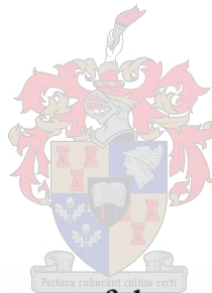


**AN ETHNO – CONSUMERISTIC APPROACH TO HOUSEHOLD
TECHNOLOGIES IN SWAZILAND**

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PROMOTER: PROF. J B DU TOIT

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DECLARATION

I the undersigned hereby declare that the work contained in this assignment is my own original work and that I have not previously in its entirety or in part submitted it at any university for a degree.

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Abstract

According to Costa and Basommy (1995) ethno-consumerism is the study of consumption from the point of view of a social or cultural group, which is the subject of the study. The purpose of the study was to document and critically analyse the use of modern household technologies by Swazi families and their experiences with them. The focus of analysis was at micro level. A combined sample (N=1449), consisting of Swazi females (N=810) and Swazi males (N=639) was requested to complete a questionnaire concerning the research project with issues relating to the adoption of household technologies. To explore the research issues concerning household technologies in Swaziland an ethno consumeristic framework consisting of four elements were developed: The Cultural context, Modernisation in the Swazi Culture, Rising Consumerism in Swaziland and the Technological Context.

Opsomming

Etniese verbruikersgedrag is volgens Costa & Basommy (1995) 'n studie van verbruiking vanuit die oogpunt van 'n kulturele of sosiale groep wat die onderwerp van die studie vorm. Die doel van die studie was om die gebruik van huishoudelike tegnologie deur Swazi families en hulle ondervinding daarmee te dokumenteer en analiseer. Die fokus van analise was op mikro vlak. 'n Gekombineerde steekproef (N=1449) was saamgestel uit Swazi dames (N=810) en Swazi mans (N=639). Die Swazi families het die navorsings projek van inligting voorsien oor kwessies wat verband hou met die aanvaarding van huishoudelike tegnologie. Om die navorsings kwessies aangaande huishoudelike tegnologie te ondersoek was 'n etniese verbruikersraamwerk saamgestel wat uit die volgende vier elemente bestaan het naamlik: Die Swazi se Kulturele Konteks, Modernisering in die Swazi Konteks, Toenemende Verbruikersorientasie en die Tegnologiese Konteks.

Definition of culture

Culture, a concept crucial to the understanding of consumer behaviour, may be thought of as society's personality. Culture in simple terms is everything that human beings make or do. African people socialise, speak, dance, make music, produce art, write poetry and value and appreciate in manners that are distinct from those Orientals, Europeans and Americans, by virtue of African history, experiences, exposure and socialisation. Cultures are not fixed or stagnant entities. African culture has been affected and has benefited from interaction with others but it remains African. All cultures are dynamic, evolve and develop over time. More important, all cultures are evolving as part of and as a consequence of globalisation. So, culture change is a permanent feature of all cultures and societies (Makgoba, 2000).

Culture and Consumption

People often buy products for what they mean, rather than for what they do. Consumption choices simply cannot be understood without considering the cultural context in which they are made. Culture is the "lens" through which people view products.

Culture operates primarily by setting rather loose boundaries for individual behaviour and by influencing the functioning of such institutions as the family structure and mass media. Thus culture provides the framework within which individual and household lifestyle involves.

Marketers should be culturally sensitive in their business and should be aware that cultures are learned, that they vary, cultures influence behaviour, culture rewards socially gratifying responses and culture are adaptive (Hawkins & Best & Coney, 1995).

Ethno- consumerism

Ethno consumerism is the study of consumption from the point of view of a social or cultural group, which is the subject of the study. It examines behaviour on the basis of cultural realities of that group (Costa & Basommy, 1995).

Consumerism as an ethno- cultural phenomenon

Researchers in the earlier traditions tend to look at culture and personality at macro level of entire or more generally marketing cultures, rather than at micro level of the individual (Church & Lonner, 1998).

There seems to be confusion in the field of consumer behaviour, which results from observing behaviour at the individual level and subsequently regarding the phenomenon itself as individualistic. There is ample evidence to prove that all individual identities are derived from interaction within a social environment. In fact, quite often when consumer behaviour is described, the cultural group, explicitly or implicitly is used as a level of analysis, i.e. Americans, South Africans, Indians, etc. The reason being that only at that level consumer behaviour seems to make sense. There is seldom interest in what Mr. Smith as a single South- African or Mrs Dlamini as a single Swazi does. Naturally data is collected from many individual Smiths and Dlamini's, but the ultimate aim is to comment in a meaningful manner about the group to which they belong. Individuals are products of their culture and social grouping. Therefore their social culture environments condition them to act in certain manners (Costa & Basommy, 1995).

Consumerism as a global cultural phenomenon

Longitudinal records of population change is in the nature of things unavailable for these populations, ages are generally unknown and demography, health and economy often begin to change almost immediately upon contact (Wood, 1998).

No culture ever stagnates. There is no such thing as a pure culture except in the minds of people. By both definition and historical circumstances, cultural phenomena are subject to change. Cultures evolve constantly because of either their own internal dynamics or external (global) influences (Czinkota, 1995). Virtually the only thing that can be said regarding cultural change or constancy is that some cultures change more rapidly than others and some cultures may experience more rapid changes at different stages in history than at other times (Costa & Basommy, 1995).

Currently a new form of industrial and market culture is developing in many parts of the world with the diffusion of information, communication and transportation technologies. Diffusion of innovation refers to the manner in which new ideas, products, and practices spread through a culture. It represents the fundamental manners in which entire societies change and grows. The diffusion process is not an automatic one – most new ideas and new products don't diffuse through the population. Instead they are rejected and disappear from view. This often happens even when a new idea or product is clearly an improvement over current practices. This is an addition to human willingness change their view and behaviour is also an important facet of the diffusion theory.

A discontinuous innovation is the most significant type of innovation. The potential success and speed of diffusion will depend on innovation itself and the culture or market into which it is being introduced. Three characteristics of cultures that are more receptive to innovations are a positive view of change as a good aspect of life, members who interact frequently with other social systems and a positive view of science and education.

With respect to innovation five characteristics have been found to affect speed and success rate namely: relative advantage, complexity, communicability, compatibility, divisibility (Greenberg & Baron, 1995).

