effect:

- pervasive, appearing in many modes and media - the black South African youth are being bombarded by African-American symbols, from advertisements promoting Magic Johnson / *Wimpy* tour in South Africa to *Edgars'* advertisements which advertise *rap* clothing;
- repetitive, reinforcing the same or similar ideas relentlessly, like the *Pepsi* "The choice of a new generation" pay off line that is used (in a copy driven execution) on their billboards, the radio advertisements and on all the point of sale material;
- delivered to an audience that is increasingly detached from traditional sources of cultural influence like families, churches, or schools which typifies the black South African youth and
- professionally developed, with all of the research sophistication to improve the probabilities of attention, comprehension, retention and/or behavioural impact.
There is a prevailing myth amongst sophisticated consumers, with the youth being no exception, that they are immune to the inducements of advertising. According to Pollay (1986:23) no consumer is immune to advertising, the myth of immunity from persuasion may do more to protect self-respect than accurately comprehend the subtleties and implications of influence. Bell (1976) (in Pollay, 1986:23-24) states that:

... advertising begins to play a more subtle role in changing habits than merely stimulating wants... Though at first the changes were in manners, dress, food habits and taste, sooner or later they began to affect more basic patterns: the structure of authority in the family, the role of children and young adults as independent consumers in society, the pattern of morals and the different meanings of achievement in society.

Pollay (1986:24) is of the opinion that the above-mentioned cultural role of advertising may have profound, widespread dimensions and while it may be overestimated, he believes that it is more commonly underestimated. Advertising according to Leymore (1975) (in Pollay, 1986:24) reiterates the essential problems of life - good and evil, life and death, happiness and misery, etc. and simultaneously solves the problems. He is of the opinion that advertising gives a simple answer to the complexities of life. He continues to state that by consuming certain products one not only buys the product but also the image, which invokes the belief and the hope of having the good rather than the bad, happiness rather than misery, success rather than failure, life rather than death. His view is that the more anxious, confused, uncertain and bewildered modern society gets, the stronger the role played by advertising will be which is relevant to the black SA youth, as it is the environment they are being raised in. Advertising's impact is penetrating society and Mannes (1964) (in Pollay, 1986:24) is scathing in his criticism of advertising:
...I don't think the advertisers have any real idea of their power not only to reflect, but also to mould society... And if you reflect us incorrectly, as I believe you are doing, you are raising a generation of children with cockeyed values as to what men and women and life and family really are. You may be training them as consumers, but you are certainly not educating them as people.

His comments that an ad can mould the society through their subtle seduction, is the focus point of his study. His assumptions about advertising making the youth trained consumers leads to the next point about commercialism.

5.8.2.2. Consequences of Commercialism

Many authors, including the UNESCO Commission concerned with advertising's impact in the Third World, readily admit that some of the consequences of commercialism are potentially beneficial, such as facilitating market place efficiencies and helping media to be autonomous from politics, even if not autonomous from commerce. When one is considering the impact on the cultural character of consumers it is less clear to most observers that the effects of a highly commercialised culture are beneficial (Pollay, 1986:24). MacBride (1980) in Pollay (1986:24-25) argues that advertising has positive features because it is used to promote desirable social aims like savings and investment, family planning, purchasing of fertiliser to promote agricultural output etc. He maintains that advertising provides the consumer with information about possible patterns of expenditure... and equips them to make choices; this could not be done, or would be done in a much more limited way without advertising. Currently in South Africa the International Advertising Association (IAA) is running a campaign entitled "Advertising. The right to choose."

Sinclair (1987:228) maintains that the role of materialism and acquisitiveness, as well as the symbolism versus the utilitarianism of goods as cultural factors in society have been discussed and debated for many years.
According to Sinclair (1987:237) the entire theory of persuasion is based on the assumption that a change in attitude will result in a change of behaviour. In the South African advertising context, several factors are commonly employed to create a favourable attitude, or to change an unfavourable one toward the advertised brand. These factors include:

- fear appeals e.g. the Afrocentric Road Safety "Pedestrian" advertisement, where the trendy black teenager runs across the road to collect his soccer ball and a car barely misses him. He breathes a sigh of relief and walks straight into a bus. The advertisement closes with him in a park and one can see that his legs have been amputated.
- humour e.g. the Afrocentric Sasol: Amaglug-glug, TV advertisement where the taxi-driver washes his taxi and refers to his S.A. sport bumper stickers,
- source credibility e.g. the Afrocentric Chicken Licken's: S'Dumo character who is likeable,
- conclusion drawing e.g. the Eurocentric Standard Bank: AutoClub advertisement where the little brother lends his older brother money for a date, on one condition, the advertisement concludes with the two brothers and the girlfriend walking into the sunset and the viewer is left to draw their own conclusions; and
- repetition e.g. the African-American Pepsi: The Choice of a New Generation radio advertisement.

One can therefore presume that the maintenance of the propensity of consumers to purchase is accomplished by channelling their psychological needs and ambitions into consumption behaviours by romanticising goods. According to Pollay (1986:25) this romantic attitude towards objects, is seen as having serious side effects on the consumers' personalities; viz. the black SA youth displaying the social effect of displacing affect from people to objects (materialism) and an alienating effect where the self is perceived not as a child of God, but as an exchange commodity (the mindset that as person can be

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13 Brand is the marketing term for a collection of perceptions in the mind of the consumer, about a product or service marketed under a certain (usually registered) name (SMLB, 1995:18).
disposed of if they are driving a BMW). Whatever advertising's economic contributions, these do not invalidate the concern for its influence on the personalities and values of the black South African youth.

5.8.2.3. Intrusion and Irrationality

Advertising is designed to be intrusive, within the industry this is referred to as "breakthrough". Pollay (1986:25) claims that this intrusion, first into the consumer's consciousness and then into their inner voices, distracts them from the serenity and solitude and thereby inhibits self-awareness. His sentiment is that people are preoccupied with commercial blandishments. In the case of the black South African youth, what passes for common culture in their society are sets of jingles, slogans and selling phrases, which are perhaps more uniformly known than any other creed, ideology or set of myths e.g. the "Yebobo Gogo" slogan from the Vodacom advertisements and the "Yes! Yes! Yes!" from the NBS advertisements. He maintains that the repetitive, fantastic, one-sided and often convincing rhetorical styles of advertising combine, to blur the distinction between reality in the township and the African-American fantasy.

The concern that the author holds is based on Pollay's (1986:26) conclusion that intellectual submission seems almost inescapable, given the omnipresence of advertising and the success with which its ideas, phrases and melodies are implanted in consumers' minds.

5.8.2.4. Mirroring and Modelling

The mirroring and modelling of advertising are aspects of "neuro-linguistic programming" (NLP). According to O'Connor & Seymour (1990:1): "NLP is defined as the art and the science of personal excellence". Advertising models a pattern of behaviour that is held to be 'the good life' with the props for sale and this is shown to be the ideal for all to strive toward. The aspirations of the black South African youth are made real through these African-American advertisements and if these products are purchased, they will feel as though they are becoming more African-American. According to Pollay (1986:26) the lifestyles displayed are ideal from a consumption perspective and he maintains that "they are probably a fair portrayal of a materialist's hedonic conception of
utopia or heaven”. Veblen (in Sinclair, 1987:228) maintains that social influences affect how people spend their money and the black South African youth who are very brand conscious spend their money on clothing and music.

He coined the term "conspicuous consumption" which means that people buy products not so much for their utilitarian value, but to impress other people with the purchaser's exclusiveness and individuality. Ironically while white South Africans are generally moving to less conspicuous consumption due to all the hijackings more 4x4's are being purchased, black South Africans are moving toward more conspicuous consumption with their "newly acquired wealth" products like BMW's have increased in popularity.

The various cultural influences operating upon the black South African youth as individuals, has led to the emergence of their personal value system. According to Sinclair (1987:228) values define what is expected and desired by the consumer i.e. values predispose an individual to certain behaviour. As discussed in chapter 2, everybody goes through a long socialisation process wherein the impact of culture, family and groups shape and affect their personal values of standards. As far as the black South African youth are concerned, their cultural ties have been severed, their families have been fragmented - one can assume that groups (i.e. rappers, amagents etc.) and mass media are moulding and sculpting their personal values standards. Advertising is therefore mirroring an ideal and highly aspirational society.

Lasch (1978) is negative about the cultural and social images mirrored by advertising and he alleges the following (in Pollay, 1986:26):

Strictly considered, however, modern advertising seeks to promote not so much self-indulgence as self-doubt. It seeks to create needs, not to fulfill them: to generate new anxieties instead of allaying old ones. By surrounding the consumer with images of the good life...the propaganda of commodities simultaneously makes him acutely unhappy with his lot. By fostering grandiose aspirations it also fosters self-denigration and self-contempt.
By constantly exposing consumers to 'the greener grass on the other side', they are led to look askance at their immediate environment. This distorted reflection of society instils a sense of inadequacy - consumers spend time worrying over the grey streak or the extra kilogram gained, instead of their minds, hearts and mankind.

The use of stereotypes (which are chosen for their clear, easy to relate to communication) reinforces these stereotypes e.g. the portrayal of women in the initial Vodacom advertisement where the guy who is driving the BMW, has a girlfriend who is a "typical" Sandton kugel. The international advertisements can therefore reinforce stereotypes not only for gender, but also for race, ages, occupation etc. the Douglas Green advertisement with the Japanese tourists is an e.g. of where stereotyping was used to portray the Japanese tourists, and the South Africans they meet en route. The concern that Pollay (1986:27) has is not the conformity that mass persuasion is forming, but rather the nature of the norms that are being conformed to i.e. the advertising system is creating the kind of consumer citizen it seems to assume or prefer. Wright, et al. (1982:45) argue that because advertising is used to promote products that satisfy the materialistic requirements of consumers it is accused of promoting materialism in society. They are of the opinion that the TV stage-settings used for dramas are the most enticing items people see on the screens, therefore the ghetto residents watching the lifestyles presented on their TV screen, will desire the goods that will allow them to emulate the manner of living represented on that screen. In order for advertising to be effective, it must reflect the attitudes of its audience. Wright, et al. 1982:45.agree that advertising is:

... the chief means of (communicating and reinforcing) to people the range of reasons for which they might want to acquire material objects. It is probable that as long as these reasons are the ones which culture recognises e.g. that a given object can be recognised as a symbol of status, it is unlikely that advertising can or will be prevented from appealing to such reasons.
The author is of the opinion that if one regards these materialistic values as undesirable in society, then one must look beyond advertising for change. Furthermore it is the culture that recognises these as status symbols, which is at fault.

5.8.2.5. Social Change and Social Problems

Advertising touches the lives of consumers in four significant ways according to Wright, et al. (1982:42): "through its persuasive abilities; by its truthfulness or untruthfulness; through its tastefulness or tastelessness; by its cultural impact on their lifestyles". For the purpose of this thesis the cultural impact of advertising on the lives of the black South African youth from a social perspective will be discussed. Jack Scissors (in Wright, et al. 1982:44) states that:

...the one thing that advertising is able to do, is to disseminate news about the majority's value systems to a huge audience, some of whom, perhaps, are not aware of them. In a sense, then, advertising informs some part of our culture, what the predominant value systems are, as reflected through advertising copy and layout.

The concern is that in the frame of reference of the black South African youth; advertising has the power to shape their culture, even in cases where the family unit is not becoming that fragmented. They have never been targeted as consumers, nor are they accustomed to seeing aspirational black people or role models on the screen. In the case of advertising when they see people who look like them, people who they can relate to, they become more receptive and vulnerable to the messages being communicated, Krugman's Low Involvement theory is applicable.

In western cultures, the family is seen as the sacred basic social unit and according to Lasch (1978) (in Pollay, 1986:27) interpersonal relationships are more affected in the home by advertising, as the roles of both women and children as consumers get expanded and redefined:
The advertising industry thus encourages the pseudo-emancipation of woman, flattering them with its insinuating reminder, "You've come along way, baby," and disguising the freedom to consume as autonomy. Similarly it flatters and glorifies youth in the hope of elevating young people to the status of full-fledged consumers in their own right. If advertising has invaded the judgement of children, it has forced its way into the family, an insolent usurper of the parental function, degrading parents to mere intermediaries between the children and their market. This indeed is a social revolution in our time.

This is evident as far as the black South African youth is concerned when one views as discussed in section 5.6, of how aware they are of their consumer rights.

Advertising, for almost as long as it has existed, has used some sort of sexual sell, sometimes promising seductive capacities, sometimes more simply attracting the consumers' attention to sexual stimuli, even if irrelevant to the product or the selling point. As Slater (1970) discusses (in Pollay, 1986:28) a modest arousal commands attention and can be harnessed for instrumental purposes, while too strong an arousal might not. We see more and more examples of advertising where semi-nude bodies are caressed with reverence, making narcissism a consecrated ritual. In South Africa, the Lux TV advertisement (which is an international advertisement) revealed "the international film star's" breast. The concern that this occurrence holds from a social point of view, is that if one takes the origin of rap music and the current lyrics into consideration, the nudity and explicit sex scenes in movies and videos etc. one can assume that promiscuity is becoming socially acceptable in the eyes of the black South African youth.

Pollay (1986: 28) is concerned about the propaganda for products in the cultures where they have gradually evolved, moreover he is extremely concerned about the resultant cultural intervention that is threatening Third World countries. The black South African youth are being subjected to the African-American way of life hence the shift away from their traditional cultural

... advertising is seen by many as a threat to the cultural identity and self-realisation of many developing countries. It brings many people alien ethical values; it may deviate consumer demands in developing countries to areas, which can inhibit development priorities; it affects and can often deform ways of life and lifestyles.

5.8.2.6. Community

As mentioned previously one of Popcorn's (1991:27) mega-trends is cocooning. Ironically it is this isolation of the individual in society that creates the needs that well advertised goods might meet. Identification with society or at least the appropriation of lifestyle roles therein is easily affected, and according to Pollay (1986:29) it requires only the wit to buy recognised brands with symbolic value. Today such brands (badges providing identity) are proudly displayed on shoes, shirts, pants, hats etc. McLuhan (1953)(in Pollay, 1986:29) predicted the power of the brand in the communities of the nineties when he declared:

To use a brand of car, drink, smoke or food that is nationally advertised gives a man the feeling of belonging to something bigger than himself. He is part of a process or culture that contains and nourishes him. And the irrational basis of the appeals made to him by the ads reinforces his sense of mystic communion.

The author is of the opinion that the black South African youth are so brand conscious because it gives them membership to a group. When they wear a particular brand, they consider themselves as having "arrived" and being socially acceptable. This is all-important particularly if one takes their oppressive history into consideration.
5.8.2.7. Morality

Modern advertising offers a display of lifestyle attitudes as its focal point, and the temptations are rarely presented in a way that would make their moral character obviously questionable. Mayer's (1961) severe conclusion is that advertising is consciously immoral. He says that words like lust, sloth, greed and pride are frowned on in the advertising community because of their negative connotations. He goes on to say that the advertising community changes them; lust becomes the desire to be sexually attractive, sloth becomes the desire for leisure - for rest and recreation and greed becomes the desire to enjoy the good things of this world.

In his defence of advertising Stigler (in Wright, et al. 1982:47) uses the analogy of: "blaming the waiters in restaurants for obesity". He is of the opinion that advertising is a neutral instrument and lends itself to the dissemination of highly contradictory desires. Heilbroner (1981) a secular liberal humanist on the other hand is adamant that advertising is subversive of morality, he remarks in Pollay (1986:30) that:

> If I were asked to name the deadliest subversive force within capitalism, the single source of its waning morality - I would without hesitation name advertising. How else should one identify a force that debases language, drains thought and undoes dignity?

The critics of advertising believe that the out-dated stimulus response theory as derived from the behaviourist school of psychology is the premise upon which advertising works. Sinclair (1987:227) argues that the implication of postulating this is then to assume that exposure to advertising virtually guarantees that the consumer will respond in a manner desired by the advertiser, even if it is against the consumer's best interests. In other words the critics of advertising believe that consumers can be manipulated at the will of the seller or the advertiser. This however is not true. The author is of the opinion that advertising is not solely responsible for lowering society's morals. In the case of the black South African youth there are other influences like movies, TV, music etc.
5.8. Conclusion

One can conclude that the core structures of the black South African family have disintegrated. Hence the importance of belonging to or being associated with a group, for the youth. The advent of the new groups like the *positives* is refreshing as there is much disillusionment and resorting to crime among the youth. The *model C*’s even though they are considered more white than black, are not a cause for concern, as they believe in education and self-improvement. The concern is with the *amagents*, who cannot be classified as a respectable youth group. If they are seen as the new role models by the younger township youth, then drugs, crime and illiteracy are going to be the order of the day.

From a media perspective the urban black youth are watching more and more TV. Radio retains its popularity. The youth listenership of community radio stations like Voice Of Soweto is increasing - this can be attributed to their local content and their colloquial “township” language.

The black South African youth, like the rest of South Africa (and in fact the rest of the world) are incessantly being exposed to advertisements. The aspirational appeal of certain lifestyles and products as communicated by advertisements as well as their psychological effects on the black South African youth are subjective. One of the psychological implications is the materialistic appeal. The downside of this appeal is that they would go to extreme lengths to purchase the “in” products (like the *amagents*). The flip side of the coin is that after being oppressed, it is fair that the black South African youth be allowed to aspire to greater (materialistic) things. Advertising can be seen as a sort of escapism from the mundane lives that they lead.