Ethnicity, nature and scope

The term ethnicity is used in a variety of ways; it generally refers to a group bound together by ties of cultural homogeneity. Similar values, customs, dress code, religion and language link the group. Ethnicity is often linked to nationality (Mowen, 1990).

According to Nash (1989) the “building blocks of ethnicity” are the body (a biological component expressed as blood and genes commonly shared among group members), a language, a shared history and origins, religions and nationality.

Ethnicity and consumer behaviour

Clearly profits and bottom lines drive marketers and their desire to understand the behaviours of ethnic groups and certainly are not motivated by transcendental considerations. Consumer researchers, who play a critical role in the study of marketing dynamics, now are charged to show genuine interest in understanding ethnic groups and their practices.

Ethno consumer studies can be considered cross-cultural or comparative describing relationships between ethnicity and consumption (Costa and Bamossy, 1995).

The importance of Ethno- consumerism

Increasingly, cultural studies become more confusing and confused. According to Appadurai (1990), the global cultural scene is witnessing two opposing yet simultaneously occurring movements: the homogenisation and heterogenization of cultures. Homogenisation represents a submission to global cultures; heterogenization offers a resistance to it.

Operationally it does not make sense to put cultures on a linearly measured scale under the assumption that in every culture the scale measures the same phenomenon (Costa & Basommy, 1995).

Ethno- consumerism forces researchers to look at the individual not just as an individual but as a cultural being as part of a culture, subculture and other group affiliation.

It is the study of the consumer (his or her personality, cognition, and mental constructs) and value systems, symbolic beliefs systems, rituals and everyday practices, all interwoven into a holistic view of the consumer. More precisely, the ethno-consumerist approach is multilayered:

- The study of the cultural (symbolic and beliefs systems, norms, and ritualistic practices)
- The study of the social (social organisation, social institutions, etc)
- The study of the individual (personality, cognition, behaviour, mental constructs, etc)

It is generally recognised that those social sciences whose focus is the study of various cultures across the globe have developed from Western epistemology, or more specifically from American epistemology and that the culture does not contribute to the theoretical categories but only to the content of research. (Incidentally this is generally true in the field of marketing and consumer behaviour)

Marriott's (1990) notion of ethno sociology as a framework for the study of different cultures is very appropriate. In line with Marriott's proposal Basommy (1995) proposes a framework that he calls ethno- consumerism to study consumer behaviour in different cultures. The arguments presented by Marriott for developing the field, which he called ethno sociology, are very instructive and are stated here. Because his work deals with India, his reference point is India. But the arguments he raised are applicable to other contents as well.

- All social science, Western or otherwise are ethno social sciences. All are parochial in scope.
- Because thought orienting outside of Europe and America has not yet been recognised as social science, the world has had to manage thus far with ethno social sciences of only one limited type: Western
- As a result of the above application of Western categories such as "individual" social structures, kingship, classes, rules, oppositions, solidarities, hierarchy, authority, values, ideology, sacred and so forth, risk imposing an alien ontology and epistemology on those who attempt an analysis of a particular culture.
- Similarly many Western conceptual distinctions simply cannot be transported into the framework of Swazi thoughts (Costa & Basommy, 1995).

Purpose of the study

Swazi families concerned the research project with issues relating the adoption of household technologies. The aim of the study was to document and critically analyse the uses of modern household technologies by Swazi families and their experiences with them. The approach taken may be called a social cultural analysis of technology adoption and use.

The focus of analysis will be at micro level or the level of the household. Of more interested was the role of technology in the daily lives of people or relationships between people and technology from a cultural perspective.

To explore the research issues concerning household technology adoption in Swaziland an ethno consumeristic framework consisting of four components was developed:

- The cultural context
- Modernisation in the Swazi context
- The rising consumerism in Swaziland
- The technological context

Method of research

An exploratory study was undertaken before the research design for the main study was developed. Exploratory study was primarily used to seek insight into the general nature of the problem and to refine it into a researchable one. The exploratory study comprised the following techniques: a literature review, an experience survey and a pilot study.

Literature review:

Literature review consisted of an extensive review of journal articles, research reports and textbooks covered a wide range of discipline namely marketing retailing, consumer behaviour, shopping behaviour, economic development, urban planning, research methodology and statistics. The experience survey consists of discussions with various consumers, the owners and managers of various types retail outlets. The experience survey confirmed the need for a consumer survey in Swaziland. It also assisted in refining the research problem and identifying possible variables to be researched.

Focus group interview

The focus group interview is a frequently used data collection method. The focus groups provide a unique opportunity to experience the market first hand. The basic purpose of the interview was to listen to groups of individuals belonging to the appropriate target market (the Swazi ethnic group) talk about values, greatest fear regarding the future, behaviour amongst young people, fashionable clothing, food outlets, drinking behaviour, types of music, the extended family system, traditional healers, marriage, lobola, religion, African values,

ubuntu, Swazi women, future visions, quality of products and services, financial services, stores, advertising, media and technologies, The focus group interview provides further insight into the need for investigation and served as a useful basis for developing research design. The research design for this study is comprises the following steps:

➤ **Selecting a representative sample**

A probability sample of 1449 Swazi's was selected from the following town and villages in Swaziland: Mbabane (506), Manzini (608), Seteki (30), Big Bend (128), Tjaneni (49), Lavamisa (11), Hlatikulu (17), Bhunya (46), Piggs Peak (42), Mankayane (12). Due to impractical reasons it was not possible to randomly select are presentable sample.

Table 1 indicates that the respondent's ages ranged from younger than 25 years too older than 45 years of age. The majority of respondents (87.2%) were from the younger generation. 44.1% were male and 55.9% female. The majority of the respondents were students (25.7%), salespeople (22.6%) and in managerial positions (21.9%). As far as the respondents marital status is concerned 62.1% reported that they have never been married, 35.7% are married, 2.1% are divorced, 0.1%widowed.

>Insert Table 1 here<

➤ **Designing the questionnaire**

The focus group interview as described earlier aided the development of the questionnaire. The questionnaire was the subject of several pre-tests and the necessary changes and improvements were effected before the commencement of the fieldwork. The survey was also translated into Siswati.

➤ **Fieldwork**

A total of 20 fieldworkers were trained to conduct the fieldwork, which took place during December 1999 and January 2000. The data was collected by means of personal interviews at the homes of respondents.

➤ **Analysis of data**

Field workers returned the questionnaires to the central point where they were edited and coded. The coded data was transferred and analysed through the means of an Excel spreadsheet.

The results

➤ The cultural context

Swaziland is the smallest independent country in Southern Africa. It has a maximum parameter of 192 kilometres from South to North and 144 kilometres from East to West. With an area of 17 364,4 square kilometres it is larger than Kwazulu Natal, smaller than Massachusetts and about the same size as Wales. It is almost completely surrounded by the Gauteng and Kwazulu Natal provinces of the Republic of South Africa.

Family structure

Many authors (for example Gowlett, 1975; Silberauer, 1968) have referred to the problem of frequent absence from work among African workers that results from their extended family system. The reason underlying these frequent and sometimes extended Western employers who do not understand the mechanics of the extended family system often misunderstand periods of absence.

From a very early age Swazi children are taught to play their part in the life of the extended family group. The majority (48%) of the respondents felt that the extended family is good because it helps one another, 30.7% felt that the extended family doesn't work anymore and 23% felt it is gradually becoming less popular.

However, families continue to play a very important role in the lives of the Swazi household. The majority of respondents (82%) felt that their families have the most influence on their attitude and behaviour, 62.5% felt that the government plays the most important part in their behaviour.

Traditional healers

Sangomas are highly prized and much respected. Many consult them for everything: when one is looking for a job they provide a potion for *inhlanhla*: during marriage breakdown, when in trouble with the law and during illness they diagnose, point a finger at whoever is responsible and direct one on the rituals that are performed to appease the ancestors. The majority of respondents (68.3%) felt traditional leaders are becoming too

commercialised and money conscious and 44.1% of the respondents felt it is not a problem that they believe in ancestors,

Source of Authority

King Mswati 111 of Swaziland, Africa's last absolute monarch is under extreme pressure to democratise the archaic Swaziland political system. He is under pressure from his powerful neighbour led by South Africa and the democratic forces internally.

The Swaziland parliament has never written a law, but debates and passes legislation submitted by cabinet ministers who operate under instruction from the king, or Mswati may bypass parliament entirely and create laws through royal decree.

There are two monarchs in Swaziland: the king and the king's mother, Ntombi, Mswati's biological mother. Each resides in a traditional royal village of thatch – grass huts, wattle enclosures and a few modern buildings sprouting satellite dishes and radio antennas (Dlamini, 1995).

Religion

The African (Swazi) cosmology is based on deism and holds that God has withdrawn from his creation and left it to man to control in conjunction with his ancestral spirits and with the utilisation of magical power. God is therefore not formally worshipped. They meet other people who are hostile or find evil people in their midst. Death is close and often comes tragically (Oosthuizen, 1985). Tribal people therefore feel themselves defenceless, weak, surrounded by evils and unable to cope with life or to achieve the happiness we all long for. They readily become aware that an invisible, more than human, power surrounds them and develop their own religious systems to forge links with this power (Mjoti, 1987).

Land is basically the property of the ancestors, who through their mediation with the forces of nature, provide for their progeny. The ancestors are the connecting mechanism between an ordered objective world and the spirit world, the world of the past and the future. The present world or the objective reality bears a relationship to the world of spirits. In traditional man's thinking the earth is considered as a symbol of the mother. He calls upon mother earth, through religious ecstasy, to allow him to share in her resources. The majority of respondents (71.1%) felt that religion becomes greater, because people need something to believe in. For 78.5% of the respondents religion was confusing because of all the different churches, 76.6% stated that religion was still very important.

The Western view of theism holds that God is still involved with his creation. He is worshipped individually and expects humans to control nature in accordance with certain ethical guidelines. Modern world-view derives mainly from Christian thinking. Hence in Western tech- scientific thinking one must utilise nature to the best of one's ability. His relationship to the earth is fundamentally a horizontal, pragmatic relationship a rational relationship. For the Westerner, land is basically an economic commodity, not a possession of his ancestors. His real task is as an agent of change and development, not as a devotee who calls upon nature and its forces to let him share in its prosperity, and not primarily as an agent for human pro - creation.

Marriage

In the Swazi society marriage and fertility is a culturally shared value which is closely related to security and is regarded as a vital force in society: A man is considered a man of some standing in the community, when he gets married. Women's prestige in the community is also enhanced by marriage. Marriage is a vehicle for establishing and cementing relationships and in addition it also bestows status upon individuals. The more women a man have the greater the stature in the community. Although the majority of respondents (83.7%) indicated that it became too expensive to have more than one woman at a time, 46.7% stated that marriage stifles a woman's independence. 80.7% felt that the husbands authority should be maintained, but 73.9% felt it should include a husband's sharing choices. 80.5% of the respondents thought that people spend too much money on weddings.

Marriage is an elaborate business involving the payment of a dowry (*libolo*) to the bride's parents. Traditionally this is in the form of cattle, including one for the bride's mother, (*insumnyembeti*) - "to wipe away tears" and one for slaughter (*lugege*). The balance of *libolo* is returnable in some circumstances and is a valuable factor in the settlement of disputes between husband and wife. The majority of respondents (76.9%) indicated that lobola is not old fashion or outdated, 41.1% felt that it should be retained. 87.7% of the respondents felt that lobola brings families together, but 50.6% also felt that it has become a money-making business.

Time orientation

The Swazi concept of time is essentially cyclical. In contrast the Western concept of time is linear.

Basic orientation

It is clearly indicated by 26% of the respondents that they still believe in traditional African values, 1.0% believes in pure western values and the majority of respondents (72.5%) believe in a mixture between African and Western values.

The majority of respondents indicated that cancer is their greatest fear (74.1%) and 38.8% feared aids the most.

Swazi's appear to place a much higher value on relationships with other people (particularly the unique value of "ubuntu" or humanness). All the respondents believe in ubuntu. The principle ubuntu therefore is considered to be the organising principle of African morality (Magoba, 2000:1444). Ubuntu or humanness implies a basic respect for human nature as a whole. The ideal of ubuntu is the common spiritual ideal by which black people south of the Sahara give meaning to love and reality. The concept is usually described as the spiritual foundation of all the African societies. In the Gospel of Matthew (22:39), the commandment is " You shall love your neighbour as yourself."

Dr Yvonne Mokgoro of the Constitutional Court states that the ubuntu has been viewed as its basis for a morality of co- operation compassion, communalism, concern for the interest of the collective, respect for dignity of personhood with emphasis on virtues of that dignity in social relationships and practices. (Makgoba, 2000).