One can therefore conclude that the black South African youth are becoming more educated as consumers and are more aware of their consumer rights. As an advertising target market, they are considered to be more sophisticated with the triggers being in line with the universal triggers. The global youth trend of *hip-hop* by implication will therefore appeal to the black South African youth.
The next chapter covers the methodology of the thesis for both the quantitative and qualitative research that was conducted. The primary aim of the quantitative research is to determine what trends are developing amongst the black South African youth.
CHAPTER 6

Methodology

6.1. Introduction

The methodology for this study includes a combination of qualitative and quantitative primary research. The primary research for this study included a youth questionnaire, personal / telephone interviews, and a small focus group with all the respondents being urban black South African youth (i.e. 16-25 years old). Questionnaires designed specifically for the advertising and marketing industry were also completed and one-on-one interviews with industry-related people were conducted.

Having established the trends within the black South African youth market and then focusing specifically on their perceptions of African-American and Afrocentric advertisements, the effectiveness of African-American versus Afrocentric and Eurocentric advertisements must be determined. There are many ways to define the effectiveness of advertisements. Likeability was selected as a measure because of the correlation between liking the advertisement and having a positive disposition to the image of the product as conveyed by the advertisement. The secondary research is based on Impact Information's adtrack, which measures the likeability of TV advertisements. The author has categorised the advertisements into African-American, Eurocentric and Afrocentric advertisements based on the definitions of these types of advertisements as discussed in chapter 1.

A case study of a brand that uses African-American positioning will be evaluated. The case study is relevant because the chosen brand's advertisements also score highly on the likeability scale. One needs to verify the implications of both its African-American positioning and its high likeability on the brands bottom-line.
6.2. The Statement of the Problems

On the macro-level in South Africa the political transformation has meant that black South Africans are the new emerging market. The problem is that the "face" of the South African advertising industry has not changed to be more representative of the South African population. This has given rise to the fact that white people are creating advertisements for black people. Within the industry there are die-hards who believe that a good creative concept is not bound by culture. Then there are those who argue that white people have no or very little understanding of the black culture and therefore do not understand their psyche which by implication means that they do not know how to communicate to them. Finally one has those who argue that there are no cultural differences between white people and black people - they are all South Africans.

The African-American culture that the black South African youth are incessantly being exposed to (of which advertisements are only a small part) will certainly affect their culture. The more they are exposed to the American values, lifestyles, languages etc. the easier it will be for them to adopt the African-American culture. This is going to impact negatively on the retention of the traditions and values of the South African culture.

On the micro-level, one needs to distinguish whether this African-American appeal is a real trend or if it is a marketing ploy by marketers and advertisers who are manipulating the social construction of reality.

Another problem is that the African-American advertisements are by implication English advertisements. The literacy levels (in English) of the black South African youth are not confirmed and the current figures are disputable. This means that the comprehension of advertisements flighted in English is debatable.

These problems have led to the formulation of the objectives of the study.
6.3. The Objectives of the Study

The primary objective of the study is to determine the major trends and influences shaping the black South African youth, as consumers. The purpose of this objective is to verify the strength of the appeal that African-America advertising holds for them (through music, movies, clothing etc.) versus the appeal that Afrocentric advertisements hold for them. The purpose of the quantitative research is to validate the results of Mkhasibe's (1995) 1994 "Youth Survey". The shifts from 1994 and any new trends that may be taking place in the youth segment will be identified. The sample size of the pilot study is in-line with the 100 respondents utilised by Mkhasibe. The purpose of the pilot study is to assess the value of African-American advertisements for marketers. It is not to complete a demographic, psychographic nor sociographic profile of the urban black South African youth.

The final objective of this study is to submit recommendations to the South African marketing and advertising fraternity regarding the use of an African-American positioning tool when targeting advertisements at the black South African youth.

6.4. The Hypothesis

The following hypotheses have been formulated for the study:

Hypothesis 1
There has been a shift in the trends influencing the black South African youth market.

Hypothesis 2
African-American advertising is more liked by the black South African youth than Afrocentric advertising.
6.5. The Methodology

6.5.1. Research Population

The research universe is the urban black South African youth

6.5.2. Research Sample

The quantitative questionnaire (see Appendix C) was completed by a random sample of 80 black Soweto / Johannesburg youths between the ages of 16 - 25. There was an equal split between males and females.

12 Structured personal / telephone qualitative interviews utilising open-ended questions were conducted (see Appendix D). 12 black respondents (7 female and 5 male) between the ages of 16 - 25 were interviewed. They were randomly selected in the Soweto / Johannesburg area.

A small group discussion was conducted with 3 young black people. They were selected because of their marketing and advertising insight as well as their understanding of the black market.

The industry interviews and the 15 industry questionnaires (see Appendix E) were completed by 15 black and white advertising, marketing and research people from different departments and from different companies and advertising agencies (see Appendix F).

6.5.3. Research Problems

As this research can be classified as a dipstick study in terms of the sample size, one must bear in mind that the smaller the sample, the larger the margin of error will be.

The quantitative respondents did not have a very high awareness of print advertisements, which means that the spontaneous mentioning of their favourite advertisements was low. The second problem encountered with the youth questionnaire was that the only sub-culture or group that two of the
acknowledged belonging to was their church youth group. Most of the other respondents did not complete this section. Therefore the focus group was conducted to discuss both the advent of new sub-cultures and the redundancy of others.

It can be considered a problem with the secondary research that the selected advertisements for the likeability comparison can be further sub-divided into global brands and national brands, and that comparing different executions i.e. African-American and Afrocentric advertisements for the same brand e.g. Coca-Cola would be more accurate. The author is of the opinion that if only the different executions for the same product are compared, the actual creative concept, the production values, and the production budget etc. could have an overriding influence on the results. This is especially true when the pool of advertisements being tested is too small. Unfortunately this is the case in South Africa, where Coca-Cola is one of the few advertisers who utilise a combination of African-American, Eurocentric and Afrocentric advertisements. It is also important to note that in practice, the black South African youth are incessantly and involuntary exposed to advertising. They cannot decide that they are only going to be exposed to the advertising of a certain brand. Therefore the study takes cognisance of the wide variety of advertised brands (from national to global) that the youth are subjected to. The objective of this study is not to compare brands nor to undermine the influence and impact of branding on advertising noting scores and consumer behaviour. The objective is to ascertain whether the African-American elements in advertisements (for any brand) are more liked, compared to the Afrocentric and Eurocentric elements. Hence the isolation of likeability as the measurement to determine the defined target market’s degree of acceptance of African-American positionings. Due to the benchmark nature of this study, it is recommended that further research be conducted on the influence and impact of branding per se, on the likeability of advertisements. Thus the classification and selection of advertisements for the likeability comparison are based on their positionings (African-American, Eurocentric or Afrocentric) and not on the product they are advertising.
6.5.4. Research Design

**Primary Research**

- **Youth Questionnaires (Quantitative)**

**Preparation**-

The design of the quantitative youth questionnaire was recommended and approved by André Minaar MD of Research International and Kathryn Robinson research manager from Ogilvy and Mather.

The respondents completed all the questionnaires with a field worker who could verify any questions they had, in their mother tongue. Two field workers who are employed by a reputable research company were used, they were both de-briefed on the objectives of the study.

The results from Mkhasibe's (1995) "Youth Survey" that was in field in 1994 and which the results thereof were disclosed in 1995, served as the foundation for the research. The findings from her study were re-evaluated to ensure that they were still valid and relevant. The questionnaire was developed on the premise that the youth of Soweto / Johannesburg are innovators and early adopters of trends according to Rogers' (1983) "diffusion of innovations" (in Singer 1987:196). This infers that if the African-American culture is embraced by the black youth, then it will filter into the rest of this segment on a national level over a period of time.

**Research Design**-

The questionnaire (Appendix D) was designed in such a way that the respondents first answered six straightforward non-threatening closed, pre-coded demographic questions.

The second part of the questionnaire determined the media habits of the respondents with closed coded questions relating to their actual consumption, and the open-ended questions relating to their favourite programmes.
The third part of the questionnaire contained open-ended questions regarding their favourite advertisements and the respondents spontaneously recalled their favourite advertisements (TV, print and radio). This was followed by a separate question where three advertisements, which have African-American positionings and are specifically targeted at the black South African youth were selected. These advertisements were selected as the Schweppes advertisement forms part of an integrated campaign, the Chicklets advertisement was selected as the author considers it to be an inferior production and finally the Pepsi was selected because it is uses a radio campaign and not the traditional medium of TV for image advertising. Filters were utilised in the form of coded statements regarding the advertisements to ensure that the respondents had seen or heard the advertisement. The respondents were then requested to rate the advertisements using a quantitative variable scale of 1-5 (where 1 is poor and 5 is excellent).

The fourth part of the questionnaire started getting a little more personal, utilising closed coded questions to determine their leisure activities. The following sections on fashion, movies and music utilised open-ended questions to draw spontaneous responses as they are considered to be major influencers on the youth.

The fifth part of the questionnaire also used open-ended questions to determine their role-models and the countries that they would most like to visit.

The sixth part of the questionnaire was very personal and the respondents were asked to mention (first broadly) the three major issues facing South Africa and then the three issues or concerns facing them. Once again open-ended questions were used to elicit spontaneous responses.

The seventh part of the questionnaire could be considered the most personal and the respondents were asked both closed coded questions and open-ended questions regarding their membership to groups in the townships and their awareness of these groups.

The treatment of the data was as follows: The coded questions were captured and converted to percentages. The open-ended questions were collated and the responses for example their favourite artists were also converted to
percentages. In the case of statements, the similar statements were grouped together and were then converted to percentages. The tables, graphs, pie charts and histograms were then formulated accordingly.

- Youth Interviews (Qualitative)

Preparation-

Personal and telephone interviews were conducted in order to determine the differences / similarities and the reasons for these differences / similarities in the aspirational appeal between African-American and Afrocentric advertisements in the eyes of the black South African youth. The youth personal / telephone interviews were conducted one-on-one and not in the form of a group discussion based on the assumption that the respondents would be more open and honest and not be influenced by their peers nor by a dominant personality in a group discussion situation.

The field-workers for the personal and interviews were both university graduates in the field of marketing. They selected the respondents from previous research that they had collated. Both field-workers could answer any questions that the respondents might have had in their mother tongue.

Research Design-

The first part of the interview (questions 1 & 2) focused on the influencers on them (the youth) as consumers.

The second part of the interview probed their acceptance of African-American advertisements and of America (questions 3 - 7).

The third part of the interview assessed the respondents' perception of South Africa in relation to America (questions 8 & 9).

The concluding question (question 10) gave the respondents the opportunity to divulge their own aspirations.
The data was treated as follows: The responses were classified into three distinctive categories based on their acceptance of America and its culture, their rejection of it and their preference for South Africa. Their rationale (which drives their affinity to a specific category) was extrapolated and examined.

- **Small Group Discussion (Qualitative)**

*Preparation-*

A small group discussion was held between three black youths. These respondents were selected because of their knowledge of marketing and advertising and more importantly their awareness of trends within the black market. The three respondents participate in various forms of market research. The value of a small focus group is that the moderator can lead the discussion so that the relevant and requested information can be extrapolated from the transcripts.

*Research Design-*

The moderator initiated discussion on the following:

1. The prevalence of sub-cultures or groups in the townships.
2. The subjection of the black South African youth to African-American symbols (in music, movies, fashion, advertising etc.).

The discussion was transcribed and the relevant findings were incorporated into the thesis.

- **Industry Questionnaires and Interviews (Qualitative)**

*Interviews-*

In depth (one on one) interviews were conducted among marketers, advertising people and researchers. These interviews were conducted to ascertain the current disposition of the industry and the options being employed by advertisers with reference to African-American advertising.
Questionnaires-

An open-ended questionnaire (see Appendix E) regarding advertising to the black market youth was completed.

The first section of the questionnaire (question 1) focused on the respondents’ perception of the marketing environment in the new South Africa.

The second section requested the respondent to define terms and quote examples of these types of advertisements (questions 2 & 3).

The third section (questions 4 & 5) focused on the advertising industry in South Africa and the respondents' perceptions of the industry.

The fourth section probed the respondents understanding of the black South African youth market (questions 6 - 11).

The data was treated as follows: The definitions of the terms were analysed and reworked in order to compile standard definitions for the purposes of this study. The remaining data formed the foundation for chapters 2 - 5 and the commentary from the respondents was incorporated into the thesis where applicable.

Secondary Research

- Advertising Likeability Study

Preparation-

There is little agreement amongst advertisers and marketers as to what constitutes effective advertising, and even less agreement on how to measure advertising effectiveness. According to Taylor (1991:471) the American Advertising Research Foundation (ARF) addressed this issue and conducted a copy research validation. The results of the study indicated that a simple advertising likeability scale predicted the sales winners 87% of the time.
According to Biel (1990) (in Higgs, 1991:507) the influence of likeability has received much attention with the view that likeability or a positive emotional (response right brain) - is relatively important in low involvement spontaneous categories/decisions (pleasant and non-verbal cues, music and visual imagery are relevant here). Whereas rational influences and more focused informative elements are stronger in planned decisions. The Vaughn model and Grubb & Gratwohl’s “self-concept” model are relevant advertising models which assign symbolic values to products and in doing so help to position them (Overton, 1990). For the purposes of this study it is significant to note that the importance of the likeability of an advertisement for a brand’s long-term health with disliked advertisements only having a short life. According to Biel (1990) (in Higgs, 1991:507):

Liked ads are less likely to be avoided and hence their effective exposure will be higher, and advertising enhances or detracts from brand's image - disliked ads will eventually harm brand images; furthermore, the advertising itself becomes part of the brand’s personality.

Likeability is a summarised overall attitude to the advertisement, which consists of several independent elements (including both informative and entertaining elements). Biel (1990) (in Higgs, 1991:509) initially defined these elements as being:

- ingenuity;
- meaningfulness;
- energy;
- rubs the wrong way; and
- warmth.

Across certain FMCG categories, meaningfulness / relevance was the most consistent predictor of likeability. In the case of this study overall likeability will be assessed so that the components of likeability and their relative strengths can be analysed for the urban black South African youth market.
The “newcomers” TV advertisement reel for the first six months of 1996 was reviewed. Advertisements were then classified according to the definitions in chapter 1 with the best examples being selected for the purposes of this study. Impact Information’s adtrack, which is commissioned quantitative research, was utilised to determine the likeability of selected African-American versus Eurocentric versus Afrocentric advertisements amongst sixteen to twenty-five year old black South Africans. The recall and the liking scores were supplied by Impact Information.

- **Case Study**

*Preparation*

The Schweppes Sparkling Granadilla case study was prepared, based on their communication strategy, their entry for the Apex Awards (they are awarded by the AAA for effective advertising) and information obtained from their marketing department.

The Schweppes Sparkling Granadilla campaign was selected in order to determine the effectiveness (in terms of sales) of an African-American campaign that was considered likeable both by respondents in the youth questionnaire and by Impact Information’s adtrack.

**6.6. Conclusion**

The methodology of the primary research that was conducted included both quantitative and qualitative research techniques. The quantitative youth questionnaires were utilised to validate the 1994 research undertaken by Mkhasibe (1995) (which was based on a sample of 100 respondents) hence the sample of 80 respondents. Both the industry questionnaires and the youth telephone / personal interviews were instrumental in the formulation of the framework for the remaining chapters of the thesis. Although the group discussion was not formal nor a large group the author is of the opinion that it proved to be insightful regarding the emergence of new sub-cultures and the waning of others in the township. Although this question was asked in the
quantitative questionnaire the response was poor and will be discussed in the interpretation of the results.

The Impact Information adtrack which is classified as secondary research was used in conjunction with the definitions compiled by the author from the industry questionnaires (which was primary research) in order to categorise the advertisements. The likeability of the advertisements was used as a measure to determine the effectiveness of the advertisements. The premise on which likeability works is that there is a correlation between self-relevancy and likeability. The more likeable an advertisement is, the more positive one’s disposition is towards that advertisement and the more likely one is to purchase the product.

The Schweppes Sparkling Granadilla case study is an example of a South African brand that utilised African-American as its positioning tool and pulled this positioning throughout their marketing-related activities from their advertising to their promotions and sponsorships. The success of their strategy is ultimately judged by the difference to the brand’s bottom-line.

The following chapter covers the actual research results obtained from the research that was conducted for this thesis.
CHAPTER 7

The Research Results

7.1. Introduction

The results of the research that was conducted as discussed in chapter 6 will be presented in this chapter. The primary research that was conducted will be presented first. The quantitative results have been tabulated and will be depicted in the form of graphs, pie-charts and histograms whereas the qualitative results will be presented in narrative form.

The secondary research that was conducted will succeed the primary research. The results of the likeability score (using Impact Information’s adtrack) of African-American advertisements versus Eurocentric and Afrocentric advertisements have been compiled in a table and the youth results have been highlighted for easy reference.

Finally the Schweppes Sparkling Granadilla case study will be presented with the focus of the evaluation being on the effect that their African-American positioning from an integrated marketing approach has had on their market share.

Primary Research

7.2. Youth Questionnaire Results

Questions 1-5 were utilised to record the personal details of the respondents this included a contact telephone number so that responses could be verified. The responses will not be presented in sequential order as the questionnaire was designed to let the respondents feel more at ease answering questions that were increasingly more personal. The following results were obtained
7.2.1. Personal Details of Respondents

Question 6: The home language breakdown of the respondents was Zulu (38%), Sotho (19%) and English (14%).

Figure 7.1: Home language of respondents

Question 7: The highest level of education among the respondents was 52% with a matric, 32% with maximum standard eight and just over 10% with some form of tertiary education.

Figure 7.2: Education level of respondents

Question 8: The employment status of the respondents was 53% scholars, 20% students and 18% unemployed.

Figure 7.3: Work status of respondents
Question 9a:
44% of the respondents live with both parents, 23% live with their mothers only and 8% live with an aunt or an uncle.

Figure 7.4: Senior member of family respondent lives with

Question 9b:
28% live with 5 other people in their homes. 21% live with 4 other people. 16% live with 6 other people and 3% live with 12 other people.