Respect for the elders in African society is born of the association of old age with wisdom. The importance of this value is also clearly indicated by 52.5% of the respondents who felt that they disapprove of lack of respect amongst young people the most.

Traditional Swaziland has always regarded work as a means of serving the community it was aimed at providing the basic necessities and nothing more. Attempts to achieve more were thought to create an imbalance, which, would disturb the group harmony and therefore threaten the basic cohesion of the community. The prevailing attitude was that since supernatural forces govern nature and therefore they are at their mercy, one should not interfere with nature through one's own efforts. It nature is well disposed it will provide its benefits, though mainly through magical acts. The precondition for an effective kind of development is hard work. Western employee's tended to be more individualistically inclined. Many other authors (such as Hofstede 1980) have discussed this individualism/ communalism dichotomy with reference to the Western culture versus African or third world culture in general.

One focus of cultural comparison has been the self. Generally the self in collectivist cultures has been described as amused ensembles, interdependent and contextualized. By contrast the self in individualistic cultures had been described as self contained, isolated, independent and clearly bounded.

For an effective kind of development it would be hard work. Western employees tended to be more individualistically inclined. Many other authors (such as Onyemelukwe, 1973; & Hofstede 1980) have discussed this individualism/ communalism dichotomy with reference to the Western culture versus African or third world culture in general.

Since work ethic is to universal human disposition a great obstacle exists when social mores and patterns of the society do not actively encourage individual initiative and achievement. The outstanding elements of sound work philosophy are private initiative responsibility, determination, individual planning, innovation, long term goals and reliability Motivation and its associated goals in conjunction with social structures within the individual planning and innovation with social structures within the individual lives are qualifying factors affecting productivity. Hence the work ethic of primal communities is at variance with that of modern cultures and actively inhibits the advance of progress. The majority of respondents (53.9%) aspirations for the next ten years are to be an owner of a business, 43.8% felt that they like to be successful and prosperous. 43.6% wanted to be married with children.

Modernisation in the Swazi context

Technology adoption is clearly linked with the issues of modernisation. Modernisation is generally viewed both as a process and as an end -state (Schainberg, 1970). Schainberg investigated the change process occurring through modernisation, especially in the context of the family or household. On the basis of certain previous studies, he noted that there is a hypothesised shift from an extended family system to a nuclear family system, consonant with individual mobility (social and geographic). He further postulated changes in the structure of production and consumption functions at home, declining importance of primary groups, greater dependence on interpersonal resources (e.g. media) for information, and decline in religious involvement.

Schnaiberg conducted a study of 803 Turkish households in the city of Ankara and evaluated them on six dimensions: media usage, extended family ties, declining religiosity, nuclear family role structure, environmental orientation, and production/consumption orientation (Costa & Basommy, 1995).

As the study was conducted in a "developing" country, the findings are broadly applicable to the Swazi situation. Scainberg found that all these dimensions were correlated with modernism. On the theoretical level, it means that even in non-western societies, the process of urbanisation and modernisation and the impact of new technologies will grossly parallel the developments in western industrialised societies. There may be exceptions to this. In the Swazi context, the early work of Srinivas (1966) is much related to the present study. Srinivas discussed social change in terms of westernisation, industrialisation, urbanisation and secularisation. Westernisation results in the introduction of new institutions. It introduces such things as western technology, clothing, eating practices and scientific and rationalistic viewpoints. Modernisation is related to Westernisation. It is a general term that includes Westernisation, industrialisation, and secularisation. Countries may prefer the term modernisation to Westernisation because it does not possess the negative connotation of having to give up what is good within the indigenous culture. (Appadurai, 1990).

As Swaziland becomes increasingly influenced by outside events, European customs, good and bad, tend to be adopted by some; but traditional ways still retain a firm hold. It was been observed that most people in Swaziland regard the traditional system as valuable, preserving as it does the fabric of society, and they would like to see it retained and adapted slowly to the needs of modern life.

➤ Swazi women modernised

The development literature is replete with proposals suggesting the need to increase female opportunities by promoting source - economic development, family planning and equal status for women, especially, in developing countries where women's economic role is "invisible" or marginal. At the household level it is contented that higher levels of women's employment especially in the modern sector will not only enable women to have greater freedom, but will also result in women having more influence in the family decision making processes, benefits from rising income resources control and experience improved living conditions.

In spite of the clarion call suggesting the importance of increasingly female employment, the need for a thorough knowledge of factors, determining women's participation in the work force remains, especially in Swaziland as such would that an ordinary increase in women's employment opportunities may not be a lasting solution to improve the status of women in patriarchal societies such as Swaziland, unless it is preceded by a proper understanding of factors which determine womanised work. Although Swazi women generally see work as a duty and an essential element of their lives, the key issue is that ethnic and cultural groups tend to differ in the extent in which women are fronted the autonomy to engage in productive economic actions (Togunde, 1999). Regarding the relevance of African sex roles to the world of employment, Silberbauer (1968) comments as follows:

“Whether the women’s libbers like it or not, in African society females are not given equality with males. 58.7% of the respondents felt women belong to the husband's family, 69.5% felt that a women needs her husband's authority to go out. The majority of respondents (87.5%) felt that a woman has the right to decide what she wants in life, 60.4% believed tradition tends to oppress women and 96.5% felt that boys and girls should be educated equally.

➤ **Rising consumerism in Swaziland**

Consumerism is used here in the sense of development of consumer-oriented tendencies, marked by the availability of a variety of manufactured consumer goods and active advertising of products in various media. Part of the rising consumerism in Swaziland may be cast in the general context of global tendencies in consumerism. Swaziland does not follow standard chronological sequences observed in certain Western societies.

Models of social change do not follow any known pattern of change. Modernist methods found in the conventional social sciences have limited value when the objective is to capture change in non-western cultures. This is because modernist thinking is regimented, very rationalistic, and (pseudo) scientifically oriented. Postmodernist thinking accommodates non-linear thinking and is open-minded when it comes to alternate or non- orthodox patterns. For example some of the technologies in Swaziland are diffusing faster than some of the old technologies. So, one cannot use the historical progression of the West as a model to study Swaziland. The Swazi consumer science is replete with what might be misinterpreted by the Swazi cultural framework

Types of advertisements

The majority of respondents (98.2%) preferred advertisements with a promise of a better future. For 35.8% of the respondents social success was an important facet of advertising and 59.6% preferred advertisements that stress product quality.

Statements about advertising

Table 2 indicates that all the respondents felt that it is important to inform people about products, their uses and sales in shops. 45% of the male respondents thought it is usually easy to understand advertisements while 17.6% of the female respondents agreed. 53.5% of the respondents felt unfamiliar situations are not portrayed. For 82.1% of the respondents advertising have a positive effect on people, 82.1% believed that advertising is not freighting and 74.9% felt that it does not have a bad influence on people. More female respondents (94.1%), than male respondents (72.6%) felt that advertising is entertaining. 82.1% of the respondents felt that it broadens your view of life. Furthermore is it clearly reflected in Table 2 that there is not a significant difference in the statements about advertising between the respondents younger than 26 years and older than 26 years and also not a significant difference between the female and male respondents.

>Insert Table 2 here<

Media

Radio

Radio communication is by far the most prominent mode through which Africans receive information in Sub Sahara Africa.(Smith,2000). The majority of respondents (74.6%) listened to radio daily.

Television

Due to its audiovisual directness and immediacy as well as its ability to enlighten and entertain simultaneously, television is set to grow into the most powerful communication tool in Swaziland over the next 25 years. The majority of respondents (77.6%) watch television daily.

Newspapers and magazines

75.3% of the respondents read newspaper daily. The most popular newspapers are The Swazi Observer and Times of Swaziland. 61.4% of the respondents read magazines on a weekly basis. The Bona and Drum are by far the most popular magazines.

To summarise 8 different factors were identified in order describe Swaziland as an emerging consumer society. Although these factors are not to be considered exhaustive they are representative of the movement towards a consumer-oriented society. The factors are:

- Changing women's roles, female labour participation and changing structure of the family
- Rising consumer aspirations and expectations across many segments of the population. Table 3 indicated that the 45.4% of the respondents felt that the quality of services has greatly improved. Table 3 also reflects that there is not a significant difference between the opinions about the quality of service between the female and male respondents as well as the respondents younger than 26 years of age and older than 26 years of age.

> **Insert Table 3 here**<

- Introduction to the different financial services. The majority of respondents (82.8%) thought that the younger generation prefers to use informal money. ATM becomes more popular and 68.5% of the respondent's felt that the younger generation wish to make use of this financial medium. 82.1% of the older generation also prefer informal money, while 61.5% prefer to make use of credit cards.
- Media sophistication and the familiarity with the English language among media people and a wide segment of the population.
- New types of shopping environments and outlets. The younger generation prefer to buy their clothing in speciality and chain stores stores, 70.5% preferred to buy their food in hypermarkets and in addition 55.1% prefer to buy their toiletries in hypermarkets. 54.80% of the older generation felt that a boutique is still the most popular place to buy clothing, 71.1 % preferred to buy their food in hypermarkets and 54.2% felt that the hypermarket is the best place to buy toiletries.
- High degree of consumer awareness and sophistication across different segments
- Entry of multinational corporations into Swaziland
- The emergence of the rural consumer sector

The technological context

The problems that Swaziland has experienced in the adapting of a modern technological world must be viewed in the context of the African way of thinking. The African thinks in terms of life force power. As long as man participates in life – force he is at the pivot of reality. When life – force is present, action follows: force is being and being is force – the two interrelated. The fact that traditional Africans are unaccustomed to the use of technology makes their industrial training particularly difficult and time-consuming (Vitta, 1992).

Patterns to fit the new products into the lives of the Swazi people.

Discontinuous innovations

It was observed that the Swazi in Manzini and Mbabane is more aware of the innovation. Swazi's evaluate their needs before the purchase a new innovation. Most Swazi's are under paid and are likely to avoid uncertainty and risk

Diffusion rate

Swazi's support the idea of social change through modernised developments as long as change does not affect the traditional value system negatively. Generally Swazi's have a relatively positive view that change is a good aspect of life. They usually interact moderately with other social members. The complexity of an innovation can slow the diffusion process. In general Swazi's are not liberated and live in rural areas, which makes it very expensive to learn about the new products. Innovations have to fit into the beliefs and practices of the potential adopters.

Types of innovation

The most important household technologies in the lives of the Swazi household are burglar alarm (82.4%), telephones (81.1%), and a personnel computer (76.4%).

A dynamically continuous innovation

43.2% of the respondents felt that a food processor is important (dynamically continuous innovation). Table 4 indicates that there is not a significant difference between the importance of these technologies between the male and female respondents.

>Insert Table 4 here<

A continuous innovation

Drinking behaviours

Beer and alcoholic drinks produced from fermented grain has been an important part of the ritual and social life of man since at least the third millennium. That beer was regarded as food rather than an alcoholic drink is indicated by the fact that it was possible to subsist on beer for days on end that in the past it formed the bulk of diet of certain people such as old men. Beer played an important part in Nguni ritual and beer could be the "sole substance" of an offering for a sick person with the rituals centring on it. Among traditionalist beer was the food of men. (Men here include both living and dead) and communications with the shades through beer drinking was common. All over Bantu – speaking civilisation, African beer was associated also with sociability, communalism, communal harmony and neighbourliness. For this reason rituals aimed at effecting reconciliation's between quarrelling or disputing parties, frequently involved beer drinking as a symbol of re-establishment of friendly relations and the ending of frauds and disputes (McAlester, 1993). The majority of respondents felt that (88.9%) old men still enjoy their traditional beer, 78.1% felt that old women drink soft drinks, while 92.1% felt that young men prefer beer. 71.6 % of the respondents felt that young women drink ciders.

Eating behaviour

The majority (82.8%) of the respondents felt that the old people still enjoy their steak and pap the most and that the young people have discovered the joy of "Junk food" (77.7%) enjoy pizza, (52%) enjoy fries.

Clothing

The majority of respondents (85%) believed that traditional clothing is fashionable amongst the older generation and American style (88.5%) under the younger generation.

Swaziland and the global cultural context.