Figure 7.5: Number of people who live with respondent

Question 9c:
21% of the respondents' family members are 0-15 years old. 18% are 45-54 years old. 15% of the respondents' family members are between 20-24 and 15% are also 25-34 years old.

Figure 7.6: Age breakdown of respondents' family
7.2.2. Leisure Activities

Question 18:
Listening to music (viz. Rhythm & blues (R&B), rap, reggae and pop) is the most popular leisure activity for the youth (71%). Movies are second with 66% and socialising with friends the third most popular leisure activity (61%).

- Movies

Question 20:
American action movies are the most popular at 38%, with American drama and American comedies at 31% and 26% respectively.

The top three movies were mentioned twice as many times as the fourth most mentioned movie. “Waiting to Exhale” stars Whitney Houston and Angela Basset amongst other African-American stars. The movie is about “sisterhood” and the highs and the lows experienced by a group of women, particularly concerning their relationships. “Bad Boyz” is an action/ detective/ comedy also starring two well known African-American actors viz. Martin Lawrence and Will Smith.
Finally "A Thin line between Love and Hate" also stars Martin Lawrence and Angela Bassett. The movie has a "Fatal Attraction" type story-line with a man being pursued by his jilted lover. The movie is a considered a suspense/ thriller drama.

<table>
<thead>
<tr>
<th>Top three movies</th>
<th>% of votes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Waiting to Exhale</td>
<td>20%</td>
</tr>
<tr>
<td>Bad Boyz</td>
<td>20%</td>
</tr>
<tr>
<td>A thin line between love and hate</td>
<td>18%</td>
</tr>
</tbody>
</table>

Table 7.1: Top three movies voted for by respondents

• **Music**

**Question 21:**
A great variety of artists were mentioned, however the artists in the table below were listed by more than 5% of the respondents. Keith Sweat, 3T and Boyz II Men are all African-American R&B singers whereas Mariah Carey (also African-American) and Celine Dion (French-Canadian) perform pop music.

<table>
<thead>
<tr>
<th>Artist</th>
<th>% of votes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Keith Sweat</td>
<td>5%</td>
</tr>
<tr>
<td>3T</td>
<td>6%</td>
</tr>
<tr>
<td>Mariah Carey</td>
<td>11%</td>
</tr>
<tr>
<td>Boyz II Men</td>
<td>8%</td>
</tr>
<tr>
<td>Celine Dion</td>
<td>5%</td>
</tr>
</tbody>
</table>

Table 7.2: Top artists voted for by respondents
• Fashion

Question 19:
51% of the respondents stated that fashion is important. The primary reason for buying fashionable clothing is so that they can "look good", with the secondary reason being that their clothing makes a statement about their personality.

<table>
<thead>
<tr>
<th>Reason</th>
<th>% of votes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Be considered a &quot;somebody&quot;</td>
<td>4%</td>
</tr>
<tr>
<td>Move with time/getting civilised</td>
<td>11%</td>
</tr>
<tr>
<td>Personality statement</td>
<td>41%</td>
</tr>
<tr>
<td>Look good</td>
<td>44%</td>
</tr>
</tbody>
</table>

Table 7.3: Reasons why fashion is important

The respondents (56%) purchase their clothing at normal chain stores e.g. *Edgars, Woolworths, Jet* etc. The upmarket chain stores are *Markhams, Queenspark, Stuttafords* etc. are where 31% purchase their clothing. 13% purchase their clothing at boutiques e.g. *Third Base, Naf Naf, The Don* etc.

<table>
<thead>
<tr>
<th>Type of store</th>
<th>% of votes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Boutique</td>
<td>13%</td>
</tr>
<tr>
<td>Upmarket chain store</td>
<td>31%</td>
</tr>
<tr>
<td>Normal chain store</td>
<td>56%</td>
</tr>
</tbody>
</table>

Table 7.4: Types of stores where clothes are bought

The brands that are purchased by the youth are expensive (56%) e.g. Nike, Reebok, Daniel Hechter, Hilton Weiner etc. 32% purchase very expensive brands like Versace, The Boys of London etc. Only 15% of the respondents purchase affordable clothing like Kelso, Shelley, Celio etc.
Table 7.5: Price range of clothing brands

<table>
<thead>
<tr>
<th>Range</th>
<th>% of vote</th>
</tr>
</thead>
<tbody>
<tr>
<td>Affordable</td>
<td>15%</td>
</tr>
<tr>
<td>Very expensive</td>
<td>32%</td>
</tr>
<tr>
<td>Expensive</td>
<td>53%</td>
</tr>
</tbody>
</table>

7.2.3. Role Models of Respondents

Question 22:

The following four people were considered by 35% of the respondents to be their role models. Many respondents quoted various African-American actors and singers such as Keith Sweat, Oprah Winfrey, Will Smith, Wesley Snipes, Martin Lawrence, Whitney Houston etc. as their role models or hero's.

<table>
<thead>
<tr>
<th>Person</th>
<th>% of votes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mother</td>
<td>15%</td>
</tr>
<tr>
<td>Nelson Mandela</td>
<td>8%</td>
</tr>
<tr>
<td>Basetsane Makgalemele</td>
<td>6%</td>
</tr>
<tr>
<td>Felicia Mabuza Suttle</td>
<td>6%</td>
</tr>
</tbody>
</table>

Table 7.6: Top four role models
7.2.4. Countries the respondents would like to visit

Question 23:
37% of the respondents stated the USA as the country they would most like to visit. France was second with 18% and Italy third with 16%. The most popular reason cited for wanting to visit these countries was related to fashion, 14% stated that Paris was their main reason, while 9% stated that it was because of the celebrities in that country, that they would like to visit there.
7.2.5. Critical Issues facing the youth

Question 24 & 25: (The results for Fig. 7.12 to 7.17 will be discussed on p 195.)

Figure 7.12: Most important male individual issues
Figure 7.13: Most important male national issues

Figure 7.14: Most important female individual issues
Figure 7.15: Most important female national issues

The most critical issue facing the males both individually (31%) and nationally (48%) is "crime". The 2nd issue facing them is "unemployment" individually (27%) and nationally (31%).
The most critical issues facing the females individually is "teenage pregnancy" (28%) and nationally "crime" (43%). The 2nd issue for them individually is "violence" (22%) and nationally "ethnicity" and "economy" (22%).

The most important issue facing the black South African youth as individuals (19%) and South Africa (48%) is "crime". The second critical issue both individually (17%) and nationally (42%) is "unemployment".

Figure 7.16: Most important individual issues

Figure 7.17: Most important national issues
7.2.5. Media consumption of youth

- **Radio**

  **Question 11a:**
  99% of the respondents listen to the radio. 37% of the respondents listen to the radio for 3-5 hours everyday. 33% listen to between 1-2 hours daily while 14% listen to at least an hour a day.

  ![Figure 7.18: Time spent by respondents listening to the radio.](image)

  **Question 11b:**
  82% of the respondents listen to Radio Metro. 25% listen to Voice of Soweto. Radio Bop and Radio Zulu each have 18% listenership.

  ![Figure 7.19: Most popular radio stations](image)

  **Question 14:**
  26% voted for the *Chicken Licken* radio ad as their favourite radio ad. The *Pepsi* and the *Coca Cola* ads each received 22% of the votes.

  ![Figure 7.20: Most popular radio adverts](image)
**Magazines**

**Question 12a:**
92% of the respondents read magazines or newspapers. 58% of the respondents read The Sowetan, 31% read Drum and 28% read The Star.

**Question 12b:**
The awareness for print advertisements is very low. With Daewoo scoring the highest (7.5%), followed by Mr. Price with 6% and third Coke (4.5%).

**Television**

**Question 10a & b:**
99% of the respondents watch TV. 48% of the respondents watch between 3-5 hours of TV a day. 25% watch 6-12 hours daily and 21% watch between 1-2 hours everyday.
Question 10c:
American sitcoms / comedies are the most popular type of TV programmes (65%). Music programmes are second (61%) and Soap Operas are third with 42%.

Figure 7.24: Most popular type of television programmes (prompted)

Question 10d:
American sitcoms and soaps were spontaneously mentioned by 55% of the respondents as their favourite types of TV programmes.

Figure 7.25: Most popular television programmes (spontaneous)

Question 13:
The Sasol TV adverts received 42% of the votes. These were followed by the Coca Cola and Sprite advertisements with 29% and 18% respectively.

Figure 7.26: Most popular television advertisements
7.2.6. Advertising

Question 16:
23% of the respondents stated that the Coca Cola advertisements were their favourite advertisements. 21% selected the Sasol advertisements.

![Figure 7.27: Most popular advertisements ever (regardless of medium)](image)

Question 17b:
42% of the respondents rated the Pepsi radio ads as very good, 28% rated them as good and 23% rated them as excellent.

![Figure 7.28: Likeability of Pepsi radio advertisements](image)

Question 17c:
34% of the respondents rated the Chicklets advertisement as good, while 20% rated as being sub standard.

![Figure 7.29: Likeability of Chicklets Chewing Gum TV advertisement](image)
Question 17a:
44% of the respondents rated the TV advertisements as being very good, 35% rated them as good and 19% as excellent.

Figure 7.30: Likeability of Schweppes Sparkling Granadilla TV advertisements

7.3. Youth Telephone / Personal Interviews

"Want to be American"
5 of the respondents acknowledged that they would prefer to be American rather than South African. Their reasons included “Oprah Winfrey is American and I admire her” to “they have more opportunities to improve their lives than what we have here in South Africa”. These respondents also admitted products that were advertised using African-American advertising are better, not because the products themselves are intrinsically better, but their American image makes them better.

"Do not want to be American"
6 of the respondents stated that they do not want to be American. They were all very proud of the Africaness. 5 of these respondents did however state that America (compared to South Africa) has no racial conflict, is united and has a good infrastructure (transport was mentioned). The other respondent was very anti-America and stated that “Americans are materialistic and artificial people”.

"Want to be South African"

1 respondent stated that they are proud of the fact that they are South African but would like to visit America because they perceived America to be racially harmonious and America to be a modern society.

7.4. Group Discussion

The following points were raised in the group discussion:

There are still definitely groups or sub-cultures in the townships and their influence on the black South African youth is still marked. One of the main reasons for this can be attributed to the fragmentation of the family structure. As far as emerging groups are concerned, the model C's and the positives were mentioned. It was however noted that the mapantsula are considered old-fashioned and are not really found in the townships any more. The discussion also included the African-American movies, particularly those directed by Spike Lee that are shown on the Ster-Kinekor Moribo circuit and not in the "white" cinemas. The popularity of American action movies was also mentioned.

The popularity of rap music and R&B music where the artists are predominantly African-American was also discussed. The huge following that these artists have is evident in TV programmes like "Jam Alley" where the contestants have to guess the artists, guess what songs the video clips are from and then they get the opportunity to perform a song invariably it is one of Keith Sweat's or Mariah Carey's songs.

Finally African-Americans as role models were discussed. The group agreed that Oprah Winfrey could be classified as a role model because she is a self-made person who has overcome adversity to become a success. They likened Felicia Mabuza Suttle to her, because despite the fact that she also hosts a talk show, she too has overcome adversity to make a name for her-self.
Secondary Research

7.5. Advertising likeability study

7.5.1. Eurocentric advertisements (see Appendix G)

<table>
<thead>
<tr>
<th>Action</th>
<th>Uno</th>
<th>Cadbury</th>
<th>Truworths</th>
<th>Bertrams VO</th>
<th>Bertrams VO</th>
<th>Tastic</th>
<th>Shield</th>
<th>Coca Cola</th>
</tr>
</thead>
<tbody>
<tr>
<td>Flightings</td>
<td>31</td>
<td>26</td>
<td>6</td>
<td>12</td>
<td>2</td>
<td>17</td>
<td>5</td>
<td>N/A</td>
</tr>
<tr>
<td>Noting:</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>N/A</td>
</tr>
<tr>
<td>Spontaneous</td>
<td>1</td>
<td>4</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>N/A</td>
<td>3</td>
<td>N/A</td>
</tr>
<tr>
<td>Prompted</td>
<td>17</td>
<td>50</td>
<td>72</td>
<td>66</td>
<td>46</td>
<td>N/A</td>
<td>58</td>
<td>N/A</td>
</tr>
<tr>
<td>Verified</td>
<td>12</td>
<td>19</td>
<td>22</td>
<td>50</td>
<td>21</td>
<td>36</td>
<td>29</td>
<td>2</td>
</tr>
<tr>
<td>Total Liking</td>
<td>7.7</td>
<td>8.1</td>
<td>7.6</td>
<td>7.1</td>
<td>7.1</td>
<td>7.9</td>
<td>8.6</td>
<td>4.3</td>
</tr>
<tr>
<td>16-24 Liking</td>
<td>8.5</td>
<td>6.3</td>
<td>7.5</td>
<td>6.8</td>
<td>6.8</td>
<td>7.5</td>
<td>8.7</td>
<td>7</td>
</tr>
</tbody>
</table>

Table 7.7: Likeability of Eurocentric advertisements

Among the black South African youth the Shield advertisement had the highest likeability of 8.7. The Uno “No Limits” advertisement also had a high likeability scoring of 8.5.

7.5.2. Afrocentric Advertisements (see Appendix H)

<table>
<thead>
<tr>
<th>Action</th>
<th>Chiken Licken</th>
<th>Ultra Mel</th>
<th>King Korn</th>
<th>Tastic Rice</th>
<th>Iwiza</th>
</tr>
</thead>
<tbody>
<tr>
<td>Flightings</td>
<td>19</td>
<td>48</td>
<td>1</td>
<td>16</td>
<td>4</td>
</tr>
<tr>
<td>Noting:</td>
<td>13</td>
<td>4</td>
<td>7</td>
<td>N/A</td>
<td>2</td>
</tr>
<tr>
<td>Spontaneous</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Prompted</td>
<td>86</td>
<td>67</td>
<td>72</td>
<td>N/A</td>
<td>66</td>
</tr>
<tr>
<td>Verified</td>
<td>78</td>
<td>61</td>
<td>62</td>
<td>39</td>
<td>42</td>
</tr>
<tr>
<td>Total Liking</td>
<td>8.7</td>
<td>7.8</td>
<td>7.7</td>
<td>7.5</td>
<td>7.9</td>
</tr>
<tr>
<td>16-24 Liking</td>
<td>9.1</td>
<td>7.7</td>
<td>7.1</td>
<td>7.1</td>
<td>7.4</td>
</tr>
</tbody>
</table>

Table 7.8: Likeability of Afrocentric advertisements
With the exception of the *Chicken Licken* advertisement, which scored particularly highly (9.1), the likeability of the remaining Afrocentric advertisements, is notably low.

7.5.3. African-American Advertisements (see Appendix I)

<table>
<thead>
<tr>
<th>Action</th>
<th>Nike</th>
<th>Nike</th>
<th>Nike</th>
<th>Nike</th>
<th>Chicklets</th>
<th>Schweppes Granadilla</th>
<th>Fresca</th>
<th>Coca Cola</th>
<th>Sprite</th>
<th>Sprite</th>
<th>Sprite</th>
<th>Nik Naks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Flightings</td>
<td>11</td>
<td>31</td>
<td>11</td>
<td>20</td>
<td>29</td>
<td>25</td>
<td>15</td>
<td>24</td>
<td>N/A</td>
<td>1</td>
<td>6</td>
<td>61</td>
</tr>
<tr>
<td><em>Noting:</em> Spontaneous</td>
<td>1</td>
<td>N/A</td>
<td>N/A</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>6</td>
<td>12</td>
<td>13</td>
<td>16</td>
<td>17</td>
<td>1</td>
</tr>
<tr>
<td>Prompted</td>
<td>32</td>
<td>N/A</td>
<td>N/A</td>
<td>29</td>
<td>19</td>
<td>41</td>
<td>23</td>
<td>73</td>
<td>77</td>
<td>65</td>
<td>91</td>
<td>65</td>
</tr>
<tr>
<td>Verified</td>
<td>11</td>
<td>5</td>
<td>8</td>
<td>9</td>
<td>11</td>
<td>33</td>
<td>21</td>
<td>9</td>
<td>38</td>
<td>26</td>
<td>62</td>
<td>25</td>
</tr>
<tr>
<td>Total Liking</td>
<td>7.8</td>
<td>7.9</td>
<td>7.8</td>
<td>8.1</td>
<td>6.3</td>
<td>8.1</td>
<td>7.2</td>
<td>7.7</td>
<td>7.6</td>
<td>8.2</td>
<td>8.6</td>
<td>6.8</td>
</tr>
<tr>
<td>16-24 Liking</td>
<td>8</td>
<td>7.8</td>
<td>8.1</td>
<td>7.6</td>
<td>7</td>
<td>8</td>
<td>7.8</td>
<td>6</td>
<td>6.7</td>
<td>7.9</td>
<td>8.6</td>
<td>7.1</td>
</tr>
</tbody>
</table>

Table 7.9: Likeability of African-American advertisements

The most liked African-American advertisement is the *Sprite* advertisement with a likeability of 8.6. The *Nike* advertisements score highly with an average likeability of the four advertisements at 7.8. The *Schweppes Sparkling Granadilla* advertisement scored an 8. The lowest liking of an African-American advertisement was the *Coca Cola* "Special Price Promotion" advertisement with a likeability of 6.
7.5.4. The Comparison between: African-American / Eurocentric / Afrocentric advertisements

<table>
<thead>
<tr>
<th>Action</th>
<th>African American</th>
<th>Afrocentric</th>
<th>Eurocentric</th>
</tr>
</thead>
<tbody>
<tr>
<td>Average Total Liking</td>
<td>7.67</td>
<td>7.92</td>
<td>7.30</td>
</tr>
<tr>
<td>Average 16-24 year old liking</td>
<td>7.49</td>
<td>7.68</td>
<td>7.39</td>
</tr>
<tr>
<td>Average total liking with highest and lowest Total Liking scores ignored</td>
<td>7.82</td>
<td>7.80</td>
<td>7.58</td>
</tr>
<tr>
<td>Average 16-24 year old liking with highest and lowest Total Liking scores ignored</td>
<td>7.54</td>
<td>7.40</td>
<td>7.23</td>
</tr>
</tbody>
</table>

Table 7.10: Comparison between the likeability of the different types of advertisements

With the *Chicken Licken* advertisement included in the analysis, the Afrocentric advertisements score higher than the African-American advertisements. However, with out the Afrocentric *Chicken Licken* advertisement and the most liked African-American *Sprite* advertisement in the equation, The African-American advertisements scored the highest likeability of 7.54.

7.6. Case Study: *Schweppes Sparkling Granadilla* campaign

According to the questionnaires completed by the respondents the *Schweppes Sparkling Granadilla* TV commercial was rated favourably by the youth. It was therefore decided that the effectiveness of this "likeable" campaign should be evaluated.

7.6.1. Background

In 1992, the brand *Schweppes Sparkling Granadilla* was undifferentiated and poorly branded. Prior to 1992, *Schweppes* focused most of their marketing activity on the white market, largely ignoring the black market, which had already outstripped the white market in importance in this product category. Amongst whites *Schweppes Sparkling Granadilla* was in the top ten brands with
72% who had tried it. Amongst blacks it was in the top twelve and only 60% had ever tried it. Schweppes had previously advertised both their Sparkling Granadilla and Sparkling Lemon products in the same advertisement. The result was that neither brand had established a strong identity. The decision was taken by Schweppes to discontinue Sparkling Lemon.

The packaging for Schweppes Sparkling Granadilla was poor (in a market where Coke dominated in both presence and visibility). Some of the elements that made the packaging poor were e.g. the fact that the Schweppes name dominated the pack rather than the sub-brand and flavour name Sparkling Granadilla. An additional problem was that the word "imitation" was as large as "Granadilla". This led to a situation where purchasers referred to it as "Imitation Schweppes", "Schweppes Sparkling" but never Sparkling Granadilla. The colours were not considered to be trendy and vibrant enough for the youth market.

The market share of the brand was a minuscule 1.5% in a market where Coke dominated with a share of ± 50%. Pepsi had imposed sanctions on South Africa and was therefore not a competitor in this market in 1992. To add to the complexity of the problem, the same bottlers that bottled, distributed and sold Coke, also provided the same services for all the brands including Schweppes. They too had become disinterested in what they saw as a small brand.

A brand image\(^\text{14}\) and usage research study was undertaken in both the black and the white markets in 1992 to provide more data about the target market as well as a benchmark for future performance.

### 7.6.2. Campaign Objectives

As 70% of South Africans are black and over half of them are under the age of twenty, Schweppes decided that this market presented the biggest potential for the brand (rather than the white market). In future all efforts would be more single-mindedly focused on the black South African youth market.

\(^{14}\text{Brand image is the total impression created in the consumer's mind by a brand and all its associations, functional and non-functional (SMLB, 1995:18).}\)
With Coke being such an outright favourite with a market share of ± 42% and the next largest brand *Fanta Orange* at 10%, it was clear that the bulk of the remaining brands competed for brand shares of 2% and less. Also shifting from a share of 1% to 2% meant the doubling of sales, a virtually impossible task in that market. Therefore the trend that would be the most important trend to observe was the ex-factory sales rather than brand share. In addition to that, quantitative research conducted in 1992 could be used as a benchmark of the brand's success in terms of image shift and trial levels.

Given the fragmentation, it was clear that when consumers were not drinking Coke, they were drinking a repertoire of brands and the key issue was to become part of this. It was therefore important to minimise rejection after trial and to create an overall positive predisposition towards the brand rather than regarding regular usage as the key pointer of success, which one might do in many other categories. Occasional usage was therefore of equal significance. A market map question was used to benchmark\(^15\) and track\(^16\) the brand’s critical performance in those two areas (see 1992 and 1994 MRA Omnimetro results, Figure: 7.31).

![Pie charts comparing market share in 1993 vs 1994](image)

**Figure 7.31: Overall S.O.V. - 1994 vs 1993**

In 1992 it was recognised that if the brand was to succeed in repositioning itself as a "badge" product for youth, it would need to become more modern and more exciting. To perform in the arena of "peer pressure" it would need to be seen as the sort of drink that would seem to be acceptable to drink at social occasions.

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\(^{15}\)Benchmark survey is the first research conducted to act as a measurement against which all future research is evaluated (SMLB, 1995:18).

\(^{16}\)Tracking study is the researching of the effects of advertising on brand attitudes, awareness and usage over time (SMLB, 1995:27).
occasions such as parties or with friends. These were all attributes that it was not performing strong enough on, at the time. These psychographic attributes were regarded as even more important than the cool drink's intrinsic properties in the black market. In order to start developing a consistent image, it was decided that research should be driven by the trends identified and used in the above-the-line advertising e.g. basketball, rap music, 'black cool'. This led to the advent of the African-American positioning of Schweppes Sparkling Granadilla. Schweppes decided that all activities would be focused on their core sixteen to twenty five year old black market utilising this African-American positioning.

7.6.3. Demographic Target Market Definition

The primary target market in terms of demographics for this brand was defined as sixteen to twenty five year olds, LSM 5-7. However as the primary objective of the campaign was to ultimately seek to affect buying behaviour, a behavioural and psychographic definition of the target market was regarded as imperative.

7.6.4. Behavioural Target Market Definition

Whilst cool drinks are drunk for their thirst quenching properties there are many other reasons, many of them extrinsic, as to why certain brands are preferred. Schweppes' understanding of the youth market based on research and visits to shebeens and township outlets led them to conclude that for the black South African youth, cool drinks were consumed at social events with friends and that the brand was a statement about the drinker who tended to drink the same brands as their friends. As peer pressure is a very strong influence in the lives of the black South African youth.

Their target market is at an age where they share much in common with each other, but little with their parents or other figures of authority. Rebellion is an important part of developing the self-identity. One way of expressing this is to embrace trends, particularly music, dress and language that reflect their individuality or peer group identity. It is important to be seen as part of what they regard as the in-crowd. They are also at an age where they have a high
energy level which can equally be translated into confidence, assertiveness or aggressiveness. That is why it is important for them to indulge in activities and past times that enable them to positively express this.

7.6.5. The Creative Strategy

7.6.5.1. Critical consumer insight

Research indicated that the most compelling way to position Sparkling Granadilla was as a 'badge product'. One that reflected a particular attitude and a certain set of values. The USA reflected the aspirations of the target market: freedom of speech and expression, the cutting edge of fashion and music, youth culture, sports heroes and role models. The USA has it all. However they do not have the trendiest cool drink. "The one that chills like a thriller" - Schweppes Sparkling Granadilla. The intention of the campaign was to make the consumers perceive that Schweppes Sparkling Granadilla was the trendy drink, the one that would make them feel part of the in-crowd. The advertisements were to reflect "American cool" (through the African-American positioning and execution), however the trendy South African appeal would not be lost.

7.6.5.2. Desired brand Personality

Youthful, sociable, confident, fun, generous and fashionable.

7.6.5.3. Single-minded Consumer Promise

Drinking Sparkling Granadilla means you belong to the trendiest group.

7.6.5.4. Integrated Communication

There was a resourceful need to integrate the campaign both above and below-the-line. Values had been defined for the brand, the core value however, was finding "healthy outlets for youthful energy". This required grass roots contact with the market at a community level. Basketball although not a leading element in the advertising was always present and the brand therefore chose
as its main thrust to involve itself in this developing sport, to the extent that it is
the official soft drink sponsor of basketball in South Africa. This was carried
through to outdoor advertising where the brand supplied the hoop, close to a
spaza or other store and Sparkling Granadilla was advertised on the
backboard. Even the sampling campaign was integrated and Sparkling
Granadilla was sampled at basketball games throughout South Africa.

7.6.5.5. Other Communication Elements

- Sparkling Granadilla’s position as the official cool drink of basketball and
their involvement in the development of basketball in the townships allowed
for the communication of a consistent message both above and below-the-line. The nature of the game has strong links to the brand’s
image - young, street-wise and trendy.
- 225 000 students sampled the product between January 1993 and
December 1994.
- The pack design was improved by changing the base purple colour to a
stronger brighter colour, more suited to a younger, trendier consumer.
- A generic one-litre bottle was launched nationally.
- Schweppes dramatically improved its relationships with the bottlers as a
result of improved service.

7.6.6. The Media Strategy

In order to achieve the objectives of high impact and reach among the younger
LSM 5 - 7 target market a combination of TV, cinema and radio were utilised. The budget for the launch burst was R1.08 million with almost 60% of this
budget spent on television with CCV being the primary station. Spot selection
included popular youth programmes and up-tempo music programmes. A
further 30% of the budget went to radio in order to build frequency and also
communicate with those consumers living in the rural areas. The remaining
10% of the budget was spent on cinema due to its high impact and
effectiveness in reaching the urban black youth market. In 1994 the media
selection followed the same successful formula with the split being 46% TV,
41% radio and 13% cinema. Advertising was concentrated in summer with an
emphasis on the year-end period when consumption trends are higher. For the
Coke having the highest share of voice\textsuperscript{17} (S.O.V) at 42.7%. Sparkling Granadilla achieved a S.O.V of 3.6%. In 1994 the total investment in the category was R30.4m with Coke once again dominating the S.O.V at 45.7% and Sparkling Granadilla increasing to 5.2%.

7.6.7. The Evidence of Results

The table below indicates that the volume sales have shown a dramatic and steady growth since the launch of the new campaign in October 1993:

\begin{figure}
\centering
\includegraphics[width=\textwidth]{schweppes.png}
\caption{Concentrate results from the Schweppes advertising campaign}
\end{figure}

Occasional usage of Schweppes Sparkling Granadilla grew substantially from 14\% in 1992 to 31\% in 1994, indicating that the brand has become more strongly entrenched as part of the repertoire of brands consumed. In addition fewer people are rejecting the brand after trying it 24\% versus 33\% (see figure 7.33)

\textsuperscript{17}Share of voice is the product's or client's percentage of total category competitive advertising investment (SMLB, 1995:14).
Figure 7.33: Far fewer reject the brand (don't like it) and many more drink it occasionally

Sparkling Granadilla has shown significant growth in all the extrinsic attributes (sociability, popularity, modernity) identified as contributing towards its unique positioning in the black South African market (see figure 7.34):

Figure 7.34: Schweppes Granadilla top 10 image statements 1992 versus 1994 (blacks only)
From the results it is evident that through their new advertising positioning, which was African-American and the execution, which was a combination of both African-American symbols and Africanisms (specifically South Africanisms), their brand image shifted and their sales improved.

7.7. Conclusion

There have been significant shifts in the trends in the youth market. These trends have not been defined to a particular sphere or aspect of the black South African youth’s lives, they are across the board.

As far as fashion is concerned, it is very important for them to wear quality branded clothing. Fashion is the only exception where the African-American products receive competition from Italy and France. The Italian fashion influence has been so powerful that a township group or sub-culture known as the amantariana have come to the fore.

It is important to bear in mind the high selection of African-American role models, of the African American musicians, of the African-American movies and of the African-American TV programmes. Furthermore, America was considered the country that they would most like to visit, as they perceive it to be racially harmonious (which is as a result of the media). The high likeability of African-American advertisements was noted not only from the Impact Information data, but also from the quantitative youth questionnaires. The African-American appeal is becoming more entrenched in the black South African youth culture through popular culture. What is also evident from the qualitative youth questionnaires and from the Schweppes case study is that their African roots should not be discarded. It is interesting to note that their favourite TV and radio advertisements were both Afrocentric executions, however the second and third favourite advertisements (in both categories) were African-American advertisements.

An in depth interpretation of the research results will be found in chapter 8.
CHAPTER 8

Interpretation of Research Results

8.1. Introduction

From the research results that were presented in chapter 7, it is evident that there are two significant trends that are common to all the research results.

The first trend is the influence, coupled with the aspirational appeal that the African-American culture has on the black South African youth. The African-Americans featured highly favourably on most questions, ranging from their role models, to the type of music they prefer listening to, to their favourite movies. In most cases the African-American component received the highest rating. If one looks at advertising separately from the other elements of popular culture, then it is evident that African-American executions, concepts or positionings are well liked by the metropolitan black South African youth. The reasons for these phenomena will be discussed and interpreted in the course of this chapter.

The second trend that emerged from the research is the important role that their African roots play. Their roots are deeply buried in their Afrocentricism, hence the importance of Africa to them.

One would assume that these two trends are a contradiction in terms, however they are not. A very unusual relationship exists between these two apparent conflicting trends. This relationship and the value of it for marketers in South Africa will be determined in this chapter. Furthermore the research results will be interpreted and be evaluated in terms of the set objectives for this study.
8.2. Primary Research

8.2.1. Youth Questionnaires

- **Personal Details**

The home language of the majority of respondents was Zulu, followed by Sotho then English. It is important to note that there are black South Africans who consider English to be their home language. This reaffirms the aspirational appeal that English holds for them. As mentioned previously these youth can be considered “the lost generation” and so it is possibly still an act of defiance in the political sense, for them not to speak Afrikaans. The other possibility is that these young people attended model C schools, where the medium was probably English. This could be a cause for concern as one’s cultural heritage (which includes language) is an integral part of one’s social make-up and there is evidence that they are possibly starting to disregard their cultural heritage.

The gender split amongst the respondents was 50% male and 50% female. The respondents who were interviewed were fairly well educated with approximately 94% having completed at least standard eight. More than 70% of the respondents were still receiving some form of education. This is encouraging in view of the emergence of the model C’s and the positives youth sub-cultures. The concern with their employment status is that there are almost double the number of respondents who are unemployed versus those who are employed. This is a cause for concern especially if one bears in mind what Madikane-Otto (1996) stated in section 5.4 with regards to unemployment being a critical issue facing the black South African youth.

It is still evident that some of the family structures are fragmented with 56% of the respondents not living with both their parents. The author is of the opinion that the 44% who do live with both parents is significantly higher than was the case with Mkhasibe’s (1995) “Youth Survey” 1994. The number of people in the homes of the respondents is still high as was the case with Mkhasibe’s (1995) “Youth Survey” conducted in 1994. The age breakdown of the respondents’ family members does not show unusual or abnormal findings.
• Leisure Activities

The three most popular leisure activities enjoyed by the youth have not changed significantly compared to Mkhasibe's (1995) findings. Music and movies are by far the most popular forms of leisure. This is particularly relevant for the study in terms of the influx of both American and African-American music and movies.

According to the findings American action movies were the most popular movie type - this is disturbing if one takes cognisance of the daily violence that these young people have been exposed to and are still being subjected to coupled with the explicit violence on TV and in movies. The American dramas and comedies were also very popular. It is interesting to note that 5% favoured South African movies ("There is a Zulu on my Stoep" was one example quoted). Unfortunately it could not be ascertained whether the South African movies were those that were directed and produced by South Africans or if they were movies which had a South African story-line (e.g. "Cry the Beloved Country"). The three top movies were all African-American movies with "Waiting to Exhale" being their favourite film (this is in direct contrast to the results of Du Plessis' dipstick study as discussed in chapter 3). All three movies had African-American's cast in the lead roles. "Waiting to Exhale" and "Bad Boyz" had household names in their casts viz. Whitney Houston and Will Smith respectively.

It is interesting to note that all three of their favourite movies had soundtracks that were very popular and a success in their own right. The music on the soundtracks was a compilation of rap / hip-hop, pop and R&B performed predominantly by African-Americans. These three styles of music are the most favoured by the youth. As far as their favourite artists are concerned, the top 4 artists are all African-Americans. Celine Dion who was rated 5th was the only exception, she is French-Canadian. There were a few South African artists mentioned like Brenda Fassie, Lucky Dube and even Sibongile Khumalo (the opera singer who performed with Pavorotti in South Africa). These mentions were far out-weighed by the mentions of African-American performers (even the older artists like Gladys Knight and Luther van Dros).
Fashion is important to the youth because “looking good” is all-important to them and they are of the opinion that they are making a personality statement via the brands of clothing that they wear. As was the case with the African-American youth, clothing and accessories are worn purely for their aesthetic value and not for their utilitarian value, as discussed in section 2.6.2.1.2. The question regarding the stores where they purchase their clothing indicated that clothing is important to many of them because they were prepared to spend a considerable amount of money on their clothing. It is interesting to note that even the chain stores are very upmarket, like Stuttafords, Truworths, Edgars, Queenspark, Daniel Hechter etc. certainly not Ackermans nor Pep Stores. From a societal perspective and bearing in mind the wave of crime that is hitting South Africa, clothing is so important to them according to Mkhasibe (1995) that they may even resort to petty crime to ensure that they can wear the brands that they desire. It is important to bear in mind the strong influence that fashion exerts on the youth, even their sub-cultures are based predominantly on the type of clothing they wear e.g. the amantariana who wear Italian style clothing and the rappers who wear hip-hop clothing.

- Role Models

The objective of this question was to ascertain who the mentors are for the youth as these people would have a marked influence on their lives. It is interesting to note that South Africans were mentioned more times ie. Nelson Mandela, Felicia Mabuza Suttle etc. However, more American actors and singers were mentioned overall like Wesley Snipes, James Earl Jones, Martin Lawrence, Michael Jordan etc. Once again it is quite evident that the media (via TV, movies and radio) is having an indisputable influence on the black South African youth.