Economy

Swaziland's economy is dependent upon their powerful neighbour South- Africa. (Robbins, 1996). Swaziland economy with a 1998 GDP of R6-525 billion is still predominantly agriculture based but the manufacturing sector accounts for 32.2 percent of the cross domestic product and mining remains an important export earner. Oddly for one of the continents most faithful adherents to traditional African life, Swaziland has yet to attract tourists in impressive numbers, though government has targeted the tourism sector for future growth. Statistically Swaziland is not badly off in relation to other African countries. The NDS aims to put Swaziland into the top 105 of middle-income developing countries by the year 2022 on sustainable economic development, social justice and political stability.

Unfortunately for a nation whose public debt nears R1 billion (106 MN), including a R572 MN (L 34.5) owed to foreign governments, Swaziland deflects 2.5 percent of gross domestic income has created an appearance of affluence which is blocking cheap credit. The government has mounted a survey to assess how poor Swazi's truly are. The result is two thirds of the population living below the poverty line. (Hall, 1999). Figure 1 gives a summary of the economical situation in Swaziland.

>Insert figure 1 here<

Safety net

Traditional Swazi life provides a safety net to cushion poverty's worst effects. Starvation is virtually unknown, thanks in part to a national disaster force, which carefully monitors drought conditions. Homelessness is non-existent in a country where the granting of homesteads on public domain.

Regional diversity

The government hopes to bolster more foreign investments in conventional industries and agriculture. Dlamini (1998) indicates that the primary aim is to make Swaziland attractive to investors. He also specifies that a non-patriotic, non-ideological market is being faced. It is now a global world where fund marketers are essentially non-patriotic. A new, sometimes-hostile environment for African entrepreneurs is being faced.

Sugar and game reserves

Swaziland Lubombo and Shisilweni are rural Lowveld areas. The former home of the sugar industry of Tshaneni and the Kingdoms largest Game Reserves while and the latter still awaits large-scale development.

Swaziland's most popular area, the Manzini Region a temperate hilly centre, which is well watered by a network of rivers. It is prime agricultural land. Planned and unplanned settlements now connect Manzini to Matsapha, which is the nation's industrial heart after 30 years of development.

Swaziland faces a two-pronged challenge of weaning itself from the independence on its powerful neighbour while inducing investors to Matsapa instead of Gauteng, South -Africa's heartland comprising of Johannesburg, Pretoria and the Vaal Triangle

Imports from SA

Currently most of Swaziland's imports including all its petroleum products and most consumer products, originating in South Africa, while 40 percent of the kingdom exports go to South- Africa.

The AIDS crisis

The immediate concern regarding the nation's economy is the crisis caused by AIDS. The first comprehensive study of the epidemic in Swaziland was released in 1998 by UNICEF, and profiles a kingdom where one third of the population is infected by the HIV virus, 293 000 out of less than a million Swazi's. 112 000 children or 22 percent of all those below 15 years of age have been in contact with the aids epidemic, and 5 percent of the children have aids.

Telecommunications

In 1999 the cellphone was introduced to Swaziland. MTN won the 120 MN (l 12.7) tender after stiff competition from rival carriers. This will have a fundamental effect on how Swaziland's does business in the future.

Digital datacoms

The establishment of a world class communications infrastructure based on the teletabs matrix dxx managed access and transport network digital platform from Grintek Telecom will cause Swaziland to become more attractive to foreign investors.

Local companies both large and small will benefit from the new secure, high speed, high volume, data transmission services and the use of Internet is expected to grow substantially as high speed access becomes available throughout the kingdom

Tourism

The government has decided to vigorously promote the country's tourism potential by appointing a special task force drawn entirely from the heart of the tourism industry to prepare a development programme (Dlamini 1998: 28).

Swaziland, with an official population of 970000, hosted a significant 315000 visitors - 265000 at hotels and 50000 at its nature and game reserves – a figure slightly less than the 319 000 who visited in 1997 (Hall, 1999)

Swaziland vs. African renaissance

This renaissance is intended to encourage all Africans to confront realities and to take greater responsibilities for reversing them.

The following represent common areas where Africa (Swaziland) continue to be challenged as a continent

- Swaziland should leverage the continent's comparative advantage to meet its basics needs.
- Swaziland should facilitate a culture of social democracy, which is suppressed by human rights values.
- Swaziland should develop investments policies for development aid to promote trade economic self-determination and revenue generation initiative for local people, not donor countries, as has been the case.
- The discipline around revenue collection needs to be improved
- Areas of production where the continent can promote free trade need to be identified,
- The overall efficiency in public finance and risk management as well as treasury capacity of the Swazi government should be improved
- Swazi's need to agree on realistic parameters and strategy as a continent around issues on realistic parameters and a strategy as a continent around issues of the debt burden, which keeps them trapped in exorbitant interest payments, high inflation cost of capital, massive social and income inequalities, government over expenditure which leads to budget deficits and the vast unemployment and poverty in the continent
- Greater regional co- ordination in tackling financial crises or conflicts as well as developing dynamic leadership.
- The participation of women, labour and the youth in the rebirth of the continent must be accelerated.
- Swaziland needs to focus on efficient manufacturing and make a transition to commodity production. Swaziland should produce food, clothing and consumer goods; Swaziland must exchange goods between the African countries, remove trade barriers and facilitate a greater freedom of movement.
- Swaziland should consider the integration of capital markets, harmonising of the listing regulations and sharing technologies to improve co-operation with other African stock exchanges.
- Swaziland should create labour intensive industries expanding African export capacity and increase their ability to access foreign markets with their products and intellectual capital.
- Finally Swazi's should master the accumulation management and development capital. Africa should create new financial industries in their own countries to be able to direct social reconstruction objectives.

Conclusion

In conclusion I have attempted to illustrate an application of the ethno-consumerist approach to the study of technology adoption and diffusion in the Swazi context. Four major components of the ethno-consumerist framework were identified. Although no attempts were made to establish possible theoretical and empirical connections among the components certain broader relationships were discussed as illustrative of the Ethno-consumerist approach. More to the point, however, is the idea that Ethno-consumerism as a new approach to studying consumer behaviour both intra- culturally and cross- culturally and has several merits as well as the potential for filling an intellectual void in cross-cultural research.