- Countries that Appeal to Youth

Nearly 40% of the respondents cited the USA as the country they would most like to visit. This verifies the aspirational appeal that America holds for the black South African youth. France and Italy were also mentioned and one can assume that its the association between France and Italy as being the “Meccas” of fashion. The reasons quoted by the respondents for wanting to
visit these countries were primarily because of the fashion and secondly because they perceived the quality of life in these countries to be better than in South Africa. The youth who stated Italy as the country they would most like to visit, probably belong to the *amantariana* group, even though they did not divulge this in the questionnaire.

- **Critical Issues**

There was a notable difference in the issues facing the males versus the females. As far as the males were concerned the issues that they considered were the main ones facing them, were the same issues that they felt were facing South Africa. The concerns that they had were primarily economic such as the housing shortage, squatters, unemployment and crime. This could be attributed to the fact that many of the young black males are still very traditional (even those who are educated) and still feel that it is not only their responsibility, but also their duty to provide for their families. According to Nkuna (1996) it is the responsibility of the eldest son to provide for his parents, brothers and sisters etc. and if he fails to do so he will dishonour his family.

The females on the other hand cited very personal and in most cases sexually related concerns. It is interesting to note that they viewed "violence" as the critical issue and did not refer to it as "crime". The other issues that were mentioned were rapes, date rape and child abuse and one can assume that the violence they are referring to, is violence and abuse to their person. In view of the number of AIDS cases reported amongst females in this age category as discussed in section 3.2. the fact that child abuse and teenage pregnancy are concerns, should be noted as they will impact forcibly on both the population configuration and the moral face of South African society. The reason for this is that Sunter (1996) is of the opinion that these young women contracted AIDS at a young age i.e. they were younger than 10 years old, as it takes approximately 10 years for the HIV virus to become full-blown AIDS. By implication one can assume that they contracted AIDS through molestation and sexual abuse.

Regarding the issues facing South Africa, the New South African police and ethnicity were two interesting issues that the females were concerned about. One can possibly surmise that they do not feel that they can trust the police. In
discussion with young black females they expressed their contempt for certain members of the police force whom they felt were corrupt. When asked to justify why they are of that opinion they answered that they were aware of gang rape cases that had been reported but had never been followed up on. As a result the victim had been attacked and raped a second time by the same gang of men.

Crime, unemployment, the South African economy and housing were the top four critical issues facing South Africa as far as the majority of respondents were concerned. The author is of the opinion that these issues are very real to South Africans across the board, and are not distinctive to the black South African youth market.

- **Media Consumption**

From an advertising perspective it is important to ascertain what the media habits of the youth are. As were the findings with Mkhasibe's (1995) "Youth Survey" which was conducted in 1994, radio is the most effective medium for targeting the black South African youth. Radio Metro retains its popularity, but the advent of the community radio stations like Voice of Soweto are important from a media planning perspective, as they are extremely cost-effective and effective in reaching a very specifically targeted audience (geographically). It is possibly the local content, colloquial language and personalities that the youth grew up and know well, that make these stations popular amongst the youth. It therefore makes them ideal for "testing the waters" for new products and advertisements. As far as their favourite radio advertisements were concerned, their favourite advertisement was *Chicken Licken*, which has an Afrocentric positioning, followed by the Coca-Cola and Pepsi advertisements which both have African-American positionings.

*The Sowetan* is by far the most read publication by the black South African youth. One can assume that they view the editorial content to be high in local black community content (as is the case with the community radio stations). Even though 98% of the respondents claimed to read magazines and newspapers, their awareness of print advertisements was generally very low with very few respondents recalling their favourite print advertisements. One
can therefore assume that many of the respondents do not actually read the publications. Some of the youth purchase magazines like *Elle, Cosmopolitan* etc. (which do have a very small niche market readership amongst the black South African youth, as they are classified as expensive fashion magazines). Whereas as other black South African teenagers, as a result of budget constraints, may be second-hand and third-hand readers of these publications i.e. they do not purchase the publications themselves. This may also account for the low 1994 ABC circulation figures of black magazines as discussed in chapter 3.5.2. and the low AMPS (1994) recording of black newspaper readership as discussed in chapter 3.5.1.

Television is growing in popularity and one can ascribe this phenomena to two things viz. the increase in disposable income has led to the purchasing of TV sets and the programming content of the SABC has been revised. There are far more vernacular and “black” programmes particularly on the SABC than what there were in the past, which means that the black youth are generally seeing and hearing people that they can relate to in the media. A quarter of the respondents watch between 6-12 hours of TV a day which is heavy consumption and by implication the media will have even more of an effect in moulding their values etc. American sitcoms were rated as their favourite type of TV programme and if they are watching between 6-12 hours a day of American sitcoms and music programmes with American artists performing - half their day is then spent receiving messages and symbols relating to the American culture. As was the case with their favourite radio advertisements, their favourite TV advertisement has an Afrocentric positioning i.e. the *Sasol “Amaglug-glug”* TV advertisement. Their second and third favourite advertisements have African-American positionings viz. *Sprite* and *Coca-Cola*. It is important however to bear in mind that these questions were open-ended, so the spontaneous recall of advertisements depends to a large degree on what advertisements are currently being flighted.

- *Advertising*

The respondents (23%) selected the *Coca-Cola* advertisements as their all time favourite advertisements. This finding reinforces the value of building brand awareness and maintaining it over a long period of time. *Pepsi* may be seen to
be politically correct, but it is evident that Coca-Cola is entrenched in the minds of the youth market. It will take a long time and a lot of budget for Pepsi to secure the market leader position that is currently retained by Coca-Cola in South Africa.

The aim of this thesis is to ascertain the value of African-American for marketers in South Africa, hence the likeability of the Pepsi radio advertisements and the Schweppes Sparkling Granadilla and Chicklets Chewing Gum TV advertisements (which use African-American as a positioning tool) was determined. The author selected the afore-mentioned advertisements for the following reasons:

1. The Pepsi campaign utilises radio as the primary medium and radio is also considered to be the most effective medium for targeting the black South African youth.
2. The Chicklets TV advertisement was selected because it is totally African-American in its positioning and its concept.
3. Finally the Schweppes Sparkling Granadilla TV advertisement was selected because it is African-American in its positioning, however being South African is incorporated into the creative concept.

All three executions were considered very good with almost 80% of the respondents giving the advertisements a rating of "good" to "excellent". The importance of this for the thesis is that the African-American advertisements do appeal to the black South African youth. Even in the case of the Chicklets TV advertisement which is perhaps not well executed (from a production point of view) when compared to the other two selected advertisements received a "good" rating.

8.2.2. Youth Telephone/Personal Interviews

The results for this questionnaire were divided into three sections. The first section included those respondents who "want to be American".

It is interesting to note that the respondents who fell into this category stated that they particularly like African-American advertisements because they could
identify with the people in the advertisement especially from a physical point of view. They also generally find the African-American advertisements entertaining. One could possibly ascribe this to the *hip-hop* music that is used in the executions. As stated previously music is a big influence in their lives. When the respondents were questioned as to whether it was the product or the fact that the advertisement was American (i.e. a transferral of credibility) that made the advertisement appealing to them, there was a mixed response. The general answer seemed to be that it was the product that made the advertisements appealing to them. They perceived the product to be better because of its African-American image but maintained that it was still the product and not the African-American execution that appealed to them. The fact that America is the country that they would most like to visit because of the people and their quality of life etc. was discarded. One could assume that even though they would like to be African-Americans, they do not want to give the American appeal too much credit. Otherwise they will be considered "sell-outs", hence the transferral to accrediting the product.

As the results that were presented in chapter 7 indicated, they would prefer to be American and their underlying rationale for this is because African-Americans have more opportunities than what black South Africans have. Furthermore, they perceive America to have no racial conflict. What is evident is that they have an unrealistic and possibly inflated perception of America and this can possibly be as a result of the popular culture, which is responsible for the social construction of reality for the black South African youth.

The second section was those respondents who "do not want to be American".

These respondents were not all completely anti African-American advertising. It is interesting to note that there were those respondents who felt very strongly (as one would assume) that advertisements, which are flighted in South Africa, should be Afrocentric. These respondents were very proud of their African roots.

Most of the remaining respondents stated that they did not really notice African-American advertisements. However, when they did notice them, they admitted to actually quite liking the African-American advertisements as they found them
entertaining. One respondent stated quite emphatically that he did not like the African-American executions because they are foreign and not realistic: "...because it is idealistic and whatever is portrayed, is 'UNACHIEVABLE'.

It is however important to note that they did have negative associations with the African-American culture. These included statements like "they are too materialistic", "they are violent", "they are too patriotic" etc. These are attributes that have been ascribed possibly as a result of the images portrayed in American action movies which are popular amongst the youth. Their positive connotations with America versus South Africa are also probably as a result of the media that they consume. They perceive Americans to be technologically advanced like with their transport systems, they think that they have a good education system, that they are wealthy and that they are a united nation with no racial conflict.

One can therefore assume that generally the respondents in this section were not anti-American, they were just very pro their Afrocentricity.

The third section was categorised as the "want to be South African" section. This section was a combination of the afore-mentioned two sections. This respondent stated that she was proud of her Africaness but African-Americans were aspirational to her. African-American advertisements were appealing to this respondent because they were African-American and the "American" products were also perceived to have the best quality by this respondent. Once again the transferral of credibility is evident.

8.2.3. Small Group Discussion

The findings and the interpretation of them have been incorporated into chapter 5 of the thesis.
8.3. Secondary Research

8.3.1. Advertising Likeability Study

- *Eurocentric Advertisements*

The Eurocentric advertisement that scored the highest likeability was the *Shield* deodorant advertisement. The models in the advertisement are very suave and successful people. They are also very attractive and noticeably well dressed. The probable reason for this advertisement scoring such a high likeability rating is as a result of the messages being communicated of accomplishment, success etc. It is important to note that the models are black, so the youth can probably relate to them (purely based on their skin colour). The advertisement is not at all Afrocentric in that the “aspirational” elements are all very western. The advertisement could have been shot anywhere in Europe and the agency could have just had the male voice over (in the vernacular) edited on, in post-production.

The advertisement that received the second highest likeability score, was the *Uno* “No limits” advertisement. The execution of this advertisement is very lively, trendy with a whole cast of very modern young people trying to fit into an *Uno*. In the author’s opinion, the success of this advertisement could be attributed to the soundtrack. The music is a very popular *hip-hop* song performed by a group called *Two Unlimited*. The tune is very catchy and because of the immense popularity of the original track the advertisement becomes easily recognisable.

The *Cadbury’s Dairy Milk* chocolate advertisement of the English country wedding scored by far the lowest with 6.3. This can be attributed to the fact that the advertisement is very European not so much in concept, but certainly in the execution thereof.

- *Afrocentric Advertisements*

As far as the Afrocentric advertisements were concerned the *Chicken Licken* "Umfundisi’s Wife*” TV advertisement scored the highest with a rating of 9.1. It
is interesting to note that the black South African youth market rated this advertisement higher than what the combined average of the total black population did. This can possibly be as a result of the humour that was utilised, which they appreciated. Furthermore, the fact that there were other non-verbal communication-elements that represented their Afrocentricity like the way S'Dumo dances with the preacher's wife is very typical of the Sophiatown style of dancing.

The Ultra Mel advertisement received the second highest likeability score. The advertisement is entitled "Taxi" and the concept revolves around a mini-bus taxi that has broken down, and all the passengers are sitting on the pavement eating Ultra Mel yoghurt because it doesn't need refrigeration. Once again the concept may be relevant to the black South African youth, as they are generally commuters primarily using mini-bus taxis as their means of transportation. They have probably been in a similar situation where the taxi they were travelling in, has broken down therefore they are able to relate to the advertisement.

It is important to note that generally the black South African youth gave the Afrocentric advertisements likeability scores of above 7, which is quite high. Once again this reaffirms their need to have something that they can relate to in terms of being African in the execution of the advertisements.

• African-American Advertisements

The Sprite TV advertisement that was the most liked African-American advertisement had a well known African-American basketball player playing basketball in a ghetto. He then drinks a Sprite and throws the empty tin into a dustbin. The title "Image is nothing. Thirst is everything. Obey your Thirst" drops onto the screen. The African-American imagery dominates the advertisement from the model, to the milieu, to the clothing, to the basketball. The probable reason for the high likeability score is the "in your face" attitude. The commercial is also quite aggressive with non-conformity being the central theme of the advertisement, which also possibly appeals to the youth. Basketball can be classified as one of the fastest growing sports in South Africa, among the urban black youth which may also account for its high likeability score.
The Nike advertisement that scored 8.1 was the execution that has the long-jumper running towards the long jump pit with his whole face shaking and bloating as he runs faster. The advertisement uses a well-known African-American athlete, however it is the attitude conveyed by the advertisement that positions it as an African-American advertisement. The title comes up: "Screw sand pits" and the guy jumps into the air. The advertisement aggressive, assertive and very "in your face" which is in-line with the hip-hop culture. The athlete is well built and could be considered someone that the youth would aspire to be like. The author is of the opinion that it is "attitude" that makes the Nike campaigns more liked, even their pay-off line "Just Do It" embodies this assertive "attitude" that has been adopted by the hip-hopsters.

- **Comparison between African-American, Eurocentric and Afrocentric Advertisements**

Based purely on the likeability averages of the advertisements that were selected, the Chicken Licken advertisement skewed the results in favour of Afrocentric advertisements. As mentioned previously, the Afrocentric theme coupled with the humour in the advertisement made it a more likeable advertisement. With the highest scores and the lowest scores not included the African-American advertisements were on average more likeable than the Eurocentric and the Afrocentric advertisements. The conclusion that can be drawn from this likeability study is that the Eurocentric advertisements that scored highly had either Afrocentric (the well dressed black model in the Shield advertisement) or African-American elements (like the Uno music) in the execution. The likeable Afrocentric advertisements were all humorous with the humour being very Afrocentric (like the taxi breaking down in the Ultra Mel advertisement). The African-American advertisements that scored highly were predominantly executions that reflected this assertive "attitude". The "attitude" is very aggressive and very "in your face". Previously in South Africa, the spirit of the black youth generally had to be contained as the laws of the country prevented them from defying authority (white oppression in their eyes). This "attitude" is a vocalised demeanour and possibly gives them a socially acceptable means to vent their "anger" (regarding their oppressive past).
8.3.2. Case Study: Schweppes Sparkling Granadilla

Once the essence for Schweppes was clearly defined, all messages for the brand could be integrated i.e. Schweppes Sparkling Granadilla "chills like a thriller". The advertising campaign added a new dimension, which radically altered the image of the brand enabling its sales to soar, breathing new life into a tired brand. This has the added spin off of motivating a previously disinterested sales and distribution network, without which this kind of success could not be achieved.

Based on the above findings, the success behind the Schweppes Sparkling Granadilla campaign can be attributed to the combination of an African-American concept set in South Africa. The advertisement acknowledges the fact that the youth are situated in South African and "that this is the place to be". In terms of the cast, the advertisement non-verbally communicates African-Americanisms (the jewellery, the sunglasses, the walking and stances of the males and the provocative body movements of the females). The music is rap, and the pay-off line also rhymes like a rap song: "chills like a thriller. Schweppes Sparkling Granadilla".

The advertisement can be classified as African-American, however South Africa is included in the execution which implies that one's "roots" should not be forgotten. This is very important, in the telephone interviews many of the respondents found America to be appealing but they did not want to sacrifice their Africaness to become American.

8.4. Conclusion

As stated in the introduction, there are two significant trends that have emerged from the research that was conducted for this study. The first trend is the influence of the African-American culture on the black South African youth. The second is their high regard for their Afrocentricity.

Based on the research, one can almost conclude that the African-American culture has become popular culture in South Africa. The black South African youth are subjected to African-American imagery, values, symbols etc.
everyday of their lives. Music, movies and TV programmes are three of possibly
the biggest influencers on the youth and the African-American versions thereof
are almost always the most popular amongst the youth. They find African-
Americans aspirational because they believe that they can identify with them.
Their identification with African-Americans possibly stems from their perception
that the oppression encountered by the African-Americans is similar to that
which they endured. The reason for them aspiring to be like the African-
Americans is that they consider them to be fully liberated and successful in
overcoming their hardships. The African-Americans feature quite prominently in
their selection of role-models and this can be attributed to their restricted media
subjection in apartheid South Africa which meant that very few black faces
appeared on TV in aspirational roles or as celebrities. In post-apartheid South
Africa, they have been exposed to many more black celebrities and
personalities. What has happened however is that the influx of African-
American TV programmes, movies and music has meant that these stars and
artists have become the role-models for the black South African youth.

As far as African-American advertising is concerned, the youth find these
executions appealing and rate them very likeable. Even in cases where the
production values of the African-American advertisement are poor, they still
rate the advertisement as being very likeable.

The second trend of Afrocentricity was particularly evident in the one-on-one
interviews / discussions. The youth are very proud of the fact that they are
Africans, however the appeal of America and specifically the African-Americans
is very deeply entrenched as mentioned above. The Afrocentric advertisements
are generally well liked by the youth. Besides the familiar people cast in the
roles that they can relate to, most of these advertisements use Afrocentric
humour. If the audience finds an advertisement amusing, they are generally
positively predisposed to the advertisement and the product. With this positive
predisposition, they will obviously rate the advertisement as likeable.

Finally the first hypothesis of the study was proved true. There have been
significant trends influencing the black South African youth particularly when
one considers the emergence of the new groups viz. amagents, model C’s and
positives. These new groups reflect the broader South African macro-
environment to a large degree. The amagents are possibly indicative of the crime, drugs and gangster culture that has mushroomed in South Africa. The model C’s could possibly reflect the western influence that is distancing them from their own cultural heritage. Finally the positives could be mirroring the "new South African" culture - where South Africans are proud of their country and are pro making South Africa a better place for all people.