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Estimated data	
Life expectancy	75 years
Death rate	12%
Birth rate	18%
Population growth	7%
Child mortality	2%
literacy rate	30%
Workers	40%
Unemployment	10%
Energy consumption	Low
Language	English
Date of independence	1948

Life stock and livestock products

Principal livestock	1991	1997-1998
Cattle	1500	1500
Goats	400	400
Sheep	20	20
Pigs	10	10

Appendix A**Figure 1: Summary of the economic situation in Swaziland****National demographic**

Area	17363
Capital city	Mbabane
Inhabitants	970000
GPI	1170 \$ per capita
Current lilangeni	100 cents
Inflation	11.7%
International debts	220 million
Life expectancy	57 years
Death rate	1.2%
In childhood	10.7%
Population growth	3.1%
Child population	29
Illiteracy rate	23 %
Workers	44%
Unemployment	40%
Energy consumption	646 kg EO/EW
Language	Siswati/ English
Date of independence	1968, Sept 6

Life stock and livestock products**(000 heads)**

Principal livestock	1993	1981 – 1993
Chicken	1000	-
Cattle	40.6	35.8
Goats	23	-28.1
Sheep	31	82.4
Pigs	12	-14.3

Meat (metrics tons)**Beef and Veal**

Poultry meat	12	-25
Goat meat	1	0
Pig meat	3	-
Milk (metric ton)	1	-
Cow milk whole	42	16.7
Eggs	53.5	25.2

Principal crops production ('000 metric ton)

	1993	1981 - 1993
Cereal	88	-4.3
Maize	84	-1.2
Roast	10	-23.1
Potato	6	'00
Sweet potato	4	-42.9
Pulses total	14	11.3

Others

	1993	1981 - 1993
Sugar cane	35000	27.6
Sweet cotton	33	135.7
Cotton seed	50	138.1
Cellon lint	16	128.6
Vegetables and melon	12	0
Fruits total	146	20.7

Data are FAO estimate, excludes melons

Communication & and Media destiny (1997)

Radio receivers ('000 in use)	132
TV ('000 in use)	16
Telephone ('000 in use)	258888
Daily newspaper ('000 in use)	2

Tourism (1997)

Visitors	1.57 million
Total value	93.9 million E

Transport**Railway traffic (1998)**

Passenger km (million)	1210
Freight ton (million)	2910

Road traffic (1993)

Passenger cars	25946
Buses and coaches	2679
Lorries and vans	26175
Tractor	3322
Motor cycles	2628

Imports

	1992	1970 -1992 (% change)
Flues	5	0.0
Other primary comedies	6	-14.3
Transport equipment	54	12.5
Other manufactories	34	-15

Exports

	1192	1970 – 1992 (% change)
Flues, minerals, metals	22	-0
Other primary comedies	31	-
Transport equipment	5	-
Other manufactories	42	-
Textiles clothing	1	-

Major import partner (US dollar MN)

	1991	1981 –1991 (% Change)
Germany	3011.3	12.1
USA	2531.0	-17.4
Japan	1884.4	-27.0
France	720.5	-12
Italy	646.6	-11
Netherlands	443.4	
Total	111595	
Total imports from Africa	2214.9	

Major export partners

	1991	1981
Switzerland	1856.4	39.4
UK	1212.6	-10.4
Japan	1107.8	-31.8
USA	1018.0	-41.8
Germany	883.3	-1.3
Belgium	703.6	98.9
Netherlands	658.7	143.4.
Total exports to Africa	2095.9	

Trade (1997)
(Million US \$)

Total Exports (fad)	1711.5 million
Total imports (CIF)	2587 million

(Ederwitz, 1999)

Women in the house

Table shows %of seats held by woman in the lower chamber of in Swaziland

Percentage of seats held in the lower chamber

Swaziland	2	3
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Source: the world's women 1995, trends and the statistics United Nations

Appendix B

Table 1
Demographics of the respondents

Age	Younger than 25	25-35years	35 – 45 years	Older than 45 years
Total	563	598	265	23

Area	Mbabane	Manzini	Seteki	Big Bend	Tjaneni	Lavamisa	Hlatikulu	Bhunya	Piggs Peak	Mankayane
Total	506	608	30	128	49	11	17	46	42	12

Gender	Male	Female
Total	637	807

Language	Afrikaans	English	Siswati	Other
Total	0	00	1449	0

Material status	Managerial	Professional	Skilled	Sales	Farmer	Students	Home maker	Retired	Unemployed
Total	348	130	128	286	60	372	38	0	87

Children	Zero	One	Two	Three	four or more
Total	568	247	323	122	189

Table 2
Statements about advertising

		Sex of the respondents		Total
		Male	Female	
		Col%	Col%	Col%
Advertising important to inform				
	Agree	100%	100%	100%
Advertising difficult to understand				
	Agree	45.1%	17.6%	28.4%
	Disagree	36.6%	76.5%	60.9%
	Don't know	18.3%	5.9%	10.7%
Advertising portray unfamiliar situations				
	Agree	9.1%	35.3%	25.1%
	Disagree	54.3%	52.9%	53.5%
	Don't know	36.6%	11.8%	21.5%
Advertising have a negative effect				
	Agree	9.1%	5.9%	7.2%
	Disagree	81.7%	82.4%	82.1%
	Don't know	9.1%	11.8%	10.7%
Advertising is frightening				
	Agree	18.3%	5.9%	10.7%

		Sex of the respondents			Total	
		Male	Female			
		Col%	Col%		Col%	
	Disagree	72.6%	88.2%		82.1%	
	Don't know	9.1%	5.9%		7.2%	
Advertising has a bad influence on people						
	Agree	18.3%	17.6%		17.9%	
	Disagree	72.6%	76.5%		74.9%	
	Don't know	9.1%	5.9%		7.2%	
Advertising is entertaining						
	Agree	72.6%	94.1%		85.7%	
	Disagree	9.1%			3.6%	
	Don't know	18.3%	5.9%		10.7%	
Advertising broaden peoples view of life						
	Agree	81.7%	82.4%		82.1%	
	Disagree	9.1%	5.9%		7.2%	
	Don't know	9.1%	11.8%		10.7%	
		New age			Total	
		Under 25		26 and older		
		Count	Col%	Col%	Count	Col%
Advertising important to inform						
	Agree	169	100.0%	272	100.0%	441