The second hypothesis was also proved true. Based on the average likeability scores obtained from the likeability comparison, the African-American advertisements were generally more liked by the black South African youth. Even though this hypothesis was proved true, it is important to bear in mind that the Afrocentric advertisements that used humour also scored high likeability ratings. The responses in the youth questionnaires to their “favourite advertisements” questions reinforce the afore-mentioned statement. However, it is important to bear in mind that the “favourite advertisements” questions were open-ended, so the spontaneous recall of these advertisements depended to a large degree on which advertisements were being flighted while the questionnaire was in field. For this reason the adtrack study was utilised for the likeability comparison.

The youth questionnaires on the otherhand were designed and utilised to determine the likeability of specific African-American advertisements i.e. the Pepsi radio advertisements and the Schweppes Sparkling Granadilla and Chicklets Chewing Gum TV advertisements. The results were that all three executions were considered very good with almost 80% of the respondents giving the advertisements a rating of "good" to "excellent". The importance of these findings for the 2nd hypothesis is that the African-American advertisements are liked by the black South African youth.

The next chapter makes recommendations for future research and draws the conclusions of this study.
CHAPTER 9

Conclusion

9.1. Conclusion

The following conclusions can be drawn:

From an inter-cultural communication perspective there are cultural differences between white and black South Africans. Whites can generally be classified as an individualistic culture and blacks generally as a collectivistic culture. By implication advertisements which are created for the blacks will need to be high-context communications whereas advertisements targeted at the whites will be low-context. A further complication is that whites are approximately 7th generation consumers of advertising whereas blacks are generally seeing advertisements targeted specifically at them as primary consumers for the first time. This means that they will require more information regarding the product and its benefits.

The similarities between the USA and South Africa from a cultural variability perspective were extrapolated. South Africa like the USA is very definitely a masculine society and can be classified as relatively low uncertainty avoidance and power distance. These similarities make the merging between South African and American cultures easier. Furthermore the development of African-American language styles and their stylised body language can be likened to the township English or totsi-taal that has evolved in Soweto / Johannesburg. The urban black South African youth are not unique in their adoption of the urban African-American hip-hop culture, it is a global trend amongst the youth. It can be attributed to the Americanisation of the world through movies, music, TV programmes and American businesses and franchises like MacDonalds. It is also important to bear in mind that South Africa is a developing country or Third World (as defined by Green and Lascaris) and by implication it is cheaper and easier to import the afore-mentioned from the USA.

There is also a trend in the marketing and advertising industry to focus on the consumer. This Consumercentric advertising is substituting the traditional
ethnocentric advertising. The market segmentation tool that is used are LSMs which are based on the economic status and the lifestyle of the consumer. Sociomonitor however is still used for the traditional markets in conjunction with LSMs. There are new trends particularly in the black market viz. Africanism, Homeism, Communitism, Childism, Womanism and Informalism. These should be borne in mind when strategic planners or creatives are incorporating an Afrocentric element into the communication strategy or advertisements, targeting the urban black South African youth.

One of the primary reasons for the shift to consumercentric advertising is due to the increase in the disposable income of black South Africans. The affirmative action programmes, which have been, implemented result in some of the youth growing up with more opportunities and probably in more affluent homes. This will obviously impact on them as consumers, however it is important to bear in mind that the affirmative action programmes will not create job opportunities for all the black youth. By implication and as reaffirmed by Madikane-Otto (1996), unemployment is one of the most critical issues facing them, and they are aware of this.

Associated with this problem of unemployment lies the problem of a phenomenally high crime rate and housing shortage throughout South Africa. In a crime infested environment violence, rape and child abuse become common everyday occurrences. These evils are quite prevalent in the society that the black South African youth are being raised in. According to the AIDS breakdown by Sunter (1996:43), the segment of the population that has the highest number of AIDS cases is the 16-24 year old category. An alarming number of teenage females in this category have full-blown AIDS, which means that they probably contracted the virus at a very young age via child abuse and molestation. Besides the moral issues, the impact of AIDS on the structure and the configuration of the population must be borne in mind.

From a media perspective radio retains its popularity. The youth listenership of community radio stations like Voice Of Soweto is increasing - this can be attributed to their local content and their colloquial “township” language. The evolution of the media in post-apartheid South Africa from a visual communications perspective means that black South Africans are now being
exposed to TV programmes that are targeted specifically at them. TV and movies, which were dominated by white personalities, are now broadcasting black personalities, South African and African-American. The youth now see black celebrities, actors, performers etc. who they can identify with. Ironically it is the African-Americans and not the South Africans who are being chosen as their role models. TV and movies are favourite pastimes and therefore big influencers in the lives of the black South African youth. There is concern that the intense exposure of the black South African youth to violence and gangsters via these media will have a negative effect on their social values and morals.

Furthermore it can be concluded that fashion can be considered another big influence on the urban black South African youth. Their clothing gives them a way of expressing themselves and positioning themselves within their community. The core structures of many of the black South African families have disintegrated. Hence the importance of belonging to or being associated with a group, for the youth. Many of these groups emerged as a result of the particular style of clothing worn e.g. Italian clothing (the amantariana), hip-hop clothing (rappers) etc. The advent of the new groups like the positives is refreshing as there is much disillusionment and resorting to crime among the youth. The model C’s even though they are considered more western than African, are not a cause for concern as they believe in education and self improvements. The concern is with the emergence of groups like the amagents, who cannot be classified as a respectable youth group. If they are seen as the new role models by the younger township youth, then drugs, crime and illiteracy are going to be the order of the day.

The black South African youth, like the rest of South Africa (and in fact the rest of the world) are incessantly being exposed to advertisements. The aspirational appeal of certain lifestyles and products as communicated by advertisements as well as their psychological effects on the black South African youth are subjective. One of the psychological implications is the materialistic appeal. The downside of this appeal is that they would go to extreme lengths to purchase the “in” products (like the amagents). The flip side of the coin is that after being oppressed, it is fair that the black South African youth be allowed to aspire to greater (materialistic) things. Advertising according to one of the
respondents can be seen as a sort of escapism from the mundane lives that they lead.

One can therefore conclude that the black South African youth are becoming more educated as consumers and are more aware of their consumer rights. As an advertising target market, they are considered to be more sophisticated than what their parents are. Furthermore, the advertising triggers for the black South African youth are in line with the universal youth advertising triggers.

Based on the research, it is evident that the African-American culture has become popular culture in South Africa. Music, movies and TV programmes are three of possibly the biggest influencers on the youth and the African-American versions thereof are almost always the most popular amongst the youth. The black South African youth are exposed to African-American imagery, values, symbols etc. everyday of their lives. African-Americans inspire the youth and they aspire to be like them because they believe that they can identify with them. Their identification with African-Americans possibly lies in the fact that they too were oppressed, but the African-Americans have overcome this dominance. As far as African-American advertising is concerned, the youth find these executions appealing and rate them very likeable. The African-American advertisements besides portraying the *hip-hop* culture also portray an "attitude". This attitude is aggressive, it is "in your face" assertiveness. The African-American appeal among them could possibly be attributed to this "attitude" especially in the case of the young black South African who is angry because of their previous oppression.

The importance of their Afrocentricity to them was particularly evident in the one-on-one interviews / discussions. The youth are generally very proud of the fact that they are African. They do acknowledge the appeal that African-Americans hold for them. The Afrocentric advertisements are generally well liked by the youth. These advertisements tend to use Afrocentric humour and often there are familiar people cast in the roles that they can relate to and identify with, which also makes the advertisements more likeable.

In conclusion recommendations will be made with regards to further research in this field, in section 9.2. It is important to note that the number of
advertisements targeted at the black South African youth are minimal compared to the number targeted at the white South African youth. This could possibly be a cause for concern when one considers the enormity and potential consumption in this market.

Marketers and advertisers must be warned not to fall into the trap of believing that advertisements using solely white Americans and/or African-Americans are acceptable for this market. America is certainly aspirational and there is generally a positive feeling regarding the image projected by America amongst the urban black youth. However they still consider themselves to be Africans and it is an anathema for them to be considered “sell-outs” that have lost their roots. The campaign should integrate the aspirations associated with Africa-Americans in the positioning of the advertisement and the identification with Afrocentricity in the execution in order to be a successfully targeted campaign.

9.2. Recommendations for further research

On completing this thesis, the author is of the opinion that there is a need for research on the following topics within the field of intercultural communication/advertising and with specific reference to the black South African youth:

- It has been noted that between white and black South African youth there are marked similarities and differences in attitudes, philosophies, ambitions and beliefs in themselves. The implications for marketers and advertisers of youth products are evident.

- Furthermore, no research has been conducted on evaluating the differences/similarities in the responses of white versus black South African youth with regards to African-American advertising.

- Another avenue that has not been explored within the advertising industry, is the language of preference (i.e. which is the most effective) for communicating to the black South African youth. For both marketers and advertisers it is critical to ascertain the distinction between the comprehension of languages by the black South African youth (vernacular
and totsi-taal) versus the elevated status ascribed to a language (like English) where the understanding is inadequate.

- Due to the benchmark nature of this study, it is recommended that further research be conducted on the influence and impact of branding *per se* on the likeability of advertisements.

- Finally, in so much as African-Americanism is playing a significant role in the lives of Africans, a symbiotic relationship co-exists. The significance of Africa and African nationalism within the African-American culture is a fascinating domain that ought to be explored from a communication perspective.
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HUGO, A.O. conducts an interview on 15 August 1996 with André Minaar, managing director of Research International in Johannesburg on the value of African-American marketing to the black South African youth.


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Africa.

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1994.

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Books Ltd.

April 1994.

June 1994.


THE MUSIC TALKS

RADIO METRO: 1995 TOP 100

1. Towa Tei / Luv Connection (Elektra)
2. Soul for Real / Every Little Thing I Do
3. Miss Jones / Where I Wanna Be Boy (Step Sun)
4. R Kelly / Thank God It’s Friday (Jive)
5. Silk / Hooked On You (Elektra)
6. Coolio / Gangsta’s Paradise (MCA)
7. What’s Happening / It Takes Two (Step 2)
8. Groove Theory / Tell Me (Sony Music)
9. B M U (Black Men United) / “U Will Know” (Mercury)
10. Nuttin’ Nyce / Down 4 Whateva (Hollywood)
11. Beverley Knight / Flavour of the Old School
12. Smooth / It’s Summertime Let’s Get Into U (Jive)
13. Montell Jordan / Somethin’ 4 Da Honeyz (Polygram)
14. 2PAC / Me Against the World
15. Aaliyah / Back and Forth (Jive)
16. Da Brat / Da B Side
17. Nicole Jackson / Tell Me How You Like It (Expansion)
18. Naughty by Nature / Feel Me Flow (Tommy Boy)
19. Patra / Scent of Attraction (CDEPC4030)
20. Saundra Williams / Unconditionally (Bold Soul)
21. The Whitehead Brothers / Forget I Was a G (Mercury)
22. Portrait / I Can Call You
23. Children of God / In the Name
24. N-Trance / Stayin’ Alive (RPM)
25. Barry White / Come On
26. Raja Nee / Turn it Up
27. Evelyn “Champagne” King / Fascinated (Expansion)
28. Zhane / Shame (Hollywood)
35. Chicco / Modjadji (Teal Records)
37. Patra / Pull up to the Bumper (Sony Music)
38. Diana King / Shy Guy (Work)
39. Truce / Treat U Right (Pump)
40. Bob Mabena / Isgaga (Teal)
41. Brandy / Baby
42. Patra / Scent of Attraction (CDEPC4030)
43. Boom Shaka / It’s About Time (DGR)
44. Devante / Forever
45. Randy Crawford / Come into my Life (WEA)
46. Casserine / Come Live in my Life
47. Adina Howard / Freak Like Me (Eastwest)
48. The Affair / Are You Ready (Fourth & Broadway)
49. Nicole Jackson / I Like (Expansion)
50. Dennis Mpale / Make it For You (Tusk)
51. Brenda / Ungishaya Ngaphakathi (Inner Feeling) (CCP)
52. Bayete / Umkhaya (ROYB)
53. Vicky Sampson / African Dream (Tusk)
54. Chante Moore / I Want to Thank You (MCA)
55. Ebony / Good Life
56. Nicole / Runnin’ Away (Avenue Records)
57. Charlene Smith / I Learned my Lesson (China Records)
58. Brizabone / Gonna Happen (Fourth & Broadway)
59. Ryuichi Sakamoto / Moving On (Elektra)
60. Margi Coleman / Winnin’ Over You (Priority Records)
61. Faith / Fallin’ in Love (Entertainment)
62. Pebbles / Are You Ready? (MCA)
63. 2PAC / Dear Mama
64. Soul for Real / Candy Rain
65. Y N Vee / Chocolate (PMP)
66. Jodeci / Freek ‘n You (MCA)
67. Tony Thompson / I Wanna Love Like That (Giant)
68. Regina Belle / Could it be I'm Falling in Love (Columbia)
69. Deborah Cox / Sentimental (Arista)
70. Opaz / When we're Making' Love (Passion Music)
71. Keith Sweat / Feels So Good (Elektra)
72. Brownstone / Party with Me (Epic)
73. TLC / Red Light Special
74. Keith Martin / Never Find Someone Like You
75. Michael Speaks / Whatever You Need (EW)
76. Monica / Don't Take it Personal (Arista)
77. Felicia Adams / Thinking About You (Motown)
78. Mariah Carey / One Sweet Day (Columbia)
79. Whitney Houston / Exhale (Arista)
80. Michael Jackson / You are Not Alone (Epic)
81. Asante / Look What you've Done (Sony Music)
82. After 7 / 'Til You do me Right (Virgin)
83. Sounds of Blackness / Black Butterfly (Perspective)
84. 4pm / Lay Down Your Love
85. Bayete / Mmalo-we (Teal)
86. Stimela / See the World (GMP)
87. Boyz II Men / On Bended Knee (Motown)
88. All-4-One / I Can Love You Like That
89. Blackstreet / Before I Let You Go (Interscope)
90. Chris Walker / Someone To Love Me Forever (Pendulum Records)
91. Stevie Wonder / For Your Love (Motown)
92. Jonathan Butler / I'm On My Knees (Mercury)
93. Howard Hewett / Crystal Clear
94. Barry White / Practise What You Preach (A & M)
95. Gerald Levert / I'd Give Anything (Eastwest Records)
96. Mary J Blige / My Life (MCA)
97. Anita Baker / Body and Soul (Elektra)
98. Karyn White / I'd Rather be Alone (Warner Bros)
99. Gladys Knight / End of the Road (Medley) (BMG)
1. NAME: 
2. TELEPHONE NUMBER: 

3. ADDRESS: 

4. AGE 
Please tick the age category that you fall into? 
<table>
<thead>
<tr>
<th>Category</th>
<th>Years</th>
<th>Code</th>
</tr>
</thead>
<tbody>
<tr>
<td>Category 1</td>
<td>16 - 18</td>
<td>01</td>
</tr>
<tr>
<td>Category 2</td>
<td>19 - 21</td>
<td>02</td>
</tr>
<tr>
<td>Category 3</td>
<td>22 - 25</td>
<td>03</td>
</tr>
</tbody>
</table>

5. GENDER 
Tick one please: 
<table>
<thead>
<tr>
<th>Gender</th>
<th>Code</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>01</td>
</tr>
<tr>
<td>Female</td>
<td>02</td>
</tr>
</tbody>
</table>

6. LANGUAGE 
Could you please indicate which language is mostly spoken in your home? 
<table>
<thead>
<tr>
<th>Language</th>
<th>Code</th>
</tr>
</thead>
<tbody>
<tr>
<td>English</td>
<td>01</td>
</tr>
<tr>
<td>Afrikaans</td>
<td>02</td>
</tr>
<tr>
<td>Zulu</td>
<td>03</td>
</tr>
<tr>
<td>Sotho</td>
<td>04</td>
</tr>
<tr>
<td>Xhosa</td>
<td>05</td>
</tr>
<tr>
<td>Other</td>
<td>06</td>
</tr>
</tbody>
</table>

If you answered other, please specify what language you mainly speak: 

7. EDUCATION 
Please indicate what is your highest standard of education: 
<table>
<thead>
<tr>
<th>Category</th>
<th>Code</th>
</tr>
</thead>
<tbody>
<tr>
<td>Category 1</td>
<td>Grade 1 to Standard 5</td>
</tr>
<tr>
<td>Category 2</td>
<td>Standard 6 to Standard 8</td>
</tr>
<tr>
<td>Category 3</td>
<td>Standard 9 to Standard 10</td>
</tr>
<tr>
<td>Category 4</td>
<td>University degree</td>
</tr>
<tr>
<td>Category 5</td>
<td>Diploma</td>
</tr>
<tr>
<td>Category 6</td>
<td>Apprenticeship</td>
</tr>
</tbody>
</table>

8. WORK STATUS 

<table>
<thead>
<tr>
<th>Category</th>
<th>Code</th>
</tr>
</thead>
<tbody>
<tr>
<td>Category 1</td>
<td>Scholar</td>
</tr>
<tr>
<td>Category 2</td>
<td>Student</td>
</tr>
<tr>
<td>Category 3</td>
<td>Work full-time</td>
</tr>
<tr>
<td>Category 4</td>
<td>Work part-time</td>
</tr>
<tr>
<td>Category 5</td>
<td>Non-working</td>
</tr>
</tbody>
</table>

9. FAMILY STRUCTURE 

a) Who do you live with? 
<table>
<thead>
<tr>
<th>Category</th>
<th>Code</th>
</tr>
</thead>
<tbody>
<tr>
<td>Category 1</td>
<td>Both Mother and Father</td>
</tr>
<tr>
<td>Category 2</td>
<td>Mother only</td>
</tr>
<tr>
<td>Category 3</td>
<td>Father only</td>
</tr>
<tr>
<td>Category 4</td>
<td>Grandparent</td>
</tr>
<tr>
<td>Category 5</td>
<td>Sister and or Brother</td>
</tr>
<tr>
<td>Category 6</td>
<td>Aunt and or Uncle</td>
</tr>
<tr>
<td>Category 7</td>
<td>Friends</td>
</tr>
<tr>
<td>Category 8</td>
<td>Wife or Husband</td>
</tr>
<tr>
<td>Category 9</td>
<td>Other</td>
</tr>
</tbody>
</table>

b) How many people stay in your home with you? 

10. TELEVISION 
a) Do you watch Television? 
<table>
<thead>
<tr>
<th>Yes</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>01</td>
<td>02</td>
</tr>
</tbody>
</table>
b) If "Yes", how often do you watch Television? 
| Category 1 | less than 1 hour per day | 01   |
| Category 2 | 1 - 2 hours per day       | 02   |
| Category 3 | 3 - 5 hours per day       | 03   |
| Category 4 | 6 - 12 hours per day      | 04   |
| Category 5 | 13+ hours per day         | 05   |

c) What types of Television programmes do you enjoy watching? 
| Category 1 | News/ Political programmes | 01   |
| Category 2 | American Sitcoms/Comedies  | 02   |
| Category 3 | (e.g. Generations)         |       |
| Category 4 | Soap Operas                |       |
| Category 5 | (e.g. Egoli & The Bold & the Beautiful) | 03 |
| Category 6 | Music programmes           | 04   |
| Category 7 | Game Shows (e.g. Win & Spin) | 05 |
| Category 8 | Educational programmes     |       |
| Category 9 | (e.g. The Learning Channel) |       |

d) What are your 3 favourite Television programmes? 

11. RADIO 
a) Do you listen to the Radio? 
<table>
<thead>
<tr>
<th>Yes</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>01</td>
<td>02</td>
</tr>
</tbody>
</table>
b) If "Yes", how many hours per day do you listen to the Radio? 
| Category 1 | less than 1 hour per day | 01 |
| Category 2 | 1 - 2 hours per day       | 02 |
| Category 3 | 3 - 5 hours per day       | 03 |
| Category 4 | 6 - 12 hours per day      | 04 |
| Category 5 | 13+ hours per day         | 05 |

c) What Radio stations do you listen to? 
| Category 1 | Radio Metro               | 01   |
| Category 2 | Radio Bop                 | 02   |
| Category 3 | Radio Zulu                | 03   |
| Category 4 | 5 FM                      | 04   |
| Category 5 | Radio 702                 | 05   |
| Category 6 | Other                     | 06   |

If you answered "Other", please state the name of the Radio station/s: 

12. MAGAZINES AND NEWSPAPERS 

a) Do you read Magazines and or Newspapers? 
<table>
<thead>
<tr>
<th>Yes</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>01</td>
<td>02</td>
</tr>
</tbody>
</table>
b) If "Yes", what publications do you read at least once a month or more? 
| Category 1 | The Sowetan               | 01 |
| Category 2 | The Star                  | 02 |
| Category 3 | The Sunday Times          | 03 |
| Category 4 | Pace                     | 04 |
| Category 5 | Drum                     | 05 |
| Category 6 | Bona                     | 06 |
| Category 7 | Ebony                    | 07 |
| Category 8 | Cosmopolitan             | 08 |
| Category 9 | Fair Lady                | 09 |
18. LEISURE
Please tick the activities you enjoy doing in your spare time:

- Category 1: Going to Movies
- Category 2: Reading Books
- Category 3: Listening/Playing Music
- Category 4: Shopping
- Category 5: Hanging out with your Friends
- Category 6: Dancing
- Category 7: Going to Night Clubs
- Category 8: Watching Sport
- Category 9: Playing Soccer
- Category 10: Playing Basketball
- Category 11: Other

If you answered “Other”, please state the name of the activity that you prefer:

13. TV ADVERTISEMENTS
Name your 3 favourite TV advertisements:

1. 
2. 
3. 

14. RADIO ADVERTISEMENTS
Name your 3 favourite Radio advertisements:

1. 
2. 
3. 

15. MAGAZINE/NEWSPAPER ADVERTISEMENTS
Name your 3 favourite Magazine/Newspaper advertisements:

1. 
2. 
3. 

16. FAVOURITE ADVERTISEMENTS
Name your 3 all time favourite advertisements (they can be radio, television, billboards, or any other form of advertising)

1. 
2. 
3. 

17. SPECIFIC ADVERTISEMENTS

a) Have you seen the Schweppes Sparkling Granadilla TV advertisement?
- Yes [ ]
- No [ ]

b) If you answered “yes”, indicate which statements best describe the ad? (Tick as many as you like)
- An American vibe in the township [ ]
- Rap music [ ]
- Going on a date to the movies [ ]
- Teenagers wearing hip-hop clothing [ ]
- “Chills like a thriller” [ ]
- A basketball game [ ]
- People in a pub [ ]

If you answered “Other”, please rate the advertisement on the scale from 1 to 5 where 1 is poor and 5 is excellent.

1  2  3  4  5

2a) Have you heard the Pepsi radio advertisements?
- Yes [ ]
- No [ ]

b) If you answered “yes”, indicate which statements best describe the ads? (Tick as many as you like)
- Quotes from various famous people [ ]
- People singing in a pub [ ]
- Trendy South Africans and Americans [ ]
- Fast cuts between talking and music [ ]
- “The choice of a new generation” [ ]
- The sound of ice cubes in a glass [ ]
- People singing about Zing-A-Wings [ ]

If you answered “Other”, please rate the advertisement on the scale from 1 to 5 where 1 is poor and 5 is excellent.

1  2  3  4  5

c) Have you seen the Chicklets Chewing Gum TV advertisement?
- Yes [ ]
- No [ ]

b) If you answered “yes”, indicate which statements best describe the ad? (Tick as many as you like)
- American looking youth in South Africa [ ]
- A baby blowing bubbles [ ]
- A basket ball game [ ]
- Teenagers wearing hip hop clothing [ ]
- A chicken barking [ ]
- Being rescued from a gang [ ]
- Teenagers shaking packets of chewing gum [ ]

If you answered “Other”, please rate the advertisement on the scale from 1 to 5 where 1 is poor and 5 is excellent.

1  2  3  4  5

c) Where are your clothes mainly bought?

1. 
2. 
3. 

19. FASHION

a) Is fashion important to you?
- Yes [ ]
- No [ ]

b) If you answered “Yes”, why do you say that?

1. 
2. 
3. 

19a) What 4 brand names or makes of clothing do you wear?

1. 
2. 
3. 

19b) What/Who do you think is the biggest influence on fashion for SA youth?

1. 
2. 
3. 

20. NAME YOUR THREE FAVOURITE MOVIES

1. 
2. 
3.
### 21. Name Your 3 Favourite Bands/Singers

| 1 |
| 2 |
| 3 |

### 22. Role Models

a) Who is your hero or role model?

b) Why is this person your hero or role model?

### 23. Overseas

a) What country in the world would you like to visit?

b) Why would you like to visit this country?

### 24. SA Issues

What are 3 issues regarding South Africa that you think about?

1.

2.

3.

### 25. Individual Issues

What are the 3 biggest concerns that you have?

1.

2.

3.

### 26. SA Groups

a) Please tick which of these groups of people in SA are you aware of?

| Category 1: Mapantsulas/Mshozas | 01 |
| Category 2: Rappers | 02 |
| Category 3: The Rastas | 03 |
| Category 4: The Punks | 04 |
| Category 5: The Italians | 05 |
| Category 6: The Hippies | 06 |
| Category 7: The Ivys | 07 |
| Category 8: The Cats | 08 |

b) Name any other NEW groups that have not been mentioned:

|  |
|  |

c) Please briefly describe these NEW groups:

|  |
|  |

d) Do you belong to a group? (You don't have to answer, if you prefer not to)

- Yes
- No

e) If you answered "Yes", which group do you belong to?

- Category 1: Mapantsulas/Mshozas
- Category 2: Rappers
- Category 3: The Rastas
- Category 4: The Punks
- Category 5: The Italians
- Category 6: The Hippies
- Category 7: The Ivys
- Category 8: The Cats

f) What are your main reasons for belonging to this group?

THANK YOU FOR COMPLETING THIS QUESTIONNAIRE.
BLACK MARKET YOUTH STUDY

TELEPHONE / INTERVIEW QUESTIONNAIRE

The market in the new South Africa is going to be predominantly young, urbanised and black, but marketers know very little about the appeal the African-American culture holds for this group.

NAME: __________________________ AGE: __________________________ SEX: __________________________

1. WHAT INFLUENCES YOU TO BUY A PRODUCT?

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

2. WHAT INFLUENCES YOUR FRIENDS TO BUY A PRODUCT?

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

3. IF YOU SEE AN AFRICAN-AMERICAN ADVERTISEMENT WHAT IS YOUR REACTION AND WHY?

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

4. IF THE ADVERTISEMENT APPEALS TO YOU, IS IT THE PRODUCT OR THE FACT THAT IT IS AMERICAN MAKE IT MORE APPEALING TO YOU?

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

5. WOULD YOU LIKE TO BE AN AMERICAN? IF SO WHAT LEADS TO THAT? (TV/RADIO/MOVIES ETC.)

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

6. IF YOU WOULDN'T LIKE TO BE AMERICAN WHAT WOULD YOU PREFER TO BE? WHY?

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
7. WHAT IS YOUR UNDERSTANDING OF AMERICAN CULTURE?


8. WHAT MAKES AMERICA DIFFERENT TO SOUTH AFRICA?


9. WHAT DO AMERICANS HAVE THAT SOUTH AFRICANS DON'T HAVE?


10. IF YOU COULD BE ANYBODY IN THE WORLD, WHO WOULD YOU CHOOSE TO BE? WHY DO YOU CHOOSE THAT PERSON?


Thank-you for completing the questionnaire.
INDUSTRY QUESTIONNAIRE

1. WHAT ARE THE CRITICAL ISSUES FACING MARKETERS IN THE NEW SA?

________________________________________________________________________________________________________________________________________________________

________________________________________________________________________________________________________________________________________________________

________________________________________________________________________________________________________________________________________________________

2. PLEASE DEFINE THE FOLLOWING TERMS:
   EUROCENTRIC ADVERTISING:
   _______________________________________________________________________________________________________
   _______________________________________________________________________________________________________
   _______________________________________________________________________________________________________

   AFROCENTRIC ADVERTISING:
   _______________________________________________________________________________________________________
   _______________________________________________________________________________________________________
   _______________________________________________________________________________________________________

   AFRICAN-AMERICAN ADVERTISING:
   _______________________________________________________________________________________________________
   _______________________________________________________________________________________________________
   _______________________________________________________________________________________________________

3. WHAT CAMPAIGNS IN YOUR OPINION ARE GOOD EXAMPLES OF THE ABOVE-MENTIONED:

________________________________________________________________________________________________________________________________________________________

________________________________________________________________________________________________________________________________________________________

________________________________________________________________________________________________________________________________________________________

4. DO YOU BELIEVE IN CROSS-CULTURAL COMMUNICATIONS? JUSTIFY (Examples of success or failures)

________________________________________________________________________________________________________________________________________________________

________________________________________________________________________________________________________________________________________________________

________________________________________________________________________________________________________________________________________________________
5. The advertising industry has been accused of being too eurocentric. Do you agree? Why?

6. What in your opinion are the critical issues facing marketers with reference to advertising to the SA black youth?

7. The black youth are segmented into very specific sub-cultures. Do you know about them, and do you think that they are a viable consideration for marketers?

8. What campaigns would you consider to be successfully targeted at the SA black youth? Why do you think that they are successful?

9. What medium would you recommend using when targeting the youth market?

10. With reference to the black youth market, do you think that advertisers have encouraged a new South African nationalism through their advertising. If so, how would you define this nationalism?
11. AS AN ADVERTISER, WHAT STRATEGY WOULD YOU IMPLEMENT IF YOU WERE LAUNCHING A PRODUCT FOR THE BLACK SOUTH AFRICAN YOUTH?

Thank you for completing this questionnaire.
LIST OF INDUSTRY PEOPLE WHO COMPLETED QUESTIONNAIRE:

ANDRÉ MINAAR
ALAN BUNTON
PETER BADENHORST
IRMA VERWEY
ANTHONY BENNETT
TEDDY LANGSCHMIDT
THOLOANA QHOBELA
JOCELYN DUFF
HOPE MADIKANE-OTTO
JO-ANNE LELLYETT
CAROLINE GODIDE
THOLI NGWENYA
JOANNA NDEBELE
YVONNE JOHNSTON
NKAXA NKUNA

RESEARCH INTERNATIONAL
OGILVY & MATHER
OGILVY & MATHER
HUNT LASCARIS
OGILVY & MATHER
INTEGRATED MARKET RESEARCH
OGILVY & MATHER
OGILVY & MATHER
MADIKANE-OTTO & ASSOCIATES
OGILVY & MATHER
HUNT LASCARIS
HERDBLUYS
HUNT LASCARIS
OGILVY & MATHER
HUNT LASCARIS
APPENDIX G

Eurocentric Advertisements

OF

JOHANNESBURG
RESULTS-IN-DETAIL REPORT

System : BLACK
Advert Number : 2516 track 1 (Newcomer)
Advert : Uno - Magician
Seconds : 60
Test Date : 05/07/95
Category : MOTOR VEHICLE INDUSTRY
Sub Category : CARS
Description : Song: No limit. Magician points to Uno: sexy little model, loads boot space, unreal acceleration, light on fuel, etc. Diff. colour Unos. People in car - falls to ground - astonishingly safe. Knows no limits.

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31 Flightings 118

NOTING
SPONTANEOUS:
Total 1

PROMPTED:
Total 17

VERIFIED:
Males 15
Females 9

LIKING

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31 Flightings 118

16 - 24 18
25 - 34 17
35 - 50 10
50+ 17

A Income 14
B Income 15
C Income 5
**RESULTS-IN-DETAIL REPORT**

**System**: BLACK  
**Advert Number**: 2429 track 1 (Newcomer)  
**Advert**: Cadbury's Dairymilk Chocolate  
**Seconds**: 40  
**Test Date**: 03/05/95  
**Category**: CONFECTIONARY  
**Sub Category**: CHOCOLATES  
**Description**: Married couple come out of church - bridesmaid behind. Young boy takes bridesmaid to reception - eat and talk about Cadbury's Dairymilk Chocolate. Glass and a half of milk and a little room for chocolate.

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26 Flightings  
244 Flightings

**NUMBER OF ADS**

**NOTING**
- **SPONTANEOUS**:  
  - Total: 4
- **PROMPTED**:  
  - Total: 50
- **VERIFIED**:  
  - Total: 19

**LIKING**
- **Total**: 8.1
- **Males**: 8.5
- **Females**: 7.5
- **Nguni**: 7.8
- **Sotho**: 8.3
- **16 - 24**: 6.3
- **25 - 34**: 8.3
- **35 - 50**: 9.0
- **50+**: 9.5
- **A Income**: 7.5
- **B Income**: 8.4
- **C Income**: 8.4
RESULTS-IN-DETAIL REPORT

System : BLACK
Advert Number : 3024 track 1 (Newcomer)
Advert : Truworths Stores - Japanese
Seconds : 35
Test Date : 24/04/96
Category : CHAIN STORES & RETAIL
Sub Category : LADY/FAMILY CLOTHING SHOPS
Description : Japanese woman in red coat. The Japanese believe winter is time to stay under wraps. Woman takes coat off & reveals classic turtle-neck shirt from Truworths. We believe it's time to emerge. Made in the world.

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SPONTANEOUS:
Total 2

PROMPTED:
Total 72

VERIFIED:
Total 22
Males 16
Females 27
Nguni 21
Sotho 22

16 - 24 25
25 - 34 36
35 - 50 14
50+ 8

A Income 26
B Income 18
C Income 19

LIKING
Total 7.6
Males 7.9
Females 7.4
Nguni 7.2
Sotho 8.0
16 - 24 7.5
25 - 34 7.2
35 - 50 8.8
50+ 7.7
A Income 7.4
B Income 7.7
C Income 7.9
# RESULTS-IN-DETAIL REPORT

**System:** BLACK  
**Advert Number:** 2787 track 1 (Newcomer)  
**Advert:** Bertrams Vo Brandy - Painting  
**Seconds:** 40  
**Test Date:** 06/12/95  
**Category:** ALCOHOLIC BEVERAGES  
**Sub Category:** BRANDY  
**Description:** Scenes of party: people dancing, guy graduating, paintings in gallery, guy playing trumpet, etc. All drink glass of Brandy. Painting of glass & bottle on wall comes to life. Bertrams VO Brandy.

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**RESULTS:**  

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| Males | 60 |
| Females | 39 |
| Nguni | 56 |
| Sotho | 43 |

| 16 - 24 | 55 |
| 25 - 34 | 51 |
| 35 - 50 | 54 |
| 50+ | 34 |

| A Income | 49 |
| B Income | 54 |
| C Income | 46 |

**LIKING**  

| Total | 7.1 |
| Males | 7.3 |
| Females | 6.9 |
| Nguni | 7.5 |
| Sotho | 6.7 |

| 16 - 24 | 6.8 |
| 25 - 34 | 7.8 |
| 35 - 50 | 6.3 |
| 50+ | 8.2 |

| A Income | 6.7 |
| B Income | 7.6 |
| C Income | 7.0 |
**RESULTS-IN-DETAILED REPORT**

**System**: BLACK  
**Advert Number**: 1347 track 1 (Newcomer)  
**Advert**: Bertrams V.O. Brandy  
**Seconds**: 30  
**Test Date**: 05/12/90  
**Category**: ALCOHOLIC BEVERAGES  
**Sub Category**: SPIRITS  
**Description**: See silhouettes on balcony. Cocktail party. Toast and drink. See piano - man pours drink. See bottle Bertrams VO superieur brandy. See glass brandy.