Advertising difficult to understand							
	Agree	48	28.4%	77	28.3%	125	28.3%
	Disagree	98	58.0%	171	62.9%	269	61.0%
	Don't know	23	13.6%	24	8.8%	47	10.7%
Advertising portray unfamiliar situations							
	Agree	44	26.0%	66	24.3%	110	24.9%
	Disagree	85	50.3%	152	55.9%	237	53.7%
	Don't know	40	23.7%	54	19.9%	94	21.3%
Advertising have a negative effect							
	Agree	16	9.5%	15	5.5%	31	7.0%
	Disagree	133	78.7%	229	84.2%	362	82.1%
	Don't know	20	11.8%	28	10.3%	48	10.9%
		New age				Total	
		Under 25		26 and older			
		Count	Col%	Col%		Count	Col%

Advertising is frightening							
	Agree	25	14.8%	21	7.7%	46	10.4%
	Disagree	132	78.1%	231	84.9%	363	82.3%
	Don't know	12	7.1%	20	7.4%	32	7.3%
Advertising has a bad influence on people							
	Agree	35	20.7%	43	15.8%	78	17.7%
	Disagree	123	72.8%	209	76.8%	332	75.3%
	Don't know	11	6.5%	20	7.4%	31	7.0%
Advertising is entertaining							
	Agree	140	82.8%	239	87.9%	379	85.9%
	Disagree	6	3.6%	10	3.7%	16	3.6%
	Don't know	23	13.6%	23	8.5%	45	10.4%
Advertising broaden peoples view of life							
	Agree	142	84.0%	220	80.9%	362	82.1%
	Disagree	16	9.5%	15	5.5%	31	7.0%
	Don't know	11	6.5%	37	13.6%	48	10.9%

Table 3
Quality of service

		New age		Total
		Under 25	26 and older	
		Col%	Col%	Col%
Opinion of services	.00	4.9%	4.8%	4.8%
	Greatly improved	40.3%	46.0%	43.8%
	Slightly improved	43.2%	40.7%	41.7%
	Remained the same	4.2%	3.1%	3.5%
	Declined	7.4%	5.4%	6.2%
		Sex of the respondents		Total
		Male	Female	
		Col%	Col%	Col%
Opinion of services	Greatly improved	41.1%	48.2%	45.4%
	Slightly improved	45.1%	42.3%	43.4%
	Remained the same	7.4%	2.9%	4.7%
	Declined	6.3%	6.6%	6.5%
	Total	100.0%	100.0%	100.0%

Table 4
Importance of household technologies in the lives of the Swazi people

		Sex of the respondents		Total
		Male	Female	
		Col%	Col%	Col%
Feeling about TV				
	Important	66.3%	60.3%	62.6%
	Extremely important	30.3%	31.6%	31.1%
	Don't know	3.4%	8.1%	6.3%
Feeling about a video recorder				
	Important	19.4%	23.5%	21.9%
	Extremely important	44.6%	45.2%	45.0%
	Don't know	36.0%	31.3%	33.1%
Feeling about a M-Net subscriber				
	Important	28.0%	26.1%	26.8%
	Extremely important	23.4%	22.4%	22.8%
	Don't know	48.6%	51.5%	50.3%
Feelings about DSTV				
	Not important	1.7%	4.0%	3.1%
	Important	34.3%	28.7%	30.9%
	Extremely important	36.0%	37.1%	36.7%
	Don't know	28.0%	30.1%	29.3%

		Sex of the respondents		Total
		Male	Female	
		Col%	Col%	Col%
Feelings about a microwave oven				
	.00	3.4%	1.5%	2.2%
	Important	33.1%	31.3%	32.0%
	Extremely important	43.4%	44.1%	43.8%
	Don't know	20.0%	23.2%	21.9%
Feelings about a dishwasher				
	.00	9.1%	6.6%	7.6%
	Important	35.4%	34.2%	34.7%
	Extremely important	28.0%	31.3%	30.0%
	Don't know	27.4%	27.9%	27.7%
Feelings about electric frying pan				
	.00	9.1%	6.6%	7.6%
	Important	36.0%	38.2%	37.4%
	Extremely important	28.0%	24.3%	25.7%
	Don't know	26.9%	30.9%	29.3%
Feeling about food processor				
	.00	4.6%	2.2%	3.1%
	Important	20.6%	18.4%	19.2%
	Extremely important	44.0%	48.2%	45.5%
	Don't know	30.9%	31.3%	31.1%

		Sex of the respondents		Total
		Male	Female	
		Col%	Col%	Col%
Feelings about a burglar alarm				
	Important	6.3%	2.6%	4.0%
	Extremely important	77.1%	86.0%	82.6%
	Don't know	16.6%	11.4%	13.4%
Feelings about a telephone				
	Not important	2.9%	3.3%	3.1%
	Important	3.4%	.7%	1.8%
	Extremely important	78.3%	74.3%	75.8%
	Don't know	15.4%	21.7%	19.2%
Feelings about a computer				
	Important	9.7%	6.3%	7.6%
	Extremely important	80.0%	84.9%	83.0%
	Don't know	10.3%	8.8%	9.4%
Feelings about a cellular phone				
	Important	6.9%	5.1%	5.8%
	Extremely important	65.1%	66.5%	66.0%
	Don't know	25.1%	27.2%	26.4%
	5.00	2.9%	1.1%	1.8%

		Sex of the respondents		Total
		Male	Female	
		Col%	Col%	Col%
Feelings about answering machine				
	Important	13.7%	16.2%	15.2%
	Extremely important	50.3%	47.8%	48.8%
	Don't know	36.0%	36.0%	36.0%
Feelings about a personal computer				
	Important	6.3%	7.0%	6.7%
	Extremely important	59.4%	59.9%	59.7%
	Don't know	34.3%	33.1%	33.6%
Feelings about a CD player				
	Important	14.9%	14.0%	14.3%
	Extremely important	56.0%	54.0%	54.8%
	Don't know	29.1%	32.0%	30.9%
Feelings about a car				
	Important	3.4%	1.5%	2.2%
	Extremely important	69.7%	72.8%	71.6%
	Don't know	26.9%	25.7%	26.2%

		Sex of the respondents		Total
		Male	Female	
		Col%	Col%	Col%
Feelings about a sports car				
	.00	3.4%	.7%	1.8%
	Important	61.7%	59.2%	60.2%
	Extremely important	5.1%	4.8%	4.9%
	Don't know	28.0%	33.5%	31.3%
	4.00	1.7%	1.8%	1.8%
Feelings about a satellite dish				
	Important	4.6%	2.9%	3.6%
	Extremely important	51.4%	54.4%	53.2%
	Don't know	44.0%	42.6%	43.2%