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2 Flightings  

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**NUMBER OF ADS**

| NOTING SPONTANEOUS: Total | 1 |
| PROMPTED: Total | 46 |
| VERIFIED: Total | 21 |
| Males | 30 |
| Females | 12 |
| Nguni | 21 |
| Sotho | 21 |
| 16 - 24 | 17 |
| 25 - 34 | 20 |
| 35 - 50 | 37 |
| 50+ | 3 |
| A Income | 17 |
| B Income | 20 |
| C Income | 23 |

**LIKING**

| Total | 7.1 |
| Males | 7.5 |
| Females | 6.0 |
| Nguni | 7.0 |
| Sotho | 7.2 |
| 16 - 24 | 6.8 |
| 25 - 34 | 7.3 |
| 35 - 50 | 7.2 |
| 50+ | 5.0 |
| A Income | 7.2 |
| B Income | 6.6 |
| C Income | 7.3 |
# RESULTS-IN-DETAIL REPORT

**System**: BLACK

**Advert Number**: 1679 track 1 (Newcomer)

**Advert**: Tastic Rice - Mom & Dad/Tennis

**Seconds**: 45

**Test Date**: 01/07/92

**Category**: FOOD PRODUCTS

**Sub Category**: STAPLE FOODS

**Description**: Mom and Dad play tennis against kids. Ball hits Dad on head. Dad grumpy. Dad reads paper. Mom cooks Tastic rice for dinner. Dad smiles. Tastic rice.

**FLIGHTINGS: RESULTS:**

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**17 Flightings**

**179**

**RESULTS:**

**NUMBER OF ADS**

**NOTING**

**SPONTANEOUS**

- Total

**PROMPTED**

- Total

**VERIFIED**

- Total

- Males

- Females

- Nguni

- Sotho

**LIKING**

- Total

- Males

- Females

- Nguni

- Sotho

- A Income

- B Income

- C Income
RESULTS-IN-DETAIL REPORT

System: BLACK
Advert Number: 2882 track 1 (Newcomer)
Advert: Shield For Sportsman Deodorant
Seconds: 30
Test Date: 14/02/96
Category: TOILETRIES
Sub Category: DEODORANTS - MALE
Description: Guy lifts dumbbells, sprays Shield for Sportsman deo on, dresses & walks in street past construction workers & people stuck in traffic. Shadow of shield protecting guy. Shield deo keeps you cool & confident all day.

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5 Flightings 68

NUMBER OF ADS
NOTING
SPONTANEOUS:
  Total 3

PROMPTED:
  Total 58

VERIFIED:
  Total 29
  Males 40
  Females 18
  Nguni 33
  Sotho 25
  16 - 24 48
  25 - 34 36
  35 - 50 22
  50+ 8
  A Income 29
  B Income 29
  C Income 29

LIKING
  Total 8.6
  Males 8.7
  Females 8.4
  Nguni 8.4
  Sotho 8.9
  16 - 24 8.7
  25 - 34 8.7
  35 - 50 8.4
  50+ 8.3
  A Income 8.8
  B Income 8.6
  C Income 8.4
System : BLACK
Advert Number : 2950 track 1 (Newcomer)
Advert : Coca Cola - Earth/We Know This
Seconds : 0
Test Date : 20/03/96
Category : NON-ALCOHOLIC BEVERAGES
Sub Category : CARBONATED BEVERAGES
Description : See earth revolve around sun, fish in water, tiny umbrellas being made, pen marking x on paper, money in chest, atoms dancing, etc. Voice says we know all this. Bottle of Coca Cola, we know there's only 1 Coca Cola.

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**RESULTS:**

**NOTING**

SPONTANEOUS:
Total

PROMPTED:
Total

VERIFIED:
Total 2
  Males 2
  Females 1
  Nguni 2
  Sotho 1
  16 - 24 2
  25 - 34 3
  35 - 50
  50+
  A Income 1
  B Income 2
  C Income 2

**LIKING**

Total 4.3
  Males 5.0
  Females 3.0
  Nguni 5.0
  Sotho 3.0
  16 - 24 7.0
  25 - 34 3.0
  35 - 50
  50+
  A Income 7.0
  B Income 3.0
  C Income 3.0
RESULTS-IN-DETAIL REPORT

System : BLACK
Advert Number : 2991 track 1 (Newcomer)
Advert : Chicken Licken - Party/Priest
Seconds : 45
Test Date : 03/04/96
Category : CHAIN STORES & RETAIL
Sub Category : RESTAURANTS
Description : Joe & friends having party. Priest's wife comes to door. Joe cleans up house & offers woman Joe's Full House for R19.95, from Chicken Licken. Woman eats & all party again. Priest looking through window at party.

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NUMBER OF ADS
NOTING
SPONTANEOUS:
Total: 13

PROMPTED:
Total: 86

VERIFIED:
Total: 78
Males: 78
Females: 78

Nguni: 78
Sotho: 78

16 - 24: 89
25 - 34: 80
35 - 50: 76
50+: 66

A Income: 86
B Income: 75
C Income: 71

LIKING
Total: 8.7
Males: 8.7
Females: 8.7
Nguni: 8.5
Sotho: 8.9

16 - 24: 9.1
25 - 34: 8.7
35 - 50: 8.3
50+: 8.6

A Income: 8.4
B Income: 8.9
C Income: 8.9
RESULTS-IN-DETAIL REPORT

System : BLACK
Advert Number : 2186 track 1 (Newcomer)
Advert : Ultra Mel Yoghurt - Taxi
Seconds : 30
Test Date : 14/09/94
Category : FOOD PRODUCTS
Sub Category : YOGHURT
Description : Broken down taxi next to road. See all the passengers sitting on dirt road. Eating Ultra Mel yoghurt. Doesn't need to be refridgerated. Always fresh. Ultra Fresh.

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48 Flightings  367

NUMBER OF ADS
NOTING
SPONTANEOUS:
Total  4

PROMPTED:
Total  67

VERIFIED:
Total  61

Males  63
Females  59

Nguni  62
Sotho  60

16 - 24  59
25 - 34  64
35 - 50  64
50+  53

A Income  66
B Income  57
C Income  59

LIKING
Total  7.8

Males  7.5
Females  8.1
Nguni  7.9
Sotho  7.6

16 - 24  7.7
25 - 34  7.6
35 - 50  7.6
50+  8.5

A Income  7.8
B Income  7.7
C Income  7.7
RESULTS-IN-DETAIL REPORT

System : BLACK
Advert Number : 2114 track 1 (Newcomer)
Advert : King Korn - Jabu
Seconds : 30
Test Date : 22/06/94
Category : ALCOHOLIC BEVERAGES
Sub Category : BEER (SORGHUM)
Description : See Jabu from Bayete. See with old guitar. Things change. See with band etc. Hasn't forgotten his roots. King Korn. Call for the king. Sings song.

FLIGHTINGS:
Date | Time | Station | Secs | ARs
--- | --- | --- | --- | ---
11/06/94 | 19:36 | CCV | 30 | 32

1 Flightings 32

RESULTS:

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RESULTS-IN-DETAIL REPORT

System: BLACK
Advert Number: 1678 track 1 (Newcomer)
Advert: Tastic Rice - Man Jogging
Seconds: 45
Test Date: 01/07/92
Category: FOOD PRODUCTS
Sub Category: STAPLE FOODS

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16 Flightings 217

NUMBER OF ADS
NOTING
SPONTANEOUS:
Total

PROMPTED:
Total

VERIFIED:
Total 39
Males 43
Females 34

Nguni 37
Sotho 40

LIKING
Total 7.5
Males 7.7
Females 7.2

Nguni 7.8
Sotho 7.1

16 - 24 7.1
25 - 34 7.5
35 - 50 7.7
50+ 7.8

A Income 7.6
B Income 7.6
C Income 7.2
RESULTS-IN-DETAIL REPORT

System : BLACK
Advert Number : 2007 track 1 (Newcomer)
Advert : Iwisa Maize Meal - Lobola
Seconds : 60
Test Date : 02/02/94
Category : FOOD PRODUCTS
Sub Category : STAPLE FOODS

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**FLIGHTINGS:**
4 Flightings

**RESULTS:**

**NUMBER OF ADS**

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**SPONTANEOUS:**
Total 2

**LIKING**
Total 7.9

Males 8.1
Females 7.6

Nguni 8.3
Sotho 7.5

16 - 24 7.4
25 - 34 7.6
35 - 50 8.0
50+ 8.9

A Income 8.5
B Income 7.5
C Income 7.5
APPENDIX I

African-American Advertisements
RESULTS-IN-DETAIL REPORT

System : BLACK
Advert Number : 3246 track 1 (Newcomer)
Advert : Nike Air Shoes - Doves
Seconds : 60
Test Date : 24/07/96
Category : SHOES
Sub Category : MEN'S SHOES
Description : White doves fly into air, athletes sprint, boxer hit in mouth, soccer players score, hurdlers, polevaulters, swimmers, etc. Athletes fall, hurt muscles, get sick, etc. Crowds cheer. Athletes wear Nike Air Shoes.

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17 Flightings 31

RESULTS:

Value Trck

NUMBER OF ADS

NOTING
SPONTANEOUS:
  Total

PROMPTED:
  Total

VERIFIED:
  Total

Males 7
Females 2
Nguni 4
Sotho 5

16 - 24 14
25 - 34 2
35 - 50 3
50+ A Income 7
      B Income 5
      C Income 2

LIKING

Total 7.9
Males 8.3
Females 6.5
Nguni 8.3
Sotho 7.6

16 - 24 7.8
25 - 34 6.0
35 - 50 9.0
50+ A Income 9.2
      B Income 6.3
      C Income 6.0
RESULTS-IN-DETAIL REPORT

System: BLACK
Advert Number: 3247 track 1 (Newcomer)
Advert: Nike Air Shoes - Long Jump
Seconds: 30
Test Date: 24/07/96
Category: SHOES
Sub Category: MEN'S SHOES
Description: Guy running towards sand pit to do long jump. Lips shaking & cheeks bloating as he runs faster & faster.
Title: Screw sand pits. Guy jumps into air & see title: Nike Air.

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11 Flightings

NUMBER OF ADS
NOTING
SPONTANEOUS:
Total

PROMPTED:
Total

VERIFIED:
Total

Males 11
Females 5
Nguni 9
Sotho 7
16 - 24 18
25 - 34 8
35 - 50 5
50+

A Income 11
B Income 8
C Income 5

LIKING
Total 7.8
Males 7.9
Females 7.6
Nguni 8.4
Sotho 7.0
16 - 24 8.1
25 - 34 7.2
35 - 50 8.0
50+

A Income 8.1
B Income 7.4
C Income 7.7
## RESULTS-IN-DETAIL REPORT

**System** : BLACK  
**Advert Number** : 3261 track 1 (Newcomer)  
**Advert** : Nike Air - Swimmer/Sprinter  
**Seconds** : 30  
**Test Date** : 31/07/96  
**Category** : SHOES  
**Sub Category** : MEN'S SHOES  
**Description** : 2 Ads: Water splashing & swimmer doing butterfly stroke in pool. Sprinter lined up at start to race. Some people quit when they reach their threshold of pain, some don't & there are 2 sides to a sprinter. Nike Air.

## FLIGHTINGS:

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**20 Flightings**  

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- **Total** 1

**PROMPTED:**

- **Total** 29

**VERIFIED:**

- **Total** 9

- **Males** 10
- **Females** 8
- **Nguni** 10
- **Sotho** 8
- **16 - 24** 23
- **25 - 34** 8
- **35 - 50** 5
- **50+**

- **A Income** 13
- **B Income** 8
- **C Income** 5

### LIKING

- **Total** 8.1

- **Males** 8.9
- **Females** 7.1

- **Nguni** 8.0
- **Sotho** 8.3

- **16 - 24** 7.6
- **25 - 34** 8.4
- **35 - 50** 9.3
- **50+**

- **A Income** 8.2
- **B Income** 8.0
- **C Income** 8.0
RESULTS-IN-DETAIL REPORT

System : BLACK
Advert Number : 2544 track 1 (Newcomer)
Advert : Chiclets Gum - Guy in alley
Seconds : 45
Test Date : 19/07/95
Category : CONFECTIONARY
Sub Category : CHEWING GUM
Description : Guy walking down dark alley. Bikers follow and encircle him. Guy takes pack Chiclets gum out pocket, shakes it and eats one. Friends round town come to guy's rescue. Chiclets makes cool things happen.

FLIGHTINGS:

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29 Flightings 301

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PROMPTED:
Total 19

VERIFIED:
Total 11

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LIKING
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UNIVERSITY OF JOHANNESBURG
## RESULTS-IN-DETAIL REPORT

**System**: BLACK  
**Advert Number**: 1923 track 1 (Newcomer)  
**Advert**: Schwepps Granadilla - Rap  
**Seconds**: 40  
**Test Date**: 29/09/93  
**Category**: NON-ALCOHOLIC BEVERAGES  
**Sub Category**: CARBONATED BEVERAGES  
**Description**: See guys in car. Hey! Brothers in South Africa. Guys rap - America is the place to be. America is the thing to do. Basketball. Chills like a thrill.

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**Total Flightings**: 25

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### LIKING

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**RESULTS-IN-DETAIL REPORT**

- **System**: BLACK
- **Advert Number**: 3047 track 1 (Newcomer)
- **Advert**: Fresca Citrus Soft Drink
- **Seconds**: 30
- **Test Date**: 01/05/96
- **Category**: NON-ALCOHOLIC BEVERAGES
- **Sub Category**: PURE FRUIT JUICE
- **Description**: Guy blindfolded at table pours tin of softdrink over table & misses glass. Guy sips on glass & says it tastes like nothing. Black guy holds tin & says: That's cos nothing tastes like Fresca Citrus Soft Drink.

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**NUMBER OF ADS**

**NOTING**

- SPONTANEOUS:
  - Total: 6

**PROMPTED**

- Total: 23

**VERIFIED**

- Total: 21

**LIKING**

- Males: 7.9
- Females: 6.5
- Nguni: 7.3
- Sotho: 7.0

- A Income: 30
- B Income: 22
- C Income: 8

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RESULTS-IN-DETAIL REPORT

System: BLACK
Advert Number: 3005 track 1 (Newcomer)
Advert: Cgca Cola - Special Offer
Seconds: 30
Test Date: 10/04/96
Category: NON-ALCOHOLIC BEVERAGES
Sub Category: CARBONATED BEVERAGES
Description: Guy talks about green hills & ocean infront of BP Petrol Station. People in costumes, snorkels, etc walk up to Coke bottle & guy says until 10/04 1L Coke & other colddrinks on special at R2-49 or R29-95 per case.

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| RESULTS:               |      |      |
| LIKING                 |      |      |
| Total                  | 7.7  |      |
| Males                  | 7.0  |      |
| Females                | 9.0  |      |
| Nguni                  | 5.3  |      |
| Sotho                  | 9.0  |      |
| 16 - 24                | 6.0  |      |
| 25 - 34                | 9.7  |      |
| 35 - 50                | 7.8  |      |
| 50+                    | 6.0  |      |
| A Income               | 7.6  |      |
| B Income               | 7.2  |      |
| C Income               | 8.4  |      |

# RESULTS-IN-DETAIL REPORT

System: BLACK  
Advert Number: 3149 track 1 (Newcomer)  
Advert: Sprite Soft Drink - Neon Light  
Seconds: 0  
Test Date: 19/06/96  
Category: NON-ALCOHOLIC BEVERAGES  
Sub Category: CARBONATED BEVERAGES  

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RESULTS-IN-DETAIL REPORT

System : BLACK
Advert Number : 3099 track 1 (Newcomer)
Advert : Sprite - Basketball Players
Seconds : 30
Test Date : 29/05/96
Category : NON-ALCOHOLIC BEVERAGES
Sub Category : CARBONATED BEVERAGES
Description : Boys talk about famous basketball player's movements, shorts, haircut, etc. Player scores points. Player drinks Sprite & isn't thirsty. Image is nothing, thirst is everything, obey your thirst. See tin of Sprite.

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1 Flightings 3

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| LIKING        |
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| Females       | 8.0      |
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| Sotho         | 8.0      |
| 16 - 24       | 7.9      |
| 25 - 34       | 8.6      |
| 35 - 50       | 8.4      |
| 50+           | 7.9      |
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| B Income      | 7.7      |
| C Income      | 8.2      |
## RESULTS-IN-DETAIL REPORT

**System**: BLACK  
**Advert Number**: 3140 track 1 (Newcomer)  
**Advert**: Sprite Soft Drink - Basketball  
**Seconds**: 30  
**Test Date**: 12/06/96  
**Category**: NON-ALCOHOLIC BEVERAGES  
**Sub Category**: CARBONATED BEVERAGES  
**Description**: Black guy playing basketball & guy watching him from behind fence. Guy watching player drink Sprite & throw tin in wastebin. Titles: Image is nothing, thirst is everything, obey your thirst. Sprite Soft Drink.

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6 Flightings

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### RESULTS-IN-DETAIL REPORT

**System**: BLACK  
**Advert Number**: 2735 track 1 (Newcomer)  
**Advert**: Simba Nik Naks Chips  
**Seconds**: 60  
**Test Date**: 15/11/95  
**Category**: FOOD PRODUCTS  
**Sub Category**: POTATO CRISPS  
**Description**: Old man in factory watches robots on conveyor belt. Hand pulls lever, opens packet of Nik Naks & throws into robots' mouths. Nik Naks man & robots dance, then disappear. Old man eats Nik Naks & dances.

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Total: 1

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Total: 65

### VERIFIED

- **Total**: 25  
- **Males**: 20  
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61 Flightings 357